

REPORTS TO GENERAL SYNOD 2013

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THE ANGLICAN COUNCIL OF INDIGENOUS PEOPLES (ACIP) AND THE OFFICE OF THE NATIONAL INDIGENOUS ANGLICAN BISHOP

Following the protocol of previous and more recent General Synods, members of ACIP and the other partners (selected by ACIP) will be assigned to sit at the Diocesan Tables as the Indigenous Partners to General Synod 2013. The Indigenous partners will participate in all of the proceedings of General Synod. They will have voice in the proceedings of Plenary but are not accorded voting privileges in matters relating to decisions vis a vis Resolutions or Motions. ACIP cordially extends an invitation to Members of General Synod, Partners, visitors and observers to come to the ACIP Hospitality Room to relax and visit with us when General Synod is not in session.

During this Triennium, several events, and transitions have occurred that are significant and key moments for the shaping of Indigenous Ministries. First of all, Ms. Donna Bomberry retired from her Staff Position as the Indigenous Ministries Coordinator. Donna Bomberry served ACIP and Indigenous Ministries with distinction and her dedication has indeed blessed and benefitted this particular ministry at the National, Diocesan, and local context of the Church's ministry relative to Indigenous ministries.

A Selection Committee was tasked by ACIP to advertise the vacant Indigenous Ministries Coordinator's position. There was a very good response from prospective applicants and all the applicants were interviewed by the Selection Committee after the interviewing process, the Rev. Canon Ginny (Virginia) Doctor (Mohawk) from the Diocese of Alaska was offered the position and she graciously accepted the posting. ACIP and the Indigenous Program office are very pleased with her appointment and have already begun a very good working relationship. The gifts and talents she brings to Indigenous Ministries in Canada will certainly bless and enhance our common life.

It was with much regret that ACIP accepted the withdrawal of the Reverend Gloria Moses as Co-chair and a Letter of Release was sent to Gloria and added a note of gratitude for her valuable contributions to the work of ACIP. The Reverend Norman Casey was elected as the Co-chair and his election was consented to unanimously and has been serving with merit.

Under the leadership of the National Indigenous Anglican Bishop (NIAB), Bishop Mark MacDonald has been supportive and continues to encourage and engage ACIP in its work of: (i) redefining the role of Indigenous Anglicans in the Church, (ii) developing indigenous forms of church governance and decision making, and (iii) exploring ways for indigenous congregations to move or make transitions towards self-sufficiency.

The concept and merits of an Elders and a Youth Council was discussed at the February 2010 ACIP meeting. Shortly thereafter, these Councils were formed and later met jointly at the Carey Center in Vancouver in May 2012. As we journey towards self-determination within the Anglican Church of Canada, the elders and youth councils are a reflection of the deep enduring values of Indigenous life and, in most of our communities, a critical part of governance, spiritual discernment, and consensus building. These two groups often work and meet together, assisting the NIAB, ACIP, and Ministries in their decision-making and action.

During this Triennium, a major piece of work coming out of GS 2010 and the adoption of Canon 22, was the Amendments to this Canon that are being brought forward to General Synod 2013 for ratification.

From the previous General Synod, the subsequent work that needed to be completed was, namely, to answer the three questions which GWG asked Sacred Circle to answer (how will members of ACIP be selected in the future, how will members of Sacred Circle be selected in the future, and how will future NIABs be selected?). The response to the three questions are vital and foundational to defining and articulating the amendments to Canon 22. With ACIP's consent, Bishop Mark MacDonald (NIAB) and Archdeacon Sidney Black (ACIP Co-chair) were designated to work together with GWG in articulating the amendments to Canon 22. Sacred Circle 2012, held in Pinawa, Manitoba, reviewed the Amendments to Canon 22, and after much discussion in plenary, unanimously accepted the document.

The Council of Indigenous Peoples, in its current Terms of Reference consists of 20 members selected from Indigenous, Metis and Inuit Anglican communities. ACIP reports to the Council of General Synod (CoGS) and to General Synod. The ACIP Co-chairs as Partners to CoGS have vote at these meetings. ACIP has worked within the General Synod's Priorities and Practices of Vision 2019 and the 5 Marks of Mission. The Council also supports the Office of Indigenous Ministry by offering advice and input to the various projects being carried forth. These include: Indigenous Catechist Training, Healing Circles and Indigenous Healthy Pathways, The Suicide Prevention Program, and the Indigenous Urban Network. A copy of the work plan for the Office of the National Indigenous Bishop is attached. (This was last updated on April 17, 2013)

Members from ACIP are appointed to work on the following Committees, Working Groups, Boards and issues such as:

- Partners in Mission – Eco-Justice,
- Anti-Racism Working Group,
- Council of General Synod,
- CoGS Planning and Agenda Team,
- Governance Working Group,
- Vision 2019 Implementation Group,
- Primate's World Relief and Development Fund,
- Winter Talk – The Episcopal Church Indigenous Ministries,
- Indigenous Theological Training Institute,
- First Peoples Theological Journal,
- Truth & Reconciliation Commission National Gatherings,
- Anglican Indigenous Network

A major event for ACIP in the triennium was the Seventh Sacred Circle: "Walking the Dream," held in Pinawa, Manitoba. Over 225 people attended from Canada and three other countries, Cuba, Aotearoa (New Zealand) and the United States. These partners offered valuable reflection and support on the life of the circle and what God is calling us to do. The Primate and several Church House staff also attended. Please see the following for a glimpse of the Seventh Sacred Circle:

<http://portal.sliderocket.com/CMYBR/810B7183-C57C-425E-92B2-D18B9F579999>

In September 2011 the Co-Chairs of the Anglican Council of Indigenous Peoples (ACIP) and ACIP's Governance Working Group invited their Members and other Indigenous church leaders from across

northern Canada to a consultation in Mississauga, Ontario. This consultation discussed The National Indigenous Ministry that General Synod 2010 enacted as Canon XXII to determine the structure, the membership, and the selection processes for:

- the National Indigenous Anglican Bishop,
- the Anglican Council of Indigenous Peoples, and
- the Anglican Indigenous Sacred Circle.

The consultation participants clarified the topics and issues using small circle discussion groups and in plenary sessions they quickly came to a common vision for moving forward the self-determining Indigenous ministry (church) in Canada. A statement called *The Mississauga Declaration* was developed for the church. The Declaration recognizes that our people are still in crisis spiritually, economically and socially. It also recognizes that “we” have to take action to improve the quality of the lives’ of our people. In essence the Mississauga Declaration calls us to reclaim the ministry for the people of the land:

“We know God is calling our peoples through our Elders’ Vision to renewal and restoration. With respect for our various traditional ways of living we hear God’s call to our peoples to unite as the renewed and restored peoples upon the Land. We will begin, today, to live towards a vision of ministry to Indigenous peoples throughout our native lands, many of us know as Turtle Island. We commit to plan and pray towards a full expression of God’s truth and love among the People of the Land. We call upon our partners in the Anglican Church and beyond to join us in the fulfillment of this calling.”

ACIP will have a brochure available at the General Assembly that answers frequently asked questions regarding the Mississauga Declaration.

Finally, the Anglican Council of Indigenous Peoples and the Indigenous Ministries Program Office heartily thank and express our sincerest gratitude to Lisa Barry, Senior Producer and the Anglican Video Crew of Becky Boucher and Scott Brown for their dedication, sensitivity and awareness of the Sacred Circle, history, journey and stories.

Respectfully submitted by:

The Venerable Sidney Black, ACIP Co-Chair

The Rev. Norman Casey, ACIP Co-Chair

THE ANGLICAN FOUNDATION OF CANADA

Report to General Synod 2013

The Anglican Foundation of Canada was created by a motion of General Synod in 1957 to encourage and support ministry within the Anglican Church of Canada.

Leading the way in resourceful ministry since 1957, the Anglican Foundation has benefited every diocese, hundreds of parishes and thousands of Canadian Anglicans with the provision of support at the grassroots to finance innovative ministries, partner in ministry in Canada's North, award bursaries for theological education, promote the advancement of music, the arts and liturgy, and assist in the construction and renovation of church buildings. The Foundation is a proud sponsor of creative youth initiatives and new youth membership in the advancement of inclusive and enterprising ideas for the Church of the future.

As a member-based organization, the Foundation invites individuals and parishes across the country to make an annual contribution so that it can respond generously to applicants who are engaged in ministry to serve the needs of Canadian Anglicans. The Foundation's ability to support ministry is also funded by bequests, memorials and special gifts, donor-designated trusts, life insurance and gift annuities.

A Board of Directors chaired by the Primate of Canada includes appointed and elected lay and ordained representatives from across Canada. It meets three times each year to review applications, award grants and direct strategic planning and development.

The work of the Foundation is made possible through the devotion, generosity and collective good will of hundreds of donors from across the Canadian Church. It is through the support of dedicated Anglicans of all ages that help to sustain the Foundation as a leader of innovative and enduring ministry.

The Reverend Canon Dr Judy Rois
Executive Director

ANGLICAN FUND FOR HEALING AND RECONCILIATION

The Anglican Church Healing Fund was established in 1991. The Healing Fund's overall goal has been to support community based and culturally based community healing initiatives. The Healing Fund provides financial support to groups working to overcome the legacy of the residential school system and other consequences of assimilation policies; such as, the lost of language and culture.

The Healing Response Committee understands that the process of healing is unique to each individual, family and community. Therefore, it provides support to a wide variety of community healing projects. Here are a few examples:

- Healing services: healing circles, sharing circles, counseling, on-the-land cultural based activities
- Education and Awareness: activities aimed at raising awareness of the impacts of the residential school system, history of the residential schools, traditional and cultural knowledge, history of nation
- Conferences/Gatherings/Reunions: includes workshops, speakers, presenters, ceremonies
- Training – enhancing community capacity & skills to address needs and issues
- Language – translation, language programming, curriculum development
- Resource Development – community resource, documenting history, remembrance, curriculum development, etc.
- Relationship Building – building relationships and /or partnerships between Indigenous and non-Indigenous peoples.

Priority is given to:

1. Projects that are committed to long-term community healing
2. Projects that relate to children, youth and Elders cultural learning activities
3. Projects that involve community healing
4. Projects that encourage language and cultural restoration and/or maintenance.
5. Projects that create or promote local networks – communities/groups working together.
6. Projects that feature building a right relationship or partnership between Indigenous people and non-aboriginal people
7. Projects that enable survivors/family to attend an event related to their healing; such as, TRC, etc.

As of December 2012: the Healing Fund has funded 494 projects totaling \$5,186,642.00

**List of Projects Funded organized into Dioceses
1992–2012**

Diocese	Years	No. of Projects	Total Amount
Diocese of Algoma	1992-2012	47 projects	\$563,618
Anglican Parishes of Central Interior	2002-2011	15 projects	\$161,835
Diocese of the Arctic	2000-2012	20 projects	\$163,987
Diocese of Athabasca	2001-2004	3 projects	\$13,421
Diocese of Brandon	1994-2011	26 projects	\$272,608
Diocese of British Columbia	1998-2012	38 projects	\$358,734
Diocese of Caledonia	2001-2012	37 projects	\$369,341
Diocese of Calgary	1995-2009	9 projects	\$106,575
Diocese of Cariboo	1992-2001	7 projects	\$75,420
Diocese of Edmonton	1998-2012	12 projects	\$109,719
Diocese of Fredericton	2001-2012	6 projects	\$53,636
Diocese of Huron	1999-2012	22 projects	\$208,115
Diocese of Keewatin	1993-2012	61 projects	\$790,701
Diocese of Kootenay	1999-2011	14 projects	\$134,082
Diocese of Montreal	1994-2009	9 projects	\$49,068
Diocese of Moosonee	1994-2009	17 projects	\$146,179
Diocese of New Westminster	1994-2012	36 projects	\$453,114
Diocese of Niagara	2000-2000	1 project	\$12,000
Diocese of NS & PEI	2002-2011	5 projects	\$48,250
Diocese of Ontario	2008-2012	2 projects	\$14,100
Diocese of Ottawa	2005 – 2012	2 projects	\$19,500
Diocese of Qu'appelle	1993-2012	18 projects	\$190,531
Diocese of Quebec	1999-2012	5 projects	\$49,925
Diocese of Rupert's Land	1992-2012	24 projects	\$232,680
Diocese of Saskatchewan	2001-2012	9 projects	\$101,750
Diocese of Saskatoon	1999-2012	7 projects	\$87,250
Diocese of Toronto	2000-2012	31 projects	\$283,613
Diocese of Yukon	1995-2008	11 projects	\$118,400
Total Number of Projects & Amount		494 projects	\$5,186,652

**Anglican Fund for Healing and Reconciliation
Projects Funded organized by Provinces
1992–2012**

Province	Years	No. of Projects	Total Amount
Alberta	1995-2012	24 projects	\$229,715
British Columbia	1992-2012	151 projects	\$1,599,126
Manitoba	1992-2012	65 projects	\$650,108
New Brunswick	2001-2012	6 projects	\$53,636
Northwest Territories	2002-2011	9 projects	\$76,336
Nova Scotia	2002-2011	5 projects	\$48,250
Nunavut	2002-2012	7 projects	\$59,389
Ontario	1992-2012	164 projects	\$1,845,976
Quebec	1994-2011	22 projects	\$172,785
Saskatchewan	1993-2012	34 projects	\$379,531
Yukon	1995-2008	7 projects	\$71,800
Total Number of Projects & Amount		494 projects	\$5,186,652

ANGLICAN JOURNAL BOARD/COMMITTEE OF THE ANGLICAN JOURNAL REPORT TO GENERAL SYNOD

This past triennium was a time of significant transition and change for the Journal and the Board/Committee. The major changes have been the un-incorporation of the Anglican Journal Board (AJB), and the impact of the financial difficulties of General Synod.

The biggest change was the un-incorporation of the Anglican Journal Board (AJB) as a separate legal entity. The former AJB is now the Committee of the Anglican Journal (CAJ). It is comprised of the same members who make up the Communication and Information Resource Committee (CIRC). This was achieved by a motion at the fall meeting of the Council of General Synod (COGS) in 2011. I want to thank the General Synod Chancellor, David Jones, for all his assistance as this legal process unfolded. Prior to the un-incorporation, a full independent audit of the Journal's financials was completed, a corporate requirement that had been overlooked since the incorporation of the AJB. The previous AJB audits had been part of General Synod's audit. During the triennium, the AJB met three times, once face to face and twice by conference call. The CAJ then met three times concurrently with CIRC, once face to face and twice by conference call.

The on-going financial struggles facing General Synod have overshadowed the day to day operation of the Journal. Like all other departments, there have been cutbacks. Added to these challenges is the slowly declining readership of the print Journal. In October 2010 there were 167,397 subscribers. That number declined to 152,090 by November 2012. In the end, this led to the decision to reduce the Journal from sixteen pages to twelve pages, leaving less space both for Journal articles and for advertising. Advertising revenue has suffered especially in 2012.

The Journal staff has creatively adapted to these challenges. Under the leadership of Editor Kristin Jenkins and her very able staff, the Journal has seen a wonderful transformation in both content and design. In addition, the Journal web page was re-designed. This has resulted in a much stronger and effective web presence.

In the spring of 2011, Kristin Jenkins, Martha Asselin, a partner in M & M International, and Michelle Hauser, from our Department of Philanthropy, introduced the AJB to a five year business plan. This was a proactive initiative to help deal with the increasing financial restraints. A sub-committee of the AJB was struck to continue this work. The plan included looking at a number of options for the Journal including moving to a paid subscription model. This sub-committee has evolved into the Media Strategy Group. We are grateful to the Ministry Investment Fund (MIF) which funded the expenses to complete the business plan.

At the spring 2011 meeting we continued talking about our readership survey. A pilot survey was done at General Synod in Halifax in 2010. In 2011/12 a broader survey was produced in consultation with all of the Diocesan Editors, as the survey included questions about the Journal and the reader's Diocesan newspaper. Over 3,000 replies were received, and a comprehensive report was presented by Michelle Hauser at our spring 2012 meeting. The demographics indicated that the average reader was a single, retired female aged 65-74. There was a marked bias towards the diocesan paper in most who took the

survey. The survey also indicated that 64% of respondents would consider a paid subscription. For full survey results see the Journal website, www.anglicanjournal.com.

The Journal receives significant financial support from Heritage Canada each year which reduces the cost of postage for the Journal and the Diocesan Newspapers' distribution. It is important to remember that all of the Diocesan Newspapers are distributed as an insert in the Journal. The Heritage Canada grant has been reduced from over \$500,000 in 2010 to \$400,000 in 2013. Bev Murphy, our Circulation Manager, anticipates that this grant figure will now remain stable for the foreseeable future as Heritage Canada has completed its grant restructuring.

In 2012, after a great deal of work by Saskia Fielder, our Art Director, the Journal moved to a new printer. There has been nothing but positive feedback from readers and Diocesan Editors. The Diocesan newspapers are printed by the same printer. The move has allowed for clearer copy and colour throughout the paper.

The Journal continues to rely on the generosity of subscribers who respond each year to the Journal Appeal. The appeal in 2012 focused on the relationship between the Journal and the Diocesan papers and resulted in a \$60,000 increase over the previous year.

The Journal staff continues to produce the annual Church Calendar. The calendar continues to be a popular item for Anglicans.

In December 2012 Kristin Jenkins resigned as Editor of the Journal. The CAJ is very thankful for the leadership she provided as Editor. In early January 2013 Paul Feheley was appointed as Interim Editor.

The Journal staff has been working on preparing for the Joint Assembly in Ottawa in July 2013. A grant from MIF has funded an additional staff person for 27 weeks who will report on Anglican-Lutheran initiatives leading up to the Joint Assembly.

I want to take this opportunity to extend a very sincere word of thanks to the Journal staff: Paul Feheley, Interim Editor; Bev Murphy, Circulation Manager; Saskia Fielder, Art Director; Larry Gee, Advertising; Janet Thomas, Assistant to the Editor and Coordinator/Manager of ABC publishing; staff writers Marites (Tess) Sison and Leigh Anne Williams; and all who contribute to the award winning Journal. In addition to the Journal staff, my thanks to the Director of Communications, Sam Carriere, and the staff of the Communications and Information Resources department.

There are many challenges that lie ahead for the Journal as an independent publication. Although it is clear from our readership survey that a significant number of Anglicans across the country rely on the printed journal, the world of communications is shifting. Electronic print and social networking are putting pressure on all print publications. The financial realities facing General Synod may result in us simply no longer being able to afford a print format Journal. Such a decision though, would in all likelihood, result in the demise of most, if not all, of the diocesan newspapers.

The other often overlooked reality is that a web only Journal requires significant funding. The Journal would still need an Editor, writers, graphic artists, and probably a fulltime web manager. Much of the

postage for a print Journal is paid for by Heritage Canada. The challenge ahead for the next CAJ will be to discern the best path to follow into the future.

It has been a privilege and a pleasure to have served as President of the AJB and now as Chair of the Committee of the Anglican Journal for the past six years. Thanks to all those who have served with me on the Board/Committee over the past three years.

+George Elliott

REPORT OF THE CHANCELLOR

To the Members of General Synod

I have the honour to report that the following consecrations and installations of bishops were recorded during the period from January 2, 2010 to March 3, 2013.

Consecrated

January 2, 2010	Fraser Wynn Lawton	Diocesan Bishop, Athabasca, Rupert's Land
March 1, 2010	David Malcom Irving	Diocesan Bishop, Saskatoon, Rupert's Land
May 4, 2010	Lydia Mamakwa	Suffragan Bishop, Keewatin, Ontario
July 6, 2010	Thomas Alexander Corston	Diocesan Bishop, Moosonee, Ontario
June 11, 2011	Michael Douglas Oulton	Diocesan Bishop, Ontario, Ontario
June 3, 2012	Darren McCartney	Suffragan Bishop, Arctic, Rupert's Land
June 3, 2012	David Parsons	Coadjutor Bishop, Arctic, Rupert's Land
October 12, 2012	Adam Samson Halkett	Diocesan Indigenous Bishop, Saskatchewan, Rupert's Land
March 2, 2013	Robert Hardwick	Diocesan Bishop, Qu'Appelle, Rupert's Land

Installed

March 1, 2010	David Malcom Irving	Diocesan Bishop, Saskatoon, Rupert's Land
July 6, 2010	Thomas Alexander Corston	Diocesan Bishop, Moosonee, Ontario
September 18, 2010	Larry David Robertson	Diocesan Bishop, Yukon, British Columbia and Yukon
September 29, 2012	Gregory Kerr-Wilson	Diocesan Bishop, Calgary, Rupert's Land (translated from the Qu'Appelle)
March 3, 2013	Robert Hardwick	Diocesan Bishop, Qu'Appelle, Rupert's Land

I gratefully acknowledge that the record of these events is faithfully maintained by the General Synod Archivist, Nancy Hurn and her assistant, Laurel Parson

April 2013
Canon David Jones, Chancellor

REPORT OF THE COMMUNICATIONS AND INFORMATION RESOURCES COMMITTEE TO GENERAL SYNOD

April 2013

The Communications and Information Resources Committee (CIRC) met twice in face-to-face meetings and numerous times in telephone conference calls over the last Triennium. One of the main purposes in all these meetings was to receive CIR¹ director, senior manager and staff reports. In receiving these reports, staff was held accountable and, in turn, the committee was able to recognize creativity and service and to render thanks on behalf of the whole church. In addition to receiving the reports, committee members ask questions and sought clarification and detail on particular aspects of the work of the department. It was clear to the Committee that **Vision 2019** provided the important guiding principles for this department over the last three years. Vision 2019 laid out a radical new way of conceiving communications in the church. It called for *“A national communication platform, integrated and accessible at the parish, diocesan, and national levels, [that] would allow the gathering and sharing of information from statistics to ‘best practices’ in a timely and effective way. Such an electronic hub for knowledge exchange might also serve the development of a community online.”*

The **Marks of Mission** work continued with the song “Hope” being released in late January 2013. The Sunday School initiative, **The Compendium of the Church Mice** will be expanded from the original one-year concept to a full three-year cycle. Years 1 and 2 will be available on-line by September, and Year 3 will be worked on the following year. The request for this resource is steadily growing. As part of the same Marks of Mission work, the **Photography Competition** has produced winning photos to be used as small inserts in the 2014 Church Calendar. There will be a display at the Joint Assembly and in many other venues over the coming year.

As mandated by Vision 2019, our committee and the CIR staff began work to create an **Online Community** with the employment of The Rev. Jesse Dymond in order to enhance its capacity to serve the communications and information needs of individual Anglicans, their parishes and dioceses.

¹ Communications and Information Resources (CIR)

The Community has seen continuous growth with over 600 registered members. Currently, over 90% of the visitors are Canadian, and about 62% of the visits are made by returning users. Presently The Community hosts blogs and forums in 12 different topic areas.

The whole **Web Team** has been active on many fronts. Work has begun on improving and expanding regular and on-demand email communications from Church House, such as new email distribution channels beyond news stories and the email newsletter. Advent and Lent podcasts have been designed and provided most recently. Our web presence has become “an electronic hub of knowledge exchange”, as requested by the 2010 General Synod.

The Library: At our very first meeting the Director of the CIR made us aware that budget restrictions required the closure of the Library. To our great satisfaction, an effective transfer of the Library collection was made to the John Graham Library at the Toronto School of Theology. The collection is well cared for and accessible to the whole Church. We are grateful to Karen Evans for careful attention in achieving this move, and we celebrate her ministry as Librarian and information resource person at Church House over many years.

The Silent Night Project grew out of the previous triennium’s successful Amazing Grace Project. The Silent Night Project did well, with over 500 videos being received from across the country and with exceptional viewership on the web. It was a particularly excellent way to introduce the web to new users. The project raised approximately \$60,000.00.

It should be noted that it was a tougher sell than the Amazing Grace Project in 2008. Some people thought that supporting military chaplains was akin to promoting militarism, and there was confusion about what is “the Bishop Ordinary”. The Committee wishes General Synod to understand that these projects were not intended as fundraisers but rather as a means of engaging Anglicans in their local communities and connecting them to other Anglicans across the country.

A very fruitful relationship with the **Department of Communications of the Evangelical Lutheran Church in Canada** and our CIR staff continued. Together they planned for the Joint Assembly of 2013 in Ottawa. Adding to this excellent relationship was the role played by their Director of Communications on our CIRC. As a result, we requested that COGS add a new sub-set (4) to read: “the national communications

director of the Evangelical Lutheran Church in Canada shall be an ex-officio member with voice and vote”.

Committee members also affirmed the lively connection between **Communications and Resources for Mission**, as Sam Carriere became Director of both departments. We wish to note the creation of a senior manager position in the CIR, which assisted in making the connection between the two departments even more successful.

The CIRC considered carefully, at the request of COGS, the wind-up of the **Anglican Journal Corporation**, and we became part of a larger conversation that included the Journal Board, CIR staff and Diocesan editors. The terms of reference and membership of a new Anglican Journal Committee were then recommended to COGS who then created an interim committee, which we hope will become a permanent Standing Committee of the General Synod. A resolution to this effect will be presented to General Synod by COGS. At present, the CIRC reconstitutes itself as the Anglican Journal Committee, and one of its members (not the chair of CIRC) then takes the chair. This has proved a very satisfactory arrangement over the past year.

As required by General Synod of all Standing Committees, we completed **a review of our Terms of Reference**. A number of changes were proposed to the last meeting of COGS asking that references to the Library and Ministry Matters be deleted and that references to the Anglican Journal Board be changed to the Anglican Journal Committee.

Recommendation

We encourage the CIRC of the new Triennium to make continuation of the work on the production of a national communications strategy for the Canadian Church a priority, just as we have done for the Communications staff in this last Triennium. The Communications Strategy for the CIR department provides an excellent starting point for that work.

One of the first tasks undertaken by the CIRC in this last Triennium was to form a sub-committee to work on a Communications strategy for the CIR department. In a collaborative enterprise between the staff and this sub-committee, a Communications strategy was presented to COGS in April of 2012.

This strategy, as presented to COGS, made clear the need to be very flexible and to encourage a strategy of increased integration of all communications work on behalf of the Church. The last strategy produced in 2001 envisioned neat divisions between different communications entities: e.g. the Web, Anglican Video, print resources. While these still exist, increasingly staff cross their different entities and integrate work plans and strategy. This new strategy led to a creative collaboration around Vision 2019 and the Marks of Mission.

When planning General Synod Communications, the CIR staff under this strategy must first identify the group(s) with whom they are communicating, shape the message to meet their unique needs, knowledge level, language and expectations. The approach must be integrated including all the services and skill sets of our expert communications staff. *“Picture all the resources of the Anglican Church of Canada, all the staff, all the information and ideas and initiatives being a part of one big structure that easily accessible and available to anyone who is looking for them”.*²

Conclusion

Finally, the Committee extends its thanks and appreciation to the Communications staff that have been exemplary in their hard work, devotion, innovation and creativity in meeting the challenges in communications at a time of reduced budgets. In particular, the Committee acknowledges with gratitude the successful working relationship of Sam Carriere and Beverly Murphy over this last triennium. This whole team has worked hard at integrating the Vision 2019 principles and the Marks of Mission into their work.

This concludes my time on the CIRC and as its chair. It has been a joy and a blessing!

Respectfully submitted,

The Rev. Canon Milton J. Barry

Chair, CIRC

² Communication Goals in Vision 2019

REPORT OF THE COUNCIL OF GENERAL SYNOD TO GENERAL SYNOD 2013

Vision 2019, adopted by General Synod in 2010 as the strategic vision for the Anglican Church of Canada, noted that “the Council of General Synod” will have a vital role both in aligning the church’s use of resources with the church’s priorities, and in ensuring that people across the church have the opportunity to participate in shaping the church of the future.”

The Council took up this responsibility in a variety of ways, including the following:

- Council designated the proceeds of Anglican Appeal for General Synod ministries grounded in the Marks of Mission of the Anglican Communion, and asked all councils, committees and boards to shape reports to the Council in light of the priorities and practices of *Vision 2019*.
- Council recommended a change in the Marks of Communion, so as to include the work of peace, conflict resolution and reconciliation in the Marks of Mission. The Anglican Consultative Council subsequently undertook that change at ACC 15 meeting in Auckland, New Zealand.
- Council heard missiologist the Rev. Dr. Christopher Duraisingh reflect on the place of the church in God’s mission in the world during their November 2012 meeting.
- Council established the Vision 2019 Implementation Team at its November 2010 meeting.
- Council engaged for a full day at each of its May 2012 and November 2013 meetings in addressing the financial reality of General Synod in light of the priorities and practices of Vision 2019, and at its March 2013 received the report of “Embracing God’s Call”, the result of a national consultation in January 2013 on “structures the work”, as called for in *Vision 2019*.

The following activities of the Council of General Synod respond to the priorities endorsed in *Vision 2019*:

1. Develop leadership education for mission, evangelism, and ministry
 - Council received the *Final Report* of the Primate’s Commission on Theological Education, adopted the document, *Competencies for Theological Education for Ordination to the Priesthood* and commended it to the church for implementation.
 - The Anglican Communion Working Group prepared and issued materials entitled, *Exploring the Anglican Communion Covenant – A Study Kit for Individuals, Congregations, and Dioceses*
 - Council affirmed among its priorities the providing of ways and means to share best practices and to explore and institute networking and information sharing in support of adult Christian formation in community and lay leadership training.
2. Support ministry through the Council of the North
 - Council of General Synod continued to include grants to the Council of the North as the largest expenditure of the General Synod. After five years in which those grants remained unchanged while the income of the General Synod fell, the Council of the North volunteered five years of reductions in the grant.

- Council of General Synod invited the outgoing and incoming Chairs of the Council of the North to address its November 2012 meeting and outline the changes they are making in the internal granting process within the Council of the North.
 - The Council of General Synod resolved to support and affirm the proposal from the Province of Rupert's Land to create a new diocese in Northern Ontario.
3. Walk with Indigenous Peoples on a journey of healing and wholeness
- Council received regular reports from the Healing Fund, including continuing building of members' awareness of the realities of Indigenous Peoples
 - Council resolved to receive the Mississauga Declaration (see Appendix A) "in a spirit of deep respect and hope" and "as a gracious invitation and urgent call to the whole church to renewed commitment in walking and working with Indigenous Peoples in addressing the many crises in their communities, in strengthening pastoral ministries, in supporting their desire for self-determination, and in affirming their sovereignty."
 - Meeting as the Missionary Society of the Anglican Church of Canada, members designated up to \$95,000 of the unrestricted surplus of the MSCC to create a digital record of archival documents relating to the MSCC's and General Synod's involvement in the Indian Residential Schools, in order to ensure that they will be accessible through the National Research Centre to former students, their families and communities, and to researchers and educators.
 - Council forwarded to General Synod, for second reading, Canon XXII – National Indigenous Ministry.
4. Work toward peace and justice
- At its first meeting, Council members participated in Anti-Racism Training, and asked that all standing committees do so as well.
 - Council asked the General Secretary to write to the Prime Minister asking, in light of principles of restorative justice, that the Parliament give the omnibus Crime Bill significantly more study and debate.
 - Council asked the General Secretary to write to the Prime Minister, Minister of the Environment, and Leaders of the Opposition Parties, expressing its disappointment and dismay over the withdrawal of Canada from the Kyoto protocols, and had not replaced its participation with any clear plan to reduce greenhouse emissions.
 - Council resolved to receive the statement of the House of Bishops of British Columbia and Yukon regarding the proposed Northern Gateway pipeline, and asked the General secretary to write to the Prime Minister to indicate Council's support of that statement and to urge fairness and integrity and the opportunity for all voices to be heard in National Energy Board hearings.
 - Council received a presentation from the Japanese Canadian Vancouver Consultative Council, and passed a resolution (See Appendix A) acknowledging the injustices experienced by Japanese Canadian Anglicans at the hand of their church during and after World War Two, and supporting Bishop Michael Ingham's 2010 apology for the seizure and sale of Japanese Anglican churches in Vancouver.
 - Council affirmed a Ministry Investment Fund allocation in support of the shared appointment (between General Synod and the Diocese of Ottawa) of the Rev. Laurette Glasgow as Special Advisor on Government relations.

- Council affirmed the Primate’s letter to Minister Toews, expressing concern at the decision to stop funding part-time chaplains serving the spiritual needs of non-Christian inmates in federal prisons.
5. Engage young people in mutual growth for mission
 - Council affirmed a Ministry Investment Fund allocation in 2011, 2012, and 2013 in support of Youth Initiatives. This money supported the engagement of three additional (very) part-time youth ministers, as well as the national gathering of youth ministry leaders, “Stronger Together”.
 - Council delighted in the contribution of youth members to its life and ministry.
 - The 2013 consultation on structures deliberately sought the participation of younger leaders (under 35) both in the consultation itself and in the Structures Working Group called for in *Vision 2019*.
 6. Enliven our worship
 - Council recognized the desirability of the Faith, Worship and Ministry Committee’s establishing of a task force to create a hymn book supplement.
 7. Be leaders in the Anglican Communion and in ecumenical actions
 - Council met jointly with the National Council of the Evangelical Lutheran Church in Canada at its second (May, 2011) meeting, and the two bodies joined together in planting a tree to commemorate the tenth anniversary of the Waterloo Accord and Full Communion.
 - Council approved forwarded to the Anglican Consultative Council (ACC 15) a “Progress Report on the Consideration by the Canadian Church of the *Covenant for the Anglican Communion*. (See Appendix B)
 - Council noted the many Anglican Canadians serving in the councils, networks and offices of the Anglican Communion.
 - Council celebrated the expansion of the fourth Mark of Mission to include reference to peace and reconciliation as championed by Canadian members of the Anglican Consultative Council: *To seek to transform unjust structures of society, to challenge violence of every kind, and to pursue peace and reconciliation*.
 - Council affirmed the establishment of the Canadian Friends of the Diocese of Jerusalem, as well as a Ministry Investment Fund allocation that supports the full cost of the ministry of Major the Rev. John Organ as Chaplain to the Bishop of Jerusalem.

The following activities of the Council of General Synod respond to the practices endorsed in *Vision 2019*:

1. Create structures that work for the church now and for God’s mission
 - Council received the report of the January 2013 consultation, “Embracing God’s Call” and took a number of actions as a result, including:

- Forwarding a resolution to the General Synod to change significantly the number, size and frequency of the meetings of most of the Standing Committees, and to describe them as “Coordinating Committees”
 - Making a commitment to a more deliberate use of electronic technology to meet.
 - Calling for review of the Resources for Mission Department and the Communication work of the national church.
 - Affirming more assignment of work to task forces and working groups.
 - Increasing the amount of work carried out through partnerships with the local church (dioceses and parishes), the Primate’s World Relief and Development Fund and other Anglican partners, and with our full-communion partners, the Evangelical Lutheran Church in Canada.
 - Calling for exploration of wider use of “deployed staff” and considering the future of a national office at 80 Hayden Street in Toronto.
2. Improve and enliven communications
- Council received an update from the Marks of Mission staff team on their work promoting the Marks of Mission, and affirmed a Ministry Investment Fund grant to support that work.
 - Council encouraged the development of a communications strategy for General Synod based on the departmental strategy of Communications and Information Resources and grounded in the Marks of Mission of the Anglican Communion.
 - Council affirmed a Ministry Investment Grant to support the hiring of an *Anglican Journal* writer to seek out and report stories relating to the Marks of Missions.
 - Council adopted a budget adding the position of “Online Community Coordinator” to the staff of the General Synod.
 - Council received a presentation on *The Community*, the Anglican Church of Canada’s new online social networking initiative, one part of the response to *Vision 2019*’s call for the development of “a national communications platform accessible at the parish, diocesan and national levels”.
3. Keep an eye on statistical trends
- Council had great difficulty keeping an eye on statistical trends, since the practice of providing statistics has fallen into general disuse.
4. Gather financial resources to equip ministries across Canada
- Council endorsed the document, *Together in Mission: The whole church for the whole world*” for use in testing a case for support for the ministries of the national church in diocesan financial campaigns.
 - Council endorsed an allocation from the Ministry Investment Fund to provide national staff support on a part time basis to “Together in Mission”.
 - Council called for a review of the work of the Resources for Mission department.
 - Council developed principles for budget planning as the work of renewing structures proceeds.

5. Build bridges, not fences

- Council called for more of the work of the national church to be done in partnerships with dioceses and parishes, with other Anglican partners, with the Evangelical Lutheran Church in Canada, and with other ecumenical partners.
- Council supported the call in the Mississauga Declaration to the whole church to engage in supporting Indigenous Peoples.
- Council heard Bishop Michael Hawkins, incoming Chair of the Council of the North, describe a growing climate of respect and cooperation among the Council of the North, the Anglican Council of Indigenous Peoples, and Church House.

The Council of General Synod (COGS), its Membership and Meetings

The Council met six times during the triennium 2010-2013 and is pleased to offer this report. Members of the Council are listed elsewhere in the Convening Circular.

The first organizational meeting was held during the 2010 General Synod in Halifax, NS, when various elections took place both for the Council's internal committees and for its representation on other bodies.

The following were elected to committees of the Council:

Officers-at-large of General Synod: The Ven. Sidney Black, Dr. Lela Zimmer

Planning and Agenda Team: The Rt. Rev. James Cowan, Mrs. Susan Winn

Resolutions Committee: The Rt. Rev. Dennis Drainville, The Ven. Harry Huskins, The Ven. Dr. Michael Thompson (chaired by the Prolocutor, Mr. Robert Falby)

Nominations Committee: Mr. Ron Chaplin, M. Felix Côté Gadreau, The Rev. Chris Harper, The Rev. Lynn McNaughton

Expenditures Committee: The Rt. Rev. Greg Kerr-Wilson, Ms Cynthia Haines-Turner

Audit Committee: The Most Rev. Colin Johnson

Handbook Concerns Committee: Canon Dr. Randall Fairey, The Ven. Harry Huskins (chaired by the Chancellor, Canon David P. Jones)

Anglican Award of Merit Committee: Ms Katie Scarlett McGillivray, The Very Rev. Josiah Noel, The Rev. Canon Gene Packwood, Dr. Lela Zimmer

Partner to the Evangelical Lutheran Church in Canada: Ms Cynthia Haines-Turner

Partner to the Episcopal Church: The Rt. Rev. James Cowan

Joint Anglican Lutheran Commission: The Rt. Rev. Terry Dance, Ms Mary Conliffe, The Rev. Dale Gilman

General Synod Planning Committee: The Rev. Chris Harper

Vision 2019 Implementation Team: The Ven. Peter John Hobbs (chair), Ms Jane Osler, LCol The Rev. Michelle Staples, The Rev. Susan Titterington]

The following appointments were made in the course of the triennium:

Chancellor of General Synod: Canon David P. Jones

Vice-Chancellor of General Synod: Ms Ann Bourke

General Secretary: Following the resignation of The Ven. Dr. Michael Pollesel, Council appointed the Ven. Dr. Michael Thompson

Treasurer: Following the retirement of Ms Michele George, Council appointed Ms Hanna Goschy

Governance Working Group: Canon Dr. Randall Fairey, Ms Cynthia Haines-Turner, The Ven. Harry Huskins, The Rt. Rev. Susan Moxley, Ms Monica Patten

Audit Committee: Mr. Dan Waterston, Mr. Michael Wellwood, Mr. Paul Singleton

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

During the triennium representatives were also named to other bodies:

- *the Anglican Consultative Council, alternate clergy member:* The Ven. Dr. Harry Huskins
- *Canadian Council of Churches Governing Body:* The Ven. Jim Boyles, The Ven. Marion Vincett
- *World Council of Churches delegates:* Ms. Melissa Green, The Rev. Canon John Alfred Steele
- *Advisory Council of the Canadian Companions of the Episcopal Diocese of Jerusalem*
 - The Rev. Robert Assaly
 - The Rev. Kerri Brennan
 - The Rt. Rev. John Chapman
 - The Ven. Rafiq Farah
 - The Rt. Rev. Michael Ingham
 - Dr. Patricia Kirkpatrick
 - The Rev. Dr. Richard LaSueur
 - The Rt. Rev. Michael Pryse
 - The Ven. Beverly Stewart

Approved the following recipients for the Anglican Award of Merit for 2013:

The Hon. Mr. Justice Brian Burrows	Diocese of Edmonton
Mrs. Carolyn R. A. Chenhall	Diocese of Nova Scotia and P.E.I.
Ms. Annette Graydon	Diocese of Niagara
Canon Bud Smith	Anglican Parishes of the Central Interior
Mr. Roger L. Spack	Diocese of Montreal

During the triennium the Council said farewell to:

Mr. Felix Cote Gaudreau	
Ms Michèle George	General Synod Treasurer
The Rev. Chris Harper	
Ms. Suzanne Lawson	Chair, Planning and Agenda Team
The Rt. Rev. Thomas O. Morgan	Chaplain
The Ven. Dr. Michael Pollesel	General Secretary of General Synod
Mr. Jonathan Sinnatamby	

and welcomed:

The Very Rev. Peter G. Elliott	Chair, Planning and Agenda Team
Ms Hanna Goschy	General Synod Treasurer
The Rev. Canon Terry Leer	
The Ven. Lynn Marchant	
Ms. Fiona Morrison	
The Ven. Dr. Michael Thompson	General Secretary
Sr. Elizabeth Rolfe-Thomas	Chaplain

Respectfully submitted,
The Ven. Dr. Michael Thompson
General Secretary

Attachments: Appendix A Japanese Canadian Anglican Exiles Across Canada,
COGS Resolution, March 2013
Appendix B ACC's Report to the Anglican Consultative Council 15
Appendix C General Synod 2010 Resolutions
Appendix D Governance Working Group Report to COGS

Resolution of the Council of General Synod, March 2013

Japanese Canadian Anglican Exiles Across Canada

Moved by: Ms. Cynthia Haines-Turner

Seconded by: The Ven. Dr. Lynne McNaughton

That this Council of General Synod:

1. Acknowledges the injustices experienced by Japanese Canadian Anglicans at the hands of our Church during and after WW II; and confesses the error of our ways.
2. Expresses its gratitude for the activities of the Japanese Canadian Vancouver Consultative Council (JCVCC) and the Diocese of New Westminster, which since 2008 have braved to tell the truth about a long, hidden story of racism at numerous levels of our Church, including the naming of the 1,500 Japanese Canadian Anglicans who were exiled in 1942.
3. Supports the 2010 apology made by Bishop Michael Ingham for the sale of Japanese Congregation Churches in the Diocese of New Westminster in 1949.
4. Recognizes that deep-seated historic racism continues as a source of pain to Japanese Canadian Anglicans across Canada, and commends every effort in the interests of healing and reconciliation.
5. Recommends that the Council of General Synod study the Episcopal Church's Asiamerica Ministries to explore ways of our participation in it.
6. Encourages the dioceses of the Anglican Church of Canada to be mindful of the growing multi-cultural membership of our Church, to celebrate that diversity, and to enhance partnerships in common ministry.

ADOPTED

REPORT TO THE ANGLICAN CONSULTATIVE COUNCIL

To: The Anglican Consultative Council Meeting 15
Auckland, New Zealand
November 2012

From: The Anglican Church of Canada

Subject: **Progress Report on the Consideration by the Canadian Church of the
*Covenant for the Anglican Communion***

This is a progress report from the Anglican Church of Canada, as requested by ACC-14. It has been approved by the Council of General Synod.

The structure of the Canadian Church

The Canadian Church is federal in nature, and consists of General Synod at the national level, four internal provinces, and thirty dioceses.

Because the Canadian Church is federal in nature, authority to make various decisions is dispersed among the different levels. For example, General Synod has authority with respect to the relations of the Church to other Churches of the Anglican Communion, ¹ but it does not have the unilateral authority to put in place mechanisms to ensure that every level of the Canadian Church complies with the Covenant. Similarly, if the Covenant has doctrinal implications, a decision by General Synod to adopt the Covenant would have to be approved at two successive sessions of General Synod and by all four provincial synods.

General Synod meets every three years. The provincial synods also meet every three years in the year prior to the meeting of General Synod. The timing and frequency of Diocesan synods varies considerably.

Actions taken by General Synod

To date, General Synod has taken the primary initiative with respect to the Covenant.

At its last meeting in Halifax in June 2010, General Synod passed the following resolution:

Resolved that General Synod

1. receive the final text of *The Covenant for the Anglican Communion*;
2. request that materials be prepared under the auspices of the Anglican Communion Working Group, for parishes and dioceses in order that study and consultation be undertaken on *The Covenant for the Anglican Communion*;

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

Act 74 of GS 2010

As a result of this resolution:

- In June 2011, the Anglican Covenant Working Group prepared and issued materials entitled *Exploring the Anglican Communion Covenant—A Study Kit for Individuals, Congregations and Dioceses*. This study guide is designed to help people in parishes and dioceses dig more deeply into the wording of the Covenant, and the meaning behind the words, and to discuss together what the implications of adoption might be. The ACWG's Study Guide can be found at <http://www.anglican.ca/about/files/2011/06/acwg-study-guide.pdf>. (Please ask one of our representatives at ACC-15 if you would like a hard copy of the Study Guide: The Rt. Rev. Sue Moxley, The Very Rev. Peter Elliott, and Ms. Suzanne Lawson.)
- In June 2011, the Governance Working Group prepared and issued its report entitled *Legal and Constitutional Issues Presented to the Canadian Church by the Proposed Anglican Covenant*. The GWG's report discusses legal issues arising from the definitions and procedures in the Covenant; constitutional issues which the Covenant presents to the Canadian Church; and the consequences of not adopting the Covenant. The GWG's report can be found at <http://www.anglican.ca/about/files/2011/06/GWG-Legal-and-Constitutional-Issues-in-the-Covenant-June-2011-2.pdf?file=2010/10/GWG-Legal-and-Consitutional-Issues-in-the-Covenant-June-2011-2.pdf>. (Please ask one of our representatives if you would like a hard copy of the GWG Report.)
- The Faith, Worship and Ministry Committee of the national church is in the process of preparing its report on the theological and ecclesiological implications of adopting or not adopting the Covenant.

Study and discussion in the Canadian Church

The Canadian Church as a whole is in the process of studying and considering the Covenant.

At the Fall 2011 meeting of the House of Bishops, the Primate asked each Bishop to describe how their diocese was studying and considering the Covenant. Given the variation in the frequency and timing of diocesan synods, this process will take some time to be completed.

It is fair to observe that there does not appear to be much enthusiasm at the local level to undertake discussion of the Covenant, but commitment to the life and witness of the Anglican Communion remains strong and vibrant.

Forthcoming resolution at General Synod 2013

As contemplated by the General Synod resolution set out above, early next year the Council of General Synod will prepare a resolution that will be taken to General Synod 2013.

In approaching this task, the Council of General Synod will take into account the state of the consultation in the Canadian Church, the discussions and decisions that have taken place in other Churches in the Communion, and the discussions and decisions which will take place at ACC 15. It will need to address the legal and constitutional issues which the Covenant presents to the Canadian Church.

A Final Comment

While the Canadian Church continues to grapple with the Covenant and the ecclesiological, constitutional and legal issues it presents, we are also deeply committed to several other initiatives in the Communion to foster respectful dialogue and friendship in mission across a wide range of theological and cultural perspectives. We have been full participants in Continuing Indaba. In addition, a number of our bishops have participated in the Canadian-African Bishops Dialogue over the last several years. We believe their statements entitled "A Testimony of Grace" (2011, <http://www.anglican.ca/faith/identity/a-testimony-of-grace-from-the-consultation-of-bishops-in-dialogue-march-2011/>) and "A Sacrament of Love" (2012, <http://www.anglican.ca/faith/identity/a-sacrament-of-love/>) are signs of new life in the communion we share in Christ.

Yours faithfully,

+Fred Hiltz
Archbishop and Primate

The Ven. Dr. Michael Thompson
Provincial Secretary

General Synod 2010 Resolutions			
Res. #	Subject	Referred To	Action/Status
A016	Declaration of Principles- Election, etc. NIAB - Second Reading	General Secretary	Completed. GS Handbook ✓
A017	Declaration of Principle - Election, etc. Bishop Ordinary - Second Reading	General Secretary	Completed. GS Handbook ✓
A018	Declaration of Principles - Membership of NIAB in GS - Second Reading	General Secretary	Completed. GS Handbook ✓
A019-R1	Declaration of Principles - Membership in GS - First Reading	General Secretary	In GS Handbook awaiting 2nd reading in 2013.
A026	Constitution - Membership of NIAB in the GS	General Secretary	Completed. GS Handbook ✓
A027	Constitution - Section 3 President and Chairperson of GS	General Secretary	Completed. GS Handbook ✓
A028	Constitution - Section 6 Chairing the Different Orders	General Secretary	Completed. GS Handbook ✓
A029A Recon-sidered	Constitution - Section 8(f) - Changing the basis for determining the number of clerical and lay members of General Synod from each diocese	General Secretary	Awaiting second reading of A019R1.
A030-R2	Constitution -Section 33 Reducing the size of GS	General Secretary	Completed. GS Handbook ✓
A031	Constitution - Section 25 - Providing for CoGS to meet by video and telephone	General Secretary	Completed. GS Handbook ✓
A032-R1	Constitution - Reduction in size of the Partners in Mission Eco Justice Cte	General Secretary	Completed. GS Handbook ✓
A033-R1	Constitution - Operational Roles of the Primate and the General Secretary	General Secretary	Completed. GS Handbook ✓
A034	Constitution - Adding two ACIP Nominees to CoGS	General Secretary	Completed. GS Handbook ✓
A035	Constitution - Adding an ELCIC Nominee to the CoGS	General Secretary	Completed. GS Handbook ✓
A036-R1	Constitution- Communication re Business of the Synod	General Secretary	Completed. GS Handbook ✓
A037	Constitution - Section 39 Restructuring of Financial Mgt. & Dev. Committee	Treasurer	Completed. GS Handbook ✓
A041-RI	Amendments to the Rules of Order and Procedure	General Secretary	Completed. GS Handbook ✓
A042	Resolutions with financial implications	General Secretary	Ongoing
A051	Providing Canonical Recognition for the Roles of the National Indigenous Anglican Bishop, the Anglican Council of Indigenous Peoples, and Sacred Circle	General Secretary	Completed. GS Handbook ✓
A052	Amendments to Canon VIII - General Synod Pension Plan	Handbook Concerns	Completed. GS Handbook ✓
A053-R1	Canon VII - Missionary Society	General Secretary	Completed. GS Handbook ✓
A054	Revision of Canon VI - Financial Management	Hndbk Cons./Treasurer	Completed. GS Handbook ✓

General Synod 2010 Resolutions			
Res. #	Subject	Referred To	Action/Status
A055-R1	Amendment to the Canons & Rules of Order & Procedure - re Financial Mgt. Committee	General Secretary	Completed. GS Handbook ✓
A056	Canon III The Primate	General Secretary	Completed. GS Handbook ✓
A057	Amendments to Canon XII and the Regulations - Continuing Education Plan	Exec. Dir. Pensions	Completed. GS Handbook ✓
A086	Repudiation of the Doctrine of Discovery	General Secretary, NIAB	In progress - General Secretary, NIAB and Primate.
A111	Continuing discussion about whether and how the structures of the Church need to be modified to support and enhance mission	General Secretary	Ongoing.
A112-R2	Continuance of General Synod as a corporation under the Canada Not-for-profit Corporations Act	General Secretary	Resolved
A114-R1	Vision 2019 Taskforce	General Sec./Primate	Ongoing
A136-R2	National Aboriginal Day of Prayer	Dir. FWM	Completed translations of NADP Propers into French, Oji-Cree, Inuktituk, and Western Cree
A137	Anglican Communion Covenant - materials, conversation, advice	FWM / GWG / COGS	Resolution to GS2013
A138	Recognition that 2011 marks the 40th Anniversary of the Anglican Roman Catholic International Commission.	Primate	Completed ✓
A139-R2	Dialogue with the United Church of Canada	General Secretary / Primate /Dir. FWM	The dialogue is underway, mandated to 2014.
A140-R1	Four Hundredth Anniversary of the Authorized Version of the Bible	Dir. FWM	Completed ✓
A141	Principles for Liturgical Revision	Dir. FWM	Ongoing.
A142-R2	Solemnization of Marriage	General Secretary, Dir. FWM	Completed ✓
A143-R1	Theological Education for Presbyteral Ministry	Primate, Dir. FWM	<i>Final Report</i> of the Commission completed.
A151	Appointment of Auditors	Treasurer	Completed at GS2010 ✓
A152	Auditors Report and Financial Statements	Treasurer	Completed at GS2010 ✓
A176-R1	United Nations Declaration on the Rights of Indigenous Peoples	General Secretary	Ongoing . . . A176 forwarded to dioceses.
A178	National Strategies to Address Poverty and Homelessness	Coord. Ecum., Interfaith & Gov. Relations	Ongoing
A179-R2	Anglican Participation in the Truth and Reconciliation Commission of Canada	General Secretary & EIRGR Coordinator	Ongoing

General Synod 2010 Resolutions			
Res. #	Subject	Referred To	Action/Status
A180-R1	Climate Change	Coord. Ecum., Interfaith & Gov. Relations	Ongoing . Resolution to GS2013
A181-R1	Toward a World Free of Nuclear Weapons	General Secretary	Ongoing
A182-R2	General Synod Youth Secretariat	General Secretary, FWM	Completed
A183-R1	Strengthening Partnership with the Diocese of Jerusalem	General Secretary	Ongoing
A184 R2	Peace and Justice in Palestine and Israel	General Secretary	Ongoing A resolution will come before General Synod 2013.
A191	Amendments to the Regulations of Canon VIII - General Synod Pension Plan	Exec. Dir. Pensions	Completed ✓
A192	Amendments to Regulations of Canon IX - Lay Retirement Plan	Exec. Dir. Pensions	Completed. GS Handbook ✓
A193	Amendments to the Long Term Disability Plan Pre-2005	Exec. Dir. Pensions	Completed ✓
C002	Baptismal Covenant Addition	Dir. FWM	Underway
C005	50th Anniversary of the 1962 Canadian BCP	Dir., FWM	Completed ✓
C006	Review of Apportionment System	COGS/General Sec.	Ongoing.
C007	Actions Involving Israeli Defence Forces and Relief Ships	General Secretary	Completed ✓
C010	Persecution and Marginalization of Gay, Lesbian, Bisexual and Transgender Persons	General Secretary	Ongoing. Forwarded to dioceses.
C011	Ongoing Study by the Canadian Church	Dir. FWM	Ongoing.

The Anglican Church of Canada

REPORT BY
THE GOVERNANCE WORKING GROUP
TO
THE COUNCIL OF GENERAL SYNOD
March 2013

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**REPORT BY THE GOVERNANCE WORKING GROUP
TO THE COUNCIL OF GENERAL SYNOD
March 2013**

PART ONE

Introduction

BACKGROUND

Act 54 of the 2004 General Synod provided for the establishment of a Governance Working Group (GWG) to review the governance of General Synod with a view to enhancing the work and mission of General Synod.

The first GWG worked during the triennium from 2004 to 2007, and reported to the 2007 General Synod.

The Council of General Synod (COGS) determined that a second GWG should continue its work during the triennium from 2007 to 2010. The GWG brought various matters to the 2010 General Synod, some of which will require second reading at the 2013 General Synod.

COGS appointed the third GWG to work during the present triennium.

This is the final Report by the GWG to COGS prior to the 2013 General Synod.

MEMBERSHIP

The membership of the current GWG consists of:

Canon David Jones, Q.C. (Chair; Province of Rupert's Land)
Canon Dr. Randall Fairey (Province of B.C. and Yukon)
Cynthia Haines-Turner (Province of Canada)
Ven. Harry Huskins (House of Clergy)
Rt. Rev. Sue Moxley (House of Bishops)
Monica Patten (Province of Ontario)

In addition, the GWG has included the Rt. Rev. Mark MacDonald, the Ven. Sidney Black, and the Rev. Norman Casey during our consideration about the structure of the National Indigenous Ministry.

Josie De Lucia from Church House has provided staff support.

THE GWG's FILES

In this triennium, the GWG has concentrated our efforts on the following files:

1. The preparation of a Report on the Legal and Constitutional Implications and Consequences of the Proposed Anglican Communion Covenant, as requested by the 2010 General Synod.
2. The resolutions from the 2010 General Synod eliminating the overlap between the Declaration of Principles and the Constitution, which await second reading by the 2013 General Synod.
3. Further development of the structure of the National Indigenous Ministry (NIM)—amendments to Canon XXII.
4. Development of a Canon for the election of the Bishop Ordinary to the Canadian Forces—proposed Canon XXIII.
5. The resolution from the 2010 General Synod about the composition of General Synod, which awaits second reading by the 2013 General Synod.

In addition, the GWG:

6. Prepared a memorandum in April 2012 for COGS about the status of structural changes in the Canadian Church.
7. Assisted in the revision of Appendix G to the Handbook, dealing with election procedures for the Prolocutor, Deputy Prolocutor and members of COGS.
8. Provided advice about the collection and use of statistics.

MEETINGS OF THE GWG

The GWG met three times in person (November 20 and 21, 2011; May 27 and 28, 2012; and September 17 and 18, 2012); twice by telephone conference call (March 13, 2009 and August 24, 2009); and many times by email.

CONSULTATIONS AND REPORTING

The GWG has consulted and reported widely on its work—including the House of Bishops (three times), the Council of General Synod (three times), all four Provincial Synods, the Anglican Council of Indigenous Peoples, and the Sacred Circle.

PART TWO

Legal and Constitutional Issues Presented to the Canadian Church by the Proposed Anglican Communion Covenant

By Resolution A137, the 2010 General Synod directed the Governance Working Group to prepare a report about the legal and constitutional implications and consequences presented to the Canadian Church by the proposed Anglican Communion Covenant.

The GWG issued its report in June 2011.

A copy of the report can be found at

<http://www.anglican.ca/about/files/2011/06/GWG-Legal-and-Constitutional-Issues-in-the-Covenant-June-2011-2.pdf>

A copy of the executive summary can be found at

<http://www.anglican.ca/about/files/2010/10/Executive-Summary-GWG-Memo-on-the-Covenant-June-2011.pdf>

PART THREE

GS 2010 Resolution A021 Eliminating Duplication between the Declaration of Principles and the Constitution

Background

For many years, a number of provisions contained in the Declaration of Principles have been duplicated in the Constitution.

The GWG presented four resolutions to General Synod 2010 to deal with this situation—one amended the Declaration of Principles, two amended the Constitution, and one amended the Rules of Order.

The amendment to the Declaration of Principles must be approved at two sessions of General Synod.¹

Accordingly, the following resolution needs to be presented to General Synod 2013 for second reading:

RESOLUTION GS 2013—GWG—1

Subject: Section 3 of the Declaration of Principles—Membership in General Synod

Moved by: _____

Seconded by: _____

Be it resolved that this General Synod give Second Reading to amend sections 3, 4 and 5 of the Declaration of Principles to read as follows:

3. Membership

- a) *The General Synod of The Anglican Church of Canada shall be organized in three Orders: the Order of Bishops, the Order of Clergy and the Order of Laity.*
- b) *Members of the Orders of Clergy and Laity shall be members of the diocesan synod, or eligible to be members of the diocesan synod, of the diocese they represent.*

1. This type of amendment to the Declaration of Principles must also be referred to all diocesan and provincial synods for information (not consent): section 11(a)(ii) of the Declaration of Principles. This has occurred.

- c) *The number of clergy and lay members elected by each diocese shall be determined relative to the size of the diocese.*
- d) *Each diocese shall elect the same number of lay members as clergy members.*
- e) *Each diocese shall be entitled to elect or appoint one youth representative in addition to the clergy and lay members it is entitled to elect.*
- f) *Other non-diocesan or quasi-diocesan jurisdictions in the Church may also be entitled to representation as specified in the Constitution.*
- g) *The Constitution may provide for ex officio members of the General Synod.*

4. Sessions

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

5. Voting by Dioceses

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

PROCEDURE REQUIRED FOR ADOPTION

In accordance with section 11(a)(ii) of the Declaration of Principles, an amendment to the Declaration of Principles must be approved by a two-thirds majority in each Order voting at two successive sessions of General Synod.

PART FOUR

Further Detail about the Structure of the National Indigenous Ministry

Background

At the 2009 meeting of the Sacred Circle, the GWG asked ACIP three questions:

- (a) how will future members of ACIP be selected?
- (b) how will future members in the Sacred Circle be selected? and
- (c) how will the next NIAB be selected?

In accordance with the principle of self-determination, it was recognized that the answers to these questions must come from the Indigenous members of our Church.

When General Synod 2010 adopted Canon XXII to include the structure of the National Indigenous Ministry in the constitutional framework of the National Church, it was recognized that further legislative action would be required to incorporate the answers to the three questions.

After extensive consultations during the present triennium, the 2012 meeting of the Sacred Circle unanimously confirmed how these selections will be made in the future.

Accordingly, the GWG proposes that Canon XXII be amended to incorporate these provisions.

[Italicized portions show proposed additions to Canon XXII to incorporate decisions made by ACIP; the italics will not be in the version as adopted. Some redundancies have been deleted.]

RESOLUTION GS 2013—GWG—2

Subject: Canon XXII—National Indigenous Ministry

Moved by: _____

Seconded by: _____

Be it resolved that this General Synod amend Canon XXII to read as follows:

CANON XXII

THE NATIONAL INDIGENOUS MINISTRY

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

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

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

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

“To this end we extend the hand of partnership to all those who will help us build a truly Anglican Indigenous Church in Canada.

“May God bless this vision and give us grace to accomplish it.”

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

1. The National Indigenous Anglican Bishop

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

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

Selection Process for the NIAB

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

(a) is of the full age of thirty years;

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

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

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

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

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

Term of Office for the NIAB

The term of office for the NIAB is nine years from the date of installation. The NIAB whose term has been completed is eligible to stand for election for a further term.

The NIAB must retire on reaching the age of 70.

Vacancy in the Office of the NIAB

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

2. The Anglican Council of Indigenous Peoples

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

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

ACIP will consist of the following persons:

- (a) The NIAB.*
- (b) Two persons elected by each Provincial Caucus at the Sacred Circle.*
- (c) One youth, one elder and one member-at-large appointed by the NIAB.*

Except for the NIAB, the terms of ACIP members will end at the conclusion of the next Sacred Circle. Where a vacancy occurs on the Council between Sacred Circles, ACIP may appoint a replacement for a person who was elected by the Sacred Circle, and the NIAB may appoint a replacement for a person whom the NIAB had appointed. A person who has served on ACIP is eligible for re-election.

ACIP will select its chair or co-chairs.

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

ACIP organizes the Sacred Circles.

3. The Sacred Circle

The Sacred Circles have met approximately every three years since 1988.

The Sacred Circles are organized by ACIP.

The Sacred Circle will consist of the following voting members:

- (a) Ten indigenous members from each of those dioceses identified by ACIP as having significant indigenous ministries. (More persons from these dioceses may attend the Sacred Circle, and may be granted voice but shall not vote.)*

- (b) *Up to ten indigenous members identified by ACIP to represent urban indigenous ministries.*
- (c) *Up to three indigenous members from the Anglican Military Ordinariate*
- (d) *The indigenous bishops of The Anglican Church of Canada, as identified by ACIP.*
- (e) *The NIAB, who is the presiding elder at its meetings.*

The Primate is always an invited guest at the Sacred Circle, and has voice but not vote.

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

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

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

4. Organization of Indigenous Ministries

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

PROCEDURE REQUIRED FOR ADOPTION

In accordance with section 11 c) ii) of the Declaration of Principles, an amendment to this type of Canon must be approved by a two-thirds majority of the Order of Bishops, and of the Orders of Clergy and Laity voting together at one session of General Synod.

PART FIVE

Election of the Bishop Ordinary

Background

Previously, the Bishop Ordinary was also a diocesan bishop. Because the office has become stand-alone, provision is required for the election and possible consecration of future Bishops Ordinary.

After discussions with Bishop Coffin (the current Bishop Ordinary), the Chapter and members of the Anglican Military Ordinariate, and the Primate, the GWG proposes the adoption of Canon XXIII.

RESOLUTION GS 2013—GWG—3

Subject: Canon XXIII—The Bishop Ordinary of the Canadian Forces

Moved by: _____

Seconded by: _____

Be it resolved that this General Synod enact Canon XXIII and consequential amendments to the Constitution, Canon III, and the Handbook as follows:

CANON XXIII

THE BISHOP ORDINARY TO THE CANADIAN FORCES

The purpose of this Canon is to make provision for the election of the Bishop Ordinary to the Canadian Forces.

1. The Bishop Ordinary

The Bishop Ordinary has an episcopal relationship with all ordained and lay members of the Anglican Military Ordinariate.

The Bishop Ordinary is a member of the House of Bishops and General Synod.

2. Eligibility for being elected as the Bishop Ordinary

A person is eligible for election as the Bishop Ordinary if that person

- (a) is of the full age of thirty years and less than seventy years of age;
- (b) is a priest or bishop in Holy Orders of The Anglican Church of Canada, or of a church in full communion therewith;
- (c) is faithful in the doctrines and discipline of The Anglican Church of Canada as determined and defined by the official formularies of that church;
- (d) is known and recognized as being a person of integrity and moral stature;
- (e) has those qualities and abilities of leadership, experience and learning that will enable that person to fulfil the duties of a chief pastor in the Church of God; and
- (f) acknowledges that the Bishop Ordinary must achieve and maintain the citizenship, language, security clearance and other requirements of the Canadian Forces which affect the work of the Bishop Ordinary (see the Explanatory Notes below).

3. The Search Committee

When a vacancy occurs (or is about to occur) in the office of Bishop Ordinary, and the Primate is satisfied that there is adequate financial provision for the office to be filled, the Bishop's Council of the Anglican Military Ordinariate will create a Search Committee (see section 8 below) to:

- (a) determine any specific qualities or additional qualifications that might be required or desirable with respect to the person elected to fill the vacancy;
- (b) identify potential candidates and determine whether they are willing to stand for election;
- (c) prepare for the Electoral College a short list of electoral candidates;
- (d) assemble for the Electoral College relevant background material, references, and other information concerning the electoral candidates on the short list; and
- (e) generally do all things necessary to organize the election process.

4. The Electoral College

The Electoral College (see section 9 below) will elect a person from the list of electoral candidates submitted by the Search Committee, and will send the name of the Bishop

Ordinary-elect to the Primate for concurrence by the Primate and the four Provincial Metropolitans.

5. Concurrence, Consecration and Installation

Following concurrence by the Primate and the four Provincial Metropolitans, the Primate will consecrate the Bishop Ordinary-elect (if not already a bishop) and install the Bishop Ordinary in office.

6. Retirement of the Bishop Ordinary

The Bishop Ordinary must retire on reaching the age of 70.

7. Vacancy in the Office of the Bishop Ordinary

If the Bishop Ordinary dies, resigns, retires, or for any other reason the office of the Bishop Ordinary is vacant, or the Primate determines that Bishop Ordinary is unable to act because of absence, illness or any other reason, the Primate in consultation with the four Provincial Metropolitans and the Bishop's Council may designate a bishop in The Anglican Church of Canada willing to undertake the task as the Acting Bishop Ordinary.

8. The Search Committee

The Anglican Military Ordinariate shall enact an Ordinariate canon with respect to the composition and work of the Search Committee.

The Ordinariate canon about the Search Committee:

- (a) must provide for at least two lay members of the Search Committee;
- (b) may provide that some or all of the work of the Search Committee may be done by electronic means; and
- (c) shall not come into force or be amended without prior written approval by the Primate.

9. The Electoral College

The Anglican Military Ordinary shall enact an Ordinariate canon with respect to the composition and procedures to be used by the Electoral College.

The Ordinariate canon about the Electoral College:

- (a) must provide for the Electoral College to include a house of laity as well as

a house of clergy, and that the election of a Bishop Ordinary must be concurred in by a majority of each of these two houses;

- (b) may provide that some or all of the proceedings of the Electoral College (including voting) may be done by electronic means; and
- (c) shall not come into effect or be amended without prior written approval by the Primate.

EXPLANATORY NOTES

Note 1: Civilian Status

The Bishop Ordinary serves as the representative of The Anglican Church of Canada on the Interfaith Committee on Canadian Military Chaplaincy (the “ICCMC”). On behalf of the faith groups in Canada, the ICCMC relates to the Minister of National Defence on matters concerning the military chaplaincy, and provides professional oversight of the ministry exercised by all military chaplains. Because the ICCMC is a civilian oversight body, if the Bishop Ordinary-elect is a serving member of the Regular Force or Primary Reserve, that person must be released from the Canadian Forces prior to being consecrated.

Note 2: Enhanced Reliability Status

Because the Bishop Ordinary is granted regular access to Department of National Defence facilities and must be eligible for publicly funded travel as a member of the ICCMC, the Bishop Ordinary-elect must be able to achieve and maintain the required level of government security clearance.

The inability of the Bishop Ordinary-elect to achieve the required level of government security clearance may be taken into account by the Primate and Metropolitans when deciding whether to concur with the election. The inability of the Bishop Ordinary to maintain the required level of government security clearance may result in the Primate’s determining that the Bishop Ordinary is unable to continue to act in that office.

At the time this canon is enacted, the required level of government security clearance is “Enhanced Reliability Status” which is outlined in Treasury Board of Canada Secretariat Personnel Security Policy found at <http://www.tbs-sct.gc.ca/pol/doc-eng.aspx?id=12330§ion=text>.

* * * * *

The Handbook Committee is authorized to change the contents of these Explanatory Notes as may be required from time to time in order to keep them current.

CONSEQUENTIAL AMENDMENTS TO THE CONSTITUTION, CANON III AND THE HANDBOOK

Sections 33 a) vii) and 33 e) iv) are amended to change the words “Anglican Ordinariate” to “Anglican Military Ordinariate”.

Section 33 f) iii) is amended to change the words “section 33 a) viii)” to “section 33 a) vii)”.

Canon III is amended to change “Chapter” to “Bishop’s Council”.

The definition of “Bishop Ordinary” in the Glossary of Terms Used in the Handbook is amended by deleting the words “appointed by the Primate”.

PROCEDURE REQUIRED FOR ADOPTION

In accordance with section 11 c) ii) of the Declaration of Principles, the enactment of this type of Canon must be approved by a two-thirds majority of the Order of Bishops, and of the Orders of Clergy and Laity voting together at one session of General Synod.

PART SIX

The Composition and Size of General Synod

BACKGROUND

Principles of representation in General Synod

There are three principles underlying the current composition of General Synod (from the 1988/89 Task Force):

1. All of the 30 dioceses² should have significant voice at General Synod regardless of size.
2. The number of members from each diocese should be proportional to the number of Anglicans in the diocese.
3. General Synod should not have so many members that it cannot function effectively as a forum for the exchange of views, the advocacy of positions, and the formulation of policy.

Changing the unit for determining the number of members

Currently, the entitlement for members (both clerical and lay) is based on the number of licensed clergy in the diocese: section 8(f) of the Constitution.³

“Number of licensed clergy” is no longer a satisfactory measure of the number of Anglicans in a diocese. There is considerable variation in licensing practices across the country. In addition, focussing on the number of licensed clergy does not take account of our emphasis on the whole people of God.

Size of General Synod

General Synod 2007 consisted of 302 members: 42 bishops, 10 ex officio, 110 clergy, 110 laity, and 30 youth members.

-
2. The Anglican Parishes of the Central Interior are treated as a Diocese for this purpose.
 3. See also section 3 f) of the Declaration of Principles as it currently reads. As noted in Part Three above, General Synod 2010 gave first reading to an amendment which would remove the formula from the Declaration of Principles. This amendment has been referred to the diocesan and provincial synods for information in accordance with section 11 b) ii) of the Declaration of Principles. Resolution GS 2013-GWG-1 (above) would provide second reading to the amendment which would remove the formula from the Declaration of Principles. As a result, the formula would be located just in the Constitution, where it could be amended in the future by one session of General Synod.

General Synod 2010 consisted of 294 members: 40 bishops, 8 ex officio, 110 clergy, 110 laity, and 26 youth members.

The GWG’s proposed formula at General Synod 2010

At General Synod 2010, the GWG proposed to change the unit for determining entitlement to members to “average weekly attendance in the diocese”. As a result, each diocese’s entitlement to members in General Synod would have been determined by that diocese’s percentage of the national average weekly attendance (with a guarantee of at least one clerical and one lay member, as well as the youth member).

Appendix A to this Report contains the GWG’s 2010 proposed formula.

The GWG’s proposed formula did not change the size of General Synod, although a subsequent amendment could have achieved that result by reducing the multiplier (110) in the formula.

The resolution passed by General Synod 2010

Although the GWG’s proposed formula received more than 60% of the votes cast in each of the three Orders, it did not obtain a two-thirds majority in each of the Orders. After deciding to reconsider the matter, General Synod 2010 gave first reading to a variation which would base the number of clerical and lay members on a diocese’s proportional attendance “at Easter Communion services”, with a minimum of two clergy and two lay members from each diocese.

Appendix B to this Report contains the wording of the resolution given first reading at General Synod 2010.

The GS 2010 version of the formula would have increased the size of General Synod (due to the minimum of two clergy and two lay members from each diocese).

Further work by the GWG

The GWG has given further thought to this matter during this triennium.

The GWG recommends that the formula passed by General Synod 2010 be amended as follows:

- (a) “Average attendance” should be based on attendance averaged over four liturgical celebrations (Christmas, Easter, Pentecost and the second Sunday in September) over two years.⁴ Using eight will provide a better measurement than using just one, and will mitigate

4. Some of the liturgical celebrations in question may occur around the specific named days. For example, “Christmas” would include not only services on Christmas Day but also services on Christmas Eve, and “Easter” would include Easter Vigils. In some multi-point parishes, Christmas and Easter services might occur on different dates at different points in the parish. If clarification is needed, Council of General Synod can issue guidelines about how attendance is to be counted for the purpose of these statistics.

the possibility that the average attendance figure might be unduly skewed in a particular place by a storm or other untoward event.

- (b) The minimum representation should be one clergy and one lay member per diocese (in addition to the youth member and bishop) rather than two of each.
- (c) A table should be used for determining the number of clergy and lay members from a diocese, rather than a mathematical formula.
- (d) The size of General Synod should be decreased somewhat.

In order to provide some information about how either of the proposed formulas would operate, Church House asked each bishop to provide statistics for attendance in their diocese for each of the four Sundays from 2010 and 2011. Church House provided a web-based vehicle for providing this information. Some dioceses reported for 100% of their parishes; others reported for some of their parishes; others did not report at all.

Appendix C to this Report contains the results of this request (as of January 2013).

Revised Resolution proposed by GWG

As a result of this further work, the GWG is proposing the revised formula set out in the resolution below.

Appendix D to this report sets out the number of clerical and lay members which dioceses would be entitled to under the revised formula based on the attendance statistics provided by dioceses.

Appendix E contains an extrapolation of the numbers for those dioceses which have provided statistics. The extrapolation has been done by dividing the average attendance figure by the percentage of parishes in the diocese which provided statistics. This method of extrapolation assumes that there is a one-to-one ratio throughout the diocese, which may not be the case, so the extrapolation may well not be accurate, but it provides some sort of picture of what might be the situation if the statistics were completed. No extrapolation is possible for those dioceses which did not report anything.

<p>NOTE: Statistics will be required for 2013 and 2014 in order to determine the number of delegates for General Synod 2016.</p>

RESOLUTION GS 2013—GWG—4

Subject: Number of Clerical and Lay Members of General Synod

Moved by: _____

Seconded by: _____

Be it resolved by this General Synod as follows:

1. Section 8 f) of the Constitution is amended to read as follows:

Dioceses shall be entitled to elect clerical and lay members of the General Synod as follows:

- i) for dioceses having an average attendance of 2,499 persons or less, one member of each Order;
- ii) for dioceses having an average attendance between 2,500 and 4,999 persons, two members of each Order;
- iii) for dioceses having an average attendance between 5,000 and 9,999 persons, three members of each Order;
- iv) for dioceses having an average attendance between 10,000 and 14,999 persons, four members of each Order;
- v) for dioceses having an average attendance of 15,000 or more persons, five members of each Order plus one additional member of each Order for each 5,000 of additional average attendance in excess of 15,000.
- vi) the words “average attendance”, as used in this section and elsewhere in the Constitution, shall mean the average attendance for liturgical celebrations for Easter, Pentecost, the second Sunday in September and Christmas in the second and third calendar years prior to the year in which General Synod will take place, as reported by the Diocese to Church House.

2. Paragraph 9 b) of the Constitution is deleted, paragraph 9 a) is renumbered as 9 b), and the following is enacted as new paragraph 9 a):

- 9 a) As soon as practicable in the year prior to the year in which General Synod will take place, the General Secretary shall publish the number of clerical and lay

members which each diocese is entitled to pursuant to paragraph 8 f).

3. This resolution shall come into effect upon General Synod having given second reading to Resolution A019 passed by General Synod 2010.

PROCEDURE REQUIRED FOR ADOPTION

Because Resolution GS 2013-GWG-1 will have provided second reading to Resolution A019 from General Synod 2010 and have removed the existing membership formula from section 3 of the Declaration of Principles, the membership formula will then only be in the Constitution.

An amendment to the Constitution requires a two-thirds majority of each Order voting at one session of General Synod: section 11 b) of the Declaration of Principles.

PART SEVEN

The Continuation of the GWG in the next Triennium

Because the work of reviewing the governance of the Church is ongoing, the GWG recommends the reappointment of a Governance Working Group to continue this work in the next triennium.

Ideally, there would be significant overlap between the members of the present GWG and the next one in order to maintain momentum and achieve continuity, with some new members to bring fresh perspectives.

PART EIGHT

Conclusion

The members of the GWG appreciate having the opportunity to be involved in this work and to prepare this Report.

We appreciate the support and feedback which we have received during our consultations, and the support and encouragement we have received from the Primate and the General Secretary. Bishop Mark MacDonald and the Venerable Sidney Black were very helpful in our work on the National Indigenous Ministry. And we thank Josie De Lucia for providing staff support.

We ask COGS to receive this Report, forward it to General Synod 2013, and recommend that General Synod 2013 enact the resolutions contained herein.

Yours faithfully,

David Jones, Q.C., Chair (Province of Rupert's Land)
Dr. Randall Fairey (Province of British Columbia and Yukon)
Cynthia Haines-Turner (Province of Canada)
The Ven. Harry Huskins (House of Clergy)
The Rt. Rev. Sue Moxley (House of Bishops)
Monica Patten (Province of Ontario)

Attachments: A through F.

APPENDIX A

MEMBERSHIP IN GENERAL SYNOD THE GWG'S PROPOSED FORMULA AT GENERAL SYNOD 2010

The following is the proposed wording for the new formula:⁵

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

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

Provided that:

- (i) *the resulting number will be at least 1;*
- (ii) *if the resulting number is a fractional number and is greater than 1, it will be rounded down to the nearest whole number if the fraction is 0.5 or less, and rounded up to the nearest whole number if the fraction is greater than 0.5;*
- (iii) *“Average Weekly Attendance” means the combined total attendance at Regular Services in the particular calendar year, divided by 52;*
- (iv) *the Average Weekly Attendance figures to be used are those for the second calendar year prior to the year in which General Synod will take place;*
- (v) *“Regular Service” means any worship service for which the attendance has been recorded in the Register of the Congregation (including Home*

5. Note that this formula incorporates the requirement that each diocese will be able to elect at least one clerical and one lay member, and does not deal with just the “additional” members beyond the minimum. This explains why the multiplier in the formula is 110 rather than 80 (namely, the 30 clerical members required to give each diocese at least one clerical member of General Synod, plus the 80 “additional” clerical members). Paragraph f) of the Constitution provides for the election of the same number of lay members (110). Existing paragraph h) adds the 30 youth members; existing paragraphs g) and i) add the members from the Anglican Military Ordinariate and the Religious Orders. Existing paragraphs b) and j) add the bishops, chancellor and general secretary. Under this proposed formula, the total size of General Synod would remain 302 members (subject to some slight variation due to the net effect of rounding).

Communion) but excluding weddings, funerals and services held in medical or long-term care facilities.

Note the following aspects of the GWG's 2010 proposed formula:

- The earliest the new formula could come into effect would be for General Synod 2016.
- Given that the new formula would come into effect for General Synod 2016, it will be necessary to have statistics for 2014 (the second calendar year prior to the year in which General Synod takes place).
- If a diocese does not provide the required statistics (which has sometimes occurred), it will be entitled to the minimum of one clerical and one lay member.⁶
- Any variation from diocese to diocese in how statistics are kept is not expected to have any significant impact on the result of the formula, given the large numbers that would be required for each additional member. General Synod or COGS could also provide guidelines for counting attendance.
- In addition to the number of clerical and lay members determined by this formula, each diocese will continue to be entitled to one youth member and its bishop(s): sections 8(h) and (b) of the Constitution).

6. Plus its bishop(s) and a youth member.

APPENDIX B

MEMBERSHIP IN GENERAL SYNOD THE FORMULA AS GIVEN FIRST READING AT GENERAL SYNOD 2010

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

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

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

Provided that:

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

and this resolution shall come into effect upon

- (a) General Synod 2013 giving Second Reading to Resolution A019, and
- (b) General Synod 2013 passing a resolution to confirm or amend this revised resolution.

APPENDIX C

MEMBERSHIP IN GENERAL SYNOD 2010

No. of delegates permitted:	No. of Clergy	15 or Less	16 to 25	26 to 50	51 to 100	More than 100	Youth Del.	4+1 per each add'l 50 (or fraction of)	1	Total Dels. Elected	No. of Bishops	TOTAL FOR DIOCESE
Algoma	71				4	4			1	9	1	10
Arctic	34			3	3				1	7	3	10
Athabasca	20		2	2					1	5	1	6
Brandon	48			3	3				0	6	1	7
British Columbia	62				4	4			1	9	1	10
Caledonia	21		2	2					1	5	1	6
Calgary	56				4	4			1	9	1	10
APCI (Cariboo)	26		2	2					1	5	1	6
Central Nfld.	38			3	3				1	7	1	8
Eastern Nfld. & Lab.	78				4	4			1	9	1	10
Edmonton	73				4	4			1	9	1	10
Fredericton	87				4	4			1	9	1	10
Huron	179						6	6	1	13	2	15
Keewatin	58				4	4			0	8	2	10
Kootenay	29			3	3				1	7	1	8
Montreal	60						4	4	1	9	1	10
Moosonee (No bishop)	18		2	2					0	4	0	4
New Westminster	121						5	5	1	11	1	12
Niagara	112						5	5	1	11	1	12
N.S. and PEI	135						5	5	1	11	2	13
Ontario	60				4	4			1	9	1	10
Ottawa	71				4	4			1	9	1	10
Qu'Appelle	50			3	3				0	6	1	7
Quebec	29			3	3				1	7	1	8
Rupert's Land	89				4	4			1	9	1	10
Saskatchewan	27			3	3				1	7	1	8
Saskatoon	30			3	3				1	7	1	8
Toronto	309						9	9	1	19	5	24
Western Nfld.	34			3	3				1	7	1	8
Yukon		1	1						0	2	1	3
Sub-Total - Dioceses										245	38	283
Additional:												
Cdn. Forces (2+2+1)			2	2					1	5	1	6
Religious Orders (2)										2	0	2
Primate										0	1	1
General Secretary										0	0	0
National Indigenous Bishop										0	1	1
Chancellor										1	0	1
Total										253	41	294

APPENDIX D

MEMBERSHIP IN GENERAL SYNOD USING THE GWG'S REVISED FORMULA AND AVAILABLE STATISTICS

	No. of Attendees*	2,499 or less				2,500 to 4,999		5,000 to 9,999		10,000 to 14,999		More than 15,000		Youth Del.	Total Dels. Elected	No. of Bishops	TOTAL FOR DIOCESE
		1	2	3	4	5	6	7	8								
	*Average of 4 Sundays x 2 years																
Algoma	3919		2	2										1	5	1	6
Arctic	221	1	1											1	3	3	6
Athabasca	964	1	1											1	3	1	4
Brandon	912	1	1											1	3	1	4
British Columbia	5855				3	3								1	7	1	8
Caledonia	440	1	1											1	3	1	4
Calgary	6020				3	3								1	7	1	8
APCI (Cariboo)	926	1	1											1	3	1	4
Central Nfld.	1842	1	1											1	3	1	4
Eastern Nfld. & Lab.	11	1	1											1	3	1	4
Edmonton	4915		2	2										1	5	1	6
Fredericton	22	1	1											1	3	1	4
Huron	14388						4	4						1	9	2	11
Keewatin	5	1	1											1	3	2	5
Kootenay	2616		2	2										1	5	1	6
Montreal	893	1	1											1	3	1	4
Moosonee (No bishop)	4	1	1											1	3	0	3
New Westminster	9224				3	3								1	7	1	8
Niagara	10619						4	4						1	9	1	10
N.S. and PEI	5579				3	3								1	7	2	9
Ontario	2121	1	1											1	3	1	4
Ottawa	6580				3	3								1	7	1	8
Qu'Appelle	642	1	1											1	3	1	4
Quebec	52	1	1											1	3	1	4
Rupert's Land	3637		2	2										1	5	1	6
Saskatchewan	6	1	1											1	3	1	4
Saskatoon	6	1	1											1	3	1	4
Toronto	16990								5	5				1	11	5	16
Western Nfld.	2440	1	1											1	3	1	4
Yukon	2	1	1											1	3	1	4
Sub-Total - Dioceses														138	38		176
Additional:																	
Cdn. Forces (2+2+1)			2	2										1	5	1	6
Religious Orders (2)															2	0	2
Primate															0	1	1
General Secretary															1	0	1
National Indigenous Bishop															0	1	1
Chancellor															1	0	1
Total														147	41		188

APPENDIX E

MEMBERSHIP IN GENERAL SYNOD USING THE GWG'S REVISED FORMULA WITH EXTRAPOLATED STATISTICS

	No. of	2,499 or	2,500 to	5,000 to	10,000 to	More than	Youth				
	Attendees*	less	4,999	9,999	14,999	15,000	Del.				
	*Average of 4 Sundays x 2 years	1	2	3	4	4+1 per each add (5,000)	1	Total Dels. Elected	No. of Bishops	TOTAL FOR DIOCESE	
Algoma	4609		2 2					1	5	1	6
Arctic	2737		2 2					1	5	3	8
Athabasca	964	1 1						1	3	1	4
Brandon	1898	1 1						1	3	1	4
British Columbia	7140			3 3				1	7	1	8
Caledonia	786	1 1						1	3	1	4
Calgary	6020			3 3				1	7	1	8
APCI (Cariboo)	926	1 1						1	3	1	4
Central Nfld.	6575			3 3				1	7	1	8
Eastern Nfld. & Lab.	0	1 1						1	3	1	4
Edmonton	4915		2 2					1	5	1	6
Fredericton	0	1 1						1	3	1	4
Huron	14388				4 4			1	9	2	11
Keewatin	0	1 1						1	3	2	5
Kootenay	2616		2 2					1	5	1	6
Montreal	8118			3 3				1	7	1	8
Moosonee (No bishop)	0	1 1						1	3	0	3
New Westminster	9224			3 3				1	7	1	8
Niagara	16592					5 5		1	11	1	12
N.S. and PEI	20663					5 5		1	11	2	13
Ontario	6427			3 3				1	7	1	8
Ottawa	13994				4 4			1	9	1	10
Qu'Appelle	2783		2 2					1	5	1	6
Quebec	2500		2 2					1	5	1	6
Rupert's Land	5348			3 3				1	7	1	8
Saskatchewan	0	1 1						1	3	2	5
Saskatoon	0	1 1						1	3	1	4
Toronto	37756					9 9		1	19	5	24
Western Nfld.	4067		2 2					1	5	1	6
Yukon	0	1 1						1	3	1	4
Sub-Total - Dioceses								176	39	215	
Additional:											
Cdn. Forces (2+2+1)								1	5	1	6
Religious Orders (2)									2	0	2
Primate									0	1	1
General Secretary									1	0	1
National Indigenous Bishop									0	1	1
Chancellor									1	0	1
Total								185	42	228	

APPENDIX F

Diocese	No. of Churches Reporting	Total Churches in Diocese	Percentage Reported	Easter Sunday (2010)	Christmas Eve (2010)	Pentecost (2010)	2nd Sunday in September (2010)	Easter Sunday (2011)	Christmas Eve (2011)	Pentecost (2011)	2nd Sunday in September (2011)
Algoma	68	80	85%	4912	5552	2625	2560	4767	5553	2714	2515
APCI	17	17	100%	1174	754	632	1280	1108	615	505	1306
Arctic	3	40	8%	202	403	128	108	247	387	118	116
Athabasca	26	26	100%	946	1351	715	626	1077	1590	770	580
Brandon	19	40	48%	991	1232	582	653	1011	1278	772	709
British Columbia	45	55	82%	6958	8905	3732	3912	7011	8804	3710	3704
Caledonia	14	25	56%	484	686	317	289	564	575	305	258
Calgary	40	40	100%	7132	10017	3510	3774	6445	10217	3552	3428
Central NFLD	25	90	28%	2181	3166	1104	1073	1903	3062	1144	980
Eastern NFLD		75	0%								
Edmonton	53	53	100%	5473	7635	3601	3424	5567	7069	3178	3265
Fredericton	0	150	0%	0	0	0	0	0	0	0	0
Huron	238	238	100%	23,993	0	10,317	10,488	21,408	27,149	10,772	10,500
Keewatin		42	0%								
Kootenay	44	44	100%	3294	3699	1849	1635	3179	3687	1778	1717
Montreal	11	100	11%	1091	1248	580	568	1268	1102	643	530
Moosonee		31	0%								
New Westminster	69	69	100%	10058	16303	5486	5374	9786	15747	5655	5242
Niagara	64	100	64%	12061	17152	6876	6362	11948	17183	6744	6460
Nova Scotia & PEI	73	270	27%	5950	9689	3190	3196	5845	9708	3471	3236
Ontario	24	72	33%	2436	3156	1384	1488	2352	3226	1443	1390
Ottawa	52	110	47%	7801	10466	4234	3707	7630	10353	4297	3963
Qu'Appelle	16	70	23%	751	789	431	494	832	879	483	378
Quebec	2	90	2%	55	14	29	48	20	14	14	113
Rupert's Land	40	59	68%	4544	5157	2039	2375	4544	5226	2818	2292
Saskatchewan		45	0%								
Saskatoon		40	0%								
Toronto	111	247	45%	21490	24177	10297	10589	21562	24869	11590	10990
Western NFLD	39	65	60%	2363	4310	1233	1285	2382	4956	1372	1513
Yukon		16	0%								
	1093	2399	46%	126340	135861	64891	65308	122456	163249	67848	65185

[Continued on next page]

Diocese	Average (All Sundays)	Average (Easter Sundays)	Average (2nd Sunday Sept.)	Average (Pentecost)	Average (Christmas Eve)
Algoma	3918	4840	2538	2670	5553
APCI	926	1141	1293	569	685
Arctic	219	225	112	123	395
Athabasca	964	1012	603	743	1471
Brandon	911	1001	681	677	1255
British Columbia	5855	6985	3808	3721	8855
Caledonia	440	524	274	311	631
Calgary	6020	6789	3601	3531	10117
Central NFLD	1841	2042	1027	1124	3114
Eastern NFLD	9	0	0	0	0
Edmonton	4915	5520	3345	3390	7352
Fredericton	19	0	0	0	0
Huron	14388	22701	10494	10545	13575
Keewatin	5	0	0	0	0
Kootenay	2616	3237	1676	1814	3693
Montreal	893	1180	549	612	1175
Moosonee	4	0	0	0	0
New Westminster	9224	9922	5308	5571	16025
Niagara	10619	12005	6411	6810	17168
Nova Scotia & PEI	5579	5898	3216	3331	9699
Ontario	2121	2394	1439	1414	3191
Ottawa	6577	7716	3835	4266	10410
Qu'Appelle	640	792	436	457	834
Quebec	50	38	81	22	14
Rupert's Land	3637	4544	2334	2429	5192
Saskatchewan	6	0	0	0	0
Saskatoon	5	0	0	0	0
Toronto	16990	21526	10790	10944	24523
Western NFLD	2440	2373	1399	1303	4633
Yukon	2	0	0	0	0
	101830	124398	65247	66370	149555



COUNCIL OF THE NORTH REPORT TO GENERAL SYNOD 2013

Thank you, ᓇᓂᓴᓴᓂᓂ, Tiniki, Miigwetch, Nakurmiik, k^{uu}uk^{uu}steyp, Merci

Thanks

On behalf of the Council of the North I want to thank General Synod and the entire Anglican Church of Canada for the ongoing, generous and sacrificial support you give to our Church's ministry and mission in the North. We are most grateful for your commitment and partnership. Every Anglican financially supports the Council of the North through their Parish offering, Diocesan and National apportionment. Approximately one cent of every dollar of regular offering goes through our Dioceses and General Synod to support the work of our church in the North. Thank you.

We are also very blessed by the additional gifts that we continue to receive through the Anglican Appeal and the Gifts for Mission Catalogue as well as from ACWs, Parishes and individuals across the country. In 2013 the Anglican Church of Canada received a gift of some \$320,000 for ministry in the Council of the North. Some dioceses have designated special gifts for the council and a few have made support for the Council an integral part of their financial campaigns. Thank you.

Our Primate has provided support and encouragement to the Council throughout his first six years and in that time we have developed a growing and cooperative relationship with every Department of General Synod and with a large number of Church House Staff. We are most grateful for the extraordinary support we received from our former Treasurer, Michele George, and are delighted that our new Treasurer, Hanna Goschy, is committed to providing the Council with generous amounts of her time and counsel. The Council has benefited especially from the work of Resources for Mission and Communications and Information Resources. Thank you.

The healthy, positive, respectful and mutually supportive relationships we have with the Anglican Council of Indigenous Peoples and Indigenous Ministries were in evidence by the large participation of Council bishops at last year's Sacred Circle and are reflected in the language of the proposed new Canon XXII. Thank you.

Archbishop David Ashdown served as Chair of the Council over the past six years and has provided a remarkable level of leadership and advocacy. He has helped to bring us out of a defensive stature where our main concern was our survival to an open posture where our main concern is our mission. The Church in the North and in all of Canada has been blessed by his work on this front. Thank you.

Looking ahead

St. Paul wrote to the Philippians, “I want to know Christ and the power of his resurrection and the fellowship of sharing in his sufferings.” This expresses so well something of the spiritual flavour of the Council. Paul goes on to speak about how “forgetting what is behind and straining towards what is ahead” he presses on. The Council of the North has come to a significant turning point in its own life and its relationship with the wider Church. We are no longer looking behind but towards what is ahead. Past rivalries and conflicts have been set aside as we turn with our partners in the Anglican Church of Canada, ACIP, Indigenous Ministries and Church House towards what lies ahead.

The Council of the North is comprised of the Anglican Parishes of the Central Interior; the Dioceses of Arctic, Athabasca, Brandon, Caledonia, Keewatin, Moosonee, Saskatchewan, Yukon, Quebec and the Archdeaconry of Labrador. The Council of the North represents 85% of Canada’s land mass, and is home to 15% of our country’s population. The communities served by the Anglican Church in Canada’s north are staggeringly diverse, as are the terrain, cultures, languages and the methods of proclaiming the Gospel. Some of the assisted dioceses have thriving urban centers; others are much more decentralized with many smaller groups of believers distributed across great distances. Mountain ranges, inland deltas, huge tracts of forest, and sheer vast distance characterize much of Canada’s north.

Vision 2019

The Council of the North figured prominently in Vision 2019 which spoke about a “commitment to pastoral and sacramental ministry (in the dioceses of the Council of the North)” that is “not about delivering services to members, but about equipping members to serve.” Vision 2019 also expressed our commitment as Anglicans in Canada to “fostering, across the Anglican Church of Canada, and in continuing partnership with the Anglican Council of Indigenous Peoples, a sustained commitment to walk with Indigenous Peoples on a journey of healing and wholeness in a self-determining ministry.” We also read there about the need for “a national communication strategy, including print media, electronic media, and face-to-face communication, could integrate parish, diocesan, and national communications, fostering greater mutual awareness among the leaders of parish, diocesan, and General Synod ministries. The national church will improve and enliven communications and keep an eye on statistical trends.” Finally we pledge to “develop across the Anglican Church of Canada, and in consultation with the Council of the North, our whole church’s capacity to support pastoral and sacramental ministry in the dioceses of the Council of the North.”

Not about delivering services to members, but about equipping members to serve

There has been a significant change in the Council since our last General Synod that is beautifully reflected in that catchy phrase from Vision 2019. We are no longer prepared to see our mission shaped

or limited by structures but are committed to structures shaped by mission. As early as 2005 the Council of the North identified its priorities for funding as follows

- A bishop for each diocese
- A suitable staff to assist the bishop
- A realistic number of appropriately trained clergy for aboriginal and non-aboriginal congregations with these clergy being paid stipend commensurate with those paid generally in the Anglican Church of Canada

Since then we have faced continued reduction in staffing in our dioceses, and in at least Moosonee and Keewatin the future mission of the Church has not been identified with maintaining one bishop and suitable staff. In the Yukon an exciting alternative to stipendiary clergy is being experimented with under the title of Ministry of Presence. The Council has moved beyond any attempts at maintaining the status quo and is becoming a laboratory for experimentation in ministry and mission in Canada.

A commitment to walk with Indigenous Peoples on a journey of healing and wholeness in a self-determining ministry

Here also the Council is on the forefront. All around the Council there are exciting developments in self determining indigenous ministry, most notably the consecration of Bishop Lydia Mamakwa and the proposal for a new Diocese in Northern Ontario, the work being done to draw together three dioceses in a Manitoba Area Mission and the consecration of Bishop Adam Halkett as (Indigenous) Bishop of Missinippi in Saskatchewan. In every case there is an attempt to find a new way of walking together expressed in Keewatin's operating principle, "We are self-determining but we walk together for strength" and Saskatchewan's motto, "Mamuwe isi Miywachimowin (Together in the Gospel)". Council members are involved in a variety of experiments in urban indigenous ministry including work being done in Winnipeg, Happy Valley-Goose Bay, Kenora, Thunder Bay, Montreal, and Ottawa.

Improve and enliven communications and keep an eye on statistical trends

In 2012 the Venerable Rob Hardwick (now bishop of Qu'Appelle) was engaged to undertake a review of the two staff positions we supported, Communications Officer and Suicide Prevention Programme Coordinator. That review acknowledged the amazing work that Fiona Brownlee had done so well for the Council in promoting our work and needs in the Church. It also noted the success and broad sympathy and support for the SPP. The Council determined that it was unable to provide the necessary support and supervision for staff positions and handed over the management of the SPP to Indigenous Ministries and resolved to undertake a review of our Communications needs. In the fall of 2012 we met to discuss those needs and put out requests for Proposals for our Communications work in the spring of this year. Since General Synod 2010 the Council has worked very hard on the allocation of and accountability for its General Synod Grant. In 2013 we began distributing the Grant we receive from General Synod on a new, fairer and more open basis that takes into account Average Weekly Attendance, Size of the Diocese, Number of Bishops and Number of Congregations as well as subjective criteria submitted by each applicant. The proportion that each Diocese (and APCI) receives will stay steady for 2014 and 2015 pending Council's approval and the receipt of the Grant Accountability Report and all the other required reports (Previous Year's approved Financial Statements, Complete Schedule of Restricted Funds including a description of the purpose, restrictions and yearend balance of each, Complete Schedule of

Alternate Sources of Funds not shown on Financial Statements, Current Year's Budget, General Synod Common Reporting Form, and General Synod Statistical Report) by the end of June 2013 and 2014. We have projected that the 2014 Grant will be 95% of the 2013 amount and that the 2015 Grant will be 95% of the 2014, the reductions we had proposed to CoGS in 2011.

It is worth noting that in the excellent work and reporting of our Grant Allocations Committee the issue of reliable and comparable statistics was raised.

Statistics have a primary place in the objective criteria and thus have a significant influence on the overall granting process. It behooves us all to be proactive in ensuring we have reliable, accurate, and comparable statistics. It was recognized that every diocese likely has room to improve in this department! The reporting of each diocese does affect us all.

The Committee also noted that while we share many of the same concerns and challenges, some are well on the way in making changes and adjustments to address these and others are just beginning. "The applications show a variety of planning situations in looking to the future." At a Conference Call Meeting on February 21st the Council discussed the ongoing work of the Grants Allocations Committee. They will meet to review the Accountability and other Reports on July 23rd and 24th and were asked to continue to provide both a General Report to the Council as well as individual, challenging and helpful reports to each Diocese.

While we have done what many have called exemplary work in statistical accountability, the challenge before us now is to resume and renew the story telling aspect of our accountability to General Synod and our other donors and supporters.

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

In April of 2011 I was honoured to be invited to address the Council of General Synod and to propose to them the reduction of our Grant by 5%/year for the five years 2012-2016. I came with the unanimous support of the Council and our proposal recognized the significant decision of General Synod in 2007 to fix the Grant for five years as well as the growing pressure on General Synod's Budget. I said at that meeting,

"We are part of the Anglican Church of Canada, in fact we pay apportionment, we want to be a part, an active and responsible part of the financial solution and that involves both seeking alternate funding and embracing some necessary reduction in expenditures."

The purpose of the proposal was to avoid the unhelpful and unhealthy dynamic which often arises when a programme or department sees itself as the victim of a budgetary cut. I am

proud of the Council for the way in which it embraced this decision and grateful to CoGS for the reception it received.

Part of the work before us in the next triennium is to focus on alternate funding and to work towards the targets of Vision 2019 on this front. I look forward to ongoing discussions with our Management team and CoGs in the next triennium about the way in which General Synod raises its support for the work of the Church in the North. The ongoing and remarkable support we receive in both the Anglican Appeal and the Gifts for Mission Catalogue indicates that there remains strong support for the Council across the Church. I hope that we will be willing to consider bold new ways of raising funds to secure the ongoing mission and ministry of our Church in the council of the North which would tap into the support we see in Dioceses, Parishes and individuals and that would provide some relief to the Budget of General Synod and the pressure we feel as our expected revenue from apportionment shrinks.

Looking Ahead

Necessity is often the mother of invention and across the Church in the North congregations and communities are finding imaginative ways of carrying out the ministry of mission of Christ. The faithful and sacrificial ministry of countless laity and clergy in the North is an inspiration. I thank God for them and for your support and encouragement.

Thank you, ᑎᑎᑎᑎᑎᑎ, Tiniki, Miigwetch, Nakurmiik, k^uuk^usteyp, Merci



Michael W. Hawkins
Chair of the Council of the North

FAITH, WORSHIP, AND MINISTRY COMMITTEE REPORT TO GENERAL SYNOD JULY 2013

Contents:

1. Overview
2. Chair's Reflections
3. Report on FWM Projects, organized by Vision 2019 Priorities and Practices
4. Recommendations
5. Appendices:
 1. *Final Report of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry*
 2. *Study on the Cessation of Solemnization of Marriage*
 3. *Youth Initiatives Report*
 4. *Theological Reflections on the Adoption or non Adoption of the Anglican Communion Covenant*
 5. *FWM Appointments and Connections to External Bodies*
 6. *Report of the Liturgy Task Force*

1. Overview

To the Most Reverend Fred Hiltz, Primate, and Members of General Synod:

The role of Faith, Worship and Ministry is to help Canadian Anglicans live out their Christian faith thoughtfully, prayerfully and with commitment. The work encompasses a diversity of areas: Anglican identity and doctrine; worship; theological education and ministry; ethics; ecumenism and interfaith relationships; congregational life and leadership; and theological education.

The goals are to resource learning and nurture theological reflection, and to provide resources to equip and encourage the proclamation of the Good News of God's reign.

The General Synod Handbook mandates FWM to:

- I. Articulate standards and develop resources for worship and liturgy.
- II. Foster and facilitate collaboration between Canadian theological colleges, and with the national church.
- III. Develop policy for, monitor, and engage in inter-church dialogues.
- IV. Develop policy for, monitor, and engage in inter-faith dialogues.
- V. Promote theological reflection, and provide resources and education on issues of doctrine, ethics, ministry, ecumenism, leadership, evangelism and mission.
- VI. Monitor work of the Anglican Communion in the areas of liturgy, doctrine, authority and identity.
- VII. Monitor work of the World Council of Churches and the Canadian Council of Churches in areas of faith and order, ethics, theological education, and interfaith relations.
- VIII. Convene gatherings and develop networks related to the work of the Committee.
- IX. Work alongside the Anglican Council of Indigenous Peoples around aboriginal spirituality.
- X. Work with the House of Bishops to define doctrine where necessary.

- XI. Use the Lund Principle to work ecumenically wherever possible.
- XII. Report to the Council of General Synod.
- XIII. Encourage theological reflection on stewardship and on the committee's mandate.
- XIV. Within the Committee's mandate, do functional strategic planning and visioning.
- XV. Maintain liaison with the House of Bishops.
- XVI. When deemed appropriate, invite partners (international, ecumenical, or internal) to join the committee.

FWM has a large and demanding mandate. Over the past triennium, in order to practice good stewardship of time, finances, and energy the committee was focused on four priority task areas as directed by resolutions of General Synod 2010 and discernment within the committee of priorities for its work. The committee internally arranged itself into four working groups:

- Anglican and Ecumenical Relations (convened by Iain Luke)
- Ethics and Public Life (convened by Eric Beresford)
- Worship (convened by Ken Hull)
- Congregational Life and Leadership (convened by Lynne McNaughton)

FWM relates to a number of external bodies: ecumenical and interfaith dialogues, the theological and ministry work of the Canadian Council of Churches, the World Council of Churches and the Anglican Consultative Council's networks and commissions. In this triennium, FWM also established an external task force to carry out the work towards a hymn book supplement, and, on mandate from General Synod 2010, established the Liturgy Task Force. It also oversaw the work of the Primate's Commission on Theological Education for Presbyteral Ministry.

Members of FWM 2010-2013: Andrew Asbil (Toronto, Chair), Eric Beresford (Nova Scotia and Prince Edward Island), Stephanie DeForest (Niagara), Travis Enright (Edmonton), Ken Hull (Huron), Iain Luke (Athabasca), Lynne McNaughton (New Westminster), Linda Nicholls (Toronto, 2012-2013), Anne Marie Nicklin (Saskatoon), Barbara Shoomski (Rupert's Land) John Steele (British Columbia), Peter Wall (Niagara), Lela Zimmer (Anglican Parishes of the Central Interior)

Members of FWM 2010-2011: George Bruce (Ontario), Constance Joanna Gefvert (Toronto), Greg Gilson (Caledonia), Bruce Myers (Quebec)

Programme Staff: Isaac Kawuki-Mukasa, Coordinator for Dialogue; Bruce Myers (60% from 2012), Coordinator for Ecumenical Relations; Eileen Scully, Director, and Coordinator for Ministry and Worship; Administrative Support: Jo Mutch (50%)

2. Chair's Reflections

It is a profound joy and privilege for me to offer this Faith Worship and Ministry report for reception by General Synod 2013. This report embodies three years of ministry begun, continued and imagined for the future. It is a distillation of six meetings (each four days long), meetings between meetings, conference calls, emails, consultations, research, writing, reflection and meeting some more. At times the three years moved at a snail's pace as we wrestled with the work that we were commissioned to do by General Synod 2010, absorbed the scope of work already in progress and imagined our tasks for the future. Yet, once we found traction, the three years passed like the blink of an eye.

The scope and mandate of Faith Worship and Ministry is well articulated in the body of this report. It is both vast and deep. We serve the Church by developing, enhancing and supporting relationships with the Anglican Communion, ecumenical and interfaith partners, dioceses and local parishes. We serve the Church by wrestling with matters of doctrine and ethics, theology and education to enhance our life together. We serve the church by uniting voices in prayer, praise and song and by encouraging the development of worship and liturgical resources. We serve the Church by supporting opportunities for faith and leadership development in dioceses and local communities.

What makes FWM somewhat unique amongst standing committees of General Synod is that we have both a task/project function and an oversight function. We have completed much of our work through smaller task forces and working groups. Each time the whole committee would gather much of our meeting was spent in smaller hub groups to coordinate the tasks that needed to be completed. The four working groups were: Anglican and Ecumenical Relations, Ethics and Public Life, Worship and Congregational Life and Leadership.

The work was important and compelling and it was ably brought to this point by the passion, faith and imagination of those who were part of this committee. I am deeply grateful for all of the members of FWM who dropped what they were doing at home so that we might bring home what is important for our Church. I express my deep thanks to Eric Beresford, Stephanie DeForest, Travis Enright, Ken Hull, Iain Luke, Lynne McNaughton, Linda Nicholls, Anne Marie Nicklin, Barbara Shoomski, John Steele, Peter Wall, Lela Zimmer, George Bruce, Constance Joanna Gefvert, Greg Gilson, Bruce Myers.

The Work Mandated by GS2010

General Synod 2010 directed FWM to complete several important pieces of work and to bring these to Joint Assembly 2013, namely: Primate's Commission on Theological Education and Formation for Presbyteral Ministry, the translation of the National Aboriginal Day of Prayer proper prayers, the formation of the Liturgy task Force, Theological reflection on the Anglican Communion Covenant, support the celebration of 400 Year Anniversary of the Authorized Version of the Bible (King James translation) and Study of Cessation of Solemnization of Matrimony. You will find these pieces of work placed strategically throughout the full report.

Carrying the Work Forward

Some of the ministry pieces that FWM has carried these past three years may also be characterised as work that continues, like a thread that holds the garment together. Some of this work is about supporting relationships and some of this work is about developing resources for ministry and worship. Some of the highlights include our continued work with ACC-ELCIC National Worship Conferences, development of Hymnal Supplement, Anglican Lutheran International Commission (ALIC), Anglican-Roman Catholic Dialogue of Canada (ARC) & Anglican-Roman Catholic Bishops' Dialogue of Canada (ARCB), Anglican-United Church Dialogue and World Council of Churches.

Future Ministry

Christian ministry, by its very nature assumes that there will be a verdant, fruitful and robust future shaped by the hope and resurrection of Jesus Christ. In a time of change and flux, this essential premise has shaped and guided the work and ministry of FWM. In January of 2013, The General Secretary sent a letter to department heads, coordinators and chairs of standing committees to inform us that the

Structures consultation would be bringing to the March meeting of CoGS, a proposal to suspend the meetings of standing committees for the upcoming triennium, and that necessary work in these areas be assigned to working groups and task forces as needed. Over the course of our final meeting, this proposed change to standing committees shaped much of our conversation. And what we continued to come back to again and again was an important consideration. FWM has completed much of its work through smaller task forces and working groups. However, we have also discerned that having a committee to report to is crucial in helping to provide oversight of work priority setting, identifying tasks, coordinating responsibilities, coordinating efforts, integrating information and keeping connections.

When things change it is tempting to try and keep things as they were. It is tempting to shape the future based on self-preservation. We recognize that the way we have been meeting needs to change, partly because of economic constraints, partly because of technological advances, and partly because of the sheer strain and stress on volunteer and staff time. We believe that a coordinating committee mandated to support and guide the work of FWM would benefit the ministry and ensure that important threads continue to be woven for a future tapestry.

In the latter part of this report FWM 2010-2013 commends to the future coordinating body/CoGS to consider supporting; 2016 Lay Leadership Event, Faith Formation for Discipleship for Mission, Safe Church Canada, and Ethics issues: Theology of Money; Ethical use of Social Media.

And the last word... thank you!

It has been a profound joy for me to serve as Chair of The Faith, Worship and Ministry Committee these past three years. The members of this committee have been faithful to the task that they were asked to carry out. I am moved beyond words by the gifts that are contained within the gathering of this little community. They have offered their considerable gifts of insight, knowledge, wisdom, time, treasure, faith and hope. In a time of changing structures and uncertain horizons, I have been impressed by the hope that this group has for the Church of the future. We could not be nearly as effective as we have been, if it were not for the faithful witness and hard work of Isaac Kawuki-Mukasa, Coordinator for Dialogue and Bruce Myers, Coordinator for Ecumenical Relations. Most especially I am deeply grateful for the wisdom and guidance of Eileen Scully, Director, and Coordinator for Ministry and Worship, who has kept all of us on course. May God continue to bless the Anglican Church of Canada.

Faithfully submitted
Rev. Canon Andrew Asbil

3. FWM Project Work (organized according to V2019)

See also Recommendations, following this section.

Vision 2019: Develop leadership education for mission, evangelism, and ministry

1. Primate's Commission on Theological Education and Formation for Presbyteral Ministry
The commission was mandated by a resolution [GS2010 A-143](#). See the *Final Report* of this commission, Appendix 1. Recommendations for future work are contained within the motion coming to General Synod. These include recommendations for implementation of the *Competencies*, work on the diaconate and episcopate, and on adult faith formation for discipleship. Motion to GS 2013 being presented.
2. Congregational Life and Leadership: Congregational development officers' gathering 2013
A network of diocesan congregational development officers has emerged in this triennium, and a task group established to work towards a national consultation on congregational health and growth, scheduled for December 2013. This promises to be a rich time of mutual learning and support.
3. 2016 Lay Leadership Event
The Congregational Life and Leadership Working Group of FWM conducted a survey across the church toward establishing a vision and process toward a conference on lay leadership in 2016, as per the Vision 2019 priority. It is recommended that this work continue. Results of the survey of dioceses led the group to see the need to make distinctions between lay leadership and licensed lay ministries, both in and outside of the gathered community. The consultation is envisioned to be about gathering lay leaders and those who help to equip them, identifying best practices, contextualization of lay leadership skills, and doing lay leadership education. It may also open the door to intra-diocesan partnerships between better-resourced and less-resourced dioceses, and to cultivate partnerships.
4. Faith Formation for Discipleship for Mission
This is an emerging priority discerned from work on the item immediately above, as well as from conversations within the Liturgy Task Force on initiation and on liturgical formation of the whole people of God for mission, conversations within CoGS, and within the Primate's Commission on Theological Education. At the request of FWM, CoGS resolved to identify this work, and the Lay Leadership Event, as priority work for FWM in the next triennium, subject to emerging priorities and available finances. We recognise that across the church we need to do better at making disciples who are formed in their faith for God's mission in the world. How we do that well is a question that we address locally and also together, gathering up local conversations to share wisdom, resources, stories and practical advice.
5. Safe Church Canada
FWM has connected with both Safe Church Canada and the Anglican Communion's Safe Church Network. The Safe Church Canada network recommends further attention to safe ministry practices in the Anglican Church of Canada, to share resources across dioceses and to work towards national articulation of best practices and policy. At the request of FWM, CoGS resolved to ask FWM to carry on this work in the next triennium, subject to emerging priorities and available finances.

6. Ethics issues: Theology of Money; Ethical use of Social Media

These were areas of discussion within FWM which emerged as recommended priorities in theological-ethical reflection, recognizing that such reflection would be a helpful resource across the church.

Vision 2019: Walk with Indigenous Peoples on a journey of healing and wholeness

FWM was blessed to have two Indigenous members throughout this triennium. FWM oversaw the translation of the National Aboriginal Day of Prayer proper prayers as per resolution GS 2010 A-136-R2. FWM is providing resources for the work of the International Anglican Liturgical Consultation's 2013 work on *Rites Relating to Healing and Reconciliation*, a key component of which emerging is going to engage Canadian Indigenous focus. The collection of liturgical texts from Indigenous Anglican communities continues, in support of initiatives of Indigenous Ministries.

Vision 2019: Engage young people in mutual growth for mission

The work of Youth Initiatives, including the Youth Secretariat mandated by resolution GS 2010 A-182, in 2013 came under the auspices of Faith, Worship, and Ministry late in the Triennium. It is hoped that this move will assist in drawing youth experiences and concerns into a variety of aspects of FWM's programmatic work. See the *Report of the Youth Initiatives Team* appended to this Report. There is much to celebrate in this work.

Vision 2019: Enliven our worship

1. Liturgy Task Force

General Synod 2010 adopted *Principles for Liturgical Revision: Principles to Guide the Revision of the Contemporary Language Authorized Liturgical Texts of the Anglican Church of Canada*, and directed FWM to establish a Liturgy Task Force (LTF) to carry out this work. See resolution GS 2010 A-141. The LTF has met five times. The work is progressing steadily and has been prioritized at present to focus on:

- Eucharistic rites
- Initiation rites (baptism, catechumenate)
- Proper of the Church Year, Calendar of Holy Persons
- Daily Office and Psalmody

See the *Progress Report of the Liturgy Task Force*, appended to this Report.

2. Baptismal Covenant Addition

General Synod Resolution C-002 directed FWM to consider the best way to incorporate into the Baptismal Covenant set out in the Book of Alternative Services our ministry to sustain, respect, and renew the earth as stewards of creation. This item has been integrated into the work of the Liturgy Task Force, above.

3. ACC-ELCIC National Worship Conferences

These conferences are planned in partnership between FWM and the ELCIC's Programme Committee for Worship, and carried out by local planning teams. Conferences were held this triennium in Vancouver, 2010 ("Taking Care of the Neighbourhood") and in Winnipeg, 2012, ("Beyond the Fortress"). The next conference will be in Edmonton in 2014, and will focus on themes relating to liturgies of life passages.

4. Companion of the Worship Arts

This item relates to the above. Since 1996 the Evangelical Lutheran Church in Canada has awarded the Companion of the Worship Arts, which “recognizes ongoing inspiration and encouragement to others, together with service to God through worship, spirituality and the arts.” FWM accepted an invitation from the ELCIC to participate in this honour. FWM has adopted protocols and a nominations process for the honour which will be conferred at the National Worship Conference 2014 and in biennial conferences into the future.

5. Programme Committee for Worship

FWM enjoys a reciprocal partnership sharing with the ELCIC Programme Committee for Worship. Each body, as appropriate, actively engages in each other’s projects. Several joint initiatives have arisen from this partnership, including the National Worship Conferences, and the sharing of liturgical expertise has been useful to both groups.

6. Hymnal Supplement

The Hymn Book Supplement Working Group expects to complete its work of selecting material during the next triennium. A variety of publication options is being explored. Several regional consultations have been held with a variety of degrees and kinds of input. The group is collecting a wide range of new musical resources for both hymnody and service music. FWM is looking to develop an online resource piece that helps people to find what they need in order to make good choices within the musical components of the *ordo* and that upholds some best practice.

7. Common English Bible/Authorized biblical translations

FWM undertook a thorough review process of the Common English Bible (2011), engaging a diversity of biblical scholars and liturgists. The committee commends the use of this translation in personal study, but recommends no change to the current list of biblical translations authorized for public worship in the Anglican Church of Canada. The committee is working to create an annotation to the List of Biblical Translations Authorized for Use in Public Worship in the Anglican Church of Canada (a House of Bishops document).

8. International Anglican Liturgical Consultation

The Consultation’s Report *Rites Surrounding Death* (Palermo 2007) was published in 2012. The Consultation met in 2011 in Canterbury with five participants from Canada. The Anglican Consultative Council received IALC’s *Rites Relating to Marriage*, and has requested study and response by the Provinces of the Communion. The Consultation will meet next in August 2013 in Dublin to begin work on *Rites relating to Healing Forgiveness and Reconciliation* and include consideration of issues ranging from prayers with the sick to the reconciliation of peoples.

Vision 2019: Be leaders in the Anglican Communion and in ecumenical actions

1. Anglican Communion: Anglican Communion Covenant

FWM was directed by resolution GS 2010 A-137 to provide theological and ecclesiological reflection on the implications of adoption or non adoption of the Anglican Communion Covenant. This Report was brought to CoGS in November 2012 and is appended to this Report.

2. Anglican Communion: Anglican Consultative Council, Commissions and Networks

FWM relates to several aspects of Anglican Communion work in the areas of theological education and liturgy. The Committee’s work on the Theological and Ecclesiological Implications of Adoption or Non Adoption of the Anglican Communion Covenant is attached in the Appendices. Recommendations made to CoGS regarding future work of FWM identify the need to keep connection with work of the various Networks of the Communion which interface with

FWM mandate: Safe Church, theological education, youth, and the Inter-Anglican Standing Commission on Unity, Faith, and Order (IASCUF0). CoGS resolved to implement a response to the ecclesiology section of IASCUF0's recent Report to ACC-15, subject to emerging priorities and available finances. See:

<http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/IASCUF0%20Complete%20Report%20to%20ACC.pdf> .

FWM has identified the need for better coordination of our Anglican Communion relations across the systems of the General Synod.

3. Anglican Communion: Anglican Lutheran International Commission (ALIC)

FWM celebrates the release of *To Love and Serve the Lord: Jerusalem Report of the Anglican Lutheran International Commission*. The document can be found at:

http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/OEA-ALIC_report-EN.pdf . A motion is coming to this General Synod to receive, study and respond to the report. A similar motion is being presented to the ELCIC's National Convention.

4. Anglican Communion: Anglican-Roman Catholic International Commission (ARCIC)

Bishop Linda Nicholls (Toronto) serves on the Anglican Roman Catholic International Commission, which is in its third iteration. ARCIC III is addressing interrelated issues: the church as communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching. See

<http://www.anglicancommunion.org/acns/news.cfm/2012/5/10/ACNS5104>

5. Anglican Communion: Canadian African Bishops' Dialogues on Sexuality and Mission

Resolution GS 2010 A-144 supported the continuation of these dialogues. The Canadian-African Bishops' Dialogue met this Triennium in Dar Es Salaam in 2011, releasing the statement "A Testimony of Grace" at the end of their time together. A third meeting was held in Pickering, Ontario, in June 2012, releasing "A Sacrament of Love: our Continuing Testimony of Grace." A fourth meeting was held in Cape Town South Africa in May 2013. See

<http://www.anglican.ca/faith/identity/bishopsconsultation/> for videos and Reports from each of these meetings. FWM recommends a reflection on learnings from these dialogues, written by Eric Beresford and posted on www.anglican.ca.

6. Anglican-Roman Catholic Dialogue of Canada (ARC) & Anglican-Roman Catholic Bishops' Dialogue of Canada (ARCB)

These two bodies are now holding an annual overlapping meeting to facilitate closer collaboration. ARC is working on a resource to address basic questions such as: What is a good life? What is fair? Why is the world the way it is? What good is the church? Will it be okay? After five years as ARC's co-chair, Bishop Dennis Drainville stepped down in 2012 and has been succeeded by Bishop Linda Nicholls, who brings experience as a past member of ARC and also as a current member of the Anglican-Roman Catholic International Commission. Emerging work: ARC will review: *Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada* (1987) and *Pastoral Guidelines for Churches in the Case of Clergy Moving from One Communion to Another* (1991).

7. Anglican-United Church Dialogue

This new round of Anglican-United Church dialogue builds on six years of formal conversations concluded in 2009, and was mandated by resolution GS 2010 A139-R2 to focus on "the doctrinal identities of the two churches and the implications of this for the lives of the churches, including understandings of sacraments and orders of ministry." The dialogue's objective is to explore and recommend to the Anglican and United churches ways in which they can together be more effective in mission and ministry. One meeting remains in this present mandate, at which point

members will discern recommendations for future work for decision by the appropriate governance bodies.

8. World Council of Churches

The tenth assembly of the World Council of Churches (WCC) will gather in Busan, South Korea, October 30-November 8, 2013, under the theme, “God of life, lead us to justice and peace.” Assemblies are the WCC’s highest governing body, setting the organization’s agenda and orientation for the following seven to eight years. A charter member of the WCC, the Anglican Church of Canada was initially invited to send two voting delegates to the assembly, along with a staff person to serve as an advisor to the delegation. A call for nominations was issued and nearly 20 submissions were received. At the request of the Nominating Committee of the Council of General Synod (CoGS), the Anglican and Ecumenical Relations Working Group of FWM reviewed the submissions and recommended five names go forward to CoGS for consideration. Of those five, two were elected: John Alfred Steele, a priest of the Diocese of British Columbia, and Melissa Green, a young laywoman from the Anglican Parishes of the Central Interior. The remaining three names were submitted to the WCC for inclusion in a pool of potential additional delegates who may be chosen to help the assembly achieve a more representative demographic balance. One of those names was indeed chosen, and so Nicholas Pang, a candidate for ordination in the Diocese of Montreal, will be our church’s third voting delegate at the Busan assembly. Six regional presidents will be elected at the Busan assembly. In discussions with other WCC member churches in Canada and the United States, the name of Bishop Mark MacDonald has emerged as the consensus candidate for the North American region. It is believed he would be the first indigenous person to serve as a WCC president.

The final text of the WCC Faith and Order Commission’s ecclesiology text, *The Church: Towards a Common Vision*, has been released and is coming to this General Synod with a motion to receive, study and provide a response by June 2015. Twenty years in the making, this is the first ecumenical convergence text of its kind since the release of *Baptism, Eucharist, and Ministry* in 1982.

9. Canadian Council of Churches

Jeffrey Metcalfe and Paul Jennings represent the Anglican Church of Canada on the Commission on Faith and Witness of the CCC. It is concluding work on an ecumenical Christian apologetics project called “Why be a Christian?” and will spend the next triennium discussing the “theology of Christian witness in an age of religious plurality.” FWM commends their recent work, *The Bruised Reed: A Christian Reflection on Suffering and Hope*. See http://www.councilofchurches.ca/documents/social_justice/Bruised%20Reed%20Proof_7_txt.pdf. The Rev. Val Kerr of the Diocese of Niagara serves as the Anglican Church of Canada’s representative on the Canadian writing team for the Week of Prayer for Christian Unity who have been invited to prepare the liturgical materials for the WCC’s Week of Prayer resources for 2014. FWM also connects to the CCC’s Biotechnologies Reference Group which in 2012 produced a theological education curriculum resource on biotech issues. See <http://www.councilofchurches.ca/en/Biotechnology/biotechnology.cfm>.

10. Ecumenical Shared Ministries

The Ecumenical Shared Ministries Bureau at the Prairie Centre for Ecumenism remains the national hub for these ministries, curating a database of all identifiable ecumenical shared ministries in Canada. The Ecumenical Shared Ministries Task Force, which includes representatives of the Anglican, Lutheran, United, and Presbyterian churches in Canada, has not met in approximately two years. However, the *Ecumenical Shared Ministries Handbook*, which was the group’s chief work, remains available as a resource to congregations considering partnerships of various kinds with other denominations.

11. Diocesan Ecumenical Officers

An updated list of diocesan ecumenical officers is being maintained and information is forwarded to them on a periodic basis, often in the form of a quarterly update. Most dioceses have an individual designated to deal with ecumenical relations. A few do not, and in some cases it is the diocesan bishop. The Coordinator for Ecumenical Relations provides regular updates for this network.

12. Diocese of Jerusalem – Interfaith items

Resolution GS 2010 A184-R2 requested FWM to make available resources to assist local interfaith dialogues. Links have been provided from www.anglican.ca to the work produced by the Canadian Council of Churches in this area.

13. Interfaith Dialogues

Anglican Church of Canada participation in two major national interfaith dialogues is coordinated through the Canadian Council of Churches, working on the principle that we approach interfaith dialogue as Christians together, ecumenically. The National Muslim-Christian Liaison Committee is functioning well. Stephanie DeForest and Isaac Kawuki Mukasa represent the Anglican Church of Canada at that table. The Canadian Christian Jewish Consultation (CCJC) experienced increasing tensions and is now in hiatus following the decision of the Centre for Israel and Jewish Affairs (the former Canadian Jewish Congress, historically the dialogue partner in the CCJC) to withdraw from the dialogue after the United Church of Canada's General Council 2012 resolution relating broadly to Middle East peace, and in particular its recommendations regarding support for Palestine and the directed boycott of goods produced in the Israeli Settlements. Work is ongoing to determine the best ways forward for this dialogue. The CCC also has a "Canadian Interfaith Reference Group" which monitors these dialogues, and provides the space for the Christians to reflect on their experiences in the dialogues, and to create resources for Christians involved in interfaith dialogue. FWM hopes to see networks of local interfaith dialogues develop.

Vision 2019 Practices

FWM has given significant attention to two aspects of the Vision 2019 practices, by reflecting on its work and the structures that serve that work, and by working intentionally to build bridges. FWM contributed thoughtfully to the work of the Structures Working Group by offering serious review of its mandate and its ways of working, identifying the dual functions the committee has always held in programme-task and in governance-oversight. Recommendations for effective working were made to the Council of General Synod.

Other items, mandated by General Synod 2010

1. BCP 50th Anniversary GS 2010 C-005

Materials were posted on <http://www.anglican.ca/faith/1962-bcp/> to celebrate the anniversary. Promotion of the anniversary was undertaken by the Prayer Book Society with links to their work through the *Anglican Journal* and through www.anglican.ca.

2. 400 Year Anniversary of the Authorized Version of the Bible (King James translation) GS 2010 A140-R1

FWM invited the Anglican Church of Canada to mark this anniversary on October 11, 2011, and produced resources of suggested readings and proper prayers, which can be found at: <http://www.anglican.ca/faith/identity/400th-anniversary-of-the-king-james-bible/>

3. Study of Cessation of Solemnization of Matrimony GS 2010 A142-R2

FWM was asked to conduct a study of the question of what the implications would be of the Anglican Church of Canada ceasing to perform the civil solemnization of marriages. The committee invited written position papers from legal, canonical, theological and liturgical perspectives, and from these created its Report which was received by the Council of General Synod in October 2011. It does not recommend the cessation of the solemnization of marriage. *See Report on GS Resolution (Act 36): Solemnization of Matrimony*, Appended to this Report.

Recommendations I:

Items brought to the Council of General Synod March 2013 regarding future work

The Faith, Worship, and Ministry Committee brought a number of motions to the Council of General Synod March 2013 regarding future work. All of these were resolved by CoGS as recommendations for future work of FWM dependent upon emerging priorities and available funding. Some of these resolutions targeted matters of discerned emerging priority; the final resolution deals with ongoing work that the committee judged needs to be continued within any emerging new structures.

Here are the Resolutions of the Council of General Synod regarding FWM's future work – *all subject to available financial resources and Council's priorities*:

That the Council of General Synod:

1. *Rites Relating to Marriage*: in response to Resolution 15.33 of the Anglican Consultative Council-15, receive *Rites Relating to Marriage: Report of the Canterbury International Anglican Liturgical Consultation 2011* and coordinate and finalize the Canadian response to this Report.
2. *Theology of Money, Social Media*: make arrangements for the continuation of ethical reflection in the areas of 1. Theology of money and 2. Social media.
3. *Inter-Anglican Standing Commission on Unity, Faith, and Order*: circulate the portion of the IASCUFO report to ACC-15 dealing with communion ecclesiology to bishops, theological faculties, diocesan doctrine committees, persons or groups involved in Anglican Communion networks and companion relationships, and others with appropriate interests and expertise, for study and response.
4. *Anglican Communion and Ecumenical Relations Coordination*: establish a task group to determine how we best coordinate our Anglican Communion and ecumenical relations.
5. *Adult Faith Formation and Lay Leadership*: 1. Provide ways and means to share best practices and initiatives and to explore and institute networking and information sharing to support adult Christian faith formation and lay leadership training; 2. proceed towards a national consultation on lay leadership and adult Christian formation in 2016.
6. *Safe Church*: request the next CoGS to oversee the development of i) national policies concerning physical abuse, sexualized violence, bullying and harassment for adoption by dioceses within the Anglican Church of Canada and present these policies for adoption to the next General Synod; ii) a national screening policy for ministry in the church, lay and ordained, for adoption by dioceses within the Anglican Church of Canada and present this policy to the next General Synod.
7. *FWM continuing work*: recognize the importance of the following work currently in progress under the auspices of the Faith, Worship, and Ministry Committee for the good of the Anglican Church of Canada, and direct the next Faith, Worship, and Ministry committee to continue the work:

a. V2019: Being leaders in the Anglican Communion and in ecumenical actions

- Anglican Communion relations and connections – to work within Faith, Worship and Ministry mandate in areas of ministry, theological education, doctrine, liturgy, and ethics. Participate in International Anglican Liturgical Consultation, monitor the work of the Inter-Anglican Standing Commission on Unity Faith and Order.
- Ecumenical Relations – Joint Anglican Lutheran Commission, Anglican-Roman Catholic dialogue, Anglican Church of Canada-United Church of Canada dialogue, Canadian Council of Churches, World Council of Churches: monitoring, responding, appointing.
- Ecumenical Relations – Ecumenical Shared Ministries Task Force; network of Diocesan Ecumenical Officers: gathering, resourcing.
- Interfaith Dialogues: Canadian Christian Jewish Consultation, National Christian Muslim Liaison Committee, Canadian Interfaith Reference Group monitor, respond, appoint.
- Consultation of Bishops in Dialogue: encourage monitoring and discerning of best practices for ethical discussion learned from the Consultation.

b. V2019: Enlivening our worship

- Liturgy Task Force: continuation of mandate given by General Synod 2010.
- National Worship Conference, Companion of the Worship Arts, PCW-ELCIC partnership: appoint, monitor, promote, participate in.
- Hymn Book Supplement Working Group: continuation of mandate given by FWM 2010.
- International Anglican Liturgical Consultations: monitor, appoint, participate in.
- Confirmation (as per JALC request, consultatively with House of Bishops): study, consult, make recommendations.

Recommendations II: Affirmations of Ways of Working into the Future

FWM affirms the need for both closely-focussed task groups, ad hoc committees and commissions, and also for a body to oversee and connect this work. Oversight is about coordinating, connecting, enabling, assisting and guiding. It involves:

- *the maintenance and nurture of connections* amongst the discreet tasks and mandate areas;
- *decisions with respect to nominations or appointments* within the FWM mandate to bilateral, full communion and ecumenical and interfaith partner dialogues and working groups, to partner church cooperative ventures, and to work within the FWM mandate in the Anglican Communion;
- *active monitoring of and contribution to ecumenical and interfaith dialogues, and with respect to areas of Anglican Communion work within its mandate;*
- *active monitoring of and connection making across all areas:* keeping the big picture of activities of external networks before us, the better to discern our work and find resources for the work;
- *Looking actively for others to draw into the work* as we connect with individuals and with local, diocesan or provincial bodies with whom to partner in General Synod work.

Appendices

1. *Final Report of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry*
2. *Solemnization of Matrimony*
3. *Youth Initiatives Report*
4. *Theological Reflections on the Adoption or non Adoption of the Anglican Communion Covenant*
5. *FWM Appointments and Connections to External Bodies*
6. *Report of the Liturgy Task Force*

FWM Report to General Synod, Appendix 1



The Anglican Church of Canada

**The Primate's Commission
on
Theological Education and Formation for Presbyteral Ministry**

**Final Report
2013**

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1. Mandate, History and Process

1. a. Mandate and Membership 2010-2013

The *Primate's Commission for Theological Education and Formation for Presbyteral Ministry* was established by a resolution of General Synod of 2010 as follows:

Resolved that this General Synod:

1. *affirm the continued need of the church to make the formation of persons for ministry a continuing priority of the church in the coming triennium;*
2. *and that this General Synod request the Primate to appoint a 'Commission on Theological Education and Formation for Presbyteral Ministry'.*
 - a) *that the Primate consult with the Faith, Worship and Ministry Committee and the House of Bishops in the appointment of members to the Commission who represent a healthy diversity and the skills necessary to undertake the furtherance of the work begun by the National Gathering;*
 - b) *that the Commission report to the Council of General Synod and the House of Bishops through the Faith, Worship and Ministry Committee given that Committee's responsibilities in its terms of reference for theological education;*
 - c) *that the Commission's work continue on the bases established at the National Gathering on Theological Education 2010 with a specific focus on:*
 - i) *the development of national competencies with reference to 'The Learning Outcomes for Preparation for Ministry in the Anglican Church of Canada' of the D'Youville Report as well as the existing standards within the dioceses of the church;*
 - ii) *the development of criteria for responsible local adaptation, translation and administration;*
 - iii) *the development of avenues for mutual accountability between dioceses, colleges and training institutions and programmes.*
 - d) *that the Commission work in cooperation with the Programme Committee for Leadership for Ministry of the Evangelical Lutheran Church in Canada;*
 - e) *that the Commission consult ecumenically, making particular use of the Churches' Council for Theological Education;*
 - f) *that the Commission work with the Philanthropy Department of the General Synod toward a national bursary programme;*
 - g) *that the Commission work to develop a national faculty and programme for effecting cooperation amongst the colleges and training programmes to enable remote theological education;*
 - h) *that the Commission prepare concrete recommendations for consideration by the General Synod 2013;*
 - i) *that the funding for the Commission be secured by the Council of General Synod.*

This *Final Report* contains details on accomplishments under sections 1 and 2 of this Resolution, and Recommendations relating to sections 2 f) and g).

The time seems to have been right for this resolution of General Synod 2010: Dioceses, Provincial Synods, theological colleges, leaders and parishoners have affirmed the mandate provided by their by their deep, wide, and sustained engagement in conversation and consultation with the Commission.

Shortly after General Synod 2010, the Primate acted to appoint the members of the Commission, as follows:

The Reverend Canon Todd Townshend, Huron University College, Chair

The Right Reverend Jane Alexander, Bishop of Edmonton *

The Reverend Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend John Chapman, Bishop of Ottawa

The Reverend Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Paula Sampson, Indigenous Studies Centre, Vancouver School of Theology

Ms. Katie Silcox, Student at Wycliffe College (now The Reverend) *

The then Interim Director of Faith, Worship and Ministry, Eileen Scully, was appointed as staff to the Commission. The Reverend Dr. Richard Leggett, served as staff support for an interim period within the process. The Primate and the National Indigenous Bishop were involved as key Consultants in the work.

* Both Jane Alexander and Katie Silcox were unable to continue for the full terms of their appointments.

The Commission recognized that it was born out of a process of consultation. Members were from the beginning committed to affirming the high importance of ongoing active consultation with a wide body of groups and individuals. To define 'stakeholders' in this work is in fact to imply the whole church at all levels, and includes a good variety of different particular interest groups, such as bishops, ACPO secretaries, theological colleges, training centres and programmes, diocesan personnel with responsibilities for discernment and formation, the Anglican Council of Indigenous Peoples, continuing education centres, students and ELCIC partners. Consultation was clearly to involve wide conversations, and not be a 'talk shop' amongst clergy or amongst specialists in theological education. In this way, the Commission provided leadership for a much wider engagement of the membership of the Anglican Church of Canada, so that the developing *Competencies* really did become a document "by the Church and for the Church."

The Commission is particularly grateful to the Primate for his reflections at various stages in the process, to the National Indigenous Bishop Mark MacDonald for his continued feedback, suggestions and wisdom, and to our Lutheran partner the Rev'd Dr. Mark Harris for connecting us with work of the ELCIC in this area and for offering wise counsel from an ELCIC perspective.

1.b. History

From its formation, the General Synod has always had a responsibility with respect to theological education and ordination. The Declaration of Principles of the General Synod of the Anglican Church of Canada states:

“Subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . .

*g) structural uniformity in relation to the episcopal prerogative of licensing clergy;...
l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church;”*

Since 1994 these responsibilities have been exercised within the mandate given to the Faith, Worship, and Ministry Standing Committee of General Synod (FWM).

The present mandate emerged through over fifteen years of work by the Faith, Worship and Ministry Committee in the areas of theological education and formation for ministry. Of particular note from the early stages are the following:

- Consultations on Discernment for Ministry, held Provincially, reported to General Synod in 1998, distilled reflections on the character, charisms, and skills desired in clergy, resulted in the revision of the ACPO Handbook and contributed to further reflections on processes of candidacy for both presbyteral and diaconal formation.
- The Theological Education Commission of 1998-2001 consisted of lay and clergy leaders, bishops and theological educators. Chaired by Ms. Patricia Bays, the Report received by General Synod 2001 was later known as *The Bays Report*. Among its several recommendations it suggested the development of Provincial Commissions for theological education, on the model of the Ontario Provincial Commission for Theological Education (OPCOTE), noting the importance of bringing representatives of theological education institutions together with representatives of the dioceses.
- Work on resolutions General Synod resolutions from 2001 and 2004 explored the possible content and exercise of core competencies for theological education.
- Regular engagement at all stages of this work and in the following years with the House of Bishops.

Throughout these years, committee members and staff (Canon Eric Beresford and the Reverend Barbara Liotskos) provided leadership to the steady work of developing and nurturing relationships with the theological colleges and training institutes and other bodies, such as the Churches' Council on Theological Education. As these relationships deepened, the relational ground was tended for regular conversation and consultation.. Other institutional relationships developed over time, with the

Association of Theological Schools, the emerging Anglican Communion work on Theological Education in the Anglican Communion, and in partnerships with other Provinces of the Anglican Communion, the Programme Committee for Leadership for Ministry of the Evangelical Lutheran Church in Canada, and ecumenical partners.

Many things were going on during this time. Within FWM, initiatives in areas such as baptismal ministry and the diaconate, for example, continued to emerge. These grew even further conversations, providing focus for particular projects, and for the development of networks. Elsewhere in the Anglican world, other Provinces also began wrestling with their own issues of formation and training for an emerging world and church, the shape and future of which we cannot predict. Theological Education in the Anglican Communion (TEAC) produced a set of competencies and standards for lay and ordained ministries. Colleges in Canada began to face unprecedented financial pressures, and student debt loads increased massively. And in our new Full Communion relationship, as the mutual recognition of ministries began to grow into real experiences of Anglican priests serving ELCIC congregations and ELCIC pastors serving Anglican parishes, our ELCIC partners began asking us questions about how we teach and form our clergy.

Throughout 2005 and 2006, the Faith, Worship, and Ministry Committee prompted the House of Bishops to reflect together on present issues involved in theological education and formation for ordained ministries. Led by Bishop Michael Bedford-Jones, then FWM Chair, these conversations began with a review of the recent history of conversations and the initiatives noted here above. At their April 2006 meeting, the House of Bishops passed the following resolution:

“That this House of Bishops request the Council of General Synod to convene a national gathering on theological education in Canada, under the auspices of the Faith, Worship and Ministry Committee, in order to:

- a) develop a strategic plan for the future needs for ordained ministry in the Anglican Church of Canada;*
- b) make recommendations to the Church about the strategic use of resources to support theological education;*
- c) review the current patterns of preparation for ordained ministry in the Anglican Church of Canada and make recommendations for their effective use;*
- d) develop common standards for theological training including core curricula, evaluation, field training, selection, support and recruitment of candidates, and core standards for spiritual and emotional readiness for ordination;*
- e) such national gathering to be held in consultation with ecumenical partners in Canada, and also in our conversations with the work of Theological Education in the Anglican Communion (TEAC).”*

This initiative of the House of Bishops was welcomed by the Faith, Worship, and Ministry Committee which then brought a report to the General Synod the following year. The areas of concern under the general mandates of theological education and ministerial formation are many and far reaching. How to

organize the work, especially given the fewer resources available to the General Synod? Realizing the need to prioritize for reasons of pragmatism with respect to resources, and focus with respect to energy, FWM offered a motion to General Synod to pull energies into focus, for a time being, to presbyteral ministry.

General Synod 2007 passed the following resolution:

That the Council of General Synod convene a national gathering on theological education in Canada, under the auspices of the Faith, Worship and Ministry Committee, in order to:

- 1. Develop a strategic plan for the future needs for ordained ministry in the Anglican Church of Canada*
- 2. Make recommendations to the Church about the strategic use of resources to support theological education*
- 3. Review the current patterns of preparation for ordained ministry in the Anglican Church of Canada and make recommendations for their effective use;*
- 4. Develop common standards for theological training including core curricula, evaluation, field training, selection, support and recruitment of candidates, and core standards for spiritual and emotional readiness for ordination;*
- 5. That such national gathering to be held in consultation with ecumenical partners in Canada, and our conversations with the work of Theological Education in the Anglican Communion (TEAC).*

The National Gathering on Theological Education took place in Chateauguay, Quebec, at the D'Youville Retreat and Conference Centre, in January 2010. Amongst the one hundred and twenty people gathered, were all of the bishops, along with diocesan personnel locally selected to attend, ACPO secretaries, representatives of theological educational institutions (including, MDiv granting colleges, training centres, and Indigenous colleges for ministry), ecumenical and full communion partners and a representative from the Anglican Communion Office. The Report from the consultation, known as *The D'Youville Report*, summarized insights from the conference, with a focus on still fairly broadly defined notions of 'competency'.

The work of this present Primate's Commission on Theological Education and Formation for Presbyteral Education emerged from the recommendations of the National Gathering 2010.

1.c. Expectations and Competencies

Whilst our work has focused on *competencies*, we have recognized from the beginning that ordained ministry is rooted in the call to service. Ordained ministry is not just about skills, knowledge and tasks. It is a call by God to service in sacrament and word, teaching and care. The church hears this call and summons persons into this life of service. The church recognizes this call in the personal character and charism of the individual and in their willingness to grow in the gifts we have received.

The journey is a local one and dioceses each have their own processes for accompanying candidates in mutual discernment, and in preferred routes to education and to ministerial, spiritual and professional formation. Decisions towards ordination are made within a diocese, by the bishop usually with counsel from committees and personnel designated with these responsibilities. As noted earlier, this discernment is carried out amidst expectations set by the General Synod. At the most basic level, these expectations are expressed in the *Ordinals*.

What is it that we expect of those who are about to be ordained to the priesthood in the Anglican Church of Canada? What gifts, knowledge and skills do we expect at the time of ordination and what gifts, knowledge and skills do we expect to have been formed and developed years on in ministry? At present there are two sets of expectations articulated at the national level.

The *Ordinal* expects that the candidate for ordination to the priesthood has been selected in accordance with the canons and customs of the Church and has a manner of life to be suitable to the exercise of this ministry. Willing consent of the people of the diocese, and judgment of no impediment to ordination presumes diligent examination in the processes leading to the ordination.

The formal liturgical Examination and vows set out the content of vocational expectations: within the family of all of the baptized in their call to ministry and mission, the priest is to work as pastor, priest and teacher, in a life of discipleship that lives out loving service, preaching, blessing, and administering the sacraments. (BCP, pp 645-653, , BAS, pp. 644-649)

The 1986 House of Bishops *Guidelines for Ordination to the Priesthood* articulate expectations of a Master of Divinity or its equivalent, baptism, confirmation or reception, and at least two years as a regular communicant member of the Anglican Church of Canada prior to postulancy, It provides a sketch of a pre-ordination process.

Throughout its work, the Commission has worked carefully with the language relating to standards, guidelines, expectations and competencies. Guidelines offer suggested routes. Expectations are firm hopes expected to be realized. Standards are the tools by which the achievement of expectations are measured. Competencies build on personal gifts, encompass expectations, and set the ground for the development of specific skills. Competencies can be measured in many ways.

The *Competencies* developed by the Commission have been framed by the *Ordinal* (both BAS and BCP). The *Competencies* state expectations of core abilities and practices, on the basis of which particular skill sets can be developed. They are intended to be held up as goals to which one will aspire over a life in ministry. They do not stand alone but are one tool amongst many to be used in candidacy processes and in life-long ministerial formation and continuing education. The standards used to assess competency across the different fields will be developed in ways appropriate to the local context and culture of ministry and of assessment.

1.d. Presenting Issues

Here are some of the key presenting realities which have coalesced in the background to this work:

- Issue of transferability. A priest is ordained to the Anglican Church of Canada, and whilst licensing is enacted locally, the validity of the order is recognized across the church. From time to time, challenges emerge in particular cases where a priest transfers from one diocese to another, where what is expected of a priest differ from place to place. A set of agreed national articulated best practices does not mean uniformity, but a common language and template from which to enter into conversations about, and uphold, expectations.
In our full communion relationship with the Evangelical Lutheran Church in Canada, mutual recognition of ministries means an ELCIC pastor can serve Anglican parish, and Anglican priests can serve a Lutheran congregation. We need to prove that ACC priest is qualified to be 'rostered' (eligible to serve) in the ELCIC.
- Those entering into discernment processes may well be asking "what is expected of me?" Candidacy committees or parish priests having first conversations with enquirers may be well served by a common text articulating expectations.
- The Church is increasingly aware of the need for, and is committed to, lifelong continuing education and formation in ministry. The template of *Competencies* can be a helpful tool for discernment and self-reflection about appropriate directions for such learning.
- We recognize that rapidly changing contexts require that we think again about what we expect of clergy and how they are called and prepared.
- There is an uneasy tension between the need to minister to the existing church, and to provide leadership for the sorts of changes that will shape the church of the future, whatever that will look like. We don't know what the future church will look like in years to come, even within the ministry lifetimes of those who are studying right now. We do know that those called to ministry at this time will need to help the church negotiate the journey from here to there.

1.e. Steps along the way

As stated above, the Primate's Commission on Theological Education and Formation for Presbyteral Ministry engaged in broad and deep consultation. This started in the work of the FWM (2004-2010) with the House of Bishops in the processes leading up to the National Gathering on Theological Education 2010, and the recommendations made by that Gathering to the General Synod of 2010.

The National Gathering heard presentations on possible bases for the development of competencies that were based in large measure on the Standards of the Association of Theological Schools and on the *Competencies Grids* of Theological Education in the Anglican Communion. Recommendations from the consultative process of the National Gathering led the Commission to reshape and refocus its work.

A first draft of the *Competencies* document was shared with the Faith, Worship and Ministry committee, the Heads of Anglican Colleges, the House of Bishops, the Primate, the ELCIC's Programme Committee for Leadership for Ministry and the National Indigenous Bishop, over the course of 2011. Feedback from

each context contributed to the next stage of drafting. This second draft was then circulated as previous, and to an expanded set of contexts for consultation, such as colleges and training institutions, diocesan and Provincial committees on ministry or theological education, the ELCIC Programme Committee for Leadership for Ministry and other ecumenical partners. It was also posted publicly on www.anglican.ca and circulated through Anglican Church of Canada social media, with invitation for feedback.

The Commission sought opportunity to consult with all Provincial Synods. In the event, members of the Commission held consultations with the Provincial Synods of 2012 in Rupert's Land, Canada and Ontario. The Provincial Committee on Ministry of the Province of British Columbia and the Yukon reflected on the draft and sent written feedback.

The feedback received was recorded and collated into over one hundred and seventy pages. The Commission met in October 2012, studied all feedback, and completed the final version of the document. This was sent to the Faith, Worship and Ministry Committee, who released it later that month to the House of Bishops and to the Council of General Synod.

2. *Competencies for Ordination to the Priesthood in the Anglican Church of Canada*



The Anglican Church of Canada

***Competencies
for Ordination to the Priesthood
in the Anglican Church of Canada***

***The Primate's Commission on Theological Education and Formation
for Presbyteral Ministry***

2013

Competencies for Ordination to the Priesthood in The Anglican Church of Canada

Preface

In 2010 the General Synod (exercising its responsibility as described in the Declaration of Principles¹), on advice of the Faith, Worship and Ministry Committee in consultation with the House of Bishops, asked the Primate to establish a Commission on Theological Education and Formation for Presbyteral Ministry. The Commission was mandated to prepare competencies for those whom the church has called to exercise the ministry of priest in the Anglican Church of Canada.

The Commission has undertaken its work in the light of the following assumptions:

- This document has been created by the church for the church.
- The foundation of this work is our faith in Christ who is continually raising up a body for the work of God’s mission in the world.
- The church in every age is guided by the Holy Spirit as it lives its discipleship within the tensions of mission and promises of ministry, and we trust that same Spirit to guide us in emerging and future contexts.
- These guidelines are only one part of the processes of identifying and discerning candidates for priestly ministry and for their on-going formation and support. Diocesan processes, spiritual direction, the Advisory Committees on Postulants for Ordination, and theological education processes themselves are partners in the process.
- The Anglican Church of Canada commits to making resources available to ensure that contextually appropriate pathways for education and formation for presbyteral ministry are available.

The document is intended to be used in a variety of contexts and ways, for example,

- As tools in early stages of candidacy processes, by local discernment and formation personnel and candidacy committees along with the candidates and postulants themselves.
- As guides in self-reflection by priests on their own vocation and ministry, to help discern areas for continued growth, formation and education.
- In ministry review contexts, by peers, bishops, archdeacons, and others who work with priests to develop excellence and health in ministry.
- In programmes of theological education, to help to guide institutional support for the church’s ministry.

Any statement of *Competencies* will be limited. For example, it:

¹ Declaration of Principles: “6. Subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . . (l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church”

- Does not constitute a set of standards. A standard is something by which a competency is measured. The understanding, interpretation, and application of the competencies will vary appropriately from context to context. The companion *Commentary* provides some guidelines to assist dioceses in developing measurement and assessment tools in order to set their own standards.
- Is not a curriculum for theological education
- Does not advocate a single-path approach. There will be multiple paths by which candidates may come to maturity in these competencies.
- Is not an ordered checklist but is rather a guide that will support judgments and allow them to be better articulated and explained.
- Does not provide a list of all skills that might be needed in all circumstances. A *competency* is a foundational proficiency, the growing maturity in which allows for particular skills to develop. Most skills required, whether in pastoral care or stewardship or preaching, necessarily are dependent upon the coalescence of a number of different competencies. How these skills are then developed is in turn much dependent upon contextual and personal particularities
- Competency alone is not enough. Passion in ministry is an essential ingredient. Charism, call and character, those gifts assessed through the ACPO process, are the foundations, and need to be brought into dialogue with what is offered here in the *Competencies*. While competency without passion, character and call is ineffective, passion without competence can be destructive. These two parts of ministerial formation are intended to be brought together in every step in the life of ministry.

In the midst of the breadth of material covered in this document it is important to note that it contains only five basic competencies. A priest must:

- have a personal faith and spiritual life that is adequate to lead others;
- understand who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family;
- be able to translate that rich tradition into the real life of the actual communities and contexts where we minister;
- have the capacities to provide effective leadership in the communities we are called to serve;
- be able to teach, mentor and support the development of the ministry of the whole people of God.

The document will have done its work when it has informed and inspired the development of those who are called to the ministry of a priest. It will also help with navigating various tensions, such as those which exist between local needs and the universality of the church, or between diocesan autonomy and a desire for common expectations. It will provide assistance in situations of ministry transitivity, as priests, whose orders are recognized across the church, move between different ministry contexts.

Detailed explanation of the *Competencies* is provided in the companion *Commentary on Competencies for Ordination to the Priesthood in the Anglican Church of Canada*. Also treated in the *Commentary* are particular questions relating to issues of transitivity, assessment and measuring tools, guides for local adaptation, and suggestions for a variety of applications.

The Commission is grateful to have been entrusted with this important mandate, and offers their work to the glory of God and for the strengthening of the church.

Members of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry , 2010-2013:

Canon Dr. Todd Townshend, Chair

Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend Dr. John Chapman, Bishop of Ottawa

The Reverend Dr. Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Dr. Paula Sampson, Vancouver School of Theology

Consultants:

The Right Reverend Dr. Mark MacDonald, National Indigenous Bishop

The Most Reverend Fred Hiltz, Primate

Staff:

The Reverend Dr. Eileen Scully, Director of Faith, Worship and Ministry

I Personal and Spiritual Formation

“We hope that you will... continually pray to God the Father by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.” BCP

“Will you do your best to pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?” BAS

A priest is one who has a personal faith and spiritual life that is adequate to lead others. He or she:

1. Displays a mature understanding of a call to ministry, service and study.
2. Demonstrates a commitment to loving service in the church rooted in a sustained and growing love of God in Christ.
3. Cultivates a disciplined life of prayer, rooted in the Anglican tradition of common prayer, which responds well to the demands of personal formation and the expectations of public ministry.
4. Shows evidence of personal and spiritual growth and healthy self-awareness.
5. Exercises appropriate care of self, accountability to others, and has an awareness of sources of support available when needed.
6. Shows a commitment to live his or her Christian faith within the Anglican Church of Canada.
7. Demonstrates a healthy and loyal but not uncritical relationship to her or his bishop, diocese, province and the national church.
8. Reflects with insight on her or his personal strengths and weaknesses, gifts and vulnerabilities.
9. Discerns God’s presence and activity in her or his own life and in the lives of others.
10. Bears witness to his or her own experience of God’s love and grace in acts of evangelism.
11. Demonstrates a capacity to deal maturely in personal relationships with family and friends.
12. Models stewardship as a spiritual discipline in response to God’s gifts
13. Has read and continues to read the whole Bible in a systematic way.

II Christian Heritage and Anglican Identity.

“Will you be diligent in the reading and study of the holy scriptures and in seeking the knowledge of such things as will make you a stronger and more able minister of Christ?” BAS

“...that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry.” BCP

A priest is one who understands who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family. He or she:

II.1 Scripture

1. Continues to read Scripture in a systematic and holistic way, in personal devotion and study, recognizing them as, “containing all things necessary for salvation”, for the shaping of personal life and public ministry.

2. Is able to exegete select texts from the Bible using appropriate theological, historical, critical, and literary tools.
3. Understands the significance of the different genres of the texts within the Bible.
4. Is aware of how the Bible is interpreted through the lenses of gender, socio-economic, historical and cultural perspectives.
5. Engages with the Scriptures and the traditions of Christian thought in faithful obedience and with openness to new insights.
6. Develops a practice of study and reflection, and a working knowledge of how to interpret and use Scripture in a range of different contexts.
7. Interprets the Bible in a way that makes it accessible to the community.
8. Is able to help the community read the Bible in the light of Christian tradition and God-given reason.
9. Understands a wide range of theological themes within the canon of Scripture, and is familiar with how these themes relate to basic credal doctrine and the teaching of major figures in church history.

II.2 Theology

1. Understands the development of the Christian tradition and how it has been received and interpreted in Anglican thought.
2. Articulates core Christian doctrines, including their defences and their critiques, and the particularities of how they have been received within Anglicanism.
3. Understands the significance of philosophy as challenge and resource in the development and defence of the Christian faith.
4. Is familiar with the writings of a variety of major theologians, including key shapers of the Anglican tradition.
5. Understands the role and function of the creeds within the life of the Christian community.
6. Is familiar with the role and function of canon law -- national, provincial and diocesan.

II.3 History

1. Understands the development of the Christian tradition with particular attention to the patristic, medieval, Reformation and modern periods.
2. Appreciates the diversity of the Christian tradition, historically and globally.
3. Understands the significance of the relationship between the Christian faith and its Jewish origins and the subsequent influence of Islam in the development of Christian thought.
4. Is familiar with the history of missions in Canada and how that has shaped the heritage and character of the Anglican Church of Canada.
5. Is familiar with the history of Christian missions globally.
6. Has an understanding of the Anglican Communion worldwide -- its character, history, diversity, successes, shortcomings and contemporary challenges.
7. Is familiar with the origins of Anglicanism within the English appropriation of the Reformation.

II.4 Contextual ministry

1. Is aware of the challenge and promise of living as a Christian in a pluralistic and secular society.
2. Is familiar with the teachings and practices of partner Christian Churches, particularly those that are encountered in the Canadian context.
3. Is aware of the teachings and the practices of other faiths, particularly those that are encountered in the Canadian context.
4. Considers the place of the Christian faith in ever changing contexts and its implications
 - a. for building of relationships with those of other faiths and,
 - b. for sensitive and effective proclamation of the gospel.
5. Demonstrates a capacity to understand how the ministry of a congregation is shaped by the community it serves.
6. Is able to exercise creativity and imagination and good judgment to enable groups and communities to adapt in the face of changing contexts and demands.

II.5 Liturgy

1. Displays an understanding of Anglican spirituality and of the centrality of liturgy in Anglican identity and self-understanding.
2. Demonstrates a thorough grounding in the authorized worship texts and resources of the Anglican Church of Canada.
3. Understands the role of liturgy in expressing and forming doctrine and ethics.
4. Presides effectively and graciously within worship, especially at Baptism and the Eucharist.
5. Preaches the gospel with faith and passion in a way that reflects an understanding of the role of proclamation within the liturgy.
6. Understands and participates in worship with a clear sense that it is the action of the whole people of God, and has an understanding of the particular roles of deacon, priest and bishop.
7. Demonstrates familiarity with the worship practices and resources of the Evangelical Lutheran Church in Canada.
8. Understands the contextual and missional implications of liturgical practice and is familiar with a range of recent developments in the life of the church.

III Cultural and Social Context

“All baptized people are called to make Christ known as saviour and Lord and to share in the renewing of the world.” BAS

“Seek for Christ’s sheep that are dispersed abroad.” BCP

A priest is one who is able to translate the rich tradition of Christian and Anglican thought into the real life of the actual communities and contexts where we minister. She or he:

1. Identifies the manner in which local context contributes to the shape of theology and the call to the church to participate in the mission of God.
2. Demonstrates awareness of the pains and stresses in their own context and of the spiritual and ethical issues raised there.
3. Demonstrates
 - a) an awareness of the cultural and social contexts that shape Anglicanism and
 - b) an understanding of how these shape ministry in a local context.
4. Seeks to transform unjust structures of society, and engages appropriately the tools of the social sciences and traditional knowledge bases to reflect upon issues of culture, race, class and gender and their impact upon theology and church practices.
5. Is familiar with issues of environmental and economic justice and is able to articulate theologically and pastorally what it means, “to seek to transform unjust structures of society”, and “to safeguard the integrity of creation and sustain and renew the life of the earth.”
6. Is sensitive to the global character of the Church and the relationship between the Canadian Church and the wider global communion.
7. Is aware of and attentive to the contributions of and challenges faced by indigenous people in our context, the ongoing heritage of colonialism, the aftermath of residential schools and systemic racism.

IV Capacity for Leadership

Ye are called, “to be messengers, watchmen, and stewards of the Lord.” BCP

“Will you undertake to be a faithful pastor to all whom you are called to serve, labouring together with them and with your fellow ministers to build up the family of God?” BAS

A priest is one who has the capacities to provide effective leadership in the communities we are called to serve. In order to exercise this ministry effectively and faithfully, he or she:

1. Demonstrates an understanding of and capacity for shared leadership:
 1. Shows willingness to work with the bishop in the leadership of the diocese.
 2. Demonstrates the capacity for effective collaborative leadership and an ability to work in teams in a range of settings, including ecumenical.
 3. Discerns the gifts of others and equips them to lead and to serve.
 4. Demonstrates an awareness of the church’s role and opportunities in public life, and a capacity to collaborate in a well informed way with ecumenical partners, other faith communities and secular agencies.
 5. Shows a capacity to be able to maintain healthy interpersonal relationships in order to form community within and outside the church.
 6. Demonstrates the capacity to understand and consent to the promises and affirmations in the ordinal.
 7. Leads congregations in their calling to make disciples.
 8. Is prepared to submit his or her leadership to the discipline of those in authority over them as provided for in canon.

2. Demonstrate a capacity to exercise leadership pastorally:

1. Articulates the nature of priestly vocation and identity as it has been received within Anglicanism and
 - a. give an account of how her or his own vocation to ministry and mission relates to this,
 - b. demonstrate her or his readiness to receive and exercise this ministry as a priest within the Church of God.
2. Demonstrates familiarity with responsibilities appropriate to the newly ordained.
3. Exercises leadership in a manner that reflects good pastoral practice.
4. Preaches effectively in public contexts.
5. Demonstrates gifts and capacity to provide pastoral care.
6. Demonstrates the character of one able to develop a creative pastoral presence as leader and caregiver.
7. Understands the principles that support effective administration including stewardship of resources, prioritization, collaborative working, finance and accountability.
8. Demonstrates a capacity to assist a community in the process of visioning, planning, and implementing future directions.

3. Demonstrates a capacity to understand, reflect upon, and be guided by insights from a range of pastoral practices.

1. Demonstrates a capacity to reflect upon different types of ministry and understand the particular ministries to which individual priests are called.
2. Understands the complexities and challenges of change in the life of a community and demonstrate a capacity to use these understandings to lead change.
3. Does effective ministry planning.
4. Shows an understanding of the causes and effects of conflict, and responds appropriately to expressions of conflict within a community.
5. Assesses strategies for active justice-seeking mission.
6. Shows awareness of a variety of ministry settings, e.g., Indigenous, urban, northern and rural ministries, and is exposed to at least one context other than her or his own.
7. Demonstrates awareness of the public character of theology and is able to exegete and communicate theologically in the contexts of worship, personal interaction, group-study, and the media.
8. Demonstrates an understanding of the theory and practice of mission and evangelism, changing expressions of church life, and their relation to the local context.
9. Understands the implications of size and structure of parishes and ministry settings for style of leadership.

V Skills for Teaching and Learning

“Will you endeavour so to minister the word of God and the sacraments of the new covenant, that the reconciling love of Christ may be known and received?” BAS

“to teach and to premonish, to feed and provide for the Lord’s family.” BCP

A priest is able to teach, to mentor and support the development of the ministry of the whole people of God. Leadership requires the ability to nurture the faith of others and to draw out their capacities for baptismal ministry and leadership. He or she:

1. Is equipped to teach the Christian tradition.
2. Shows the capacity to gather, critically assess, integrate, and use insights, information, and ideas in support of the teaching ministry.
3. Shows a commitment to embrace wisely the resources that are available to support ongoing life long learning in support of the teaching ministry.
4. Develops communication skills, both oral and written, that are clear, engaging and effective.
5. Shows understanding of how children and adults learn in order to nurture others in faith development.
6. Integrates and assists others to integrate what is learned into life, ministry and practice.

3. Recommendations

The Primate's Commission on Theological Education and Formation for Presbyteral Ministry makes the following Recommendations:

- A. Request the Faith, Worship, and Ministry Committee to receive this Final Report and forward it the General Synod of 2013 with the attached motions.
- B. Recognizing the General Synod of the Anglican Church of Canada Declaration of Principles, item 6, “subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . . (l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church . . . ”, the Commission recommends the following actions to the General Synod of 2013:

That this General Synod

- 1. receive the *Final Report of the Primate’s Commission on Theological Education and Formation for Presbyteral Ministry* and adopt *Competencies for Theological Education for Ordination to the Priesthood in the Anglican Church of Canada* and commend this document to the dioceses for implementation;
- 2.
 - a. request the Primate in consultation with the Council of General Synod to develop pathways to support implementation by the dioceses of the *Competencies* and report on such implementation on a regular basis to the Council of General Synod;
 - b. build on the work of this Commission to fulfill its responsibilities for theological education by:
 - coordinating a national register of recommended resource persons for ministry formation to assist in the achievement of the *Competencies*;
 - identifying and/or developing other resources to assist in the implementation of these competencies across the church, as appropriate, eg. teachers, mentors, programmatic materials and centres of excellence in teaching and ministerial formation;
 - strengthening stewardship, including increased financial capacity to support ministerial development, and more effective approaches to the distribution of these resources.
- 3. That the General Synod undertake the emergent work recommended during this consultation process, as follows:

- a. develop mechanisms to ensure that the *Competencies* continue to reflect the current needs of the Church;
 - b. develop ways to support the faith formation of the whole people of God, with a view to the formation in community for discipleship and mission;
 - c. develop guidelines for competencies for the diaconate;
 - d. develop guidelines for competencies for the episcopate;
 - e. consider the development of a national roster of ordained ministry personnel
 - f. continue to work in concert with the Evangelical Lutheran Church in Canada in all of these recommended initiatives, and to work more broadly ecumenically where appropriate.
4. That this General Synod request that the House of Bishops
- a. create regular opportunities to reflect together upon the meaning and significance of the *Competencies* and upon their implementation;
 - b. develop ways of strengthening the mutual accountability of bishops in the exercise of their responsibilities regarding ordination within the mandates of the General Synod.

4. Financial Matters

The Commission wishes to express its gratitude to the General Synod Ministry Investment Fund, a grant from which made this work possible as an extra-budgetary project of the General Synod through Faith, Worship, and Ministry. These grants were of \$10,000 in 2011 and \$20,000 in 2012, which carried over into 2013 funds, covered the costs of Commission meetings and consultations by Commission members across the church. Staff support was provided through the Faith, Worship and Ministry department of General Synod.

5. Members of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry 2010-2013

The Reverend Canon Todd Townshend, Huron University College, Chair

The Reverend Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend John Chapman, Bishop of Ottawa

The Reverend Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Paula Sampson, Indigenous Studies Centre, Vancouver School of Theology

Staff: The Reverend Eileen Scully, Director of Faith, Worship and Ministry

6. Acknowledgements

The Primate's Commission on Theological Education and Formation for Presbyteral Ministry is grateful to all who participated in their consultative processes, to the Faith, Worship, and Ministry Committee for its leadership in these initiatives throughout the years, to the Primate and to the National Indigenous Bishop for their support and good counsel throughout the work, and to all who tend with care and wisdom to the formation of presbyters in our Church.

FWM Report to General Synod 2013 Appendix 2.**Report on GS Resolution (Act 36): Solemnization of Matrimony**

Received by the Council of General Synod in October 2011

Introduction

General Synod, at its 2010 meeting, requested the Council of General Synod to direct FWM to study the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada and of the adoption of the European model of blessing those civil marriages that conform to a canonical definition of marriage as the normative practice of the Church.

At its meeting in March 2011, FWM noted difficulties with the second part of the resolution and requested clarification from CoGS. CoGS indicated that this work should be limited to the identification of the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada.

The Ethics Working Group of FWM has not found this response to be a clarification. It seems to us that understood simply the clarification actually sits in tension with the original motion. While the reference to European practice is complicated by the multiplicity of European practices no mainstream European Church simply withdraws from the solemnization of marriage. Rather the issue is that there are a variety of different relationships between ecclesial and liturgical practice and civil status. We will therefore respond to the motion as passed by CoGS and then provide a more nuanced read of the intention of this motion with reflection on some of the options which may lie before us and their implications.

Our focus is on questions, implications and potential effects. We are most concerned to indicate where further in depth work would be required to facilitate discussions before action could be taken on this issue. The report has two parts. The first reflects on the implications of the cessation of the practice of solemnization of matrimony. The second reflects on the implications of adopting a French model where the state does not recognize religious marriage and the Roman Catholic Church does not recognize civil marriage. This leads to a dual track approach. This model appears to be the closest to that intended by the General Synod motion. Prior to preparing this report we asked experts in the area of civil and canon law, liturgy, pastoral and systematic theology and member of CoGs to identify the range of questions that in their view needed to be asked. We received responses from a variety of individuals and their responses have informed the shape and content of this report.

PART I: Cessation of Solemnization of Marriage with or without the option of Blessing of Civil Marriage*Canonical Law*

1. Jurisdiction: The Anglican Church of Canada has a confederal model of jurisdiction. Having clergy cease from solemnization of marriage could be accomplished by either deleting or amending Canon XXI.

2. Deleting Canon XXI would remove GS from jurisdiction, but would not necessarily remove the church from the solemnization of matrimony. Canons could be adopted at the Provincial or Diocesan level and in some civil jurisdictions clergy could act independently to proceed to solemnize marriages in their parishes. Only a canon that asserts the will of the General Synod that solemnization of matrimony not be a practice of the Anglican Church of Canada would truly respond to the motion as it is written.
3. There is some dispute as to whether a canon preventing clergy from officiating at solemnization of marriage is within the authority of General Synod.
4. This would place the Anglican Church of Canada in a unique position within the Anglican Communion and may create significant pastoral and canonical issues for clergy and other church members moving to other jurisdictions where concerns may be raised as to the marriage status of individuals who are only civilly married after such a change.
5. A decision to cease solemnization of marriage but continue to bless civil marriages raises difficult questions concerning the status of civil marriage. Are we asserting that all civil marriages therefore reflect a Christian understanding of marriage allowing them to be simply blessed? Given that many civil marriages do not even contain vows of lifelong union this seems unlikely.
6. If the church wishes to make a distinction between civil marriages that it will bless and those that it will not, what will be the basis for this decision? Who will make this decision and on the basis of what guidelines? Debates about the appropriate content of such guidelines may prove to be protracted.

Liturgy

1. If clergy are no longer authorized to solemnize matrimony at all, marriage rites will need to be removed from the BCP & BAS. This would make the Anglican Church of Canada the only Province of the Anglican Communion without marriage rites. This might be read as having implications under section 4 of the Covenant.
2. If the church decides to continue the blessing of Civil marriages, there are currently two authorized forms of The Blessing of a Civil Marriage contained in the Book of Occasional Services. However, the decision to cease to have marriage rites whilst retaining rites for the Blessing of Civil marriage might raise issues about the coherence of the church's position on marriage.
3. One response might be to suggest that the Blessing of a Civil Marriage be commended to all Anglican Christians who receive civil marriage. While recognizing civil marriage as a place where God's purposes might be fulfilled this provides an opportunity for the explicit articulation of God's presence and purposes. This still leaves unresolved questions concerning the theological and pastoral understanding of marriage

Theology

1. Any changes in the civil status of marriages solemnized by the church will have theological, pastoral and missiological implications. However, the decision to cease the solemnization of marriage altogether would have implications that would depend on whether or not the blessing of civil marriages remained as an option. In either case the marriage is viewed as a creation ordinance open to Christians but not marked by a specifically Christian character and not reflecting the drama of salvation history.

2. Regarding debate on the status of marriage as sacrament or covenant, it would effectively eliminate a sacramental understanding of marriage. It would also suggest that the covenantal understanding of marriage could not be clearly linked to the character of the Christian community and drama of salvation (Christ and his church).
3. If there is no blessing of civil marriage the opportunity to invoke the presence and purposes of God in our most intimate human relationships is removed.
4. The visible, liturgically expressed support of the Christian community is removed. Civil marriages are often seen more as private contracts between individuals. Witnesses are present for reasons of legal verification. This is different from the communal context provided and assumed by Christian marriage rites. Marriage therefore seems to take on a more individualistic character. This is different not only from current theological understandings and practices but also earlier historical periods where marriages, although civil in character, were reflections of relationships between families that usually arranged them.
5. If the Anglican Church of Canada acts unilaterally it would put us at odds with the practices of other Christians in Canada and elsewhere. Is this prophetic witness or is this introducing unhelpful tension within Anglican Communion and Ecumenical Relationships.

Mission and Witness

1. Pastoral offices can serve as an opportunity to bring the Gospel into people's lives. A decision to cease to solemnize marriage would remove that opportunity.
2. In Quebec the Anglican Church is beginning to be seen as a sacramental and pastoral community that is non-judgmental and is increasingly attractive to young couples. This will remove an emerging missional opportunity.
3. The decision may be read as a retreat from an engagement with the world, even as judgmental. It may even be understood as devaluing marriage, which would have less prominence within the life and witness of the church.
4. If we do not solemnize marriage but bless civil marriage this will send a mixed and confusing signal. Is civil marriage the same as Christian marriage, if so why do we need to add anything to it, if it is not, why would we bless it? Contrary to the intention, it may even suggest a wider disparity between civil marriages and those "blessed" by the church.
5. Some might hope that this would remove canonical obstacles to the blessing of gay and lesbian civil marriages and therefore, they would argue, further the witness of the church.
6. Others would argue that the move to remove the canon at this point would prevent changes allowing the solemnization of the marriages of gay and lesbian people.
7. Aboriginal and rural communities may have no access to civil ministers and many see marriage as very much a communal event within which the ordained have a particular communal role. This would be lost and the community disadvantaged if clergy were unable to solemnize marriages.

Part II: Solemnization of Marriage as a Christian Celebration without Civil Status

An alternative interpretation of the motion would be to understand the motion not in terms of the liturgical celebration of marriage but rather in terms of the civil status of such celebrations. To cease to solemnize matrimony on this view is not to cease to celebrate the marriages of couples but to cease to act as a registrar of civil status – to cease to perform marriages that would be recognized as such by the state. This approach brings with it a somewhat different set of Canonical, Liturgical, Theological, and Missional implications.

Canonical and Legal

1. A simple rescinding of Canon XXI would not achieve the goal of extracting the church from the solemnization of civil marriages. The decision of who can and who can not act as a registrar of civil marriage is at the discretion of the state and varies amongst civil jurisdictions. For example, in British Columbia anyone may apply to become a marriage commissioner. In Quebec such a status is only available to certain categories of individual.
2. Even if the General Synod chose to amend Canon XXI to prohibit clergy from acting as registrars of civil status this would have a different impact in different parts of the country.
3. Notwithstanding, the problems that would follow such a decision, if the General Synod passes canonical legislation of this type thought would have to be given to the canonical discipline that might be imposed on clergy who were in a position to obtain civil status independently and choose to do so.
4. New canonical provisions would have to be made for records concerning ecclesiastical marriages in the absence of civil records.
5. Some canonical implications are going to depend on how the new emerging understanding of the relationship between Ecclesial and Civil marriage is framed. In the French context the Roman Catholic Church does not recognize civil marriage and the state does not recognize marriage in church. The two “marriages” therefore take place on parallel and separate tracks. Many Anglicans would be reluctant to take such a strongly negative stance on civil marriage. However, if there is some degree of recognition of civil marriage what is it, and what does the ecclesial marriage add?

Liturgical

1. The liturgical practice would continue as at present. However, civil paperwork would not be used. Presumably the Church would need to keep its own records of ecclesiastical marriages.
2. If civil marriages are not recognized, then the Blessing of Civil marriage would need to be removed from the BOS. If some recognition is given to civil marriages a complex situation emerges. Presumably, if we are dealing with a couple at the point of marriage they would undergo civil marriage and church marriage around the same time. If, however, we are dealing with a couple who come into the church having been civilly married for many years a blessing might be pastorally and even theologically more responsible.
3. If we are saying that the liturgical is a sign of God’s presence and purpose in the world how does the separation of the civil and ecclesial support this claim?

Theological

1. The decision to solemnize marriages without ascribing civil status to them leaves open both sacramental and covenantal approaches to the understanding of marriage. It does, however, leave serious questions about the relationship of these theological models to the broader understanding of marriage as creation ordinance that for most theologians has underlain both approaches.
2. Such a change would also raise all of the complex theological questions of the relationship of Church to state and seems to support a more Anabaptist or even separationist approach than has been typical within Anglican thought. It is interesting to reflect that both the Evangelical renewal of the 18th Century and the Catholic renewal of the 19th have roots in a critique of attempts to separate Church and State².

² John Wesley in his University Sermons launched a sustained critique of government interference in the mission of the Church. John Keble’s Assize sermon of 1833, one of the markers of the start of the Oxford Movement, was

3. If we cease to act as registrars of civil status but continue to recognize the validity of civil marriages what do we claim ecclesial marriage adds to civil marriage and how does this addition not undermine the validity of civil marriage?

Missional Implications

1. Would the separation of civil marriage from marriage in church enable the church to clarify its commitment to a specifically Christian understanding of marriage?
2. Would this be heard as a rejection / critique of the marriages of those civilly married that would be pastorally damaging?
3. Would the need for two marriage services put people off seeking church marriage? Would this be a good thing? Or the loss of an evangelistic and / or formational opportunity?
4. How would the decision to withdraw from civil marriage affect the churches image in and engagement with the wider community?

Other Factors

Some have expressed concerns for the financial implications of the loss of fees associated with weddings for both congregations and individual clergy, which might be significant in some contexts.

Conclusion

This report will not seem to be a particularly positive assessment of the proposal that we were called to address. In part this is simply a product of the nature of the task. We were asked to identify questions and issues. If something is not a question or an issue we have not addressed it. In part it is a product of the responses we received from the broad range of experts we consulted. At the same time the work of the task group suggested that the proposal raises significant and complex questions that would likely be highly controversial. We are unclear what the benefits of engaging in this process might be. Put simply, our consultations have not suggested a deep willingness to embrace the theological and pastoral implications of denying the validity of civil marriage. We recognize that questions remain about our current practice and that these require continued theological reflection and pastoral wisdom. Still, the question seems to us to be inevitable, if we find ourselves drawn to recognize the validity of civil marriage, why would we not be willing to act as a civil registrar?

an attack on the forcible disestablishment of the Church of Ireland, again a critique of government's making decisions on the mission and ministry of the Church.

FWM Report to General Synod 2013 Appendix 3

REPORT on YOUTH INITIATIVES of the Anglican Church of Canada

Since 2006 there has been one staff member, part time (1/4), coordinating Youth Initiatives for the Anglican Church of Canada. In November 2011, three more (even more part time) people were hired. One of these has had to resign owing to demands of other part-time jobs. The hours for the youth initiatives staff members put together is the equivalent of one half-time position.

Within the team, some excellent work has been either continued or begun, and the generous support of the MIF grant has enabled us to 'dream big' and see good results in terms of ***helping youth ministry be better at the local level***, which is the main priority of National Youth Initiatives.

It should be borne in mind that all the work of National Youth Initiatives has largely happened outside of GS budget. The work of Youth Initiatives has been supported by a MIF grant since 2011, and many projects have been funded by others (ELCIC) or by other grants and foundations. Prior to 2009, the youth initiatives work was supported by the Anglican Foundation, the All Churches' Trust (UK head office of Ecclesiastical Insurance) and the Lilly Endowment. Some small funds were made available through FWM to support the Youth Initiatives Task Force in 2008/2009. There was a short period (around 2009 – 2010) when a VERY small youth initiatives budget was part of GS budget, but this only covered the one p/t staff member (16,000 per year) and a small travel budget so that 2 Anglicans could participate in the planning team meetings (for travel) for the Canadian Lutheran Anglican Youth gathering for 2010, and one meeting of the Youth Initiatives Working Group.

Current MIF funds will support Youth Initiatives for one more year, but no funding has been designated beyond December 2013 for any projects or staff. If there is no additional funding, almost all of the following projects will cease.

And now, here's the good news:

2012 Projects

1. Stronger Together 2012:

Stronger Together began in 2011 as a grassroots movement of Diocesan youth leaders to gather together for mutual support, networking, visioning for youth ministry in Canada and training. In 2011, 20 youth leaders from across Canada met at Camp Columbia in BC thanks to grants from various Diocesan sources and the Anglican Foundation.

In 2012 Diocesan youth staff/leaders were able to meet again for Stronger Together thanks to MIF funding. 27 Anglican youth leaders from across Canada met at Kings Fold retreat centre near Calgary in October. The purpose of the gathering, again, was networking, training and visioning. The goal of this gathering is to best support, encourage and empower youth ministry at the local and regional level.

2. CLAY 2012: 800 youth and leaders from across Canada participated in the Canadian Lutheran Anglican Youth gathering in Saskatoon in August, 2012. Nine Anglican Dioceses from coast to coast were

represented at this event; many of them partnering with local Lutheran congregations in their home towns to send teams to the gathering. Youth describe this event as an amazing experience of friendship, fellowship, worship and learning as they meet hundreds of peers from across Canada.

This event is self-funding. Participants attend as members of “Home Teams” and pay an individual registration fee (under \$400, which includes the program and most meals). Home Teams arrange their own accommodations and travel. The approx. cost ends up being approx. \$1,000.00 per person including travel, meals, accommodations and program (depending on where groups are travelling from). Many home teams organize a lot of fund raising activities over the two years between each CLAY to help off-set the cost. Home teams also raise funds and do education projects in support of the National Youth Project. This is a justice-based initiative that follows a particular theme or issue and runs for two years in between each CLAY gathering. It is organized in partnership with PWRDF, CLWR, CLAY and National staff.

3. Shalom Justice Camp was held in Peterborough in August 2012. This is a national event which is organized by a local diocese and supported by registration fees, grants and bursaries. 75 participants came from Dioceses from Newfoundland to Alberta. 30 of those participants were between 16 and 30 years old. Justice camp strives to be an intergenerational event with a goal of having 50% of participants under 30. One member of the planning team commented, “To me, they embody what our church should be about—and what it rises to, when we cast off our fear about trying courageous ways of “making all things new” and look at Jesus’ message with fresh eyes. We Anglicans constantly talk about our declining numbers, and how we need to attract more youth. Yet all too often, there’s a yawning gap between the energy, exuberance and concerns of young people, and what they see and experience in our parishes.” Justice Camp’s aim is to be a strong bridge in that gap, and raise the next generation of faith-based justice advocates in our congregations and communities.

4. Ongoing support of www.generation.anglican.ca: The three-member youth initiatives team continue to develop content for the national youth website. This site is mostly being accessed by parish youth leaders looking for ideas, resources and reflections to support them in local ministry.

5. Though not part of their official mandate, the Youth Initiatives team continues to provide phone and email support for questions coming from Dioceses or parishes on youth ministry concerns, hiring and job descriptions.

Projects upcoming for 2013

There are some residual funds remaining from the previous MIF grant, and additional MIF funds were made available to support the Youth Initiatives team for 2013.

1. Youth at General Synod/Joint Assembly. Prior to the start of General Synod, there is a youth delegates ‘pre-gathering’ which will include both Anglican and ELCIC youth delegates (approx. 40 youth). Young people will also participate in the planning and implementation of the event on the Hill, which is being planned jointly with the youth delegates, ACC staff, ELCIC staff and local youth staff in Ottawa.

2. CLAY 2014 planning team. The National Planning Committee for the national youth gathering (happening in Kamloops in 2014) will meet twice in 2013. There are 4 Anglican members of this planning team: Judy Steers (staff), Melissa Green (APCI), Rev. Andrew Halliday (New Westminster) and Rev. David Burrows (Eastern NF and Labrador). One of the youth members chosen for the planning team is an Anglican from Edmonton - Devon Goldie. David Burrows has also been appointed as Vice

Chair for the CLAY 2014 planning team, with a view to him becoming Chair of the planning team for CLAY 2016. This will be the first time an Anglican member has taken on this role and we celebrate this further step in our full communion partnership.

3. Support and Resourcing for Dioceses hoping to host Justice Camps.. In years past, the Eco Justice/Partnerships committee and staff have provided continuity for local planning teams, and have helped them get their ideas and initiative off the ground. (Justice Camp is always planned and lead by a Diocese, with the support and encouragement of National). The role of one of the youth initiatives team is to help sustain continuity, to work with Dioceses who wish to host to get them started on the process, to provide the institutional memory for the project and encourage Dioceses to take it on as a project. Currently there are three Dioceses who are exploring the possibility of hosting Justice Camp in 2014 or 2015.

4. Stronger Together 2013. This is the national gathering of Diocesan youth ministry leaders/key staff or volunteers on Diocesan committees. The first two ST events were instrumental in establishing a strong sense of connectedness, common vision and purpose amongst youth ministry leaders in the ACC. We will continue this work in September 2013 and will be hosted by the Diocese of Ottawa.

5. Youth Secretariat. Acting on a resolution from GS 2010 (A-182), members of the Youth Secretariat have been nominated and were appointed in 2013. There is one member from each Ecclesiastical Province, and the national staff. This group will meet in person as part of Stronger Together 2013

6. Participation in PCYM/ELCIC. Since 2009, the ACC has sent a national staff member to participate in the meeting of the Program Committee for Youth Ministry of the ELCIC. ELCIC covers the cost of accommodations and meals for this person, and we pay the cost of their travel. In 2013, the ELCIC hopes to have this meeting jointly with Stronger Together in September.

7. Continued support of generation.anglican.ca. In order to increase the visibility of both this site and The Community (on line discussion forum of the ACC) the two sites will have linked content so that discussion can be engaged from multiple directions.

8. On-Line Youth ministry mini-modules

In partnership with the Youth Ministry Internship program of the Diocese of Toronto, and the Ask & Imagine youth theology program, we are undertaking to support the development of a series of on-line mini modules on different aspects of youth ministry theology and practice. These modules will start to be developed over the first half of 2013. The target audience is youth ministry volunteers and part time staff in parishes who may or may not have formal theological training, but who do a vital and essential ministry, often without any training or experience. The modules are intended to provide the groundwork in praxis of youth ministry in the Anglican Church of Canada. The aim is to strengthen local and regional youth ministry, where parish-based volunteer youth workers (still) often feel intimidated to do much beyond provide social programming.

A team of three people will do much of the construction work on these modules; Andrew Stephens-Rennie as the project director, Judy Steers in a collaborative/consultative capacity for content and employing the consulting services of Brian Harvey who has professional expertise in the field of on-line and distance education. The modules will use a variety of media resources to present an engaging course in a wide variety of youth ministry topics.

Andrew has been hired on an additional contract (20 hr/ week) to work on this project and see the completion of at least four modules by June 2013, which will be promoted and viewable to GS participants in the Youth Initiatives display area at the Joint Assembly in July 2013. This contract is being supported by the MIF grant.

DRAFT November 2012

Terms of Reference – YOUTH SECRETARIAT

Reporting to:
General Synod
Council of General Synod

(Faith Worship and Ministry has administrative oversight of the Youth Initiatives coordinator and staff)

Responsibilities:

- a. to envision, encourage conversation and deep reflection on youth ministry and related matters;
- b. to engage and promote opportunities for training for youth leaders and professional youth workers;
- c. to create networks of support and develop collaboration between various youth related projects where appropriate
- d. to work collaboratively with the ELCIC where appropriate in areas of youth ministry development and joint projects
- e. to encourage gatherings of youth, young adults and youth leaders.
- f. To continue to develop and promote the values and goals for youth ministry in the Anglican Church of Canada as initially set out in the documents created by Stronger Together 2011 and 2012, and the Report of the Youth Initiatives Task Force (“Tending the Flame”, 2008) and the report of the Youth Initiatives Working Group (2009).

The Values for Youth Ministry from Stronger Together is included with this document.

The length of this appointment is for an initial one year, with possible extension pending financial resources being available.

Members of the Youth Secretariat are:

Ms. Su McLeod, Diocese of British Columbia
Rev Emily Carr, Diocese of Saskatoon
Mr. Matthew Brown, Diocese of Ottawa
Mr. Mark Dunwoody, Diocese of Montreal

Supported by the Youth Initiatives team at the national office.

Our Values for Ministry With and Among Young People in Canada
Document created by Stronger Together 2011 refined by Stronger Together 2012

Foundational to our understanding of the nature and task of youth ministry is “participating in God’s action.” Youth ministry then at the local levels is the ministry of the church that seeks to participate in God’s action with and among young people.

1) Knowing God

In all we do, we never forget who we are: humans created in the image of God beautiful, broken and loved.

2) Living in Christ

Our work is anchored in the priority of living out a vital relationship with Jesus Christ and sharing that way of life.

3) Missional Direction

Our work is to empower young people to be the hands and feet of Christ in the world.

4) Beyond Survival

Stories of effective ministry with and among young people inspire expectation and hope among Anglicans and Lutherans, inviting the church to move beyond survival and fear to trusting God and claiming what is life giving.

5) God Conversations

We are intentional about having God conversations with young people, equipping and encouraging them to share the story of their faith with the wider community.

6) Bold Experimentation

We foster experimentation recognizing the gifts of our rootedness in our rich heritage and story. Our ministries with and among young people are environments that empower creativity, leave room for failure and provide opportunities for learning and growth.

7) Spiritual Practice

We commit to re-affirming and renewing our faith through worship, the study of scripture and spiritual practices.

8) Individual Young People

We always keep in mind the reality that somewhere there’s a young person who is yearning to deepen their relationship with God and is waiting to be connected to a transforming Christian community.

FWM Report to General Synod Appendix 4

**Reflections on the Theological and Ecclesiological Implications
of the Adoption or Non-Adoption of the Anglican Communion Covenant**

Received by the Council of General Synod, November 2012

General Synod 2010 Resolution A137: Anglican Communion Covenant

Be it resolved that this General Synod:

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

Our task, to examine the “theological and ecclesiological implications of a decision to adopt or not to adopt the Covenant”, has not been a straightforward one. We have found it impossible to achieve a consensus on what those implications (in either direction) might be. This is not a matter of interpreting the document itself differently, but rather due to divergent perceptions of the context in which the text of the Covenant came to exist and is now being read.

Theological Vocabulary

Some of these divergent perceptions come to the fore in the theological concepts which appeared in our discussion of the Covenant text. These concepts provide a basic vocabulary with which to examine the document, but we also observed that the way we apply the concepts brought to light some of the divergence in our reaction to the Covenant. We identified some of these concepts as follows:

1. Trust and trustworthiness – qualities which are revealed in our experience of God and called forth from us by that same experience. Yet failures and betrayals of trust are also part of the human experience narrated in Scripture.
2. Communion – similarly, begins with God’s invitation to us and is reflected in our growth in relationship with each other. God’s grace in communion enables the formation of trust but is imperfectly received by human beings.
3. Authority – divine authority both supplies and transcends boundaries for human action and relationship. In Scripture, divine authority is portrayed as implying consequences for human failure to live out our commitments, but also as maintaining our covenant relationship with God even while those consequences are being lived out. By contrast, human authority is portrayed as having the capacity both to break down and to build up relationship and trust.
4. Conflict – The story of Scripture is a story of conflict. Conflict is a part of the human condition, and as a result, also part of the church’s condition. The accounts of God’s people reveal a range of human elements in the resolution of conflict, ranging from processes of communal discipline and wise judgement, through mutual forbearance, acceptance, and respect. In each of these the church also looks for a further divine element, in the shared experience of transforming grace.
5. Purity & inclusion – The trajectory of the story of salvation is one of increasing inclusiveness in the offer of divine grace, culminating in the Incarnation which happened in the midst of all human imperfection. In Jesus we meet the one who dismantled the boundaries of law and whose table fellowship welcomed everyone; and we also meet a robust rejection of any teaching or behaviour which strips grace of its power to produce holiness of life. The community of his followers proved to be defined, sometimes shockingly, by its distinctive holiness – and yet to remain committed to a universal embrace.
6. Communal and prophetic theology – Scripture shows the community of faith discerning together, and also being challenged by prophetic voices to be faithful to its true commitments.
7. Understanding of terms – divergent applications of the preceding concepts are bound to influence what we understand by a “controversial action” within the life of the church or the achievement of a “shared mind” on a particular issue.

Context for reading

There are more concrete divergences of interpretation of the context of the Covenant which also surfaced in our discussion and in our perceptions of what its implications would be. For example, some see the Covenant proposal more as a direct response to specific recent disagreements in the Anglican Communion, where others interpret it more in the context of longer-term evolution of structures within the Communion.

Our perception and experience of the Anglican Communion itself creates some divergence. We noted that some of us were more comfortable describing the Communion through the imagery of “friendship in Christ” (with its implications of autonomy and freely offered interaction), where others were more comfortable drawing on the imagery of a covenanted relationship in marriage. We also observed that this type of divergence may be a source of conflict in the Communion, where there are mismatched

expectations about the degree of trust and accountability implied in our relationships to one another as member churches.

A further source of divergence arises in the recognition that we interpret the text of the Covenant in our own cultural contexts. We recognize that the Canadian context is strongly influenced by individualism, shaping an understanding of freedom in relationship that rules out the imposition of constraints on one another. In addressing conflict within relationships, we tend to assume that the responsibility for resolution lies with the individual parties, and that reference to a third party signals a breakdown or failure of the relationship, rather than the potential for resolution within a larger communal framework. These assumptions may not hold for all contexts, including some within our own country, but they do have an impact on our reading of the Covenant.

Adopting the Covenant

As a result of these divergent ways of reading, different conclusions can be drawn regarding the consequences for our church of a decision to adopt the Covenant. The potential for positive consequences is associated with readings of the Covenant that see it as a natural evolution of the structuring of relationships within the Anglican Communion, designed to build mutual accountability, articulating a positive basis (in sections 1-3) for our commitment to one another, yet recognizing the inevitability of human fallibility within relationships even in the church, and offering a way for the Communion as a whole to resolve conflicts.

For those who read the Covenant in these ways, the key implication of adopting the covenant is the message it sends to partner churches who also adopt it. Adopting the Covenant issues an invitation to partner churches, and accepts their invitation, to share in a new kind of relationship characterized by an updated and mission-focused agreed definition of Anglican identity (in sections 1-3) and by a commitment to mutual accountability as spelled out in section 4.

While we take the text of the Covenant at its word that it does not represent submission to external jurisdiction or compromise the constitutional integrity of our province, we acknowledge that a fresh degree of mutual accountability would require us to re-examine our own faithfulness to the shared commitments of the Covenant and the way we live them out. We have already experienced similar processes as we have committed to greater mutual accountability with First Nations people within our church, and to full communion partners in the Evangelical Lutheran Church in Canada. It is not possible to say in advance what the consequences of such a commitment can mean, precisely because they are discovered mutually as both parties live into the new relationship.

A different reading of the Covenant will come to very different conclusions regarding the implications of adopting it. Where the Covenant is read as a means for member churches to impose constraints on each other, to substitute quasi-legal processes instead of working out issues over time within a relationship of trust, or to implement forms of accountability which are incompatible with the real nature of our communion relationship, the implications are negative. For those who read the Covenant in these ways, the key implication of adopting it is that we would become subject to a potential process of exclusion from relationships with other churches and within the Instruments of the Anglican Communion. We have already experienced similar processes in the impairment of communion relationships with other provinces, and in the request not to exercise our membership in the Anglican Consultative Council meeting of 2005. To formalize such possibilities would necessarily affect the atmosphere in which all relations with partner churches would be conducted.

Not Adopting the Covenant

The implications of a decision not to adopt the Covenant again depend on the context within which one interprets it. For those who see the Covenant as a means to enter into the offer of a new relationship with other Anglican churches, non-adoption amounts to the refusal of that offer. While it would not exclude us from the institutions which currently express the life of the Communion, including the Instruments as well as the many other forms of practical partnership in mission, it would exclude us from future developments predicated on the mutual affirmation and accountability set out in the text of the Covenant. As before, the exact nature of these future developments is unforeseeable, as they will emerge from the living out of those new relationships.

For those who read the Covenant as subjecting the relationships between churches to a new form of control, non-adoption means that the potentially constraining effects of the Covenant do not become active for our church. (The Covenant is only operative for those churches who choose to adopt it.) Nothing in the Covenant prevents us from continuing our relationships within the Anglican Communion in the form they currently exist, so long as our partners in those relationships are willing to do the same.

It is significant that there is a high degree of consensus in our church regarding the value of sections 1-3 as an accurate and contemporary description of the reality of Anglican faith and witness in our time. If the Covenant in its complete form is not adopted by our church, these sections could be recognized in a way which indicates our church's desire to identify with that description, and thus to share at least to that extent with churches which adopt the Covenant.

The Fate of the Covenant

The previous considerations about the implications of adopting, or not adopting, the Covenant, are based on the assumption that in the future the Covenant becomes operative for a number of Anglican provinces and becomes a new organizing principle for their shared life and mission. If that were to be the case, the main implications for the Anglican Church of Canada concern whether we do or nor do not wish to be part of the new configuration.

However, there are reasons to believe that assumption may not be well founded. Already in the course of its reception, the Covenant text has had mixed reactions. The resignation of Archbishop Rowan Williams, often perceived as a champion of the Covenant, may have a further impact. Those who see the Covenant as a reaction to recent conflicts in the Communion may sense that the growing distance in time from those conflicts has lessened the urgency for a particular tool to deal with them. The lack of consensus about the meaning and significance of the document may persuade others that the Communion needs a different way forward.

By the time we come to our own General Synod in 2013 some of these questions may have become clearer. It is possible that the question of our adopting the Covenant will be, or will appear likely to be, moot. This too has its implications. As a partner church in the Communion we will want to be sensitive both to the offer of trust implied by those provinces who have already endorsed the document, as well as to the different kind of trust invited by those who have declined to accept it. We will want to be a participant in the process of examining alternative ways forward for the Communion in these circumstances.

The potential use of sections 1-3, to articulate some of the principles of contemporary Anglicanism, may be one of those ways. More concretely, our church is already committed to Communion initiatives which strengthen our friendship and engagement with other Anglicans in mission, such as the Continuing Indaba, Canadian-African Bishops Dialogue, and other patterns of local partnership. The question of the fate of the covenant cannot overshadow how important these relationships are to us and to our partners, especially to those who most need the sense of support from a global communion. Nor can it obscure the need for us to develop new initiatives which encourage greater awareness and involvement by our own members, in opening up their lives to Anglicans elsewhere who share with us in worship, discipleship and mission.

FWM Report to General Synod 2013 Appendix 5

FWM Appointments or Connections to External Bodies in 2010-2013 Triennium

1. Primate's Commission on Theological Education for Presbyteral Ministry: Todd Townshend Jane Alexander*, Eric Beresford, John Chapman, Mark Harris, Paula Sampson, Katie Silcox*, Eileen Scully (staff) *unable to complete term
 2. Liturgy Task Force: Andrew Asbil, James Brown, Travis Enright, Janet Hope, Ken Hull, Richard Leggett, Boyd Morgan, Louise Peters, Edward Simonton, David Torrance, Keirsten Wells, Peter Wall Staff: Eileen Scully
 3. Hymn Book Supplement Working Group: Ken Hull, David Buley, John Campbell, Michael Capon, Douglas Cowling, Martha Tatarnic, Becca Whitlaw
 4. Associated Parishes for Liturgy and Mission (Council): Eileen Scully, Richard Leggett, John Hill, Kevin Flynn, Jay Koyle (president)
 5. Joint Anglican-Lutheran Commission (Anglican members): Peter Wall, Mary Conliffe, Terry Dance, Dale Gillman, Richard Leggett, Cynthia Haines-Turner, Staff: Bruce Myers
 6. Anglican-Roman Catholic Dialogue of Canada (Anglican Members): Dennis Drainville (to 2012), Linda Nicholls (from 2012); Eileen Conway; Kevin Flynn; David Neelands; Joseph Mangina Staff: Bruce Myers
 7. Anglican-Roman Catholic Bishops' Dialogue of Canada (Anglican members): Fred Hiltz (to 2011), Barry Clarke, Peter Coffin (from 2011), Michael Ingham, Jim Njegovan Staff: Bruce Myers
 8. Anglican-United Church Dialogue (Anglican Members): William Harrison, Gordon Jensen, Lynne McNaughton, Paula Sampson, Stephen Silverthorne, Staff: Bruce Myers
 9. Commission on Faith and Witness (Canadian Council of Churches, Anglican members): Paul Jennings, Jeffrey Metcalfe, Staff: Bruce Myers
 10. ACC ELCIC National Worship Conference Committees 2010-2014: Christopher Pappas, Alan Perry, Geoff Woodcroft, Dianne Gilford, Richard Leggett, Staff: Eileen Scully, Bruce Myers
 11. Ecumenical Shared Ministries Task Force: John Privett, Bruce Myers
 12. National Christian Muslim Liaison Committee: Stephanie DeForest, Isaac Kawuki Mukasa
 13. Canadian Christian Jewish Consultation: Isaac Kawuki Mukasa, Ian Ritchie
 14. Canadian Council of Churches Interfaith Reference Group: Isaac Kawuki Mukasa
 15. Anglican Communion Working Group (2010-2011): George Bruce
 16. Canadian Council of Churches Week of Prayer for Christian Unity Writing Team (Canadian Council of Churches, Anglican member): Val Kerr
 17. Programme Committee for Leadership for Ministry, ELCIC: Eileen Scully
 18. Programme Committee for Worship, ELCIC: Bruce Myers, Eileen Scully
 19. Consultation on Common Texts: Eileen Scully
 20. International Anglican Liturgical Consultations: Peter Wall, Iain Luke, Richard Leggett, Eileen Scully
 21. Faith and Order Commission, WCC: Natasha Klukach, Eileen Scully, Bruce Myers
 22. Consultation of Bishops in Dialogue (Canadian participants): Jane Alexander, Michael Bird, George Bruce, John Chapman, Terry Dance, Michael Ingham, Colin Johnson, Staff support: Isaac Kawuki Mukasa, Eileen Scully
- Canadian Council of Churches Biotechnology Reference Group: Isaac Kawuki Mukasa

FWM Report to General Synod 2013 Appendix 6

Report of the Liturgy Task Force of Faith, Worship, and Ministry

General Synod 2007 directed the Faith, Worship, and Ministry Committee to prepare a set of principles and an agenda to shape the revision of the contemporary language authorized liturgical texts of the Anglican Church of Canada. The resource document *Principles for Liturgical Revision* (<http://www.anglican.ca/faith/files/2010/10/Liturgical-Principles-and-Agenda.pdf>) was received by the General Synod 2010, and that Synod directed FWM to establish a Liturgy Task Force to undertake the work of textual revision. The LTF was named by FWM and began its work in 2011 with a preliminary mandate of six years for present members.

Members of the LTF are: Andrew Asbil (Toronto, Chair), James Brown (ELCIC), Travis Enright (Edmonton), Janet Hope (Niagara), Ken Hull (Huron), Richard Leggett (New Westminster), Boyd Morgan (Eastern Newfoundland and Labrador), Louise Peters (Anglican Parishes of the Central Interior), Edward Simonton (Quebec), David Torraville (Central Newfoundland), Peter Wall (Niagara), Keirsten Wells (Nova Scotia and Prince Edward Island), Eileen Scully (Staff).

Over the past 30 years, many congregations and dioceses across the land have embraced new liturgical expressions beyond the BCP and the BAS. These contemporary expressions grow out of an experience of shifting hermeneutical contexts, expanding visions for mission and changing resources for ministry leadership. What is true for the Canadian context is true throughout the Anglican Communion and amongst our Ecumenical partners. Liturgy shapes who we are and our experience of whose we are. Word and sacrament, prayer and music, rites of initiation and passage help us to sing our lives in the image of God. Theology, scripture, tradition, and context form the lens through which, the LTF sees the work before them.

The LTF is drawing from a wide range of sources in its work, having at hand the prayer books of many Provinces of the Communion, Evangelical Lutheran Worship, and ecumenical liturgical resources. They have connected with several important ecumenical and Anglican networks for liturgy and worship and are integrating a strong field of scholarship as well as reflected-upon pastoral practice.

The Task Force is working consultatively, drawing others into its work, and intends CoGS-authorized processes of trial use and evaluation of developing texts. They have been able thus far to hold one consultation within the meeting of the national House of Bishops, and have been reporting regularly, through FWM to the Council of General Synod.

The Task Force began its work by reviewing *Liturgical Principles* and the *Agenda for Revision* and developed a programme for work setting the following as priorities for the first stages of its work:

1. Eucharistic rites
2. Initiation rites
3. Proper Prayers and Calendar of Holy Persons Review
4. Daily Office and Psalmody

These four were chosen as starting places because they were seen as foundational to the ministry and mission of the church. Pastoral, Episcopal and Occasional Services will be given attention in the next round of work.

One of the ongoing topics of conversation across all areas of ritual focus revolves around catholicity and locality of the church's worship, as we strive to articulate parameters around issues of authority with respect to what the words are (which words require authorization), what the relative license of authorization means, and what sorts of rubrics (permissive, directive) apply to which sorts of texts. From these conversations have emerged commitments to deal very carefully with rubrics and what rubrics mean, and to provide formative guides for liturgical crafting, curating and good decision making in this exercise of local leadership in the worshipping community.

Eucharistic Rites: The working group has spent much of its time reflecting on the *Ordo* of the Eucharist, the order and shape of the service. This reflection helps us to understand how the liturgy has changed over time and how new rites may address the emerging mission of the Church. The *Ordo* in the Evangelical Lutheran Worship was an invaluable resource in this reflective phase. The provision of good formation and planning tools relating to the *Ordo* has emerged as a priority task. As the work progresses alternative elements; Propers prayers, prayers of the people, Eucharistic prayers etc, will be easily placed within the overall shape.

Initiation Rites: How we call and form Christians is deeply important to the ministry and vitality of the Church. Work at present is focussed around baptisms in special circumstances, the language of the Examination, catechumenal rites, and the forms for credal dialogue. There is also a General Synod resolution from 2010 calling for the addition of a sixth question for the Baptismal Covenant, to be centered on our care for creation. This piece of work will be presented at Joint Assembly in 2013.

The Proper Prayers Working Group is in the process of completing first drafts of prayers for the full three year RCL cycle. The group will continue to work seasonally, with the expectation of completion of a first draft of a three year cycle by early winter 2014. They will then review these drafts in a round of editing, which may take as long as the initial drafting process. However, it is hoped that a set of Year A Collects will be released for Trial Use and Evaluation well before Advent 2013 (beginning of Year A). The group is proceeding with the Collects of the Day, with discussion of possible options (seasonal) for Prayers over the Gifts and Prayers after Communion still in process. Prayers from other Anglican Provinces of the Communion as well as Lutheran and Ecumenical collections are being consulted. In some cases the recommendations are for the adoption of existing prayers; in most, however, editing and adaptation is underway.

Daily Office and Psalmody: The group continues to review and assemble a new, seasonally based Daily Office that is user friendly, as well as a contemporary and inclusive translation of Psalms with pointing.

Calendar of Holy Persons: The Calendar of Holy Persons reminds us that our story of faith stretches back in time and comes to vibrant expression in the lives of ordinary people who accomplished extraordinary feats of faith. The Gospel came to life through their witness. FWM in 2004 adopted a set of Principles and Procedures, along with criteria, for regular Calendar review and for guiding the consideration of additions to the Calendar of Holy Persons. This text is being developed into a user-friendly educational package for dioceses to guide them in discerning a call for emerging local commemorations or memorials. A calendar that commemorates the local heroes of faith reflects a church that is in touch with a history that stretches beyond a colonial expression.

Feasts and Seasons: In addition to the work being completed on Holy Persons, a comprehensive study of the changes in various feasts and seasonal issues of the past thirty years is underway. We are considering the work that is being done on an expanded season of Advent, moving from 4 to 7 weeks, Kingdom tide, transferring the Feast of the Transfiguration to the Last Sunday after the Epiphany etc. How the seasons shift and move shapes the words and music that we use.

The Liturgy Task Force offers this brief update to the Joint Assembly 2013 as a progress report on our work done thus far. We anticipate that a major body of work will be presented to General Synod in 2016. We are deeply grateful for the continued support of the Faith, Worship and Ministry committee in honing and shaping our work. And we are deeply indebted to Eileen Scully for her vision, direction and administrative gifts to this endeavour.

REPORT OF FINANCIAL MANAGEMENT COMMITTEE (FMC)

This report covers the period from 2010 General Synod to May 2013

1. The Committee's Role and Mandate

The role of Financial Management Committee is advisory in nature and the Committee is accountable to the General Synod through the Council of the General Synod. The primary roles of the Committee are to direct, oversee and supervise the management of the finances of the General Synod. Working closely with the Council of General Synod (CoGS) and members of General Synod's Management Team, especially the Treasurer, the Committee paid particular attention to the following:

- Regular monitoring of actual financial performance against planned financial performance
- Review of projected revenue and expenses as compared to planned revenue and expenses
- Setting guidelines for the preparation of budgets, and review of detailed annual budgets and multi-year financial plans prior to presentation to CoGS
- Consideration of the availability of resources for the Council of the North and other important areas of focus
- The work of General Synod's Audit Committee
- The work of the Grants Sub-committee, which provides grants to active and retired clergy for significant expenses often related to health and education costs
- Performance of General Synod's investment portfolio
- Review of the Committee's own mandate and mission
- Trends and issues that will influence General Synod's long term sustainability
- Various policy items recommended to the Council of General Synod.

The Committee met three times in person and four times by telephone. Consistent with the previous triennium, the environment was one of significant external and internal change throughout the triennium. Lingering impacts of the 2008 global economic downturn, continuation of gradual demographic shifts across the country, significant challenges within the world wide Anglican Communion, challenges across the Canadian national church, and staff and leadership changes within General Synod all combined to create profound influence on the requirements of the committee's work. Throughout the triennium and despite constant change, the wise and dedicated counsel of every committee member remained faithful to a set of guiding principles developed early in the triennium. Our work was carried out consistently in a spirit of hope, commitment, generosity of spirit and unwavering dedication.

2. Financial Management

The Committee regularly reviewed performance of revenue and expenses against budget. It was a turbulent triennium.

Direction was provided by CoGS in November, 2008, the previous triennium, to eliminate deficit budgeting by 2012. Measures were implemented in the previous triennium to respond to the reality of long-term trends of gradually decreasing diocesan giving; regrettably this included reduction of programs and staff positions.

Though hopeful early this triennium that balanced budgeting would be achievable by 2012 as directed, it became evident that revenue in the years spanning this triennium and into the next would likely be

significantly lower than anticipated, and would result in projected deficits. This was due to underperforming revenues: decreasing diocesan apportionment, and results from philanthropy revenue streams, though strong, were not sufficient to span the gap created by decreasing apportionment and inflation. The Committee, working closely with CoGS, the Management Team of General Synod, and the Officers of General Synod, developed a transitional budgeting approach that would provide time and space for consultation with stakeholders and careful consideration of all issues and interdependencies that would support the achievement of long-term financial sustainability for General Synod in a controlled manner.

Vision 2019 called for the church nationally to create structures that work now and for God's mission. The Primate was to convene a consultation to identify desirable changes in the structures and roles by which the Anglican Church of Canada carries out its ministry in service to God's mission. That consultation was convened in January 2013 against a backdrop of expected declining revenues. The convergence of a sobering financial reality with ongoing structures discussions through to this 2013 General Synod must result in a model in which financial resources are deployed effectively to support the thriving ministries of General Synod as well as achieving financial sustainability.

Though 2013 was acknowledged as a transitional deficit budget year, FMC re-affirms the absolute necessity of affirming the direction provided by CoGS in November, 2008 mandating balanced budgets for 2014 and beyond, taking into consideration the historical decline in proportional giving.

3. Other Work

Throughout our three years of work, the Committee received information and reports on a range of General Synod matters that were pertinent to its work.

The committee received and considered a report analyzing annual diocesan giving for the period 2000 to 2011 by Diocese, adjusted for inflation. The results were sobering. Over an 11 year period, there was a real and effective decrease in apportionment income of 24%. It is imperative that General Synod acknowledges and responds to this reality in budgeting for future years.

FMC was mandated by General Synod to undertake a study of proportional giving. A Proportional Giving Working Group was struck. Working group members have made personal contact with most Diocesan Bishops and Finance Officers to gain insight into individual opinions of what is working, what is not working and suggestions for improvement. The work started this triennium will continue into the upcoming triennium. Feedback will be consolidated and synthesized, and the final results of the study will be reported back during the coming triennium.

4. Committee Assignments

Most members of FMC served on various sub-committees.

The Grants Sub-committee was chaired by Bishop Michael Hawkins for the first half of the triennium. FMC regrettably accepted Bishop Hawkins' resignation during the triennium; the Reverend Hannah Dicks graciously chaired the Grants Sub-committee for the remainder of the triennium.

The Investment Sub-committee was chaired by Kennedy Marshall.

FMC was extremely fortunate to have amongst its members Bishop James Cowan, who also served as FMC's connection with CoGS. As referenced above, FMC was grateful for the leadership of Bishop Michael Hawkins for part of the triennium.

4.1 Audit Committee

The role of Audit Committee is advisory in nature and members are appointed by CoGS. Audit Committee advises CoGS on all matters related to the annual financial statements of all divisions and organizations of General Synod.

Audit Committee was composed of four members, all external to FMC. FMC was extremely fortunate and grateful to have Archbishop Colin Johnson chair the Audit Committee for the triennium. As well, the other three members rounding out the committee are well-respected in their field as chartered accountants.

Audit Committee received, reviewed and recommended for approval the audited financial statements of the General Synod of the Anglican Church of Canada, the Anglican Church of Canada Consolidated Trust Fund, and the Anglican Church of Canada Resolution Corporation for each of the fiscal years ended December 31st, 2010, 2011 and 2012. Other work included in the capacity of the committee was to review and evaluate reports prepared by the Auditor for each fiscal year, as well as recommendation of the Auditor annually to CoGS.

Please refer to Appendix B of this report, relating to audited financial statements for the fiscal year ended December 31, 2012.

4.2 Grants Sub-Committee

The Grants Sub-committee was composed of three FMC members. The sub-committee considers a variety of medical and social support grant applications from active and retired clergy and their dependents to the Lady Edith Drayton Trust. The sub-committee meets twice a year, coinciding with FMC meetings, to consider grant applications. The sub-committee meets in confidence and provides a general overview of their decisions to FMC at each meeting. Over the triennium, the sub-committee recommended over \$40,000 in grants.

Considerable and significant work was done during the triennium to develop policies and guidelines, the purpose of which was to ensure that the review and consideration of each grant application is fair, equitable, and based on clear criteria. The application form was revised to reflect refined criteria.

4.3 Investment Sub-Committee

The Investment Sub-committee was composed of three members. Chaired by Kennedy Marshall, a member of FMC, the sub-committee was also very fortunate to benefit from the expertise of two non-FMC members. Each is an expert in their own area of professional expertise: one a professional investment manager, and the other an accredited actuary.

The primary responsibility of the sub-committee is to monitor the performance of the investment manager engaged to manage the assets held by the Anglican Church of Canada Consolidated Trust Fund. The sub-committee met regularly with the investment manager Connor, Clark & Lunn throughout the triennium. Recently the sub-committee conducted a comprehensive review of the investment manager, including both quantitative and qualitative criteria. The sub-committee was very satisfied with manager performance measured on both quantitative and qualitative bases. The triennium ended with strong performance, recovering losses from the global economic downturn in 2008 and gaining some ground.

The sub-committee also has responsibility to review the Statement of Investment Policy & Goals to ensure that it continues to serve General Synod effectively. Some minor changes were proposed to and approved by CoGS during the triennium. The revised policy is appended to this report for information.

5. Summary of Policy Recommendations and Changes

FMC tackled several important policy matters. They include the following which were recommended to CoGS and subsequently approved, subject to some revisions:

- Review and endorsement of Resources for Missions policies developed and previously approved by that committee. The policies dealt with several matters: confidentiality, corporate sponsorships, major gifts, gift acceptance, and donor privacy.
- Review and revision of the Statement of Investment Policy & Goals for the Consolidated Trust Fund
- During the previous triennium, FMC developed and approved a policy to allocate 40% of unrestricted bequests to operations and 60% to a permanent investment fund, with the balance shifting over a period of time so that eventually 90% of each unrestricted bequest is invested permanently for investment in a permanent fund. This triennium, FMC developed and approved criteria for the evaluation of grant applications to the permanent fund, named the *Ministry Investment Fund*.
- Receive and endorse recommendations from the Ministry Investment Fund Committee to provide grants for projects meeting the required criteria.
- Allocation of various internally designated funds.

6. Committee Staffing

During the triennium we said goodbye to Michèle George, who retired in September, 2012 after providing outstanding leadership as Treasurer for 3 1/2 years. As well, the Committee misses the administrative support provided by Michelle Frost, now with The Primate's World Relief and Development Fund. We welcomed Emily De Lucia in her role as providing administrative support to FMC. During the triennium the Committee welcomed Hanna Goschy, initially to the role of Controller, and then to the role of Treasurer.

Respectfully submitted,

Robert Dickson, Chair, FMC
Hanna Goschy, Treasurer, General Synod

The Anglican Church of Canada Consolidated Trust Fund

Statement of Investment Policy and Goals

Revised and Approved CoGS, March 2013

STATEMENT OF INVESTMENT POLICY AND GOALS

Section I – Governance

1. *Purpose of the Fund*

The Consolidated Trust Fund (CTF) exists primarily to invest endowment and trust funds of General Synod and the Missionary Society. Dioceses, parishes, and other Church-related institutions which have similar investment objectives may also use it for investing their assets, which will be held in trust by the CTF.

2. *Investment Objectives*

We are called to be God’s stewards of funds entrusted to us. An understanding of stewardship is based in scripture. The first chapter of Genesis tells us that God created all things, including people, who are to be the managers, caretakers and stewards of all that God created, recognizing that all comes as a gift from God. As stewards we are responsible to tend these funds in a wise and just manner to the best of our ability.

3. *Administration of the Fund*

Responsibility for the CTF lies with the Financial Management Committee (FMC) of General Synod. FMC has appointed an Investment Sub-Committee which meets with the managers regularly and provides them with policy direction.

The Fund shall be managed in accordance with all applicable legal requirements including the Income Tax Act (Canada) and the Ontario Trustee Act. It is understood that any investment management (“the Manager”) or any other agent or advisor providing services in connection with the Fund, shall accept and adhere to this Statement.

The Investment Sub-Committee may delegate some of its responsibilities with respect to the investment of the Fund to agents or advisors. In particular, the services of a custodian (the “Custodian”) and of one or more investment managers (the “Manager”) are retained.

The Investment Sub-Committee shall:

- establish the Statement;
- select the Manager and Custodian;
- obtain advice, as required, regarding the legal and regulatory requirements and constraints set out in this Statement applicable to the Fund;
- on an annual basis, review the Statement and recommend appropriate amendments to FMC;
- provide regular reports to FMC;

Section I – Governance

(cont'd)

- monitor the Fund and the investment performance of assets managed by each Manager and the performance of the Fund as a whole;
- inform the Manager of any significant deposits and withdrawals.

3.1 Investment Managers

The Manager is responsible for:

- maintaining an understanding of legal and regulatory requirements and constraints applicable to the Fund;
- selecting securities within the asset classes assigned to them, subject to applicable legislation and the constraints set out in this Statement;
- providing the Investment Sub-Committee with quarterly reports of actual portfolio holdings and a review of investment performance and future strategy;
- attending meetings of the Investment Sub-Committee at least twice per year to review performance and to discuss proposed investment strategies;
- informing the Investment Sub-Committee promptly of any investments which fall outside the investment constraints contained in this Statement and what actions will be taken to remedy this situation;
- advising the Investment Sub-Committee of any elements of this Statement that could prevent attainment of the Fund's objectives;
- explaining the characteristics of new asset classes or investments and how they may assist in achieving the Fund's objectives;
- being available for consultation with the Investment Sub-Committee at all reasonable times;
- providing future outlook information during attendance at Investment Sub-Committee meetings; and
- advising on a quarterly basis of the compliance status with this policy.

3.2 Custodian

The Custodian is responsible for:

- holding the assets of the Fund in accordance with applicable legislation; and
- providing a quarterly consolidated report of the assets of the Fund to the Investment Sub-Committee.

Section I – Governance
(cont'd)

4. *Conflict of Interest Policies*

4.1 *Sub-Committee Members*

- (a) A conflict of interest is deemed to exist when a fiduciary of the CTF has an interest of sufficient substance and proximity to his/her duties and powers with respect to the CTF, to impair his/her ability to render unbiased advice or to make unbiased decisions affecting the CTF.
- (b) A fiduciary of the CTF must disclose any actual or perceived conflict of interest to the Chair of FMC, who shall disclose same to all FMC members as soon as possible.

4.2 *The Investment Manager*

The Investment Manager shall fully disclose to the Investment Sub-Committee information on any actual or potential conflicts of interest.

5. *Retention or Delegation of Voting Rights*

The Investment Manager is responsible for the voting of all proxies of holdings within the CTF using the best interests of the Fund as the sole voting criterion.

However, the Investment Sub-Committee reserves the right to vote any proxies directly.

The Investment Manager is to provide on a timely basis a record of voting and/or intention of voting to the Treasurer.

6. *Securities Lending*

Securities lending is permitted.

STATEMENT OF INVESTMENT POLICY AND GOALS

Section II – Investment Policy and Strategy

1. *Fund Objectives*

1.1 *Investment Objectives*

The overall investment objectives, *in their order of priority*, of the Fund are to:

- preserve capital, as adjusted for Canadian Consumer Price Index (CPI) inflation and fund management expense;
- maintain liquidity; and
- generate a reasonable rate of return.

1.2 *Corporate Social Responsibility*

The Fund shall engage an investment manager that utilizes and applies an investment decision-making process where Socially Responsible Investing (SRI) screening would be used and implemented where feasible, prudent and effective.

SRI screening criteria will include areas of business activity that are generally considered to be controversial or ethically questionable. These criteria may include, but not be limited to: alcohol, gambling, military weapons, nuclear power, pornography and tobacco.

The Fund is to be invested in accordance with these guidelines even in the absence of special instructions.

2. *Performance Objectives*

The Investment Manager is expected to add value to the Fund through the proper use of asset mix and security selection in the context of not exposing the Fund to undue risk. On a four year moving average basis, the CTF expects investment returns to exceed the benchmark return by 75 or more points net of fees.

Section II – Investment Policy and Strategy (cont'd)

3. *Asset Mix, Ranges and Benchmark Indices*

Asset Class	Strategic Target	Range	Benchmark
Cash & short-term	5%	0%-20%	DEX 91 Day T-Bill Index
Bonds	45%	40% - 80%	DEX Universe Bond Index
Equities	45%	30% - 60%	
Canadian	30%	15% - 60%	S&P/TSX Composite Index
Foreign	15%	0% - 30%	MSCI World Index (ex Canada)
Alternatives			
Real Estate	5%	0% - 5%	
Infrastructure	0%	0% - 0%	
Derivatives	0%	0% - 0%	

4. *Risk Guidelines*

All allocations are based on market values at time of purchase. The assets of the Fund will be invested at all times in a prudently diversified manner.

Derivative securities may be used in the portfolio for income generation (e.g. through the sale of covered call options), currency exposure management (e.g. currency forward contracts) or to obtain exposure to capital markets through the use of synthetic securities (e.g. future contracts). Derivative securities may not be used for speculative purposes and cannot be used to add leverage to the portfolio.

4.1 *Cash and Cash Equivalents*

At least R1-low.

Maximum term to maturity for any single security is one (1) year.

Maximum exposure to corporate issues is 50% of the cash pool.

4.2 *Fixed Income*

The average credit quality of the overall bond portfolio holdings will be at least “A” rated.

Section II – Investment Policy and Strategy (cont'd)

4.3 Canadian Equities

The Fund must be well diversified across industry sectors and capitalization ranges consistent with the following:

- (a) No one equity holding shall represent more than 15% of the market value of each equity portfolio.
- (b) There will be a minimum of 30 stocks in each equity portfolio.
- (c) No more than 15% of the market value of an equity portfolio may be invested in companies with a market capitalization of less than \$250 million at the time of purchase.

4.4 Foreign Equities

Same as above except international holdings will be broadly diversified by region, industry, country and currency.

4.5 Notwithstanding this Section, it is recognized by the Investment Committee that complete adherence to these diversification and constraint standards within a pooled fund may not be entirely possible; however, the Manager is expected to advise the Investment Sub-Committee forthwith in the event that the pooled fund exhibits any significant departure from this Statement.

5. Reporting & Monitoring

5.1 Investment Reports

Each quarter the Manager will provide to the Investment Sub-Committee, within twenty business days from the last day of the quarter, a written report containing the following information:

- Fund holdings at the end of the quarter;
- Fund transactions during the quarter;
- Rates of return for the Fund with comparisons with relevant indexes or benchmarks; and
- A compliance report stating that the assets of the Fund are invested in compliance with this Statement.

Section II – Investment Policy and Strategy (cont'd)

5.2 Monitoring

At the discretion of the Investment Sub-Committee as required, the Manager will meet with the Investment Sub-Committee regarding:

- the rate of return achieved by the Manager;
- the Manager's future strategies and other issues as requested;
- the filing of compliance reports; and
- the Manager's report.

5.3 Annual Review

It is the intention of the Investment Sub-Committee to ensure that this Statement is continually appropriate to the FMC's needs and responsible to changing economic and investment conditions. Therefore, the Statement shall be reviewed annually by the Investment Sub-Committee.

6. *Standard Of Care*

The Manager is expected to comply, at all times and in all respects, with the code of ethics and standards of professional conduct as promulgated by the professional organization of which s(he) is a member (CFA,CSI, etc) as well as those of the Ontario Securities Commission.

The Manager will manage the assets with the care, diligence and skill that a prudent Investment Manager would use in dealing with all clients. The Manager will also use all relevant knowledge and skill that it possesses or ought to possess as a prudent Investment Manager.

Section II – Investment Policy and Strategy
(cont'd)

ACKNOWLEDGEMENT

APPROVED

Financial Management Committee

The General Synod of the
Anglican Church of Canada

Signature

Name

Date

ACCEPTED

Investment Manager

Signature

Name

Date

Audited Financial Statements

Current procedures of our Auditor, Ernst & Young LLP, are such that audited financial statements are considered *draft* until final approval by the governing body. At that time, the word 'draft' will be removed and the signature of the Auditor will be affixed.

Draft audited financial statements for the fiscal year ended December 31, 2012 for the following entities will be provided to members of General Synod as soon as available.

- The Anglican Church of Canada Resolution Corporation
- The Anglican Church of Canada Consolidated Trust Fund
- The General Synod of the Anglican Church of Canada.

Draft audited financial statements will be presented to General Synod for approval, as provided by Canon Vi, sections 4 c) and d).

Financial Statements

**The Anglican Church of Canada
Resolution Corporation**

December 31, 2012 and 2011

DRAFT FOR DISCUSSION

INDEPENDENT AUDITORS' REPORT

To the Primate and Trustees of
The Anglican Church of Canada Resolution Corporation

REPORT ON THE FINANCIAL STATEMENTS

We have audited the accompanying financial statements of **The Anglican Church of Canada Resolution Corporation** comprising the statements of financial position as at December 31, 2012 and 2011, and January 1, 2011 and the statements of operations, changes in fund balances and cash flows for the years ended December 31, 2012 and 2011, and a summary of significant accounting policies and other explanatory information.

Management's responsibility for the financial statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audits to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditors' judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditors consider internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained in our audits is sufficient and appropriate to provide a basis for our audit opinion.

DRAFT FOR DISCUSSION

- 2 -

Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of **The Anglican Church of Canada Resolution Corporation** as at December 31, 2012 and 2011, and January 1, 2011 and the results of its operations and its cash flows for the years ended December 31, 2012 and 2011 in accordance with Canadian accounting standards for not-for-profit organizations.

REPORT ON OTHER LEGAL AND REGULATORY REQUIREMENTS

As required by the Corporations Act (Ontario), we report that, in our opinion, Canadian accounting standards for not-for-profit organizations have been applied on a basis consistent with that of the preceding year.

Toronto, Canada,
July 5, 2013.

Chartered Accountants
Licensed Public Accountants

The Anglican Church of Canada Resolution Corporation

STATEMENTS OF FINANCIAL POSITION

	December 31, 2012 \$	December 31, 2011 \$	January 1, 2011 \$
ASSETS			
Current			
Cash and cash equivalents	6,197,616	6,626,947	7,063,123
Total current assets	6,197,616	6,626,947	7,063,123
LIABILITIES AND FUND BALANCES			
Current			
Due to The General Synod of the Anglican Church of Canada <i>[note 5[c]]</i>	265,797	214,995	236,300
Grants payable	114,314	97,030	199,851
Other	18,542	18,622	8,198
Total current liabilities	398,653	330,647	444,349
Fund balances			
Settlement Fund <i>[note 2]</i>	3,581,185	4,100,731	4,606,240
Anglican Fund for Healing and Reconciliation <i>[notes 2[c] and 4]</i>	2,217,724	2,192,850	2,011,636
General Fund	54	2,719	898
Total fund balances	5,798,963	6,296,300	6,618,774
Total liabilities and fund balances	6,197,616	6,626,947	7,063,123

See accompanying notes

The Anglican Church of Canada Resolution Corporation

STATEMENTS OF OPERATIONS AND CHANGES IN FUND BALANCES

Years ended December 31

	<u>Settlement Fund</u>		<u>Anglican Fund for Healing and Reconciliation</u>		<u>General Fund</u>		<u>Total</u>	
	2012	2011	2012	2011	2012	2011	2012	2011
	\$	\$	\$	\$	\$	\$	\$	\$
REVENUE								
Interest earned	—	—	37,893	34,615	11,089	14,040	48,982	48,655
	—	—	37,893	34,615	11,089	14,040	48,982	48,655
EXPENSES								
Grants	—	—	377,493	221,153	—	—	377,493	221,153
Other [note 5[b]]	117,179	103,142	37,893	34,615	13,754	12,219	168,826	149,976
	117,179	103,142	415,386	255,768	13,754	12,219	546,319	371,129
Excess (deficiency) of revenue over expenses for the year	(117,179)	(103,142)	(377,493)	(221,153)	(2,665)	1,821	(497,337)	(322,474)
Fund balances, beginning of year	4,100,731	4,606,240	2,192,850	2,011,636	2,719	898	6,296,300	6,618,774
Fund transfer [notes 2[c] and 4[b]]	(402,367)	(402,367)	402,367	402,367	—	—	—	—
Fund balances, end of year	3,581,185	4,100,731	2,217,724	2,192,850	54	2,719	5,798,963	6,296,300

See accompanying notes

DRAFT FOR DISCUSSION

The Anglican Church of Canada Resolution Corporation

STATEMENTS OF CASH FLOWS

Years ended December 31

	2012	2011
	\$	\$
OPERATING ACTIVITIES		
Deficiency of revenue over expenses for the year	(497,337)	(322,474)
Net change in non-cash working capital balances related to operations		
Due to The General Synod of the Anglican Church of Canada	50,802	(21,305)
Grants payable	17,284	(102,821)
Other liabilities	(80)	10,424
Cash used in operating activities	(429,331)	(436,176)
Net decrease in cash and cash equivalents during the year	(429,331)	(436,176)
Cash and cash equivalents, beginning of year	6,626,947	7,063,123
Cash and cash equivalents, end of year	6,197,616	6,626,947

See accompanying notes

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

1. PURPOSE OF THE ORGANIZATION

The Anglican Church of Canada Resolution Corporation ["ACCRC"] was incorporated on January 17, 2003 under the Canada Corporations Act as a corporation without share capital. Its primary purpose is to operate and manage a fund [the "Settlement Fund"] contributed to by The General Synod of the Anglican Church of Canada ["General Synod"], The Missionary Society of the Anglican Church of Canada ["The Missionary Society"] and all dioceses in Canada [collectively referred to as the "Anglican Entities"] pursuant to the Settlement Agreement and the Anglican Amending Agreement described in note 2. ACCRC is under the management and administration of three trustees appointed by General Synod.

2. AGREEMENTS WITH THE GOVERNMENT OF CANADA

- [a] On March 11, 2003, General Synod and The Missionary Society signed an agreement with the Government of Canada [the "Settlement Agreement"] to establish a process for dealing with claims related to the operation of residential schools and to establish a framework to apportion and pay liabilities related to these claims. The Settlement Agreement provided that the Anglican Entities would contribute \$25,000,000 to the Settlement Fund over a period of five years commencing March 14, 2003.
- [b] As a result of the Government of Canada entering into a more favourable agreement with entities related to the Roman Catholic Church [the "Catholic Entities"], the Government of Canada entered into an agreement with the Anglican Entities and other parties setting out a new process and revised funding arrangements for residential schools related claims. In addition, the Government of Canada entered into an agreement with the Anglican Entities amending the Settlement Agreement with an implementation date of September 19, 2007 [the "Anglican Amending Agreement"].
- [c] Under the Anglican Amending Agreement, the maximum amount the Anglican Entities are required to contribute towards Indian Residential Schools ["IRS"] Abuse Claims and healing and reconciliation is \$15,687,188. This amount is calculated based on the maximum amount that the Catholic Entities are required to contribute towards IRS Abuse Claims and healing and reconciliation as set out in an agreement with the Government of Canada.

The maximum payable by the Anglican Entities of \$15,687,188 is to be satisfied as follows:

- [i] Compensation of \$6,699,125 for IRS Abuse Claims paid by the Anglican Entities to November 20, 2005.

DRAFT FOR DISCUSSION

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

- [ii] The establishment by ACCRC of a segregated fund, the Anglican Fund for Healing and Reconciliation [the "AFHR"], satisfied by transferring \$2,200,000 from the Settlement Fund in 2007 *[note 4[b]]*.
- [iii] A minimum of \$402,367 of in-kind services, or cash payments into the AFHR from the Settlement Fund *[note 4[b]]* each year over a ten-year period commencing in 2008, or until the contributions total \$4,023,675, whichever comes earlier. This amount can be used to fund projects carried out by Anglican Entities or third parties *[note 4[a]]*.
- [iv] An amount of \$2,764,300 that will be transferred from the Settlement Fund to the AFHR based on the actual amounts contributed by the Catholic Entities.

If the Catholic Entities do not contribute the maximum amount set out in the agreement with the Government of Canada, the amount that the Anglican Entities are required to contribute to the AFHR will be reduced in proportion to the Catholic Entities' shortfall. The amount paid by the Catholic Entities required to determine if the amount transferred to the AFHR can be reduced will be finalized no later than September 19, 2019. Any excess amount remaining in the Settlement Fund may be refunded to the Anglican Entities.

- [d] The Settlement Agreement provides that interest income earned on the investment of funds held for the Settlement Fund by ACCRC is to be first used for the payment of reasonable administrative costs of the Settlement Fund, and thereafter as determined by ACCRC. The Anglican Amending Agreement provides that interest accruing on funds held for the AFHR will be first used for the payment of reasonable administrative expenses related to the AFHR and that any excess will be added to the funds available for grants. The Anglican Amending Agreement provides that any expenses in excess of the interest earned may be recovered from the Settlement Fund if approved by the Government of Canada.

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

3. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

These financial statements are prepared in accordance with Part III of the Canadian Institute of Chartered Accountants' ["CICA"] Handbook – Accounting Standards for Not-for-Profit Organizations, which sets out generally accepted accounting principles for not-for-profit organizations in Canada and includes the significant accounting policies summarized below.

Basis of presentation

For financial reporting purposes, the accounts have been classified into the following funds:

Settlement Fund

The Settlement Fund holds resources to be used to satisfy certain of the Anglican Entities' obligations under the Anglican Amending Agreement [*note 2[c]*].

Anglican Fund for Healing and Reconciliation

The AFHR was created in accordance with the terms of the Anglican Amending Agreement for funds that will be made available for initiatives or programs designed to assist with healing and reconciliation that have been approved by the AFHR Committee [the "AFHRC"] established by the Anglican Amending Agreement [*notes 2[c] and 4*].

General Fund

The General Fund accounts for accumulated unrestricted funds. Under the terms of the Settlement Agreement, investment income earned on the Settlement Fund is available to ACCRC to offset reasonable administration expenses and thereafter as determined by ACCRC.

Cash and cash equivalents

Cash and cash equivalents consist of cash on hand and units in a money market fund.

Revenue recognition

ACCRC follows the restricted fund method of accounting for contributions. Contributions are recorded when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured. Restricted contributions are recognized as revenue of either the AFHR or the Settlement Fund, as applicable. Unrestricted contributions are recognized as revenue of the General Fund.

Investment income is recorded on the accrual basis.

DRAFT FOR DISCUSSION

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

Grants

Grants are accrued when approved by the AFHRC and the grantee has been notified.

4. ANGLICAN FUND FOR HEALING AND RECONCILIATION

- [a] The AFHR has been established in accordance with the Anglican Amending Agreement [note 2[c]] and must be managed in accordance with this agreement. Grants from the AFHR to the Anglican Entities or third parties must be approved by the AFHRC. The Anglican Amending Agreement sets out the criteria to be used by the AFHRC to determine whether a project is eligible for a grant. The funds in the AFHR must be paid out by 2019 and any funds not paid out by that date must be transferred to the Aboriginal Healing Foundation or to another charitable organization agreed upon unanimously by the AFHRC.
- [b] The initial transfer of funds to the AFHR of \$2,200,000, as required by the Anglican Amending Agreement, was made in 2007. Transfers from the Settlement Fund in 2012 in accordance with the Anglican Amending Agreement were \$402,367 [December 31, 2011 - \$402,367] [note 2[c]].

5. TRANSACTIONS WITH THE GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA

- [a] General Synod provides administrative support to ACCRC at no cost and makes payments on behalf of ACCRC.
- [b] In 2012, General Synod charged ACCRC \$155,072 [2011 - \$137,757] related to the cost of administering the AFHR. This amount is included in other expenses. In accordance with the Anglican Amending Agreement, the amount of these charges equal to interest earned on funds held for the AFHR of \$37,893 [2011 - \$34,615] was recorded in the AFHR and the amount in excess of interest income, \$117,179 [2011 - \$103,142], was charged to the Settlement Fund.
- [c] As at December 31, 2012, an amount of \$265,797 [December 31, 2011 - \$214,995; January 1, 2011 - \$236,300] is due to General Synod. Amounts due to/from General Synod are non-interest bearing and due on demand.

DRAFT FOR DISCUSSION

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

6. FIRST-TIME ADOPTION OF ACCOUNTING STANDARDS FOR NOT-FOR-PROFIT ORGANIZATIONS

These financial statements are the first financial statements that ACCRC has prepared in accordance with Part III of the CICA Handbook – Accounting, which constitutes generally accepted accounting principles for not-for-profit organizations in Canada. First-time adoption of this new basis of accounting had no impact on excess of revenue over expenses for the year ended December 31, 2011 or net assets as at January 1, 2011, the date of transition.

DRAFT FOR DISCUSSION

Financial Statements

The Anglican Church of Canada
Consolidated Trust Fund
December 31, 2012

DRAFT FOR DISCUSSION

INDEPENDENT AUDITORS' REPORT

To the Financial Management Committee of
The General Synod of the Anglican Church of Canada as Trustees of
The Anglican Church of Canada Consolidated Trust Fund

We have audited the accompanying financial statements of **The Anglican Church of Canada Consolidated Trust Fund**, comprising the statements of financial positions as at December 31, 2012 and 2011, and January 1, 2011 and the statements of operations and changes in net assets for the years ended December 31, 2012 and 2011, and a summary of significant accounting policies and other explanatory information.

Management's responsibility for the financial statements

Management is responsible for the preparation and fair presentation of these financial statements in accordance with Canadian accounting standards for private enterprises, and for such internal control as management determines is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' responsibility

Our responsibility is to express an opinion on these financial statements based on our audits. We conducted our audits in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audits to obtain reasonable assurance about whether the financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the financial statements. The procedures selected depend on the auditors' judgment, including the assessment of the risks of material misstatement of the financial statements, whether due to fraud or error. In making those risk assessments, the auditors consider internal control relevant to the entity's preparation and fair presentation of the financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the financial statements.

We believe that the audit evidence we have obtained in our audits is sufficient and appropriate to provide a basis for our audit opinion.

DRAFT FOR DISCUSSION

- 2 -

Opinion

In our opinion, the financial statements present fairly, in all material respects, the financial position of **The Anglican Church of Canada Consolidated Trust Fund** as at December 31, 2012 and 2011, and January 1, 2011 and the results of its operations and changes in its net assets and its cash flows for the years ended December 31, 2012 and 2011 in accordance with Canadian accounting standards for private enterprises.

Toronto, Canada,
July 5, 2013.

Chartered Accountants
Licensed Public Accountants

The Anglican Church of Canada Consolidated Trust Fund

STATEMENTS OF FINANCIAL POSITION

	December 31, 2012 \$	December 31, 2011 \$	January 1, 2011 \$
ASSETS			
Cash	418,627	127,488	55,223
Accrued income	29,362	19,089	14,385
Investments, at market value <i>[note 3]</i>	18,221,374	14,068,694	13,186,769
	18,669,363	14,215,271	13,256,377
LIABILITIES			
Accounts payable and accrued liabilities	42,615	19,000	22,000
Income distributions accrued	308,634	47,062	30,775
	351,249	66,062	52,775
Net assets	18,318,114	14,149,209	13,203,602
Consisting of			
Undistributed income	247,962	247,962	247,962
Capital	18,070,152	13,901,247	12,955,640
Total net assets	18,318,114	14,149,209	13,203,602

See accompanying notes

The Anglican Church of Canada Consolidated Trust Fund

STATEMENTS OF OPERATIONS AND CHANGES IN NET ASSETS

Years ended December 31

	<u>Total</u>		<u>Undistributed income</u>		<u>Capital</u>	
	<u>2012</u>	<u>2011</u>	<u>2012</u>	<u>2011</u>	<u>2012</u>	<u>2011</u>
	\$	\$	\$	\$	\$	\$
INCOME						
Interest and dividends	514,804	418,945	514,804	418,945	—	—
(Loss) gain on foreign exchange	(17,097)	11,817	—	—	(17,097)	11,817
Realized gain on investments	360,515	182,465	—	—	360,515	182,465
Change in unrealized gain on investments	618,096	(911,609)	—	—	618,096	(911,609)
Refund of investment management fees	183,113	—	183,113	—	—	—
	1,659,431	(298,382)	697,917	418,945	961,514	(717,327)
EXPENSES						
Fees	142,505	141,530	142,505	141,530	—	—
Increase (decrease) in net assets from operations	1,516,926	(439,912)	555,412	277,415	961,514	(717,327)
Net assets, beginning of year	14,149,209	13,203,602	247,962	247,962	13,901,247	12,955,640
Additions to capital invested	4,109,332	1,913,276	—	—	4,109,332	1,913,276
Withdrawal of capital invested	(901,941)	(250,342)	—	—	(901,941)	(250,342)
Income distributions	(555,412)	(277,415)	(555,412)	(277,415)	—	—
Net assets, end of year	18,318,114	14,149,209	247,962	247,962	18,070,152	13,901,247

See accompanying notes

DRAFT FOR DISCUSSION

The Anglican Church of Canada Consolidated Trust Fund

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

1. DESCRIPTION AND PURPOSE OF THE TRUST

The Anglican Church of Canada Consolidated Trust Fund ["The Consolidated Trust Fund"] is a trust established pursuant to the Church of England Consolidated Trust Fund Act, 1951 [Chap. 34, Statutes of Canada, 1951 [2nd Session]]. The name of the trust was changed to its present form in 1956 [Chap. 57, Statutes of Canada, 1956]. The Consolidated Trust Fund is authorized to receive personal property, securities and moneys of The General Synod of the Anglican Church of Canada ["General Synod"] and The Missionary Society of the Anglican Church of Canada ["The Missionary Society"] and to manage and invest such as one general trust fund. In addition, The Consolidated Trust Fund may hold for investment any trust funds or other securities or moneys vested in or held by any department, board, council or committee of General Synod or of The Missionary Society, or held by any Provincial or Diocesan Synod in Canada or any board or committee thereof.

The Consolidated Trust Fund is managed as a pooled fund with participants being allocated units pro-rata to the value of their contributions made to The Consolidated Trust Fund for investment purposes.

All participants in the Consolidated Trust Fund are registered charities under the Income Tax Act (Canada) and are exempt from income tax.

2. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

These financial statements were prepared in accordance with Part II of the Canadian Institute of Chartered Accountants ["CICA"] Accounting Handbook - Accounting Standards for Private Enterprises, which sets out generally accepted accounting principles for non-publicly accountable enterprises in Canada ["GAAP"] and include the significant accounting policies described hereafter.

Basis of presentation

Realized and unrealized gains (losses) on investments are recorded in the capital section since net gains are not made available for distribution.

Interest and dividends, which are available for distribution, are recorded in the undistributed income section of the statement of operations and changes in net assets.

The Anglican Church of Canada Consolidated Trust Fund

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

Financial instruments

Investments are recorded at fair value. Transactions are recorded on a trade date basis and transaction costs are expensed as incurred.

Other financial instruments, including amounts receivable and accounts payable, are initially recorded at their fair value and are subsequently measured at cost, net of any provisions for impairment.

Foreign currency translation

Transactions denominated in foreign currencies are translated into Canadian dollars at exchange rates prevailing at the transaction date. Monetary assets and liabilities are translated into Canadian dollars at exchange rates in effect at the dates of the statements of financial position. Non-monetary assets and liabilities are translated at the historic rate. Exchange gains and losses are recorded in the statements of operations and changes in net assets.

3. INVESTMENTS

Investments are held in a diversified portfolio of equities and fixed income securities including pooled funds. Investments are managed by Connor, Clark & Lunn Private Capital Ltd.

Investments, at market value, consist of the following:

	<u>December 31,</u> <u>2012</u>		<u>December 31,</u> <u>2011</u>		<u>January 1,</u> <u>2011</u>	
	\$	%	\$	%	\$	%
Fixed income						
Pooled funds	9,853,861	54.1	7,380,050	52.5	6,507,823	49.4
Total fixed income	9,853,861	54.1	7,380,050	52.5	6,507,823	49.4
Equities						
Canadian equities	5,532,454	30.4	5,006,965	35.6	4,899,862	37.1
U.S. equities	1,561,452	8.5	884,745	6.3	859,686	6.5
Global pooled equity funds	1,273,607	7.0	796,934	5.6	919,398	7.0
Total equities	8,367,513	45.9	6,688,644	47.5	6,678,946	50.6
	18,221,374	100.0	14,068,694	100.0	13,186,769	100.0

The Anglican Church of Canada Consolidated Trust Fund

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

4. PARTICIPANTS' UNITS AND INCOME DISTRIBUTIONS

All investments are pooled and each participant in The Consolidated Trust Fund is allocated units. At December 31, 2012, there were 775,248 units [2011 - 635,120] issued. The market value of each unit at December 31, 2012 was \$23.63 [2011 - \$22.27].

Income distributions during the year were \$0.51 per unit [2011 - \$0.45], excluding the \$183,000 refund of investment management fees received in fiscal 2012 which was allocated on a difference basis.

5. TRANSACTIONS WITH THE GENERAL SYNOD OF THE ANGLICAN CHURCH OF CANADA

[a] General Synod receives contributions to and makes payments on behalf of The Consolidated Trust Fund. As at December 31, 2012 and 2011 and January 1, 2011, there was no amount due to General Synod. Any amount due to General Synod is non-interest bearing and due on demand.

[b] General Synod provides administrative services at no cost to The Consolidated Trust Fund.

6. FINANCIAL INSTRUMENTS

The Consolidated Trust Fund is exposed to various financial risks through transactions in financial instruments.

Currency risk

The Consolidated Trust Fund is exposed to foreign currency risk with respect to its investments denominated in foreign currencies, including the underlying investments of its pooled funds denominated in foreign currencies, because the fair value and future cash flows will fluctuate due to the changes in the relative value of foreign currencies against the Canadian dollar.

Credit risk

The Consolidated Trust Fund is exposed to credit risk in connection with its short-term and fixed income investments because of the risk that one party to the financial instrument may cause a financial loss for the other party by failing to discharge an obligation.

The Anglican Church of Canada Consolidated Trust Fund

NOTES TO FINANCIAL STATEMENTS

December 31, 2012

Interest rate risk

The Consolidated Trust Fund is exposed to interest rate risk with respect to its investment in a pooled fund that holds fixed income securities because the fair value will fluctuate due to changes in market interest rates.

Other price risk

The Consolidated Trust Fund is exposed to other price risk through changes in market prices [other than changes arising from interest rate or currency risks] in connection with its investments in equity securities and pooled funds.

7. FIRST-TIME ADOPTION OF ACCOUNTING STANDARDS FOR PRIVATE ENTERPRISES

These financial statements are the first financial statements which The Consolidated Trust Fund has prepared in accordance with Part II of the CICA Handbook – Accounting, which constitutes generally accepted accounting principles for private enterprises in Canada. First-time adoption of this new basis of accounting had no impact on increase (decrease) in net assets from operations for the year ended December 31, 2011, or net assets as at January 1, 2011, the date of transition.

Consolidated Financial Statements

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

December 31, 2012

DRAFT FOR DISCUSSION

INDEPENDENT AUDITORS' REPORT

To the Primate and Members of
The General Synod of the Anglican Church of Canada

We have audited the accompanying consolidated financial statements of **The General Synod of the Anglican Church of Canada**, which comprise the consolidated statements of financial position as at December 31, 2012 and 2011, and January 1, 2011 and the consolidated statements of operations, changes in net assets and cash flows for the years ended December 31, 2012 and 2011, and a summary of significant accounting policies and other explanatory information.

Management's responsibility for the consolidated financial statements

Management is responsible for the preparation and fair presentation of these consolidated financial statements in accordance with Canadian accounting standards for not-for-profit organizations, and for such internal control as management determines is necessary to enable the preparation of consolidated financial statements that are free from material misstatement, whether due to fraud or error.

Auditors' responsibility

Our responsibility is to express an opinion on these consolidated financial statements based on our audits. We conducted our audits in accordance with Canadian generally accepted auditing standards. Those standards require that we comply with ethical requirements and plan and perform the audits to obtain reasonable assurance about whether the consolidated financial statements are free from material misstatement.

An audit involves performing procedures to obtain audit evidence about the amounts and disclosures in the consolidated financial statements. The procedures selected depend on the auditors' judgment, including the assessment of the risks of material misstatement of the consolidated financial statements, whether due to fraud or error. In making those risk assessments, the auditors consider internal control relevant to the entity's preparation and fair presentation of the consolidated financial statements in order to design audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the entity's internal control. An audit also includes evaluating the appropriateness of accounting policies used and the reasonableness of accounting estimates made by management, as well as evaluating the overall presentation of the consolidated financial statements.

We believe that the audit evidence we have obtained in our audits is sufficient and appropriate to provide a basis for our audit opinion.

DRAFT FOR DISCUSSION

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Opinion

In our opinion, the consolidated financial statements present fairly, in all material respects, the financial position of **The General Synod of the Anglican Church of Canada** as at December 31, 2012 and 2011, and January 1, 2011 and the results of its operations and its cash flows for the years ended December 31, 2012 and 2011 in accordance with Canadian accounting standards for not-for-profit organizations.

Toronto, Canada,
July 5, 2013.

Chartered Accountants
Licensed Public Accountants

DRAFT FOR DISCUSSION

The General Synod of the Anglican Church of Canada

CONSOLIDATED STATEMENTS OF FINANCIAL POSITION

	December 31, 2012 \$	December 31, 2011 \$	January 1 2011 \$
ASSETS			
Current			
Cash and cash equivalents	2,544,078	2,526,410	2,571,646
Accounts receivable <i>[note 14[c]]</i>	953,397	1,141,418	1,327,138
Inventory	187,154	170,666	196,573
Prepaid expenses and other assets	197,890	205,044	110,606
Total current assets	3,882,519	4,043,538	4,205,963
Investments <i>[note 4]</i>	13,261,974	11,607,373	10,507,712
Car and staff housing loans <i>[note 5]</i>	512,550	509,595	533,154
Capital assets, net <i>[note 6]</i>	2,974,624	3,105,720	3,261,261
	20,631,667	19,266,226	18,508,090
LIABILITIES AND NET ASSETS			
Current			
Accounts payable and accrued liabilities	1,342,325	1,278,297	2,000,499
Deferred contributions <i>[note 7]</i>	2,172,305	1,413,397	1,385,584
Total current liabilities	3,514,630	2,691,694	3,386,083
Annuities <i>[note 8]</i>	1,767,410	1,677,271	1,913,235
Total liabilities	5,282,040	4,368,965	5,299,318
Contingencies and commitments <i>[notes 2[e] and 15]</i>			
Net assets			
Unrestricted	1,516,652	1,331,206	1,430,383
Internally designated <i>[note 9]</i>	9,926,289	9,865,203	7,916,748
Endowments <i>[note 10]</i>	3,906,686	3,700,852	3,861,641
Total net assets	15,349,627	14,897,261	13,208,772
	20,631,667	19,266,226	18,508,090

See accompanying notes

DRAFT FOR DISCUSSION

The General Synod of the Anglican Church of Canada

CONSOLIDATED STATEMENTS OF OPERATIONS

Years ended December 31

	2012	2011
	\$	\$
REVENUE		
Contributions from dioceses	8,382,293	8,310,798
Anglican Journal	1,709,263	2,087,044
Resources for Mission	964,529	879,998
ABC Publishing	267,090	276,440
Other [note 14[b]]	631,721	610,491
	11,954,896	12,164,771
EXPENSES		
Council of the North grants	2,251,776	2,416,740
Anglican Journal	2,211,665	2,671,370
Administration [note 12]	1,465,302	1,479,422
Resources for Mission [note 12]	1,103,735	904,381
Governance [note 14[b]]	968,586	936,562
Relationships	930,787	919,210
Indigenous Ministries	871,319	427,801
Communications and Information Resources [note 12]	856,598	757,615
Primate and House of Bishops	526,740	479,918
Faith, Worship and Ministry	497,057	384,339
Diocesan support [note 12]	396,854	426,613
ABC Publishing [note 12]	172,779	196,417
Miscellaneous	154,887	220,435
	12,408,085	12,220,823
Deficiency of revenue over expenses for the year before the following	(453,189)	(56,052)
Investment income (loss) [note 11]	671,052	(164,842)
Undesignated legacies	28,669	2,070,172
Excess of revenue over expenses for the year	246,532	1,849,278

See accompanying notes

DRAFT FOR DISCUSSION

The General Synod of the Anglican Church of Canada

CONSOLIDATED STATEMENTS OF CHANGES IN NET ASSETS

Years ended December 31

	Unrestricted		Internally designated		Endowments		Total	
	2012	2011	2012	2011	2012	2011	2012	2011
	\$	\$	\$	\$	\$	\$	\$	\$
				<i>[note 9]</i>		<i>[note 10]</i>		
Net assets, beginning of year	1,331,206	1,430,383	9,865,203	7,916,748	3,700,852	3,861,641	14,897,261	13,208,772
Excess of revenue over expenses for the year	246,532	1,849,278	—	—	—	—	246,532	1,849,278
Transfer to internally designated net assets <i>[note 9]</i>	(61,086)	(1,948,455)	61,086	1,948,455	—	—	—	—
Endowment contributions <i>[note 10]</i>	—	—	—	—	—	21,901	—	21,901
Investment income (loss) allocated to externally restricted endowments <i>[note 11]</i>	—	—	—	—	205,834	(182,690)	205,834	(182,690)
Net assets, end of year	1,516,652	1,331,206	9,926,289	9,865,203	3,906,686	3,700,852	15,349,627	14,897,261

See accompanying notes

DRAFT FOR DISCUSSION

The General Synod of the Anglican Church of Canada

CONSOLIDATED STATEMENTS OF CASH FLOWS

Years ended December 31

	2012 \$	2011 \$
OPERATING ACTIVITIES		
Excess of revenue over expenses for the year	246,532	1,849,278
Add item not affecting cash		
Amortization	178,512	213,274
Net change in non-cash working capital balances related to operations	1,001,623	(577,200)
Reinvested investment (income) loss	(671,052)	164,842
Cash provided by operating activities	755,615	1,650,194
INVESTING ACTIVITIES		
Purchase of capital assets	(47,416)	(57,733)
Contributions to Consolidated Trust Fund, net	(777,715)	(1,447,193)
(Decrease) increase in car and staff housing loans	(2,955)	23,559
Issuance of annuities	386,320	133,400
Other changes in annuities, net	(296,181)	(369,364)
Cash used in investing activities	(737,947)	(1,717,331)
FINANCING ACTIVITIES		
Endowment contributions	—	21,901
Cash provided by financing activities	—	21,901
Net change in cash and cash equivalents during the year	17,668	(45,236)
Cash and cash equivalents, beginning of year	2,526,410	2,571,646
Cash and cash equivalents, end of year	2,544,078	2,526,410

See accompanying notes

DRAFT FOR DISCUSSION

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

1. PURPOSE OF THE ORGANIZATION AND BASIS OF PRESENTATION

The General Synod of the Anglican Church of Canada ["General Synod"] was incorporated by Act of Parliament in 1921 as the central representative body of the Anglican Church of Canada [the "Church"] with authority and jurisdiction in all matters affecting in any way the general interest and well being of the whole Church including: relations of the Church to other religious bodies in Canada and elsewhere; relations of the Church to the worldwide Anglican Communion; the definition of the doctrines of the Church in harmony with the Solemn Declaration adopted in 1893; structural uniformity in relation to the episcopal prerogative of licensing clergy; the basic standards of theological education and the qualifications and training of candidates for the ministry of the Church; and as a partner in the worldwide Anglican Communion and in the universal church, to proclaim and celebrate the gospel of Jesus Christ in worship and action.

General Synod is a registered charity under the Income Tax Act (Canada) and, as such, is exempt from income taxes and able to issue donation receipts for income tax purposes.

The consolidated financial statements include the assets, liabilities, net assets, revenue and expenses of General Synod and The Missionary Society of the Anglican Church of Canada ["The Missionary Society"].

2. RESIDENTIAL SCHOOLS CLAIMS

[a] On March 11, 2003, General Synod and The Missionary Society signed an agreement with the Government of Canada [the "Settlement Agreement"] to establish a process for dealing with claims related to the operation of residential schools and to establish a framework to apportion and pay liabilities related to these claims. The Settlement Agreement provided that General Synod, The Missionary Society and all dioceses in Canada [the "Anglican Entities"] would contribute a total of \$25,000,000 to the Settlement Fund over a period of five years commencing March 14, 2003. In 2003, General Synod contributed \$3,000,000, representing its share of the \$25,000,000 in accordance with the Settlement Agreement. The Settlement Fund is operated and managed by a separate corporation, The Anglican Church of Canada Resolution Corporation ["ACCRC"].

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

- [b] As a result of the Government of Canada entering into a more favourable agreement with entities related to the Roman Catholic Church [the "Catholic Entities"], the Government of Canada entered into an agreement with the Anglican Entities and other parties setting out a new process and revised funding arrangements for residential schools related claims [the "2006 Indian Residential Schools Settlement Agreement"]. In addition, the Government of Canada entered into an agreement with the Anglican Entities amending the Settlement Agreement with an implementation date of September 19, 2007 [the "Anglican Amending Agreement"].
- [c] Under the Anglican Amending Agreement, the maximum amount the Anglican Entities are required to contribute towards Indian Residential Schools ["IRS"] Abuse Claims and healing and reconciliation is \$15,687,188. This amount is calculated based on the maximum amount that the Catholic Entities are required to contribute towards IRS Abuse Claims and healing and reconciliation as set out in an agreement with the Government of Canada. As a result, a portion of the amount contributed to ACCRC by the Anglican Entities in prior years was refunded. The amount refunded to General Synod by ACCRC of \$1,179,871 was recorded as revenue in the consolidated statement of operations in 2007.
- [d] Under the Anglican Amending Agreement, a fund called the Anglican Fund for Healing and Reconciliation [the "AFHR"] was established in ACCRC to provide grants for healing and reconciliation. The AFHR is administered by General Synod on behalf of ACCRC and costs incurred and grants made are reimbursed by ACCRC [note 14[c]].
- [e] General Synod is co-defendant with the Government of Canada and certain dioceses in a number of legal cases involving substantial claims arising from the operation of IRS. The Anglican Amending Agreement provides that the Government of Canada will be responsible for payment of all further amounts related to residential schools claims covered by the Settlement Agreement.

Certain other outstanding claims, such as those where the cause of action is not related to an intentional tort [e.g., for loss or diminution of aboriginal language or culture], are not covered by the Settlement Agreement for a limited number of people who opted out of the 2006 Indian Residential Schools Settlement Agreement. As well, there are possible claims not covered by the Settlement Agreement. No provision has been made in these consolidated financial statements for costs, if any, which might arise from a finding of liability in connection with actions not covered by the Settlement Agreement.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

3. SUMMARY OF SIGNIFICANT ACCOUNTING POLICIES

These financial statements are prepared in accordance with Part III of the Canadian Institute of Chartered Accountants' ["CICA"] Handbook – Accounting Standards for Not-for-Profit Organizations, which sets out generally accepted accounting principles for not-for-profit organizations in Canada and includes the significant accounting policies summarized below.

Revenue recognition

General Synod follows the deferral method of accounting for contributions, which include grants, bequests and other donations. Grants and bequests are recognized when received or receivable if the amount to be received can be reasonably estimated and collection is reasonably assured. Other donations are recorded when received, since pledges are not legally enforceable claims. Unrestricted contributions are recognized as revenue when initially recorded in the accounts. Externally restricted contributions, except endowment contributions, are deferred when initially recorded in the accounts and recognized as revenue in the year in which the related expenses are recognized. Externally restricted endowment contributions are recognized as direct increases in net assets when initially recorded in the accounts.

Investment income (loss), which consists of interest, dividends, income distributions from pooled funds, and realized and unrealized gains and losses, is recorded in the consolidated statements of operations, except to the extent that it is externally restricted, in which case it is added to or deducted from endowment net assets or other restricted balances.

Inventory sales are recognized when title passes. Advertising revenue related to the Anglican Journal is recognized when the publication is distributed.

Grants

Grants are recorded when approved and the recipient has met all conditions.

Cash and cash equivalents

Cash and cash equivalents consist of cash on hand, units in money market funds and short-term deposits with original maturities of less than 90 days from the date of purchase. Cash and cash equivalents meeting the definition of cash and cash equivalents that are held for investing rather than operating purposes are classified as long-term investments.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

Financial instruments

Investments are recorded at fair value. Transactions are recorded on a trade date basis and transaction costs are expensed as incurred.

Other financial instruments, including accounts receivable and accounts payable, are initially recorded at their fair value and are subsequently measured at cost, net of any provisions for impairment.

Inventory

Inventory comprises stock of ABC Publishing, which is carried at the lower of cost, as determined using the first-in, first-out method, and net realizable value.

Capital assets

Capital assets are carried at cost less accumulated amortization. Amortization is calculated on a straight-line basis over the estimated useful lives of the assets over the following periods:

Building	40 years
Furniture and equipment	3 to 10 years

Annuities

Annuities are recorded at the greater of: [i] the net present value of the future obligations as determined by an actuary; and [ii] the amounts contributed, net of an administration fee, plus income earned less annuity payments. Any amount remaining in an annuitant's account upon the death of the annuitant is payable to the designated beneficiary.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

Foreign currency translation

Transactions denominated in foreign currencies are translated into Canadian dollars at exchange rates prevailing at the transaction date. Monetary assets and liabilities are translated into Canadian dollars at exchange rates in effect at the dates of the consolidated statements of financial position. Non-monetary assets and liabilities are translated at the historic rate. Exchange gains and losses are included in the consolidated statements of operations, except to the extent that they relate to investments, in which case they are accounted for consistent with investment income (loss).

Allocation of expenses

The costs of each program include the costs of personnel and other expenses that are directly related to providing the program. General support and other costs are not allocated except for certain personnel costs allocated to diocesan support expenses and ABC Publishing expenses.

Personnel costs are allocated based on the time spent by personnel providing support to dioceses and ABC Publishing.

Contributed materials and services

Contributed materials and services are not recognized in these consolidated financial statements.

Pension plan

Defined contribution plan accounting is applied to the multi-employer defined benefit plan, whereby contributions are expensed on an accrual basis, since General Synod has insufficient information to apply defined benefit plan accounting.

4. INVESTMENTS

Investments of General Synod are held in The Anglican Church of Canada Consolidated Trust Fund ["The Consolidated Trust Fund"], a trust that invests funds of General Synod and other organizations. The Consolidated Trust Fund investments are managed by Connor, Clark & Lunn Private Capital Ltd. General Synod provides administrative support to The Consolidated Trust Fund at no cost.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

As at December 31, General Synod's shares of The Consolidated Trust Fund's investments, which are recorded at market value, consist of the following:

	December 31, 2012		December 31, 2011		January 1, 2011	
	\$	%	\$	%	\$	%
Cash and cash equivalents	227,457	2	119,687	1	55,335	1
Fixed income						
Pooled fund	7,048,882	53	6,026,124	52	5,158,369	49
Total fixed income	7,048,882	53	6,026,124	52	5,158,369	49
Equities						
Canadian equities	3,957,598	30	4,088,400	35	3,883,832	37
U.S. equities	1,116,972	8	722,432	6	681,423	6
Global pooled equity funds	911,065	7	650,730	6	728,753	7
Total equities	5,985,635	45	5,461,562	47	5,294,008	50
	13,261,974	100	11,607,373	100	10,507,712	100

5. CAR AND STAFF HOUSING LOANS

Car and staff housing loans consist of the following:

	December 31, 2012	December 31, 2011	January 1, 2011
	\$	\$	\$
Car loans, non-interest bearing, due within 40 months of date of issue, guaranteed by dioceses	182,788	164,799	181,938
Staff housing loans, with interest payable at 5%, due 2037	329,762	344,796	351,216
	512,550	509,595	533,154

Car loans are available to clergy and lay workers in the assisted dioceses, with the maximum individual loan being \$9,000.

Staff housing loans were provided to certain staff who came to work in Toronto having previously been resident outside the Greater Toronto Area.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

6. CAPITAL ASSETS

Capital assets consist of the following:

	December 31, 2012	
	Cost \$	Accumulated Amortization \$
Building	3,403,568	537,562
Furniture and equipment	2,510,974	2,402,356
	5,914,542	2,939,918
Less accumulated amortization	2,939,918	
Net book value	2,974,624	
	December 31, 2011	
	Cost \$	Accumulated Amortization \$
Building	3,387,229	451,801
Furniture and equipment	2,479,897	2,309,605
	5,867,126	2,761,406
Less accumulated amortization	2,761,406	
Net book value	3,105,720	
	January 1, 2011	
	Cost \$	Accumulated Amortization \$
Building	3,378,035	366,359
Furniture and equipment	2,431,358	2,181,773
	5,809,393	2,548,132
Less accumulated amortization	2,548,132	
Net book value	3,261,261	

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

7. DEFERRED CONTRIBUTIONS

[a] Deferred contributions represent externally restricted funds received by General Synod to be spent in future years. Deferred contributions are held for various restricted purposes including education, bursaries and work of the Church in the North and overseas. Revenue recognized in the consolidated statements of operations with respect to these contributions received for restricted purposes is equal to expenses incurred for the restricted purposes during the year.

[b] The continuity of the deferred contributions balance is as follows:

	2012	2011
	\$	\$
Increases		
Donations, grants and bequests	1,472,995	470,354
Investment income <i>[note 11]</i>	128,692	68,089
	1,601,687	538,443
Decreases		
Income recognized related to expenses for restricted purposes	842,779	510,630
Net increase in deferred contributions	758,908	27,813
Balance, beginning of year	1,413,397	1,385,584
Balance, end of year	2,172,305	1,413,397

8. ANNUITIES

In fiscal 2004, as part of its planned giving program, General Synod resumed selling charitable gift annuities to individuals where General Synod retained the liability for the ongoing annuity payments. A charitable gift annuity permits the donor to designate a beneficiary who receives any residual funds upon the death of the annuitant. These beneficiaries include dioceses, parishes, The Anglican Foundation of Canada, Primate's World Relief and Development Fund, and General Synod.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

9. INTERNALLY DESIGNATED NET ASSETS

Internally designated net assets are amounts set aside for various special purposes based on decisions by General Synod. The amounts internally designated are for the following purposes as at:

	December 31, 2012 \$	December 31, 2011 \$	January 1, 2011 \$
Amounts invested in capital assets	2,974,624	3,105,720	3,261,261
Provision for Sacred Circle - 2015 meeting	292,247	425,000	200,000
Provision for Nationwide Fundraising Initiative	114,200	232,630	217,914
Provision for contingencies	540,341	240,341	79,528
Provision for General Synod			
2013 meeting	647,484	419,343	182,509
2016 meeting	100,000	—	—
Ministry Investment Fund	3,743,163	3,929,939	2,463,306
Other	1,514,230	1,512,230	1,512,230
	9,926,289	9,865,203	7,916,748

The Ministry Investment Fund includes a portion of undesignated legacies that are restricted for internal projects that meet certain criteria.

10. ENDOWMENTS

Endowments represent contributions where the donor has required that the capital be maintained permanently with the income available for various purposes, primarily for the work of the Church overseas.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

11. INVESTMENT INCOME

Investment income includes interest, dividends, income distribution from pooled funds, and realized and unrealized gains and losses. The amount of investment income recognized as revenue is as follows:

	2012 \$	2011 \$
Total investment income (loss)	1,189,798	(326,736)
Allocated to		
Externally restricted endowments	205,834	(182,690)
Deferred contributions related to <i>[note 7[b]]</i>		
Endowments	123,178	75,038
Other	5,514	(6,949)
Annuities	184,220	(47,293)
	518,746	(161,894)
Investment income (loss) recognized in consolidated statements of operations	671,052	(164,842)

12. ALLOCATION OF EXPENSES

Diocesan support expenses include \$148,289 [2011 - \$102,490] of expenses allocated from Resources for Mission expenses related to support provided by General Synod employees to the dioceses.

ABC Publishing expenses include \$14,128 [2011 - \$24,177] related to information resources and \$26,000 [2011 - \$26,000] of administration expenses allocated to ABC Publishing related to the support provided to this program.

13. PENSION PLAN

General Synod and its employees make contributions to the General Synod Pension Plan [the "Plan"], a multi-employer defined benefit pension plan administered by the Board of Trustees of the Plan which covers certain dioceses and other church institutions. The most recent valuation for financial reporting purposes completed by the General Synod as of August 31, 2012 disclosed net assets available for benefits of \$578,797,000 with pension obligations of \$607,526,000, resulting in a deficit of \$28,729,000.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

14. THE ANGLICAN CHURCH OF CANADA RESOLUTION CORPORATION

- [a] ACCRC was incorporated to operate and manage the Settlement Fund, contributed into by the Anglican Entities pursuant to the Settlement Agreement and the Anglican Amending Agreement *[note 2]*. ACCRC is under the management and administration of three trustees appointed by General Synod.
- [b] General Synod provides administrative support to ACCRC including the AFHR *[note 2[d]]* and makes payments on behalf of ACCRC. In 2012, administration costs incurred by General Synod in connection with the AFHR and reimbursed by ACCRC amounted to \$155,072 [2011 - \$137,757]. The expense is included in governance expenses in the consolidated statements of operations and the reimbursement in other revenue. Grants paid by General Synod on behalf of the AFHR and reimbursed by ACCRC amounted to \$263,054 [2011 - \$253,369].
- [c] As at December 31, 2012, an amount of \$265,797 [December 31, 2011 – \$214,996; January 1, 2011 - \$236,300] due from ACCRC is included in accounts receivable. Amounts due from ACCRC are non-interest bearing and due on demand.

15. CONTINGENCIES

- [a] General Synod's contingent liabilities in connection with IRS claims are described in note 2[e].
- [b] General Synod is a defendant or co-defendant with several dioceses in a number of other legal claims. The potential liability, if any, with respect to these claims is not determinable. However, General Synod believes it has good defences to these claims or adequate insurance coverage for any successful claims. Any additional losses related to claims would be recorded in the year during which the amount of the liability is able to be estimated or adjustments to the amount recorded are determined to be required.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

16. FINANCIAL INSTRUMENTS

General Synod is exposed to various financial risks through transactions in financial instruments.

Currency risk

General Synod is exposed to foreign currency risk with respect to the underlying investments held in The Consolidated Trust Fund denominated in foreign currencies, because the fair value and future cash flows will fluctuate due to the changes in the relative value of foreign currencies against the Canadian dollar.

Credit risk

General Synod is exposed to credit risk in connection with its accounts receivable and the short-term and fixed income investments held in The Consolidated Trust Fund because of the risk that one party to the financial instrument may cause a financial loss for the other party by failing to discharge an obligation.

Interest rate risk

General Synod is exposed to interest rate risk with respect to the investments in fixed income investments held in The Consolidated Trust Fund and its annuities payable because the fair value will fluctuate due to changes in market interest rates.

Other price risk

General Synod is exposed to other price risk through changes in market prices [other than changes arising from interest rate or currency risks] in connection with the investments in equity securities held in The Consolidated Trust Fund.

17. LINE OF CREDIT

General Synod has a demand operating line of credit of \$2,000,000 with interest payable at prime plus 1.0% with substantially all of its assets pledged as security. As at December 31, 2012 and 2011, no amount was outstanding.

The General Synod of the Anglican Church of Canada

NOTES TO CONSOLIDATED FINANCIAL STATEMENTS

December 31, 2012

**18. FIRST-TIME ADOPTION OF ACCOUNTING STANDARDS FOR
NOT-FOR-PROFIT ORGANIZATIONS**

These financial statements are the first financial statements which General Synod has prepared in accordance with Part III of the CICA Handbook – Accounting, which constitutes generally accepted accounting principles for not-for-profit organizations in Canada. First-time adoption of this new basis of accounting had no impact on excess of revenue over expenses for the year ended December 31, 2011, or net assets as at January 1, 2011, the date of transition.

GENERAL SYNOD ARCHIVISTS REPORT TO JOINT ASSEMBLY 2013

General

- Archives closed to outside researchers twice in 2012 and 2013 for TRC Document Production
- Renovation to Archives Space approved by management team February 2012
- ACC, UCC and PCC Archivists present papers at Ontario Archivists Conference in 2012 and Association of Canada Archivists in Winnipeg in 2013.

Outreach

- Increase in the number of general researchers post TRC visit following re-opening
- 6 TRC contract researchers visit archives to conduct specific research on school staff, missing children, medical history and death information, apology and reconciliation
- Assisted researchers with Anglican Japanese History and search for reconciliation
- response to info desk email and telephone inquiries taken on after Library closure
- Increase in photograph requests following visits to TRC national events
- Social Media Policy for Archives drafted by University of Toronto Information Studies students
- all photograph, film and audio reproductions are provided in digital form

Library Closing

- All Library books transferred to Trinity College as of December, 2011 except duplicate ACC produced materials, hymn book collection and some indigenous holdings
- Vertical subject, biographical, diocesan, organizational files kept by archives
- Periodical and reference publications subscriptions cancelled
- Space converted to a quality meeting room space with windows
- Meeting room 321 closed and converted to additional archives storage/processing space
- Analysis of Library database management system underway

Records Management

- Review of Electronic Records Management Process for IT audit interview
- Transfer of Office of General Secretary records concerning residential schools to Archives
- Transfer of Primate's Office records to Archives during office renovations
- Transfer of inactive Anglican Foundation Records to archives

Collection Management

- Offer to acquire missionary Japanese glass plate photo collection
- Concerns regarding potential transfer of “Sister’s of the Church” archives to England
- 4 acquisitions of residential schools staff collections
- Increased number of collections added to database for improved control and access
- Creation of box/shelf inventory to manage box and records locations
- Improved descriptive records created to access and manage holdings and generate Finding Aids

Residential School Settlement Agreement

- 2011-2012 Six month review of Archival holdings conducted to locate and digitize residential school records, over 50,00 records copied from Missionary Society of the Church of England in Canada and Diocese of the Arctic Records
- Funding of project stopped suddenly due to lack of Truth and Reconciliation Commission (TRC) funding resources
- Request received from TRC asking that the balance of the review be conducted at church’s expense.
- Council of General Synod approves \$125,000 to complete outstanding review and digitization of the remaining 50% of our holdings in the form of photographs, litigation, healing and reconciliation and contemporary records for General Synod and to assist Dioceses with the document review/digitization
- Melanie Wallace, Provincial Archivist of BC and the Yukon participated in consultations and devoted significant time to complete the TRC Pilot Project which will assist the residential school survivors in BC and across Canada
- Former General Secretary Rev James Boyles assisted extensively with General Synod document review
- General Synod Archivist asked to assist with monitoring status of Diocesan Document Production Submissions
- Residential School Exhibit of Archival material provided for National Events in Inuvik Saskatoon and Halifax, in addition to regional events in Victoria and Whitehorse.
- Continued Independent Assessment Process research conducted into student and staff names and information held in records held by the General Synod Archives
- Ongoing consultation with TRC and Church Archivists regarding planned requirements for National Research Centre on Residential Schools

Anglican Diocesan Archivists (ADA)

- Joint meeting of Anglican Archivists held in the Diocese of Rupert's Land in fall of 2011
- ½ day review of diocesan requirements for TRC Review provided
- Reports submitted to House of Bishops on Property Records Retention care of Parish Registers
- Participation by archivists in Winnipeg training event offered by TRC in June 2011
- Creation of Guidelines for use in Parish Registers distributed to Diocesan Archives across Canada
- ADA meeting held in Toronto in November 2012 for consultation of TRC Document Production Requirements, National Film Board Production "We Were Children" was reviewed by Archivists.

Canadian Church Historical Society

- CCHS Journal production back on track with appointment of Rev Daniel Graves as new editor
- Annual Meeting held at St. James Cathedral in Toronto on November 2012.

Respectfully submitted
Nancy Hurn, General Synod Archivist

April 18, 2013

THE NETWORKS OF THE ANGLICAN COMMUNION AND ANGLICAN CHURCH OF CANADA WOMEN'S NETWORKS

The Networks have continued to enhance the life and witness of the Anglican Communion and make contribution towards its unity and its vibrancy. Since ACC-14 in Jamaica 2009, several Networks convened meetings and face-to-face consultations that redefined priorities and generated fresh vision and energy for future work and mission. Reports and newsletters have been produced, and resources have been gathered on websites for the use of all Anglicans. Network members have supported and prayed for each other, fostered new relationships, and joined together in advocacy within the Communion and in the broader international community.

The Networks share common challenges such as exploring new ways of communicating and meeting, understanding how to make space for voices and insights not yet coming forward, and finding funds to support any activities beyond electronic networking. Each Network of the Communion operates slightly differently and a revised set of Guidelines for Networks is now needed in order to promote accountability; outline frameworks for setting up sustainable and renewable teams responsible for keeping each Network moving; enhance a common understanding of the nature and value of the Networks, and encourage the Churches of the Communion to support and benefit from their existence.

Some Networks also share areas of concern, for example, environmental degradation and climate change displace people and often have a disproportionate impact on Indigenous communities and women and children. There is potential for the Environmental, Refugee and Migrant, Indigenous, Women's and Family Networks to collaborate and share local insights. For these reasons, Network representatives present in Auckland for the first part of the ACC-15 program met in consultation over the two days prior to the ACC meeting itself.

Reports to ACC-15 from the following networks can be read at:

<http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/Report%20of%20the%20Networks%20to%20ACC-15.pdf>

- Anglican Communion Environmental Network
- International Anglican Family Network
- Anglican Communion Safe Church Consultation
- International Anglican Women's Network
- Réseau Francophone de la Communion Anglicane
- Anglican Health Network

Reports followed separately for:

- Colleges and Universities of the Anglican Communion
- International Anglican Youth Network
- Anglican Indigenous People's Network
- Anglican Refugee and Migrant Network
- Anglican Peace and Justice Network.

<http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/Report%20of%20the%20Networks%20to%20ACC-15,%202nd%20part.pdf>

ACC-15 Resolutions from all Networks can be found at:

<http://www.anglicancommunion.org/communion/acc/meetings/acc15/resolutions.cfm>

These reports and resolutions offer snapshots of inter-Communion cooperation and relationship, and evidence of the increasing potential of the Networks to shape and inform Anglican engagement in God's mission in the world.

In keeping with *Vision 2019 Priorities For the Church Living into God's Mission*, especially Being Leaders in the Anglican Communion and ecumenical actions, and *Vision 2019 Practices for the Church Ready for God's Mission*, especially Building Bridges, not Fences, Anglicans in Canada have been active in Networks leadership and activity. <http://www.anglican.ca/relationships/programs/global-relations/networks>

Ms. Suzanne Lawson (Anglican Health Network), The Rev. Virginia Doctor (Anglican Indigenous Network), The Rev. Ken Gray (Anglican Communion Environmental Network), The Rev. Canon Alice Medcof (International Anglican Women's Network), and Ms. Marion Little (Safe Church Network) took part in the pre-ACC 15 Networks consultation and served in the Networks display area. These Canadian Anglicans were important leaders in representing and enabling Networks resolutions for the life and witness of the Communion and Anglican Consultative Council for the next three years.

Over the next triennium, General Synod will continue working in Communion Networks to 'foster a common sense of participation in God's mission that honours the depth and breadth of Anglicanism in our Canadian church, develops our relationships with other parts of the Anglican Communion, and deepens our ecumenical partnerships. The General Synod will work to strengthen Canadian leadership in and service to the Anglican Communion, and strengthen the Canadian presence (both speaking and listening) within the life of the Communion, with particular attention to growing Canadian participation in the Communion's networks. (Vision 2019)

In addition to the formal Communion Networks, three national Anglican women's networks continued to serve the church and Communion throughout 2010-2013. These include **The Anglican Church Women of Canada and Mother's Union Canada**, two of the churches oldest and most extensive national networks, and the **International Anglican Women's Network Canada**. Their reports are included as follows:

Anglican Church Women of Canada

Archbishop Hiltz and Members of General Synod,

Thank you for the opportunity to report on the ministry of Anglican Church Women around our Country. In April, we recognized 128 years of ministry and since the inception of the Women's Auxiliary in our Founder, Roberta Tilton's day, our primary purpose for gathering is to give women an opportunity to unite in the fellowship of worship, learning, study and service. One of their first ministries was missionary work; in the form of bales to the North in addition to the Sunday schools, Medical Care and Education they administered to the people in the North and across the Prairies through their van ministry. The ministry carried out by those women is legendary; and remains the foundation for the ministries of our women today.

As Anglican Church Women we do not consider ourselves an organization that comes together for meetings about fundraising events or other similar activities; rather our coming together helps lead us into Christian Service at every level and this fellowship is constituted by a National as well as Diocesan executives who in turn support and represent the collective voices of Anglican Church Women all across Canada. As well, we acknowledge that the collective voices of our members is strengthened when we have a voice at our respective diocesan synods; we are thankful for those who presently have a voice and look forward to the possibility of having this small number increased in the future.

Members of the ACW National Executive are comprised of diocesan presidents from each of our dioceses around the country so, as you will appreciate, we are not large in numbers. However, for the most part we are very connected to the women in our respective dioceses as well as each other and as such we represent each diocese and work with their best interest at heart. When we gather as an executive on an annual basis it is primarily for spiritual renewal and mutual support for the leadership roles we have taken on. Not to be overlooked is that we also gather to conduct the business of our constituted National Executive. As this meeting rotates around the country we also get a sense of the vastness of some of the areas covered within our dioceses, their concerns and “tribulations!” and as we move forward we are building a strong sisterhood. Not to be forgotten is the ongoing relationships we enjoy with our sisters from other denominations such as Roman Catholic, United and Lutheran churches as well as our ongoing support of and interaction with Mother’s Union. When we attend each other’s conferences we experience a feeling of support and mutual agreement that we are not alone, we have each other as well as our faith to keep us strong. Our hope is that perhaps one day – like the other National Churches’ Women’s organizations, we may be able to hold a truly national gathering for all interested Anglican Church Women!!

The ACW National Executive recognizes and acknowledges the hard work, commitment and dedication that come from Anglican Church Women groups around our country. We are responding to God’s call wherever, whenever and however He needs us and our outreach ministry is endless. To name a few; we continue to send bales to the north, make dresses from pillow cases and dolls and teddies for children overseas, turbans and afghans for patients in cancer and renal dialysis units at our local hospitals, give our support to local food banks, school breakfast programs, group homes for battered women and children as well as financial support for our diocesan and parish councils and this list goes on and on. At the national level we recognized a need to continue our financial support to the Council of the North so in 2011, we adopted the Council of the North as our primary outreach ministry. We also lend our support to Social Justice Issues and thanks to the encouragement of our Primate many of our diocesan groups have become involved in and support the White Ribbon Campaign. There is a need to emphasize as well the wonderful “ministry of prayer” that is ongoing; especially by those who can no longer do the work with their hands that they once could. As a national body we encourage each woman to put into practice thoughtful and caring outreach to those in need, always mindful that ongoing physical, mental and emotional support is just as important as financial support. As one way to formally recognize and honor someone for their dedication and love of God in the way they live out their lives, in 2010, we set up the Anglican Women Trust fund with the Anglican Foundation. I am happy to report that it has been a wonderful experience to see women from all across this great big country of ours being recognized or honored in this way. I encourage you to take some time to think about someone whom you would like to recognize or honor; it would be a joy for that person and/ or their families and a joy for us to receive your donation!

In closing, we feel the ACW is well grounded in faith and ministry and we are thankful for those who went before us and who led the way...our Women's Auxiliary roots are still very evident in all we say and do for our Lord Jesus and we ask for your continued support and prayers as we carry on the work we are being called to do.

In Faith, Sisterhood and Service,

Terri Parrill,
National President
Anglican Church Women of Canada
Diocese of Western Newfoundland
<http://www.acwcanada.com/>

Mothers' Union Canada

Worldwide Mothers' Union <http://www.themothersunion.org/> is an international Christian charity that seeks to support families worldwide.

In 83 countries 4,000,000 members share one heartfelt vision - to bring about a world where God's love is shown through loving, respectful and flourishing relationships. This is not a vague hope, but a goal we actively pursue through prayer, programmes, policy work and community relationships. By supporting marriage and family life, especially through times of adversity, we tackle the most urgent needs challenging relationships and communities.

Mothers' Union Canada <http://www.mothersunioncanada.ca/index.html> is the Canadian branch of the Worldwide Mothers' Union.

Our vision is of a world where God's love is shown through loving, respectful and flourishing relationships.

Our Aim & Purpose is to demonstrate the Christian Faith in action by the transformation of communities worldwide through the nurture of the family in its many forms.

Our Mission:

To promote and support married life.

To encourage parents in their role to develop faith of their children.

To maintain a worldwide fellowship of Christians united in prayer, worship and service.

To promote conditions in society favourable to stable family life and the protection of children.

To help those whose family life has met with adversity.

Vision 2019 Priority 7 Be leaders in the Anglican Communion

Through the MU Wave of Prayer (prayer cycle), prayers are offered by and for Mothers' Union members around the world. Each member is expected to participate in prayer for the dioceses of the Anglican Communion in which a Mothers' Union branch is located. Specific days in the year are allocated to each diocese and prayers are focused on their work and needs.

Each Canadian Mothers' Union branch is linked with a branch in Canada and one overseas. Prayers, letters and greeting cards, which regularly contain information and ideas, are exchanged. MU Canada learned of the successful MU Parenting Programme. The Programme is now operating in Canada.

Vision 2019 Priority 2 Support ministry through the Council of the North:

Northern Clergy Families Fund

The Northern Clergy Families Fund is the major project of the Canadian Mothers' Union. The fund was started in 1974 to help isolated clergy spouses serving in the Northern Dioceses. The original idea of the fund was to send a monetary gift so the spouse could take a holiday. That idea quickly changed when clergy spouses indicated that they needed the money for necessities.

Donations to the Fund come from MU branches, ACW groups, dioceses and individuals. Each gift sent to a clergy spouse is in the amount of \$950.00, and she or he is free to use the money for their specific needs.

The recipients often tell in their thank you letters about the hardships of living in the North (or living in an isolated area) due to weather and the high cost of living as well as other factors. They often also mention how the money was an answer to prayers.

Further observations regarding Vision 2019 as it relates to our work

Mark of Mission 4: To seek to transform the unjust structures of society and to challenge violence of every kind and to pursue peace and reconciliation:

Mothers' Union members are speaking out about, and raising awareness of Violence Against Women and Girls through varied programs. They have promoted the White Ribbon Campaign, asking congregations to wear the ribbon from November 25th to December 10th. In the Diocese of Nova Scotia and Prince Edward Island Mothers' Union teamed up with Anglican Church Women to prepare a statement concerning the importance and significance of the campaign. This was read out in the Nova Scotia Legislature.

In 2011 Reg Bailey, the Chief Executive of the World Wide Mothers' Union, was commissioned by the British government to put together a list of suggestions to protect children from inappropriate advertising. Reg presented 18 recommendations to the government, 14 of which were adopted. This drew the attention of several other country leaders one of which was Stephen Harper our Prime Minister.

The Mothers' Union believes that giving the message that children are what they own, rather than being valued for who they are, can negatively affect their well being. With this in mind, the Mothers' Union in the U.K. launched the "Bye Buy Childhood Campaign" to:

- Challenge children their Parent(s) or guardians and wider family to think about their consumer habits
- Empower families to address the influence of commercialization within the home

- Engage with the commercial world and take positive action to challenge the instances of inappropriate marketing or selling
- Hold governments accountable on the pledge to address the commercialization and sexualisation of children and to raise awareness amongst other political representatives.

Mothers' Union Canada hopes to introduce this campaign and bring it to the attention of the leaders of this county and to hold them responsible for protection and well being of our children.

President of Mothers' Union Canada is:
Margaret de Carvalho,
Diocese of Nova Scotia & Prince Edward Island
Email: marcarde@ns.sympatico.ca

The **International Anglican Women's Network Canada (IAWNC)** serves as the communication link between the International Anglican Women's Network and Canadians.

IAWNC Information Sharing

An e-newsletter is sent out across Canada which

- Relays international news. <http://iawn.anglicancommunion.org/newsletters/index.cfm>
- Gathers reports to be sent to the IAWN international executive.
- Plans participation in Anglican events and synods, such as Lambeth Conference of Bishops, and General Synod,
- Informs readers about Canadian advocacy efforts,
- Reports Canadian participation in the UN Commission on the Status of Women
- Shares news from Anglican Church Women, Mothers' Union, Women's Inter-Church Council, National Council of Women of Canada, Fellowship of the Least Coin, and other groups.

Sign up for the IAWN in Canada e-newsletter by writing to The Rev Canon M. Alice Medcof: amedcof@national.anglican.ca or alicemedcof@sympatico.ca

United Nations Commission on the Status of Women UNCSW

Annually, Canadian women (self-funded) attend UNCSW in New York to participate in advocacy work which advances the empowerment of women worldwide. In partnership with Anglicans from around the world they affirm, from a faith perspective, that women and men are equal: women's rights are human rights.

In 2013, 15 women from 6 Dioceses, British Columbia, New Westminster, Anglican Parishes of the Central Interior, Niagara, Toronto and Ottawa, joined women from many non-governmental organizations to set global standards for action to prevent and end one of the gravest violations of human rights in our world: the violence that is committed against women and girls.

Working to Eliminate Gender-based Violence

16 Days to Eliminate Violence against Women and Girls is an international movement which raises awareness of the scourge of gender-based violence. From November 25, International Day against Violence against Women, to December 10, International Human rights Day, parishes globally participate as is locally appropriate. In Canada, the Anglican Church promotes the White Ribbon Campaign.

All parishes can participate in the “16 Days” by using the White Ribbon Pledge:

“I will never commit, condone, or remain silent about violence against women and girls”.

<http://www.whiteribbon.ca>

Anglican Communion Resources are found at:

<http://iawn.anglicancommunion.org/resources/documents.cfm>

PARTNERS IN MISSION AND ECOJUSTICE COMMITTEE REPORT TO GENERAL SYNOD • 2010-13

I. EXECUTIVE SUMMARY

MANDATE AND BACKGROUND

In 2007, General Synod approved the amalgamation of the Ecojustice Committee and the Partners in Mission Committee into a single standing committee and program unit of General Synod with a mandate to help engage the Anglican Church of Canada in God's mission. The amalgamation came about partly in response to diminishing resources, and partly out of a growing awareness of how relationships with partners around the world can enrich our own mission and justice work.

In 2010, the triennium began with a Partnerships department and a Partners in Mission and Ecojustice Committee. By November 2010, the department of nine staff had dissolved due to General Synod restructuring; two program coordinators (both reporting to the Primate) and a part-time program associate remained.

COMMITTEE AND STAFF

Bishop Michael Ingham chaired the 2010 - 2013 Partners in Mission and Ecojustice Committee. Ms. Henriette Thompson became Ecumenical, Interfaith and Government Relations Coordinator until January 2012 when the position was renamed Public Witness Coordinator for Social Justice. Dr. Andrea Mann continued as Global Relations Coordinator and Ms. Claudia Alvarez as part-time Program Associate.

The Committee's membership included an international partner, a Lutheran partner, an ecumenical partner, and two Indigenous members. See page 4 for a complete list of members.

CHALLENGES

The closing of the Partnerships department in November 2010 and the effect of reduced staff support for the integrated work of mission and ecojustice posed an important challenge for the triennium. General Synod 2010 had approved a revised mandate and reduced size for PMEJC, and early in the 2010-13 triennium staff and the Committee needed to reprioritize work and adjust workloads.

WAYS OF WORKING

In this triennium, budget reductions resulted in one face-to-face meeting and one meeting by conference call per year. Committee meetings were required to be held in Toronto for budget reasons. These changes reduced our exposure to and engagement with Anglicans across Canada.

GLOBAL RELATIONS

The Global Relations program, staffed by Dr. Andrea Mann and Claudia Alvarez, continued to nurture "mutually responsible and interdependent" relationships with Anglican provinces and ecumenical organizations around the world through grants, visits, and exchanges. Within the Anglican Communion, the Anglican Church of Canada strengthened its partnership with the Episcopal Diocese of Jerusalem, Episcopal Church in Cuba, Church of Melanesia, the Episcopal Church in the Philippines, Philippines Independent Church, and the Council of Anglican Provinces of Africa.

Highlights:

- Renewal and strengthening of relationship with the Episcopal Diocese of Jerusalem through the appointment of Bishop's Chaplain, The Rev. John Organ, establishment of the Canadian Companions of the Diocese of Jerusalem, and stronger connections with ecumenical groups in Canada toward peace with justice in Israel and the Palestinian Territories.
- Renewal and strengthening of relationship between the Episcopal Church in Cuba and Global Relations through review and affirmation of mutual mission priorities, continued support to national leadership events and theological education
- Primate's visit to the Church of Melanesia and renewal of covenant of partnership
- Consultation and discernment with Philippine partners toward renewed relationship and mutual mission priorities
- Scholarships and research bursaries to 11 Anglican Communion members from Provincial/national Anglican or ecumenical theological colleges.
- Clarification of national Global Relations program priorities, structures and ways of working for implementation in 2013-2017 triennium, including deeper collaboration and wider networking locally with dioceses, parishes, ecumenical intercultural programs and PWRDF.

MISSION PERSONNEL AND MISSION EDUCATION

The Volunteers in Mission Program and the Theological Students International Internship Program, staffed by Ms. Jill Cruse and Ms. Clementina Thomas, were two mechanisms by which the Anglican Church of Canada interacted with other Anglican provinces.

These programs were supported ecumenically by orientation and re-entry programs and cross-cultural formation offered by the Canadian Churches' Forum on Global Mission. Both programs were closed in November 2010 as part of the General Synod's efforts to reduce national program costs and seek different ways of developing connections between Anglicans in Canada and the Anglican Communion.

The Global Relations Coordinator continued to respond to inquiries and requests for information about international mission personnel opportunities and supported the final Volunteer in Mission whose term of service ended in 2013. A new personnel appointment to the Diocese of Jerusalem was made in July 2012 for three years, as part of the General Synod's commitment to this key partnership. This appointment does not signal the re-opening of the Volunteer in Mission program.

The Diocese of British Columbia continued its commitment to an international theological student internship for all diocesan ordinands. Global Relations began work with the diocese's Partners in Mission Team supporting the development of local intercultural orientation and debriefing resources. This work will continue in the next triennium and is expected to grow with other interested dioceses.

Educational resources for mission and justice were prepared and posted on-line, including *Kairos Palestine: An ecumenical study guide*, new *Relations!* web pages and ongoing Mission and Justice website maintenance to communicate PMEJ activities to the wider church.

PUBLIC WITNESS FOR SOCIAL JUSTICE

The Committee and staff worked together to address issues of truth, reconciliation and equity (rights); ecological justice; justice and corrections. They did this largely through collaboration with ecumenical justice partners in Canada.

Emerging issues in the 2010-2013 triennium included:

- Truth, reconciliation and equity – strengthening the connections between the work of the 5-year Truth and Reconciliation Commission (2009 – 2014) and the UN Declaration on the Rights of Indigenous Peoples. This connection was strengthened through our relationship with Indigenous Ministries and the Anglican Council of Indigenous Peoples, and our membership in KAIROS. It found expression in Anglican engagement in the pipelines issue, in the right to “free, prior and informed consent” of Indigenous peoples for all resource extraction across Canada, and in solidarity with the Idle No More movement.
- The environment – greening our own spaces through parish green audits.
- Social and economic justice – homelessness and affordable housing; justice and corrections especially the effect of government policy change on interfaith chaplaincy.
- Taking the pulse of ecumenism for social justice in Canada today and re-imagining ecumenical collaboration in this area.

Initiatives made possible by project grants:

- Greening Anglican Spaces (renamed Creations Matters Working Group late 2011) – An Anglican Foundation grant supported this project to equip 40 parishes across Canada in the collection of energy use data in partnership with the Canada Green Building Council GREEN UP program. The Foundation funding ended in December 2012. In January 2013, CMWG received \$15,000 from the Ministry Investment Fund to further roll out green audits and to participate in a Greening Sacred Spaces initiative.

Highlights in the triennium:

- Being witness to the stories and statements of Indian residential school survivors at four TRC national events, and multiple regional and community events. Forming working groups of Anglicans across Canada to participate in the planning of events, and witnessing of stories and statements; engaging Anglican leadership in the TRC.
- Participation in the Indigenous Sacred Circle in Pinawa, Manitoba in August 2012. Non-Indigenous guests from General Synod were there to witness to and support the Anglican Council of Indigenous People’s process of self-determination.
- Appointment of the Rev. Laurette Glasgow, Special Advisor, Government Relations to facilitate information about government policy and directions and to advise Anglican and ecumenical engagement with government.

ACTION ON 2010 GENERAL SYNOD RESOLUTIONS – See table on page 16.

II. REPORT TO GENERAL SYNOD

PARTNERS IN MISSION AND ECOJUSTICE – We’re part of something bigger

As Anglicans, when we put money on the collection plate, we not only help to fix the roof, pay the parish priest and support the diocese, we also become part of something bigger. We demonstrate our involvement in a worldwide Anglican Communion, the Canadian and global Christian family, and our commitment to God’s mission. Putting flesh to that involvement and commitment is the work of the Partners in Mission and Ecojustice Committee.

The 2010 revised mandate of the Partners in Mission and Ecojustice Committee describes the work of the Anglican Church of Canada as understanding and participating in God’s mission in the world by:

- challenging attitudes and structures in church and society that cause injustice;
- building relationships among people and provinces within and beyond the Anglican Communion;
- modelling respectful inclusion and hospitality;
- fostering commitment to the integrity of God’s creation;
- ensuring that mission is handed on from generation to generation.

COMMITTEE AND STAFF

The Partners in Mission and Ecojustice Committee was chaired by Bishop Michael Ingham, Diocese of New Westminster.

Additional committee members were:

- Larry Beardy (Keewatin)
- Caroline Chum (Moosonee)
- Paul Gehrs (Evangelical Lutheran Church in Canada)
- Jennifer Gosse (Military Ordinariate)
- Cynthia Haines-Turner (COGS, Western Newfoundland)
- Bishop Pie Ntukamazina (Global)
- Nicholas Pang (Montreal)
- Anne Patterson (Ontario)
- Jonathan Schmidt (Ecumenical)
- Pierre Voyer (Quebec)

The staff team working with the Partners in Mission and Ecojustice Committee were:

- Director of Partnerships until November 2010 - Ms. Henriette Thompson, appointed in March 2008. Transitioned to Ecumenical, Interfaith and Government Relations Coordinator in December 2010, then to Public Witness Coordinator for Social Justice in January 2012.
- Global Relations Coordinator – Dr. Andrea Mann

- Program associate -- Ms. Claudia Alvarez
- Department renamed "Relationships" in November 2010

BACKGROUND

PARTNERS IN MISSION AND ECOJUSTICE Committee

Making a conceptual shift. The 2010-2013 committee's biggest challenge was to learn of the dissolving of the Partnerships department after its first face-to-face meeting of the triennium in September 2010 and to support staff in reshaping the program from a distance. The next face-to-face meeting would be held 12 months later.

Furthermore, the previous triennium had revealed the challenges in integrating two very different styles of working – between those drawn by the global relations work and those drawn by the ecojustice work.

Finding a balance between these two styles, and between relationship building and advocacy, was a challenging and important task in the past three years. It was also important to give leadership and support to the structures' consultations with local, ecumenical and global partners in keeping with Vision 2019 priorities and best practices.

Committee Size. The committee was also tested by the change of structures, program components and staffing in, and the limitation of meeting face to face only four times in the triennium.

Reduced budget and staffing. The decision by COGS to eliminate the operating deficit of General Synod by 2012 greatly affected the program budget for Partners in Mission and Ecojustice, which was reduced by almost 42 percent in the triennium from \$1,523,220 to \$891,557. Four full-time and one part-time staff positions were eliminated. Two full time Program Coordinators and one half time Program Associate continued to staff the Relationships program from April 2011 to the present.

The appointment of the Rev. Laurette Glasgow as quarter time as Special Advisor, Government Relations, has supported Anglican and ecumenical efforts to engage government in a range of mission and justice priorities.

GLOBAL RELATIONS

The purpose of the Global Relations program is to foster relationships between the Anglican Church of Canada and Anglican provinces around the world according to the principle of *mutual responsibility and interdependence*. Global Relations is key to reaching the Vision 2019 priority of *being leaders in the Anglican Communion through fostering a common sense of participation in God's mission and through relationships with other parts of the Anglican Communion*. Global Relations accepts the Marks of Mission as a primary framework for ministry development in service to God's mission, and commends them to those it serves and supports in provinces, dioceses, and local ministries.

Over the past triennium, Global Relations renewed partnership with 6 Anglican partners representing the Communion in Africa, Asia, Latin America, Middle East and Oceania. This comparatively small number of direct partnerships was determined after thorough consultation and reflection with partners, national colleagues, PWRDF and volunteers in the context of reduced Relationships' program budget and staffing . The new Global Relations program implemented 2011-2013 also included work with Canadian Anglican dioceses and parishes seeking information and other resources in support of companionships, mission trips and local-global partnership. The reduction of bilateral global partnerships in mission and the retention of capacity to accompany local church interests in global relations was also conceived and implemented in the spirit of Vision 2019 Practices 'to create structures that work for the church now and for God's mission and 'to build bridges, not fences... within the Anglican Communion.'"

Themes that informed our work with global partners were: Renewal of relationship, Theological education, Youth and Lay Leadership development, Reconciliation and Peace.

Priorities of our work together included:

- Strengthening and deepening relationship through visits and hospitality solidarity for justice, a personnel appointment and the development of local Canadian networks;
- Information sharing and financial support for:
 - Theological education and training for church leadership and administration, including an international theological student scholarship program;
 - Special Provincial/national events including youth gatherings and music festivals
 - Support for national church and institutional infrastructure, including emergency financial support to clergy, theological faculty stipends, health clinic equipment.

Ways of Working

Over the triennium, the Global Relations program administered grants and scholarships to global partners, and worked with Canadian dioceses, parishes and individuals in developing new, decentralized models and structures for program and resources delivery. An important component of this work was the complete review and revision of the Mission and Justice section of the national church website, and collaboration with Resources for Mission in the annual Gifts for Mission Guide and Together in Mission case study. Another important new development was the establishment of the Canadian Companions of the Episcopal Diocese of Jerusalem. The Global Relations coordinator visited all global partners at least once to review and renew covenants of relationship and travelled to related meetings in the UK, USA, and Japan. The Primate accompanied the Coordinator on a number of these visits. The Coordinator was a Board Member of the Canadian Churches' Forum for Global Ministries and will continue in this position.

Funding

Budget measures taken to reduce the General Synod deficit over the past three years have led to a 16% reduction in the Global Relations core program budget between 2010 and 2013. This has translated into fewer and smaller grants to support the mission priorities of fewer partners worldwide

The 2013 budget for Global Relations grants to 3 church partners and 8 graduate theological students is \$271,000.

In contrast to the reduction of core, apportionment-based funding to Global Relations' programs and partners there has been an increase in designated gifts, major gifts and other sources of revenue for a personnel appointment, partners' specific mission priorities, and theological education. Collaboration over the triennium with Resources for Mission staff has led to this encouraging development.

MISSION PERSONNEL, MISSION AND JUSTICE EDUCATION, RESOURCES

Volunteers In Mission

Between 2010 and 2013, one volunteer was commissioned and sent from the diocese of New Westminster to a placement in Guatemala. Critical to the success of a volunteer overseas is their local support group who pray, communicate and fundraise with and for the volunteer. Our congratulations and thanks go to this group in the diocese of New Westminster.

Canadian Churches' Forum for Global Ministries

Anglican volunteers and theological student interns have historically been trained and prepared in a well-designed ecumenical program delivered by the Canadian Churches' Forum for Global Ministries. A cross-cultural Orientation Conference provided volunteers with a solid grounding to draw on during their placement overseas. Returned volunteers participated in a Re-Entry to Canada Conference designed to help them integrate and use their experience in their ministry at home. With the closure of the Volunteers in Mission program and declining numbers of overseas mission personnel in other denominations, in 2012 the Forum discerned and decided to design and implement a new program intended to accompany and enable local awareness of culture and intercultural ministry in the church in Canada, and in relations with global church partners. The Forum also now offers a Learning for International Faith Engagement program to replace the former Mission Trip Leaders seminar. The pilot testing of these programs have involved Anglican leaders in intercultural ministry, and are now ready for wider church participation.

The link between the Forum and the PMEJ Committee was strengthened by having the Forum co-director, the Rev. Jonathan Schmidt, as an ecumenical partner. Co-director Alice Schuda gave excellent support to the intercultural and anti-racism work of General Synod 2010-2013.

The Anglican Church of Canada participates in the Forum through an annual grant and by membership on the Board.

Network Supplies and Resources

Resources are made available to diocesan and parish leaders to interpret the work of Partners in Mission and Ecojustice.

Online resources produced/provided this triennium are:

- A Moment of Truth: Kairos Palestine: A three day ecumenical study
- Companion Diocese Relationship Handbook (revised 2011)
- Translations of the 1993 Anglican Apology into 8 Aboriginal languages
- Ribbons of Reconciliation parish resource
- Green audit program and application

Mission and Ecojustice Resources

Providing timely and interesting material for the website is a growing area of resource production. Information and materials from partners, updates from other parts of the Communion, and information about national-global partnerships are available at <http://www.anglican.ca/mission/index.htm>.

Collaboration with the Department of Communication and Information Resources resulted in a complete reworking of the Mission and Justice section of the national website, and ongoing updates, news stories and photos. Social media has also been used to disseminate information about special events and emerging news. Collaboration with the Department of Resources for Mission resulted in growing success in receiving designated donations to partners' specific mission priorities. Please see the 2012-2013 Gifts for Mission Guide

http://actsoffaith.unxvision.com/product_List.asp?crypt=CDhgHnBjcGc0EDAzcy98Jm43exUJAA==

Companion Diocese Program

Global Relations encourages dioceses to enter into companionships, enables the flow of information, and offers the expertise of mission staff. The Companion Diocese Program has proven to be one of the best vehicles to facilitate contact among Anglicans at the parish level.

18 out of 30 Canadian dioceses are in one or more companionships with another diocese of the Communion. <http://www.anglican.ca/relationships/programs/ccdp/relationships>

Funding

In 2013 Partners in Mission and Ecojustice budgeted \$28,000 for mission personnel programs and grants, and \$3,000 for Network Supplies and Support.

Public Witness for Social Justice

Priorities for the work of public witness for social justice were established from several sources –

- 2010 General Synod resolutions (climate change, Truth and Reconciliation Commission (TRC), Indigenous Rights, peace and conflict)
- ongoing consultation with the Indigenous Ministries (TRC, Indigenous Rights)

- ongoing consultation in our full communion relationship with the Evangelical Lutheran Church in Canada (specifically on housing and homelessness)
- priorities identified ecumenically through KAIROS (resource extraction, TRC), the Canadian Council of Churches' Commission on Justice and Peace (religious freedom, climate change), the Church Council on Justice and Corrections (interfaith chaplaincy), Project Ploughshares (global arms trade; nuclear disarmament), and Citizens for Public Justice (housing and homelessness; theological reflection on ecological justice).
- priorities identified through our participation in the Canadian Interfaith Conversation (poverty, climate change, and peace, especially as these relate to G8 annual meetings and the Millennium Development Goals campaign that ends in 2015).

Priorities --

Truth and Reconciliation Commission (General Synod Resolution A179 – R2)

The Public Witness Coordinator for Social Justice has lead responsibilities for coordinating Anglican Church of Canada participation in the Truth and Reconciliation Commission of Canada (TRC). Over its five-year mandate (2009 – 2014), the TRC in collaboration with the Parties to the Settlement Agreement (government and churches) share these goals –

(a) Acknowledge Residential School experiences, impacts and consequences;

(b) Provide a holistic, culturally appropriate and safe setting for former students, their families and communities as they come forward to the Commission;

(c) Witness, support, promote and facilitate truth and reconciliation events at both the national and community levels;

(d) Promote awareness and public education of Canadians about the Indian Residential School (IRS) system and its impacts;

(e) Identify sources and create as complete an historical record as possible of the IRS system and legacy. The record shall be preserved and made accessible to the public for future study and use;

(f) Produce and submit to the Parties of the Agreement² a report including recommendations³ to the Government of Canada concerning the IRS system and experience including: the history, purpose, operation and supervision of the IRS system, the effect and consequences of IRS (including systemic harms, intergenerational consequences and the impact on human dignity) and the ongoing legacy of the residential schools;

(g) Support commemoration of former Indian Residential School students and their families in accordance with the Commemoration Policy Directive (Schedule “X” of the Agreement).

Anglicans – the Primate, bishops, clergy and lay members – have witnessed the truth telling of residential school survivors at four national events (Winnipeg, Inuvik, Halifax, and Saskatoon), two regional events (Victoria, Whitehorse), and several dozen community events in locations such as Chisasibi QC, Onion Lake SK, Tofino BC, Baffin Island NUNAVUT, Hay River NWT, Toronto ON, Peterborough ON, etc.

In March 2013, the Council of General Synod passed a resolution to commit \$125,000 to providing documents to the TRC -- up to \$30,000 to assist dioceses in meeting their obligations to providing archival documents; and, up to \$95,000 to digitize General Synod archival documents.

In April 2013, the Anglican Church and all the Parties drafted an action plan to implement the 20 recommendations arising from the TRC Interim Report. Many of them, such as commemoration initiatives, are being developed in consultation with the Anglican Council of Indigenous Peoples.

Climate Change (2010 General Synod resolution A-180) is one of the key ethical and religious challenges for our time. Emissions from the burning of fossil fuels are pushing carbon dioxide concentrations levels in the atmosphere higher than at any time in recorded history. In the 2010 - 2013 triennium, the Creation Matters Working Group (formerly named Greening Anglican Spaces) focused on engaging 40 parishes across Canada in a GREEN UP initiative of the Canada Green Building Council to have parishes gather and provide energy data to reduce energy use and to free up resources for local mission. In early 2013, a Ministry Investment Fund grant of \$15,000 will support further work with Canadian parish greening efforts.

- Besides posting parish greening information online (program description, application form, and two videos), we posted liturgical resources for parish use. The CMWG also monitored UN climate conferences and Canadian ecumenical participation in these conferences.
- In August 2012, the General Secretary wrote to the Prime Minister requesting that the Government of Canada develop a clear plan of action on climate change following its withdrawal from the Kyoto Accord. The Minister of the Environment responded in October 2012. The Canadian Council of Churches’ Commission on Justice and Peace also continued to engage government on three priorities related to climate change. We continue to work with Special Government Relations Advisor, the Rev. Laurette Glasgow in engaging with government on climate change.

Causes for Celebration

In response to these and other emerging priorities, Partners in Mission and Ecojustice collaborated with ecumenical organizations, dioceses, and other denominations on initiatives such as these:

- **Resource extraction**, especially regarding oil pipelines – Anglican delegation (Bishops Macdonald and Ingham and Rev. Matthew Hill) attended KAIROS-coordinated meeting of churches with Enbridge in Vancouver in October 2012 with a view to articulating church positions on pipelines in solidarity with Indigenous nations.
- **Equipping Ambassadors of Reconciliation** – A second ecumenical regional conference to prepare church and Aboriginal leaders to engage in the Truth and Reconciliation process was held in Tatamagouche, Nova Scotia in May 2011. This followed a conference in Orillia, Ontario in November 2009.
- **Anglican Lutheran Action on Housing and Homelessness.** The naming of Homelessness and Affordable Housing as one of two Anglican-Lutheran social justice issues for the 2013 – 2016 triennium, and the wide civil society mobilization around Bill C400 vote in the House of Commons in February, provided an opportunity for our churches to reconnect with Lutherans and Anglicans already engaged in housing and homelessness initiatives across Canada. This action built on earlier Anglican and Lutheran collaboration in 2008 with a successful advocacy initiative calling on the Government of Canada to designate stimulus dollars for affordable housing for Canada’s people of low income.
- **Anglican correctional chaplaincies.** When the Minister of Public Safety announced changes to interfaith chaplaincies in correctional institutions, Anglican chaplains, bishops and staff coordinated analysis, reflection, and action to address the situation, internally and with ecumenical and interfaith partners.
- **Canadian Interfaith Conversation.** The Anglican Church of Canada continues to be an active participant at this table beginning with the 2010 “Faith Challenge” campaign conducted ahead of the G8/G20 2010 meetings. In 2013, the focus is on the “1000 day campaign” beginning April 5, 2013 and culminating in 2015 with the end of the Millennium Development Goals 15-year campaign.

Special Projects

Following the restructuring of Partnerships (renamed Relationships), the Primate requested Henriette Thompson to undertake two projects – the first, to research and report on new ways of working ecumenically in social justice; and, the second was to explore and identify ways in which Relationships and the Primate’s World Relief and Development Fund (PWRDF) could work together more effectively.

The “**ecumenical project**” research and writing resulted in a report in January 2012: *“Something’s happening here: strengthening Christian public witness in a changing context.”*

The report examined the decline of denominations and emerging churches; the changing relationship between government and churches; interfaith relations; and the growing strength of Indigenous peoples in church and society.

The report was followed by a one-day workshop of ecumenical partners on January 23, 2012 to reflect on and analyze the critical issues requiring attention and action. A workshop report was produced. Subsequently, ecumenical councils and agencies have met at least twice between February 2012 and April 2013. There are multiple ways in which ecumenical bodies are changing to meet the challenges of declining support from member churches and an ongoing need for voices of faith in the major issues facing our country and the world – poverty, climate change, truth and reconciliation, peace.

The “**Relationships/PWRDF**” project in 2012 was guided by an advisory group of governance and staff members from both areas. We employed a scenario planning approach to identify ways in which to work together more intentionally. The meetings and workshops produced a revised Memorandum of Agreement between Relationships and PWRDF. We continue to work collaboratively. For example, Henriette Thompson represents General Synod at the Canadian Interfaith Conversation where the Millennium Development Goals campaign is promoted. This work was communicated to PWRDF staff and connected with the agency’s focus on the MDGs.

Extending Our Work

Partnerships with peace and justice organizations are sustained in different ways - by grants from the Relationships’ budget, Anglican representation on governance structures, and collaboration on campaigns and projects. The Anglican Church has been able to extend its ministry of peace and justice thanks to:

a. Ecumenical justice and civil society partners:

- Primate’s World Relief and Development Fund
- KAIROS – Canadian Ecumenical Justice Initiatives
- Project Ploughshares
- Church Council on Justice and Corrections
- Faith and the Common Good
- Canada Green Building Council
- Citizens for Public Justice – *Dignity for All Campaign*
- Canadian Interfaith Conversation (formerly known as 2010 Interfaith Partnership)

b. Anglican and ecumenical networks and councils:

- Anglican Communion Environmental Network
- International Anglican Women’s Network
- Anglican Peace and Justice Network
- Anglican Indigenous Network
- Anglican Consultative Council
- Canadian Council of Churches
- World Council of Churches

In particular, thanks and recognition are owed to the leadership of people who represent the Anglican Church of Canada on these bodies:

- The Revs. Murray Still and Rob Webster, diocese of Rupert's Land – TRC Regional Working Group, Winnipeg National Event
- Ms. Verna Firth, diocese of the Arctic – TRC Regional Working Group, Arctic National Event
- The Rev. Cathy Lee Cunningham, Mr. Ted Haslam, and Mr. Andrew Sherin, diocese of Nova Scotia and PEI – TRC Regional Working Group, Atlantic National Event
- Ms. Ruth d'Hollander, diocese of British Columbia – TRC Regional Working Group, Vancouver Island Regional Event
- Ms. Mary Ann Assailly, diocese of Saskatoon – TRC Regional Working Group, Saskatchewan National Event
- The Rev. Sarah Usher, diocese of Yukon – TRC Regional Working Group, Yukon Regional Event
- The Rev. Karen Chalk, diocese of Montreal – TRC Regional Advisory Committee, Quebec National Event
- The Rev. Laurel Dykstra, diocese of New Westminster – TRC Regional Advisory Committee, BC National Event
- The Rev. Ken Gray, diocese of British Columbia – chair of Greening Anglican Spaces to December 2011; Anglican Communion Environmental Network (ongoing)
- Mr. Randal Goodfellow, diocese of Ottawa -- chair of Creation Matters Working Group (2012 – present). Ms. Nancy Harvey, diocese of Huron – secretary, CMWG; 10 to 12 CMWG members.
- Ms. Julia Roberts, diocese of Kootenay – Creation Matters/GREEN UP research project
- Mr. Cam Gray, diocese of British Columbia – KAIROS Sustainability Circle
- Mr. Charles Bobbish – diocese of Moosonee – KAIROS Indigenous Rights Circle
- The Rev. Christina Guest, diocese of Ottawa – Church Council on Justice and Corrections (2008 to 2012); the Rev. Sharon Dunlop, diocese of Ontario (2012 – present)
- Ms. Debbie Grisdale – diocese of Ottawa – Project Ploughshares (2009 – present)

- The Rev. Helena Rose-Houldcroft, diocese of Toronto; Anglican representative to the Governing Board of the Canadian Council of Churches to 2011; The Rev. Jim Boyles, the Ven. Marion Vincett, and the Ven. Bruce Myers, dioceses of Toronto, Niagara and Quebec, respectively – Anglican representatives to the Governing Board of the CCC (2012 – present)
- The Rev. Jim Boyles, diocese of Toronto – liaison with Japanese Canadian Vancouver Consultative Council
- The Rev. Canon Alice Medcof, diocese of Toronto – International Anglican Women’s Network (IAWN)
- The Rev. Robert Assaly, diocese of Montreal – Middle East Working Group of KAIROS
- The Rev. Dr. Sonia Hinds, diocese of Toronto – Canadian Churches’ Forum for Global Ministries
- The Rev. Gerry Mueller, diocese of Huron – Canadian Churches’ Forum for Global Ministries
- The Rev. Claire Goodrich Dyer, diocese of Toronto – Canadian Churches’ Forum for Global Ministries
- Canon John Alfred Steele, diocese of British Columbia – World Council of Churches Central Committee
- Ms. Marion Little, diocese of British Columbia – Anglican Safe Church Network
- The Rev. Cynthia Patterson, diocese of Quebec – Council of the North Suicide Prevention, especially with respect to policy advocacy on Bill C300
- The Rev. Dale Gillman, diocese of Qu’Appelle, and the Ven. Wayne Varley, diocese of Ontario – Interfaith Chaplaincy, Correction Services Canada

In 2013, General Synod budgeted \$148,000 for membership in Anglican and ecumenical councils plus \$14,400 for travel costs for Anglican representatives. Budgeted grants to ecojustice partners amounted to \$85,000, with an additional \$8,000 to support Anglican representatives to serve on these bodies.

APPENDIX ONE

Partners in Mission and Ecojustice Mandate, revised and approved at GS 2010***Preamble***

We as the Church are to be signs and instruments of God's reconciling love in the world. We have a responsibility to incarnate our response to Jesus' summary of the law, 'to love God and our neighbour as self,' to Jesus' example of being in right relationships, and to the question posed by the prophet Micah (6.8): 'And what does the Lord require of you but to do justice, and love kindness, and walk humbly with your God?'

The work of the Anglican Church of Canada is to understand and participate in God's mission in the world by:

- challenging attitudes and structures in church and society that cause injustice;
- building relationships among people and provinces within and beyond the Anglican Communion;
- modelling respectful inclusion and hospitality;
- fostering commitment to the integrity of God's creation;
- ensuring that mission is handed on from generation to generation.

Mandate

Through a mechanism to be determined The Anglican Church of Canada shall:

a) Engage in biblical, theological and ethical reflection on the 5 Marks of Mission listening for the Spirit and discerning God's mission for the church and the world. Clearly, understanding, and articulating the meaning of mission and ecojustice and why it is important.

b) Equip Canadian Anglicans to live out their baptismal promise to "strive for justice and peace among all people, and respect the dignity of every human being."

c) Equip Canadian Anglicans to build and strengthen relationships with Anglican, ecumenical and interfaith partners locally and globally.

d) Engage in reflection on and learning best practices and principles of partnership.

e) Support networks for mission and justice throughout the church and encourage Canadian Anglicans to participate.

f) Engage in teaching and learning with Indigenous peoples in Canada and globally, identify ways that Canadian Anglicans can move toward healing and reconciliation from the legacy of colonialism, and participate in advocacy and solidarity initiatives in the struggle of Indigenous peoples in Canada to protect their land and rights, including the right to self-determination.

g) Monitor events, become familiar with established church policy, and recommend priorities for responding as the Anglican Church of Canada to social, ecological and ethical issues in Canada and globally.

- h) Report to the Council of General Synod and recommend new policies and actions.
- i) Monitor and support the involvement of the Anglican Church of Canada in the World Council of Churches, the Anglican Consultative Council, the Canadian Council of Churches and in relevant networks of the Anglican Communion, and in partner organizations.
- j) Find ways to share what is happening in mission and justice amongst Anglicans in Canada with the intention of creating greater synergies between all levels of the Anglican Church of Canada (parish, diocesan, and national).

APPENDIX TWO

ACTIONS ON RESOLUTIONS OF GENERAL SYNOD 2010

Resolution	Details	Action
A176	UN Declaration on the Rights of Indigenous Peoples	Anglican Church of Canada endorsed the UN Declaration
A177	Revised Mandate of the Partners in Mission and Ecojustice Committee	Directed the Committee's work throughout triennium. Mandate will possibly be revised in the next triennium in keeping with anticipated changes to the structure and purpose of Standing Committees 2013-2016
A178	National Strategies to Address Poverty and Homelessness	Through Citizens for Public Justice and Canada Without Poverty <i>Dignity for All</i> campaign focus on Bill C400, we actively advocated that government support a private members' Bill (C400) to develop a national housing strategy and address housing and poverty. (Feb 27, 2013 vote did not pass in the House of Commons. March federal budget provides new opportunities for action.) Created an email list of Anglicans and Lutherans engaged in housing and homelessness work across Canada, and invited their input into priorities for ACC and ELCIC work especially in the 2013 – 2016 triennium (see Joint Assembly Declaration).
A179	Anglican Participation in the Truth and Reconciliation Commission in Canada	Coordinated Anglican participation of bishops, clergy and lay people in 4/7 TRC national events to March 2013; 3 final national event planning processes are underway, plus closing ceremonies in July 2014. Promoted Anglican participation in multiple TRC community hearings. Ensured Anglican participation at TRC All Party meetings to address commitments to event planning,

		document production, communications and education; TRC event planning committees (national and regional), and ecumenical working group and KAIROS; public education and communication of TRC mandate; consultation with Indigenous Ministries and Anglican Council of Indigenous Peoples; co-presented on white privilege and anti-racism training to CoGS.
A180	Climate Change	Ongoing: Anglican and ecumenical correspondence with Government of Canada re. Canada's climate change commitments; promotion of liturgical resources on creation care; support for diocesan "creation matters" initiatives through national Creation Matters Working Group; completion of energy data collection of 40 parishes across Canada; support for General Synod greening practices; feasibility study of GS offices green audit.
A181	Toward a World Free of Nuclear Weapons	
A183	Partnership with the Diocese of Jerusalem	Establishment of the structure of Canadian Companions of the Episcopal Diocese of Jerusalem, a Companions' web presence day of prayer for Jerusalem (October 23, 2012), proposed Jerusalem Sunday resolution, appointment of Canadian Anglican as Bishop's Chaplain (2012-2015), information resources (brochure, display area General Synod), partnership visit, connection with diocese of Ottawa companionship, fund raising for Jerusalem mission priorities.
A184	Peace and Justice in Palestine and Israel	Letter from General Secretary written to Prime Minister, collaboration and dissemination of study resource on Kairos Palestine: A Moment of Truth, Canadian ecumenical study and solidarity on issues of peace with justice.

THE PENSION COMMITTEE

To the Members of the General Synod:

The Pension Committee is responsible for the following pension and benefit plans:

1. *The General Synod Pension Plan (Canon VIII)*
2. *The Lay Retirement Plan (Canon IX)*
3. *The Long Term Disability Plan (Canon VIII)*
4. *The Long Term Disability Plan Pre-2005*
5. *The Pension Endowment Funds (Canon VIII)*
6. *The Group Employee Benefits Program*
7. *The-Self Insured Death Benefit Plan*
8. *The Continuing Education Plan (Canon XII)*

The following is a summary of the work of the Pension Committee during the period June 2010 to March 2013.

1. THE GENERAL SYNOD PENSION PLAN (GSPP)

The General Synod Pension Plan (GSPP) is a defined benefit multi-employer plan and is registered with CRA (Canada Revenue Agency) as a SMEP (Specified Multi Employer Plan).

The Plan membership is currently composed of 66% pensioners and deferred pensioners and 34% actively contributing members. The average age of the active members continues to increase. The current average age is 52.5 years.

Actuarial Valuations

- August 31, 2011

The Trustees have been lobbying the Ministry of Finance with respect to the challenges facing the GSPP and requesting a solvency funding exemption. Cameron Hunter, the Actuary, also approached FSCO (Financial Services Commission of Ontario) who agreed to grant the GSPP temporary solvency funding relief. As authorized by the Trustees, the Actuary conducted an actuarial valuation of the GSPP as of August 31, 2011 to take advantage of the current solvency funding relief recommendation from FSCO, in particular, the one year delay in funding a solvency shortfall and the extended 10-year amortization period. This valuation was filed with FSCO by May 31, 2012. It was also said that the next valuation will be required as of August 31, 2012.

Market rate of return net of investment expenses:

- | | |
|---------------------|--------|
| • 2009 | 14.79% |
| • 2010 | 10.14% |
| • 2011 (to Aug. 31) | -0.11% |
| • 3 year average | 2.06% |

The balance sheet showed an excess of \$199,000 on the going concern basis and a shortfall of \$113,410,000 on the solvency basis.

- August 31, 2012

Cameron Hunter, the actuary completed the 2012 valuation and our goal is to file the same before May 31, 2013. The Board of Trustees has agreed in principle that the Pension Office pay expenses outside the Pension fund. This goal can be accomplished if a source of funds is available to pay plan expenses from outside the plan.

Market rate of return net of investment expenses:

- | | |
|-----------------------|--------|
| • 2011 (Sep to Dec) | 2.69% |
| • 2012 (Jan – August) | 7.17% |
| • 1 year return | 10.04% |

The balance sheet showed a deficiency of \$28,729,000 on the going concern basis and a shortfall of \$169,612,000 on the solvency basis.

Solvency Funding Status – Update.

A letter was sent to the Ministry of Finance requesting Specified Ontario Multi Employer Pension Plan designation, as the solvency funding exemption for specified Ontario multi-employer pension plans (SOMEPPs) was extended to 2017. A response was received from the Ministry of Finance and the letter suggested that we take advantage of the solvency relief funding measures as announced in the 2012 Ontario Budget. Unfortunately, these solvency relief measures applied to single employer pension plans only and not to multi-employer pension plans like ours.

During 2011 and 2012, Judy Robinson, Cameron and the Plan’s legal counsel had several meetings with Donna Cansfield MPP at the Ministry of Finance. They also met with Stephen Orsini, Deputy Minister of Finance.

The Trustees considered actions necessary to file the 2012 actuarial report without solvency funding. We are aware that not-for-profit organizations do not qualify to be SOMEPPs; however, there is no public policy for that. Secondly, under a SOMEPP, a collective bargaining agreement is required which stipulates the GSPP contribution rate. Our lawyer explained our governance structure, how we operate and the way decisions are made that concludes that our members basically have a veto power on all GSPP changes. He is prepared to argue on our behalf that this governance structure resembles collective bargaining. At the request of Stephen Orsini, a letter was sent to the Ministry of Labour describing the structure. Our argument was rejected by the Ministry of Labour which may result in a dispute with the pension regulator.

In December 2012 and January 2013, there were two meetings with senior staff at the Ontario Ministry of Finance. It appears that the Ministry is going to grant us temporary solvency funding exemption with certain conditions such as:

- obtaining membership approval of at least 2/3, in all categories of membership.
- approaching Finance Canada to allow higher contribution than the 18% maximum

- permissible by law.
- committing to conducting a sustainability study

Threshold Ministries

The Pension Committee reviewed correspondence between the Pension Office, Archbishop Fred Hiltz and the Threshold Ministries (formerly the Church Army) about the change in the relationship between Threshold Ministries and the Anglican Church of Canada. David Jones, Q.C., the General Synod Chancellor, was asked to provide a written legal opinion on the relationship between the Anglican Church of Canada and Threshold Ministries and its impact on Threshold Ministries' ongoing eligibility to be a participating employer in the GSPP and Benefits Plans. A Sub-Committee was struck to further review the issue.

Section 1.b)iii) Canon VIII defines Church to mean The Anglican Church of Canada or any other body in the Anglican Communion, which by agreement with the Pension Committee has been accepted as a participant in the Pension Plan with respect to pension provision for its clergy and/or lay employees.

The Pension Committee asked the Chancellor to provide a legal opinion which stated that in his opinion, as a result of Threshold Ministries' recent amendments to its constitution, Threshold Ministries has no institutional connection to the Anglican Church of Canada (ACC), and the impact of this state of affairs is that Threshold Ministries has ceased to meet the eligibility requirements set out in Canon VIII to remain a Participating Employer in the Pension Plan. When advised of the legal opinion, Threshold Ministries indicated that it is their desire to continue their affiliation and partnership with the ACC and asked for suggestions on changes they can make to allow them to continue as a Participating Employer. They were advised of the Pension Committee's six recommendations that the Threshold Ministries amend its constitution (and not merely adopt a policy). These 6 required amendments are:

- Threshold Ministries is Anglican and is institutionally connected with The Anglican Church of Canada.
- The Primate shall nominate for appointment by Council of General Synod two members of the Board.
- The Primate will appoint the Episcopal Visitor with the concurrence of the House of Bishops.
- Before a Threshold Evangelist can work in an Anglican Church of Canada setting in a diocese, the Threshold Evangelist must have the approval of the diocesan bishop and there must be a signed working agreement between the diocesan bishop and the Threshold Evangelist before work may begin. Ordained Anglicans in Threshold must have licenses from the bishop where they serve.
- Threshold Ministries must also inform the diocesan bishop of the placement of a Threshold Evangelist working in another denominational setting in the diocese.
- As a matter of courtesy, Threshold Ministries will request the permission of the Bishop of Fredericton for any ordained minister from outside of the diocese or from another denomination to preside at any service of worship at Taylor College.

The Pension Committee is pleased to report that it was advised by the Threshold Ministries that at a special meeting of its Corporation, By-Law No 2 relating to Threshold Ministries' relationship with the ACC, was approved. All the recommendations of the Pension Committee have been incorporated in the By-Law which will become effective when it has been confirmed at a meeting of the members of the Corporation.

Investment Management of the Fund

Effective July 1, 2011, the benchmark portfolio (ex-overlay) is 25% DEX Long-Term Bond Index, 10% DEX Corporate Bond Index, 20% S&P/TSX Composite Index, 24% MSCI World (\$Cdn), 11% MSCI ACWI (\$Cdn), and 10% Canadian Real Estate Benchmark. Total fund benchmark with overlay consists of the total fund ex-overlay benchmark and currency overlay benchmark return pro-rated for total equity weight of the total fund (54.3% as at December 31, 2012). For the four years ending December 31, 2012, the total fund with currency overlay outperformed its benchmark by 0.4% and ranked in the first quartile of the Mercer Universe of Balanced Pooled Funds.

The investment returns for the total fund including currency overlay and the benchmark returns for the period ending December 31, 2012 are as follows:

	2012-Q4	1 year	4 years	10 years
Total Portfolio With Currency Overlay	3.4%	13.2%	10.3%	7.5%
Benchmark	1.6%	9.7%	9.9%	6.7%
Excess Return	1.8%	3.5%	0.4%	0.8%
Quartile in the Mercer's Universe of balanced fund managers	Q1	Q1	Q1	Q1

Asset Mix Policy as of March 2012

The target asset mix is: Equities: 55%, Fixed Income: 35% and Real Estate: 10%.

Manager Update

Terminated BlackRock and appointed State Street Global Advisors for a passive fixed income mandate and for dynamic currency hedging. Terminated Alliance Bernstein and appointed Baillie Gifford for a global equity mandate. Terminated BNP Paribas and appointed Bentall Kennedy for an open-end real estate mandate.

Fund Managers/Mandates as of December 2012

- Letko, Brosseau: Canadian/Global Equity Mandate
- State Street Global Advisors: Enhanced Long bonds and Dynamic Currency Hedging Mandate
- Bentall Kennedy: Open-end and Close-end Real Estate Mandates
- Baillie Gifford: Global Alpha Fund Mandate
- CGOV: Canadian/Global Equity Mandate
- Canso Investment: Corporate Credit Mandate

Membership in the GSPP

The total membership of the GSPP for the past three years has been as follows:

Non-Retired Members	2010	2011	2012
❖ <i>Active</i>	1,767	1,742	1,700
❖ <i>Inactive</i>	696	685	656
Total	2,463	2,427	2,356
Pensioners			
❖ <i>Members</i>	1,962	1,998	2051
❖ <i>Surviving Spouses</i>	630	634	632
Total	2,592	2,632	2,683

The Pension Committee is concerned that the active membership continues to decrease while the number of pensioners/survivors continues to increase.

2. THE LAY RETIREMENT PLAN (LRP)

The Lay Retirement Plan is a money purchase plan and is available to all lay employees of the Church and related organizations who are not members of the GSPP.

Previously, members in this Plan did not have the option to select the investments of the funds being held on their behalf. The legislation requires the plan administrators to provide the LRP members with a diversified range of investment options with different risk and return characteristics and to ensure that plan members are provided with the initial and continuous disclosure and appropriate education tools to assist with investment decisions. As it would not be possible to provide these services in-house, the record-keeping of LRP/Group RRSP was outsourced to Canada Life/GRS on August 1, 2003. The name has been changed from Canada Life to Great West Life, after a merger of these 2 companies.

Investment Management of the Fund

As at Jan. 1, 2012, assets in the Lay Retirement Plan ("LRP"), Group RRSP and Tax-free Savings Account ("TFSA") combined equaled \$36,606,796, and by December 31, 2012 increased to \$38,775,921.

Stats

As of Dec. 31, 2012 there were 1038 members with assets in the LRP. Approximately 60% of these members were in the 46-71 age range, and they accounted for approximately 79% of the total LRP assets. The average LRP participant is age 48 with \$33,597 in assets. The years of participation for members in the LRP range from one month to 36 years. Almost 59% of LRP members have been in the plan for 10 years or less. Members with 20 years or more of plan membership each have average LRP assets of \$112,665. 114 individuals enrolled in the LRP in 2012. Most of these members are in the 26-35 age group. 75 members withdrew some or all of their investments from the LRP during this same period. Each of these 75 members had either retired or terminated employment.

3. THE LONG TERM DISABILITY PLAN (LTD) (Members, who are disabled Jan. 1, 2005 or later)

The experience of the plan in the previous years has been more favourable than expected resulting in an increase in the premium stabilization reserve level of the plan. The margin for expenses set in this plan is large as the Pension Office is expending much effort for disability management. This is advisable as it reduces the claims that will ultimately proceed to Standard Life. Also, it is generally considered that early disability management has much better results than if such efforts are provided at a later stage in the disability. The Pension Committee concurred with the Actuary's recommendation that the premium stabilization reserve should remain in the plan to provide a cushion against future contingencies.

Financial Status

The Long Term Disability Fund was transferred to Letko Brosseau on January 31, 2007. Letko Brosseau's investment review report showed that the one year returns as of December 31, 2012 are 14.5% against a benchmark of 8.6% and the market value of the fund is \$2,447,134.

The results for December 2012 were very good when compared with that of December 31, 2011 where the return was - 3.9% against a benchmark of 0.0% and the market value of the fund was \$1,955,711.

Stats

The LTD claims under this plan for the period July 1, 2012 to December 31, 2012, includes 12 claims in the self-insured portion of the plan. During this period, seven claims were transitioned to Standard Life for a total of 37 claims with Standard Life. The monthly payout from the self-insured portion of the LTD Plan as of December 31, 2012 was \$29,854 compared \$38,380 in June 30, 2012.

4. THE LONG TERM DISABILITY PLAN PRE-2005 (LTD Plan Pre-2005)

There was a deficiency in the LTD Plan Pre-2005 which was being funded by ongoing member contributions of 0.4% of earnings. The Actuary recommended that once the deficiency and the need for the 0.4% of earnings contribution is eliminated, it would be worth investigating whether or not the benefits for the remaining claimants could be fully insured in order to avoid the possibility of requiring additional contributions at some future point in time should the plan's finances become unfavourable again.

The Pension Committee approved, in principle, the purchase of an insured contract to pay the monthly benefits to the LTD Plan Pre-2005 beneficiaries.

Upon Eckler's recommendation, the CAG recommended to the Trustees to direct Letko Brosseau to immunize the LTD Plan Pre-2005 to be consistent with the liability of the Plan.

Eckler was asked to resolve with the insurance companies the issue of premium/sales tax and adjudicating the claims after the liability is sold. It was agreed to get quotes from several insurance companies. Standard Life provided the best quote, and as we already have a relationship with them, it will be easier for the Pension Office to work with them going forward. The Director and the Chair of CAG were empowered to proceed with the implementation of the purchase of an insurance contract at their

discretion provided that the assets are sufficient to pay the premiums and subject to their satisfaction of the adjudication provision. The assets of LTD Pre-2005 were transferred to Standard Life in November 2012.

Subsequent to the transfer of assets of the LTD Plan Pre-2005 to Standard Life, on a recommendation made by the Pension Committee it was approved by CoGS that the 0.4% contribution to the LTD Plan Pre-2005 be continued only until December 31, 2012 and effective January 1, 2013, the employees' contribution to the GSPP be increased by 0.4%.

5. THE PENSION ENDOWMENT FUNDS

Over the past number of years, various donations and gifts have been made to the Endowment Committee of the Pension Committee with the request that they be used to supplement the pensions of retired members and the spouses of retired members. As of December 31, 2012, the market value of the Endowment Funds totaled \$4,323,869. As of December 31, 2012, the returns were 13.9%. As of March 1, 2007, the assets of the Endowment Funds are invested with Letko Brosseau Pooled Funds.

The distribution of the income of these funds in 2012 was \$ 96,725. The endowment fund payments, previously made every July, have been combined with the 13th cheque payments in December, to simplify the administration and reduce costs. Many cards and letters are received from the pensioners expressing their appreciation for the thoughtfulness of the donors and to the Pension Committee for their stewardship in managing these funds.

In addition to making cash donations to the Endowment Funds, it is also possible to give stocks and bonds with advantageous tax consequences to the donor/estate. An account has been set up to facilitate the sale of any such securities which are given to the Endowment Funds.

6. THE GROUP EMPLOYEE BENEFITS PROGRAM

The following insured benefits are provided under the Group Policy which is underwritten by Manulife Financial:

	<u>No. of participating Dioceses/organizations</u>
Life Insurance	36
Optional Life Insurance (for member & spouse)	36
Accidental Death & Dismemberment	30
Short Term Disability	10
Extended Health Care	26
Dental Care	28
Vision Care	22

There are currently 22 dioceses providing Health Care coverage for their retirees, 30 dioceses are providing dental coverage for their retirees and 16 are providing vision care coverage.

Members of the Lay Retirement Plan are also eligible to participate in the Group Employee Benefits Program. As of December 31, 2012, 321 members have Life insurance coverage, 243 have Health Care coverage and 339 participate in the LTD Plan. The annual premiums for the Employee Benefits Program under Manulife Financial at December 31, 2012 are approximately \$7,000,000.

7. THE SELF-INSURED DEATH BENEFIT PLAN (SIDB)

The Self-Insured Death Benefit Plan provides \$10,000.00 on the death of an active member, \$4,000.00 on the death of a retired member and \$1,500 on the death of a spouse of a retired member providing the member had participated in the Plan for at least five years at retirement. These benefits are non-taxable. 35 dioceses/organizations participate in this Plan.

Investment Management

The market value of the SIDB Plan as of December 31, 2012 was \$2,262,019. As of December 31, 2012, the one year returns were 13.8%. The funds are invested in the Letko Brosseau Pooled Fund.

8. THE CONTINUING EDUCATION PLAN (CEP)

The Pension Office is responsible for the day-to-day administration of the Plan. Policy decisions, educational support to members, and the authorization of sabbatical and special grants are the responsibility of the Continuing Education Administrative Unit. The Unit includes the Administrator of the Plan and five members appointed by the Pension Committee and meets twice a year. The Administrative Unit reports to the Pension Committee twice a year.

Changes to the CEP Trust Agreement and the Deed Amendment No. 5

A request was directed to the Charities Directorate to determine if the Trust might be a charity. The Charities Directorate was satisfied that the activities of the Trust, as they are set out in the Canon XII and the Regulations and in the Trust document might well be charitable activities at common law, but only to the extent that the training and education is limited to clergy and lay workers employed by the members.

The Directorate noted that the CEP Trust Agreement refers to the funding for education and training for “former” employees which will actually confer a private benefit on them and thus prevent the Trust from qualifying as a charity.

With respect to the issue of “providing training to former employees” raised by the Charities Directorate, Judy pointed out that under the terms of the CEP, when an employee ceases paid employment, the employee is no longer eligible to make claims under the Plan, unless they continue to work in some capacity for a participating diocese/employer. The legal counsel suggested that we remove the words “former employment”.

Based on the CEP Administrative Unit’s recommendation, the legal counsel amended the documents by replacing the words “or former employment” with “and/or voluntary, unpaid services”. The three parties named in the CEP Trust Agreement and Deed No. 5 to the CEP Trust Agreement are: the General Synod, the Board of Trustees and the Pension Committee. The Council of General Synod has approved both the Trust Agreement and the Deed.

Tax status of the Plan

Since 2001, Cassels Brock, the Legal Counsel of General Synod, has been dealing with CRA (Canada Revenue Agency) on our behalf to get clarification of the tax status of the CEP. Lorne Saltman, General Synod lawyer, who has been working on our behalf, received a letter from the Charities Directorate advising that the CEP of the Anglican Church of Canada meets the requirements for charitable registration under the Income Tax Act. The Director General of Charities Directorate congratulated the CEP on becoming a Canadian registered charity effective January 1, 2012. Judy was authorized to hire an auditor to conduct a formal audit of the CEP for 2012. Subsequent to obtaining a charitable status, Letko Brosseau was advised to transfer the assets of the Continuing Education Plan into non-taxable funds to benefit from the tax savings.

Utilization

	2012		2010	
	Number	Amount (\$)	Number	Amount (\$)
Computers	291	206,262	278	196,253.53
Books	145	27,537	170	30,318.39
Educational Trips	20	28,340	7	12,088.33
Courses/Seminars	462	221,427	537	251,055.61
Total	918	483,565	992	489,715.86
Sabbatical Grants	17	48,536.52	16	47,748.40

CEP Website

The three main sections of CEP Online are ***Institutions***, ***Courses*** and ***E-Community*** as well as two additional sections, ***News*** and one specifically related to the Continuing Education Plan called ***About CEP***.

➤ **Institutions**

This section is the foundation of the website and with the constant updating, the number remains virtually unchanged. Institutions are located in Canada (Eastern, Central, Western and Northern) and Outside Canada.

➤ **Courses**

The ***Courses*** section lists all continuing education opportunities which range from courses, seminars and conferences to distance learning.

The listing of educational opportunities is always current as the website has an automatic delete built into its design. As soon as a course has finished, it is deleted and new listings are added on a regular basis. The number of courses listed varies from report to report depending on the educational opportunities being offered by institutions and as of March 02, 2013 there were 415 courses listed.

➤ **E-Community**

There are six sections in *E-Community: Discussion, Features, Computers, Reviews, Links and Testimonials*. The Review section is divided into two sections: *General* and *Books*. Testimonials received from those receiving funds from the Continuing Education Plan are now published in *E-Community*.

Review of Various Grants

In the past, due to favourable investment income, the CEP had built a pool of money which enabled us to provide various grants. The Unit is concerned that investment income has been low for the past few years. It is definitely a revenue problem as the budget allocation for any of the grants is not big enough. Since the grants are available subject to favourable annual investment returns, it was agreed that the grants should be reviewed annually. The Unit considered the following two grants:

- a. **Bonus for Use:** 2011 allocation: \$30,955.
- b. **Salary source account:** 2011 allocation: \$50,575. Employers are using this grant to conduct group activities like clergy conference, pre-retirement seminars, etc. The Unit felt that there are other ways to fund clergy conferences and some dioceses have the ability to fund these events.

On the recommendation of the Administrative Unit of the CEP, the Pension Committee approved that the Bonus for Use and the Salary Source grants be suspended for one year effective January 1, 2013.

Investment Management

The market value of the Continuing Education Fund as of December 31, 2012 was \$3,688,053. As of December 31, 2012, the returns of the Fund were 13.8%. As of March 1, 2007, the assets of the CEP are invested in Letko Brosseau Pooled Funds.

9. 2012 AUDITED FINANCIAL STATEMENTS

The firm of BDO Dunwoody LLP was appointed in 2005 to conduct audit of pension and other non-pension plans. BDO's specialty is multi-employer pension plan audits and our size fits their target market. The 2012 audited Financial Statements for the General Synod Pension Plan, the Lay Retirement Plan, the Long Term Disability Plan Pre-2005, the Long Term Disability Plan and the Continuing Education Plan will be available in the Pension Office at the General Synod.

10. OTHER

Seminars

During the triennium, the Director visited 11 dioceses to participate in pre-retirement seminars. There is no cost to a diocese/organization for the Director's attendance at these seminars, workshops and meetings.

Acknowledgments

During the triennium the Pension Committee welcomed Michael Thompson, the newly appointed General Secretary and Hanna Goschy who was appointed as the new treasurer and chief financial officer of the Anglican Church of Canada's General Synod.

Bishop Philip Poole thanked all the members of the Pension Committee for their contribution to the work of the Committee as they complete their 3-year term on the Committee in June 2013. Bishop Poole also expressed appreciation to the members of the Board of Trustees, the Asset Mix Sub-Committee, the Central Advisory Group, Administrative Unit of the Continuing Education Plan, Audit Committee, Judy Robinson and the Pension Office staff for their expertise, enormous work that they do and for their continuous support.

The Trustees, the Pension Committee, the Central Advisory Group and the CEP Administrative Unit thanked Jer Homavazir for her support to the work of the various committees for 37+ years and wished her a very healthy and happy retirement.

Those members, who would not be returning to the Committee following the General Synod, expressed their appreciation for having had the opportunity to serve on the Pension Committee and for the care and compassion with which the Pension Committee and the Pension Office staff carry out their responsibilities.

If you have any questions about any aspect of the Pension or Employee Benefit programs, we will again have a Pension Office at the General Synod where staff will be available to provide information on pension policies and answer questions.

For Action

Be it resolved that this General Synod approve Deed of Amendment No. 5 and the Trust Agreement of the Continuing Education Plan (CEP) as approved by the COGS Resolution No: A180

Be it resolved that this General Synod approve the amendments to the Long Term Disability Plan as approved by the Council of General Synod. Resolution No: A181

Be it resolved that this General Synod approve the amendments to the Regulations of Canon VIII as approved by the Council of General Synod and also approve the restated Regulations of Canon VIII as approved by the Council of General Synod in November 2012. Resolution No: A182

Be it resolved that this General Synod approve the amendments to the Regulations of Canon IX as approved by the Council of General Synod. Resolution No: A183

Be it resolved that this General Synod approve the purchase of insured contract and approve amendments to the Long Term Disability Plan Pre-2005 to implement these changes as approved by the Council of General Synod. Resolution No: A184

Respectively Submitted by,

The Rt. Rev. Philip Poole
Chair, Pension Committee

Ms. Judy Robinson
Director of Pensions

THE PRIMATE’S WORLD RELIEF AND DEVELOPMENT FUND (PWRDF)
Le fonds du Primat pour le secours et le développement mondial (FPSDM)
REPORT TO GENERAL SYNOD
JULY 2013

Our work is not just about changing the lives of others. It is also about changing our own. Whether you are a member of a development partner organization, an Anglican in Canada or an employee or volunteer of PWRDF, getting involved is an opportunity for transformation—because of what you give, and also because of what you receive in return.

--What PWRDF volunteers, partners and staff say about PWRDF

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WHO WE ARE TOGETHER

PWRDF is the official development and relief agency of the Anglican Church of Canada. Staff work with church-based and secular partners throughout the world, including Canada, to respond to humanitarian crises, carry out long-term community development and engage in education and advocacy. This work is supported financially by Anglicans and other individuals, organizational donors and the Canadian International Development Agency (CIDA).

PWRDF strives to be a part of the outreach ministry of every Canadian Anglican parish and an expression for all Anglicans of their baptismal covenant to strive for justice and peace and to respect the dignity of every human being.

Throughout the 2010-2013 triennium the question we have asked of all PWRDF work is this: How will what we propose to do support people to become agents of change for themselves and for their communities? We understand that much of our work is being done in the margins, and that the people who dwell there are the best people to figure out long-term solutions.

The PWRDF program primarily addresses Vision 2019's Priority #3—Work toward peace and justice—as evidenced in its vision and mission.

Vision

A truly just, healthy, and peaceful world.

Mission

As an instrument of faith, PWRDF connects Anglicans in Canada to communities around the world in dynamic partnerships to advance development, to respond to emergencies, to assist refugees, and to act for positive change.

PWRDF works with approximately 58 partners in 22 countries on a wide range of humanitarian and development programs. The majority of programs address poverty, gender justice and environmental concerns in a variety of ways.

Transformation and Gratitude

What lies at the heart of PWRDF is transformation through partnership in development and relief throughout the world, and transformation through public engagement among Canadian Anglicans. The Executive Director's office provides overview, vision and inspiration for the work through communications, participation and leadership in alliances and liaison with the Board. Finance and Administration supports the work with a timely flow of finances between donors and partners, and paying the bills.

Gratitude also resides in the heart of PWRDF. Gratitude to God who invites us into this ministry in the margins and is already there ahead of us. Gratitude to partners who give to us more than we can ask or imagine. Gratitude to Canadian Anglicans who support the ministry through praying, acting and giving, and often see more clearly than we the connections between local and global ministry that invite us into transformation.

PWRDF PROGRAM

Fuller details of each of the following programs are available for download as “Program Profiles” at <http://pwrdf.org/resources/>

Humanitarian Relief

Through partners on the ground and the international ecumenical agency, Action by Churches Together (ACT) Alliance, PWRDF is able to respond rapidly and effectively to disasters and emergencies wherever they occur. Between 2010 and 2013 PWRDF supported humanitarian response in the following emergencies:

- Earthquakes in Haiti, Japan, India and Turkey
- Cholera in Haiti
- Wildfires in Slave Lake, Alberta
- Flooding in Kingcome Inlet, British Columbia, Pakistan, the Philippines and Sri Lanka
- Drought and food crises in the Sahel and the Horn of Africa
- Tropical Storms Agatha in Central America and Isaac in Haiti
- Hurricanes Tomas and Sandy in Cuba and Haiti
- Conflict in Syria and Mali

By far, the largest continuing response has been in Haiti. PWRDF received \$2.2 million from Canadian Anglicans for relief work following that country’s devastating earthquake on January 12, 2010. Over the past three and a half years, PWRDF work has been done in conjunction with a wide range of organizations: the ACT Alliance, the Diocese of Haiti, the Canadian Foodgrains Bank (and the Canadian International Development Agency), and Episcopal Relief and Development. Response has included water points within two days of the earthquake for 400,000 affected people; support to the Episcopal Diocese of Haiti’s relief efforts in semi-permanent housing, urban agriculture, cash for work in reforestation; hot lunches for 8000 children from 38 schools for one year; a model village initiative inaugurated in February 2013; and covering costs of school furniture for 89 schools being reconstructed by FinnChurch Aid.

Refugees

PWRDF works with a variety of partners as well as an established refugee network in Canada to respond to the needs of some of the world’s 42 million displaced people. Partners’ programs in Kenya, Sri Lanka, Egypt and India include primary health care and reproductive health education, food security and legal aid. In Canada PWRDF supports refugee sponsorship by 15 Anglican dioceses who hold sponsorship agreements with the Canadian government. PWRDF is also a member of the Canadian Council for Refugees (CCR) which carries out policy and advocacy work on refugee and migration issues in Canada.

In early 2009 PWRDF signed an agreement with Citizenship and Immigration Canada (CIC) to sponsor 50 Refugee Families and fulfilled the commitment in 2012. This special PWRDF 50th Anniversary initiative has since seen parishes across the country sponsor families from around the world: Colombia, Burma/Myanmar, Eritrea, Ethiopia, Iraq (many of them Palestinians), Sudan, Congo, Liberia, Sri Lanka, Somalia and Iran. The stories that have emerged out of those sponsorship experiences from a youth group in Montreal to the community of Kaslo, B.C. (population 1,029) have told of transformed lives, both for the refugees who have been welcomed and for the Anglicans who have welcomed them.

DEVELOPMENT

Africa: Burundi, Kenya, Mozambique, South Africa, Tanzania. To address extreme poverty in sub-Saharan Africa, PWRDF's Africa program focuses on health care, food security, rural development, micro-credit financing, gender equality, and HIV and AIDS. Programs respond to immediate basic needs and link health with nutrition, clean water and food security. The food security program provides training for farmers on new sustainable agriculture and labour-saving techniques that help them to grow food in more effective ways.

Americas: Canada, Cuba, El Salvador, Guatemala, Mexico, Nicaragua, Peru. Seeking to address the social, economic and political "gaps" and injustices in Latin America and the Caribbean, PWRDF works with partners in the areas of human rights, maternal health, HIV and AIDS, food sustainability, income generation and violence against women. In collaboration with Indigenous organizations in Canada, PWRDF supports projects that empower women and youth, preserve and revitalize languages and culture, and enable inter-Indigenous networking.

Asia-Pacific: Bangladesh, Thai-Burma border, Hong Kong, Philippines, Sri Lanka, Solomon Islands. Through a range of food security, health care, migrant labour and children's rights programs, PWRDF works with partners in the Asia-Pacific region to address poverty, long-term conflicts and human rights violations, while developing healthy eco-systems and healthy ways of living.

PWRDF/CIDA Program

Between August 2008 and December 2011, PWRDF programs in Bangladesh, Burundi, Mozambique, and Tanzania were funded in conjunction with the Canadian International Development Agency (CIDA). Working with local partner organizations in each country, the \$4,956,000 program reached over 557,000 people during the three years of the project. Partners' programs focused on health care, environmental sustainability, and promoting good governance, including the construction of health clinics, working with farmers to promote chemical-free farming techniques, and a focus on enhancing the role of women in local communities.

The PWRDF board and diocesan network representatives supported PWRDF's program proposals for further programming with CIDA by visiting their MPs in 2011 and speaking about the good work PWRDF and CIDA have done together for over 30 years. Their efforts and the results achieved over many years contributed towards CIDA approval of three long-term health and food security projects:

South Africa. PWRDF is contributing \$500,000 over five years towards a \$2 million project that will focus on preventing HIV/AIDS and tuberculosis among pregnant women in the Ngqushwa district of the Eastern Cape, South Africa. The program will reach about 30,000 people in the region. PWRDF's partner is Keiskamma Trust.

Burundi, Mozambique and Tanzania. PWRDF is contributing \$2.7 million dollars over five years towards the \$10.8 million dollar project that will focus on maternal and child health in 59 villages in Burundi, Mozambique, and Tanzania. The program will reach about 1.5 million people through awareness-raising about health issues and nutrition, working with local governments to address cultural practices that negatively impact women's health and participation, and ensuring better access to health care for pregnant women, mothers, and children. PWRDF's partners are the Diocese of Bujumbura in Burundi, the Diocese of Masasi in Tanzania and EHALE in Mozambique.

Bangladesh. PWRDF is contributing \$150,000 over three years towards the \$600,000 health project in Bangladesh as part of the Muskoka Initiative on Maternal, Newborn, and Child Health. The Bangladesh program will train 650 midwives who will work with 63,000 mothers and 94,500 children under the age of 5 in 130 villages in Bangladesh. PWRDF will work with long-term partner UBINIG to implement this program. UBINIG has worked in sustainable development policy and implementation in Bangladesh since 1984.

PUBLIC ENGAGEMENT

The Public Engagement team supports a dedicated network of diocesan and parish representatives across the country, providing them with training and resources to engage Canadian Anglicans in PWRDF's relief and development work. PWRDF representatives serve as ambassadors and advocates for the organization and its ministries at parish gatherings, diocesan synods and other important events.

As their title suggests, Diocesan Representatives represent PWRDF in their dioceses and represent their dioceses to PWRDF; most formally they do that at the Annual General Meeting of the organization where they are voting members. Every two years they come together in Toronto for a National Forum and vote in person at the AGM. In alternate years PWRDF staff, together with invited partners go out to meet with them in locations across the country in what are known as Regional Meetings. In those years AGM voting takes place by proxy.

Both the Forum and the Regional Meetings provide an opportunity for the Diocesan Representatives to network with one another, hear from PWRDF partners and participate in a variety of activities to better equip them for their work as PWRDF "ambassadors" in their dioceses.

justgeneration.ca

Through its youth initiative known as *justgeneration.ca*, PWRDF produces resources for and supports a network of Anglican youth engaged in social justice issues. The Youth Council acts as a forum for significant dialogue and engagement by and for youth with the wider PWRDF organization and acts as an advisory body to staff for strategic direction, priority setting and program implementation.

As part of PWRDF's 50th anniversary celebrations, 50 Leaders, a youth leadership training program was launched in the fall of 2009 and ran through 2012. The program enabled young people ages 16 to 30 to:

- Develop their gifts to make a difference, to be a voice for justice and to be a leader in the Anglican church
- Meet other young Anglicans who are passionate about justice work
- Learn about the work of PWRDF in Canada and around the world
- Learn and apply concrete skills in advocacy, fundraising, program design and more
- Participate in other youth leadership initiatives such as Ask and Imagine, Canadian Foodgrains Bank Food Study Tours, or PWRDF delegations and partner visits.

CONNECTIONS

The PWRDF Connections Program, in development since Fall 2012, will enable Canadian Anglicans and PWRDF partners to experience more, different and closer connections to their mutual ministry and work through PWRDF partners' programs and projects. Connections will bring people together in new ways, eliciting new gifts and resources for all concerned. A brief, evolving overview of the Connections Program is found in Appendix A.

SUPPORTING THE PROGRAM

FINANCE AND ADMINISTRATION

PWRDF is financially supported by individuals (donations and bequests), Anglican parishes, provincial Councils for International Cooperation and the Canadian International Development Agency (CIDA). Administrative expenses are approximately 12% of the overall budget with the remaining devoted to programs and partners identified in this report. In the case of emergencies PWRDF absorbs the administration costs in order to send 100% of funds donated to support relief efforts.

The PWRDF budgeting process builds a core program based on a conservative estimate of Diocesan support, which has been stable over several decades. The stability of the PWRDF core support has greatly enhanced the image of PWRDF as a well managed and efficient organization. This was most recently highlighted by the success of the three PWRDF applications for CIDA program funding. The impact of the additional CIDA funds dramatically increases the results achieved by PWRDF partners, but there is a requirement on PWRDF to ensure that one third of the total dollars of the programs funded by CIDA are available. Currently with three programs operating in Bangladesh, South Africa, Tanzania, Burundi and Mozambique, PWRDF has an annual match-requirement of \$682,500. This is 55% more than the annual match requirement of the last 15 years.

While PWRDF has managed over the years to build a healthy reserve to honour commitments made to partners in case of budget deficits, it is important to continue, at least and increase, if possible, the traditional level of core support to safeguard the integrity of PWRDF programming and protect the reserve from depletion.

Audited Statements and Annual Reports are available on the PWRDF website at <http://pwrdf.org/who-we-are/audited-financial-statements/>. Annual Reports are also published in the October *Anglican Journal* as *Under the Sun* inserts.

COMMUNICATIONS

The unprecedented growth in communications technology over the last couple of decades has allowed phenomenal opportunities for people to learn about their world, and to communicate with their neighbours, whether they be of the next-door or next-continent type.

The Primate's World Relief and Development Fund has been making use of a variety of technological tools for years: websites (www.pwrdf.org and www.justgeneration.ca/), e-mail newsletters, and others. As the internet has moved into the era of "Web 2.0", PWRDF is also moving. Facebook, Twitter, and YouTube have all become household names, and PWRDF is present on all these sites! What does this mean for Anglicans in Canada? It means that you now have many more avenues to learn about the work of PWRDF, you have easier methods of donating to support that work, and you can interact with each other and with the staff of PWRDF far more than ever before. You can see photos and videos of our work around the world, and learn about PWRDF's partners more than ever before!

You can follow PWRDF on the following sites:

Facebook

<http://www.facebook.com/pages/Primates-World-Relief-and-Development-Fund/111501932203731>

Twitter

@PWRDF

YouTube

<http://www.youtube.com/user/PWRDF>

Flickr

<http://www.flickr.com/photos/45005153@N07/>

Instagram

@justgeneration

Please check in regularly to see new content, comment on, "like", and share our material so the PWRDF staff and your fellow supporters can learn from each other as we work together to build a world of peace and justice!

STAFF

PWRDF is staffed by 17 people in three teams: Finance & Administration, Development Partnerships (including Public Engagement), and the office of the Executive Director/Communications/Connections. This professional staff team brings rich and varied life experiences with them as they carry out the work on behalf of PWRDF in, with and for the world.

INTERNATIONAL RECOGNITION FOR PWRDF PARTNERS

PWRDF partners labour faithfully and creatively in geographically remote and not so remote parts of the earth. Some of them have been recognized nationally and internationally as models of citizenship and service during the last triennium:

Hawa Aden Mohammed, Somalia

A former PWRDF partner has been awarded the UN High Commissioner for Refugees (UNHCR)'s Nansen Refugee Award. Hawa Aden Mohammed, who has worked since 1995 to ensure that girls have access to education in Somalia, received the award on October 1, 2012 in Geneva.

T. M. J. Sarath Fernando, Sri Lanka

The Moderator of PWRDF partner agency Movement for National Land and Agricultural Reform (MONLAR) in Sri Lanka was awarded the prestigious Nanjundaswamy Award for Lifetime Achievement for his contributions in promoting sustainable ecological agriculture with marginal farmers in Sri Lanka.

Committee Against AIDS (CoCoSI), El Salvador

Made up of youth and young adults, many of whom were born in refugee camps in Honduras during El Salvador's bloody civil war of the 1980s, CoCoSI received international recognition by the United Nations HIV/AIDS Program as one of 25 community-based groups from around the world involved in HIV/AIDS education, prevention and advocacy recognized with a Red Ribbon Award. The award was presented at the XVIII International AIDS Conference in Vienna, Austria in July 2010.

**Centro de Derechos Humanos de las Mujeres (CEDEHM), Mexico
(Centre for Women's Human Rights)**

PWRDF partner Centro de Derechos Humanos de las Mujeres received a prestigious Hermila Galindo Award honouring individuals and Civil Society Organizations that have contributed to the development of a culture of respect for the rights of Mexican women. The award is presented by the Human Rights Commission, Comisión de Derechos Humanos del Distrito Federal, (CDHDF) in Mexico City. CEDEHM is fully involved in the complaint and follow-up investigations around feminicides (the killing of women). From January 1 to February 28, 2011, at the time of the award, 79 women had been murdered in Mexico, 52 of them in Ciudad Juárez.

Keiskamma Trust and Dr. Carol Baker Hofmeyr, South Africa

Keiskamma Trust was honoured with the Business and Arts South Africa (BASA) Chairman's Premier Award. This award recognizes sustained and extraordinary commitment to the arts in South Africa. As well, Dr. Carol Baker Hofmeyr, founder of Keiskamma Trust, was elected by the UK Royal College of Physicians to be awarded a Fellowship of the Royal College of Physicians, the highest level of membership, in the independent professional membership organization.

Christian Centre for Reflection and Dialogue (CCRD), Cuba

The CCRD farm, known as "El Retiro" (The Retreat), is regarded as a model of sustainable agriculture and has been declared a national reference for agriculture in Cuba. In 2011, CCRD was awarded with the medal of Higher Excellence in the Urban Agriculture given by the Ministry of Agriculture.

PWRDF BOARD OF DIRECTORS AND STRATEGIC PLAN

From 2011 the PWRDF Board of Directors has worked to renew its governance through clarifying its roles and responsibilities as a policy board. Part of that role is to set strategic priorities which they did in a new 2012-2015 Strategic Plan (http://pwrdf.org/uploads/102/strategic_plan_2012_2015.pdf) and will update at its May 2013 Board meeting, in light of 2012's learnings and results, and the rapidly evolving context of international relief and development.

The PWRDF Strategic Plan Working Group reviewed Vision 2019 Priorities and Practices as they developed the 2012-2015 PWRDF Strategic Plan, so they could align as much as possible their strategic goals and directions with the vision of General Synod, with which PWRDF shares ministry in The Anglican Church of Canada. The intersections are clear, and following are a few highlights from July 2010—July 2013.

VISION 2019 PRIORITIES

1. Develop Leadership Education for mission, evangelism, and ministry

Since 2010, PWRDF has nationally held three regional meetings in 2010, a national forum in 2011, and two regional forums in 2012. At the PWRDF Western Regional meeting held in Regina, SK, November 9-11, 2012, the network leadership shared experience and built their capacity for advocacy in the present political context in conversation with veteran MP Ralph Goodale. They learned about food security challenges facing Cuba from Edilberto Chávez Lopéz, Coordinator of the Sustainable Development Program (PDS) of the Cuban Council of Churches (CIC), and heard from Henriette Thompson of the

Mission and Justice Relationships work that she undertakes on behalf of General Synod, in particular recent work related to the Truth and Reconciliation Commission.

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

In 2011 PWRDF held the Canadian Indigenous Communities Roundtable in Edmonton, Alberta, the fourth of five roundtables to seek input from its partners into policy-making and strategic planning, taking into account the challenges and opportunities partners face in the contexts in which they work. Indigenous partners expressed their desire for PWRDF to make social justice and advocacy, as viewed through the lens of Indigenous rights at local, national and global levels, a primary focus.

In November 2012 National Indigenous Anglican Bishop Mark MacDonald facilitated the fifth roundtable of PWRDF's Global Partners who called again for deeper relationships and focused advocacy with Canadian Anglicans and the Canadian government around mutual human rights, social justice and environmental concerns.

PWRDF Strategic Direction 2.4 is to explore "a new partnership within First Nations, Métis and Inuit Peoples". National Indigenous Anglican Bishop Mark MacDonald and a growing group of Canadian Anglicans are committed to addressing water issues in Canadian Indigenous communities through building relationships, learning, advocacy and strategic giving. PWRDF is working closely with them to identify and open a project for interim water solutions in an Indigenous community within the Treaty 9 area of northern Ontario. Canadian Lutheran and Anglican Youth (CLAY) have committed themselves in 2013-14 to raising funds for the identified project.

3. Work toward peace and justice

Since 1984 PWRDF has partnered with the Organization for Eelam Refugees Rehabilitation (OfERR) that accompanies the approximately 100,000 Sri Lankan refugees who fled the civil war in their country and sought refuge in the southern Indian state of Tamil Nadu. OfERR was established "by the refugees, for the refugees" to address their community development needs and to prepare and equip the refugees to eventually return to their homeland.

Over the years PWRDF has supported a range of integrated community development projects that OfERR has implemented in the 113 refugee camps scattered throughout the state. With the opening of an office in Sri Lanka in 2004 OfERR was able to reach out to communities impacted by the Asian Tsunami in both countries to offer relief and rehabilitation support, and to work with the many Internally Displaced Persons (IDPs) in Sri Lanka. PWRDF has also supported OfERR's Sri Lankan work.

Since the end of the civil war in 2009 the refugees have been actively exploring when and how they might return from India to Sri Lanka. As the key civil society organization representing the refugees, OfERR is coordinating the many facets of this complex and challenging process, everything from negotiating with the Indian and Sri Lankan governments, to working with the Government of Sri Lanka and refugees to obtain the required identity documents, to preparing for the actual return trips from India to the island nation, to working with the communities and in the areas of Sri Lanka to which the refugees will return.

In consultation with OfERR, PWRDF determined that a delegation to "accompany" this process of return would be an important part of our commitment to this long-term partnership. The delegation was conceived as an opportunity to educate the PWRDF constituency and to carry out advocacy with the Canadian government on the issues facing the refugees and the return process. The delegation

journeyed to India and Sri Lanka in March 2012. Their report is available on the PWRDF website at <http://pwrdf.org/our-work/public-engagement/india-sri-lanka-delegation-report/>.

Within Canada, the PWRDF Refugee Network and dioceses with Sponsorship Holder Agreements have been particularly active in the last year in advocacy to the Canadian government about Bill C-31 and its changes to refugee legislation, and cuts to health benefits for Privately Sponsored Refugees.

4. Engage young people in mutual growth for mission

The PWRDF Youth Council is the forum for significant dialogue and engagement by and for youth within PWRDF. They adopted the following mission statement in November 2010: “We are youth challenged by our faith, values, and beliefs to create positive transformation in ourselves and in the global community. We value the power of youth and grassroots development in building relationships both locally and globally. We will share the stories of our partners to inspire youth to be leaders, educators and advocates for living justice.” The Youth Council put out a well-received Advent youth resource in 2012, and have participated in storytelling and video production training. PWRDF hires between two and four interns a year and is working with partners to make overseas internships available to Canadian youth.

In 2011 The Primate’s World Relief and Development Fund and *justgeneration.ca* launched ***Living Justice***, a confirmation resource for youth. This 6-session curriculum is designed to be used as a supplement to any existing confirmation preparation process. Each session explores a different aspect of justice: Deep Justice, Fair Trade, Extreme Poverty, HIV/AIDS, the Environment, and Gender Justice. ***Living Justice*** is based around a multi-media experience: powerpoint, video, as well as a variety of activities to meet many learning styles.

It can be downloaded at <http://www.justgeneration.ca/resources/living-justice/>.

5. Be leaders in the Anglican Communion and in ecumenical actions

ACT Alliance

Elsa Tesfay, Director, PWRDF Partnership Program continues in her second year as a member of the Board of Directors of the ACT Alliance, a coalition of more than 130 churches and affiliated organizations working together in 140 countries, and through which PWRDF does most of its emergency response work. Simon Chambers, Communications Coordinator, acts as co-chair to the Communications, Media and Brand Advisory Group of the ACT Alliance.

Anglican Alliance

In 2008 the Lambeth Conference proposed an Anglican Communion development organization to improve coordination in development, relief and advocacy work across the Communion and to share experiences of best practice. As the Anglican Alliance has taken shape through four Global South consultations in Nairobi, Sao Paolo, Hong Kong and Honiara in the Solomon Islands, its aim has been to enhance collaboration and add value to the range of development and relief activities already undertaken by Anglicans around the world as an expression of holistic mission, in churches as well as mission and development agencies. The Alliance participants come together, mostly at the regional level, to prioritize issues for skills sharing and joint capacity building. Four regional facilitators are supporting the regional work. <http://www.anglicanalliance.org/>

Two PWRDF Executive Directors have been part of the planning, development and implementation processes for the Alliance, and Adele Finney has been appointed to the Board of Trustees of the newly registered Anglican Alliance company based in the UK.

Working in Alliances

PWRDF is a part of Anglican and ecumenical, Canadian and international organizations with whom we have shared values and a shared vision. In addition to the ACT and Anglican Alliances, PWRDF is a member of:

- Canadian Ecumenical Anti-Racism Network (CEARN)
- The Canadian Foodgrains Bank (CFGB) www.foodgrainsbank.ca, a partnership of 15 Canadian church-based agencies working together to end hunger in developing countries. The Primate's World Relief and Development Fund (PWRDF) became a member of CFGB on behalf of the Anglican Church of Canada in June 2007.
- Ecumenical Advocacy Alliance (EAA)
- KAIROS – Canadian Ecumenical Justice Initiatives
- Canadian Churches in Action (CCA)
- Canadian Council for International Cooperation (CCIC)
- Canadian Council for Refugees (CCR)
- World Student Christian Federation (WSCF)
- Mining Watch Canada

VISION 2019 PRACTICES***1. Create structures that work for the church now and for God's mission.***

In 2011 after a thorough consultation process, PWRDF and General Synod signed a Memorandum of Agreement committing PWRDF and Relationships staff to work more closely together on several agreed projects or programs. "In brief, General Synod's Relationships staff and PWRDF staff will seek to act collaboratively or together in all matters except those in which we must act separately for financial, contractual or legal reasons." We have done substantial work together on sharing information about mutual partnerships and the developing Connections program. We agree that our engagement must *connect global and local work* so that we find language and action to deepen our understanding of and further God's mission in the world.

PWRDF's Executive Director, board and network members contributed fully to the "Being a Partner Church in a Global Communion" consultation at the end of November 2012.

2. Improve and enliven communications

Produced quarterly and distributed through the Anglican Journal and diocesan newspapers, PWRDF's 4-page Under the Sun has provided in the last year well-received, focused overviews on Development Effectiveness: what does it mean?, What is Food Security?, Finding God in the Stranger. The Gifts for Mission guide was initially PWRDF's offering to the wider church. It can also be included under #4.

3. Keep an eye on statistical trends

PWRDF has a sophisticated tracking and financial system to report on CIDA programming and the impacts the PWRDF/CIDA programs are making; the ability to produce reports and statistics on all aspects of PWRDF fundraising and finances; a parish and diocesan database of parish giving, activity and resource use.

4. Gather financial resources to equip ministry across Canada

In cooperation with Resources for Mission of General Synod, PWRDF introduced on-line donation capacity which has already brought in additional funding.

While most PWRDF donations are used to support international development and relief work, the Canadian Anglicans involved in the Indigenous water initiative named in Priority #2 are in the process of committing themselves to a target amount for designation to an Indigenous community in Canada.

In June 2012, along with all ministries of The Anglican Church of Canada, PWRDF signed a covenant regarding strategic, major and planned gifts in support of God’s mission. We agreed to:

1. Share in the identification, development, presentation and implementation of the programs presented to strategic, major and planned gift donors.
2. Act together in efforts to engage strategic, major and planned gift donors.
3. Keep each other informed of opportunities for and the timing of potential funding initiatives.
4. Negotiate how gifts are received and reported.
5. Be open to conversations about financial support, should additional resources be needed to implement initiatives with strategic, major and planned gift donors.
6. Collaborate on timing of annual ministry fundraising appeals.

5. Build bridges, not fences

PWRDF aims to build bridges in every part of its work—within Church House, within the local-global-local ministries of the Anglican Church of Canada, with partners nationally and internationally.

Appendix A—PWRDF Connections Program

The PWRDF Connections Program will enable Canadian Anglicans and PWRDF partners to experience more, different and closer connections to their mutual ministry and work through PWRDF partners' programs and projects. Connections will bring people together in new ways, eliciting new gifts and resources for all concerned.

What will it look like?

PWRDF will work to more directly connect parishes, groups, dioceses, and communities in Canada with existing PWRDF partners and projects. This could be through prayer, mutual learning and accompaniment, and/or fundraising for a particular partner or project.

From time to time when PWRDF partners offer volunteer opportunities, PWRDF will make them available to Anglicans in Canada.

For parishes/dioceses wishing to consider an in-Canada or overseas trip which would include a PWRDF partner visit, PWRDF can help with discernment around the value and purpose of such a trip, logistics for the visit, a pre-travel workshop or resources on cross cultural travel, and post-trip debriefing. Funding of the trip would rest with the parish/diocese.

In exceptional circumstances, PWRDF may consider coming alongside an existing partnership between a parish or diocese and an international partner/project, where the partnership fits within PWRDF's strategic directions. PWRDF could make project approvals and assume responsibility for all the requirements of the Canada Revenue Agency's regulations governing Charities Working Overseas. PWRDF would then be able to accept funds raised by the parish or diocese, designated towards the project.

What is not part of Connections?

While there are many exciting and worthwhile individual partner relationships initiated by parishes or dioceses, PWRDF is not in a position to take over funding such projects. It is important to note that PWRDF is currently streamlining the number of partners with whom we work, and our strategic areas of focus.

PWRDF is not in a position to facilitate travel for an individual, parish, or group to visit a country/partner/project that is not engaged with PWRDF.

PWRDF works for positive change by supporting communities as they participate in actions that will improve people's lives. Therefore, PWRDF is not in a position to provide financial support for individuals.

Questions?

Please contact Carolyn Vanderlip, Coordinator, PWRDF Connections Program Development
80 Hayden Street Toronto, ON M4Y 3G2
416-924-9199 ext 266
cvanderlip@pwrdf.org

RESOURCES FOR MISSION — REPORT TO GENERAL SYNOD

The Standing Committee on Philanthropy was charged with providing leadership and support for dioceses in their efforts to increase generous giving across the Anglican Church of Canada and with raising funds for General Synod. Early in its work it changed its name from Philanthropy Committee to Resources for Mission Committee. Council of General Synod approved this change, understanding that it more accurately reflects the work of encouraging and supporting giving within our Anglican faith context. The new name also moved away from language that many in the church had not been comfortable with (philanthropy) to a name that reflects work in support of the Marks of Mission.

Over the triennium the Resources for Mission Committee moved toward achieving its purpose, described above. Its work was inspired by and deeply connected to Vision 2019 and through that to the Marks of Mission. The Committee, originally seven members that became six members when Archdeacon Michael Thompson assumed his role as General Secretary, met annually in person and at least twice a year by teleconference. The Committee was most ably supported by Sam Carriere, Director of Resources of Mission and a skilled staff, all of whom brought expertise to the various areas of departmental activity.

Early in its work, the Committee agreed to focus on the following:

- Stewardship, including a statement on the theology of stewardship (<http://www.anglican.ca/gifts/stewardship>) and the development of a network to promote and support stewardship practices across the Anglican Church of Canada;
- Annual Appeals, including Anglican Appeal, Gifts for Mission (first known as the Gift Guide), and the Journal's Annual Appeal, and, in addition the department supported two dioceses – Ontario and Niagara - in the implementation of local appeals;
- Together in Mission, a diocesan-based, nationally coordinated initiative designed to support interested and willing dioceses in raising funds for local parishes, the dioceses themselves and General Synod, including its partners such as PWRDF and the Anglican Foundation;
- Gift Planning, including encouraging Anglicans to remember the church in their wills;
- Major and strategic gifts which invited donors with considerable financial resources to think about a significant gift that could have a big impact on ministry they wished to support and that General Synod had identified as critical; and
- Grants and sponsorships for specific ministries.

These important areas of foci were supported by a donor relations and volunteer co-ordination program, increased capacity in data collection, management and dissemination, strong communications, including the use of Journal inserts, Annual Reports, the website and various blogs, and an emphasis on learning and collaboration especially with a group of highly skilled

consultants based in several dioceses across the Church. One of most important collaborations of the triennium was embodied in the Covenant Among the Ministries of the Anglican Church of Canada regarding strategic, major and planned gifts.

The work of Resources for Mission unfolded against the backdrop of a country still coming out of the 2008 economic shock where giving, overall and in the church, had declined somewhat. The Anglican Church of Canada itself was moving through a transition brought about by changing trends in how Canadians participate in faith-based groups and a decline in its overall revenues. It was a challenging time. Results came in slowly, because the work of financial stewardship is essentially the work of building relationships and trust, work that requires patience and faith.

One of the frustrations of the triennium was the tension that exists between the realities of the time needed for effective fundraising and the urgent financial needs of the General Synod. Not all the financial goals Resources for Mission set for itself were met by the end of the triennium. While the Together in Mission initiative met its objectives in terms of diocesan involvement, it became clear that some dioceses were unlikely to ever participate in the program. Varied diocesan approval procedures and the need for significant human and financial capacity to mount diocesan initiatives were factors not fully appreciated by staff at the start of Together in Mission, and were likely key in dissuading some dioceses. Together in Mission was to be the subject of a review by staff, consultants and stakeholders in June 2013, with a view to determining if, how and in what form it should go forward. The results of the review will be available by General Synod but were not available at the time of this writing.

The department underwent a major restructuring during the triennium and some staff were redeployed. But through all of the three years, energy and commitment never flagged. Large sums of money were raised. The appeals held their own in a difficult climate and some remarkable bequests and gifts were received. New ideas were welcomed when they were needed. Success was celebrated and stories told, while questions were asked about what needed to change to continue to be successful.

The Committee was proud and grateful to have been part of this General Synod's ministry. It invites you to read the 2012 Annual Report (<http://www.anglican.ca/gifts/files/2011/11/032-10-11-11-In-Service-Leadership-RfM-Report6.pdf>) to get a sense of the energy and passion that is Resources for Mission.

Respectfully submitted

Monica Patten, Chair, on behalf of the Resources for Mission Committee:

Rob Dickson, New Westminster, Chair of Finance Committee

Molly Finlay, Toronto

Archbishop Claude Miller, Fredericton

Glen Mitchell, New Westminster

Linda Privatera, Ottawa

VISION 2019 IMPLEMENTATION TEAM REPORT TO GENERAL SYNOD

Introduction

[Dream the Church](#) Vision 2019¹ is a Strategic Vision adopted at General Synod 2010. It is expressed in the statement, “A people seeking to know, love, and follow Jesus in serving God’s mission”, is rooted in the Marks of Mission of the Anglican communion, and is supported by seven priorities and five practices

Marks of Mission

- To proclaim the Good News of the Kingdom
- To teach, baptize and nurture new believers
- To respond to human need by loving service
- To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation²
- To strive to safeguard the integrity of creation and sustain and renew the life of the earth

Priorities

1. Develop leadership education for mission, evangelism, and ministry
2. Support ministry through the Council of the North
3. Walk with Indigenous Peoples on a journey of healing and wholeness
4. Work toward peace and justice
5. Engage young people in mutual growth for mission
6. Enliven our worship
7. Be leaders in the Anglican Communion and in ecumenical actions

Practices

1. Create structures that work for the church now and for God’s mission
2. Improve and enliven communications
3. Keep an eye on statistical trends
4. Gather financial resources to equip ministry across Canada
5. Build bridges, not fences

Theological Framework

Through Vision 2019 the Anglican Church of Canada has embraced the Marks of Mission developed by the Anglican Consultative Council of our worldwide Communion. We set the Marks within our contemporary context by paradoxically drawing on the biblical experience of exile and return that is explored by Hebrew prophets such as Ezekiel, Jeremiah, and Isaiah and in Psalms such as 126, and 137.

¹ This link takes you to the complete and final report of Vision 2019, approved and adopted by General Synod 2010. Also, as part of the Vision 2019 presentation at General Synod 2010 was a video presentation, “The Buzz” which can be viewed [here](#).

² The second clause of this Mark is an addition that emerged from our experience with healing and reconciliation surrounding Indian residential schools, and was championed by the Canadian delegation to the Anglican Consultative Council in 2012.

The prophets and psalmist bear witness to a time of upheaval, some by way of the peoples own doing and some by circumstances beyond their control. As the Anglican Church of Canada we find ourselves living into God’s mission in a time analogous to those biblical images, themes and reality.

While in many places our Church experiences the discouragement of decline, in other parts our life in Christ is marked by renewal and growth. In all circumstances we are all called to live faithfully into God’s mission. Vision 2019 is the strategic response of General Synod to the reality of our time; one of rapid change and uncertainty; of decline and renewal; of discouragement and hope; of together finding ways in this time of engaging God’s mission.

“I am about to do a new thing, do you not perceive it? I will make a way in the wilderness and rivers in the desert.” (Isaiah 43:19)

Our Approach

The Vision 2019 Implementation Team (V19-IT) for this triennium was constituted by Council of General Synod (COGS) and is comprised of the following members:

The Most Rev. Fred Hiltz (ex officio)	Primate
The Rev. Norman Casey	Huron
Mrs. Carolyn Chenhall	Nova Scotia & PEI
Ms. Melissa Green	Anglican Parishes of the Central Interior
The Ven. Dr. Peter John Hobbs (Chair)	Ottawa
Ms. Brianna Locke	Algoma
Ms. Jane Osler	New Westminster
The Rt. Rev. Michael Oulton	Ontario
LCol. The Rev. Michelle L. Staples	Military Ordinariate
The Ven. Dr. Michael Thompson (ex officio)	General Secretary
The Rev. Dr. Susan Titterington	Rupert’s Land

The V19-IT met in person and by phone, beginning in June 2011.

During this triennium our work focused on integrating the Priorities and Practices outlined in Vision 2019 into the day-to-day work of General Synod. We have facilitated staff consultations, worked closely with COGS, and helped shape the reporting mechanisms of standing committees to be aligned with the priorities and practices of Vision 2019.

Members of the V19-IT have participated in critical moments of General Synod in this triennium such as addressing issues of fiscal constraints that are part of our current reality, and the Structures Consultation of 2013.

Vision 2019 was adopted as a strategic vision, not a strategic plan. We note this difference, as it is instrumental in how we have addressed our work. Where a strategic plan lays out a course of action, a strategic vision provides a frame of reference from which to make decisions. In environments experiencing rapid change a strategic vision is much more helpful as it provides the flexibility required to address the shifting context in which we find ourselves in the life of the church.

Priorities and Practices

There are many indicators that the priorities and practices of Vision 2019 guide the work and ministry of General Synod. For a full sense of the scope and the specifics of Vision 2019 in the

life of the church please see the many reports that comprise the convening circular of General Synod 2013. The following are some examples of what is being done viewed through the lens of Vision 2019.

Examples of Work Addressing our Priorities

Priority #1: Develop leadership education for mission, evangelism, and ministry

The Primate’s Commission on Theological Education and Formation for Presbyterian Ministry has been focused on drafting a report that will be presented to General Synod 2013 on the *Competencies for Theological Education for Ordination to the Priesthood in the Anglican Church of Canada*.

Priority #2: Support ministry through the Council of the North

General Synod has partnered closely with the Council in reforming the ways and means of distributing grants for mission and ministry

Priority #3: Walk with Indigenous Peoples on a journey of healing and wholeness

Walking closely with Indigenous Peoples permeates all aspects of the life of General Synod. An important juncture will be the 2nd reading of Canon XXII at General Synod 2013, which will constitute the Anglican Council of Indigenous Peoples (ACIP) including the function of the Sacred Circle.

The V19-IT acknowledged the potential role of the Mississauga Declaration in moving us forward with Practice #1 “address questions of structures that work for the church now and for God’s mission”. We welcome and encourage the opportunity for continued growth and strength as we work together.

Priority #4: Work toward peace and justice

Through an innovative initiative with the Diocese of Ottawa, General Synod now includes the ministry of a senior advisor for government relations.

Other examples of General Synod’s ministry, which are aligned with this priority include:

- Articulating concerns regarding chaplaincies in federal institutions.
- Advancing awareness, education and advocacy pertaining to environmental justice.
- Developing partnerships and ecumenical consortiums committed to the work of peace, justice and emergency relief.
- Continuing advocacy and sponsorship through refugee networks.

The Anglican Church of Canada’s newly appointed special advisor for government relations, the Rev. Laurette Gauthier Glasgow, testified before committee on immigration and refugees and piloted work on suicide prevention, homelessness and affordable housing, and prison chaplaincies.

Priority #5: Engage young people in mutual growth for mission

We are seeing young people take on leadership roles and provide strong contributions on important discussions such as the “Structures Consultation” as well as through continued involvement on COGS and Standing Committees.

In addition, General Synod is engaged in a number of ministries focused on empowering youth, these include:

- PWRDF Youth Council.
- Canadian Lutheran and Anglican Youth (CLAY) gathering.
- *Stronger Together* (a gathering of diocesan youth leaders).
- *Common Ground* (a national ecumenical youth ministry forum).
- Justice Camps.

Priority #6: Enliven our worship

The V19-IT acknowledges the breadth of work that has been carried out in this area; the following are two of many examples:

- Revision of liturgical texts.
- Supplement to Common Praise.

Priority #7: Be leaders in the Anglican Communion and in ecumenical actions

Again we have seen a lot of movement in this priority, including the following:

- We work more closely with the Evangelical Lutheran Church in Canada (ELCIC) in many areas, and the Joint Assembly 2013 represents an expression of an ever-deepening communion with the ELCIC.
- We have more Canadians involved in ministry with the wider Anglican Communion than ever.
- Our delegation to the Anglican Consultative Council played a significant leadership role in revising the Mark of Mission "To seek to transform unjust structures of society" to read: "To seek to transform unjust structures of society, *to challenge violence of every kind and to pursue peace and reconciliation.*"
- Our continued support of global partners and companion diocese relations.
- Our ongoing relations with ecumenical partners through PWRDF and General Synod.

Examples of Work Addressing our Practices

Practice #1: Create structures that work for the church now and for God's mission

Conversations are happening across the church regarding living in to this practice. In January 2013 the Primate convened a national consultation on issues pertaining to General Synod governance and structures. This consultation is playing a significant role in an on-going process, begun by the Governance Working Group, to recommend appropriate changes in the organizational life of General Synod in light of Vision 2019

Practice #2: Improve and enliven communications

We continue to explore and work with new technologies to meet our communications needs. In response to Vision 2019, several creative initiatives were developed by Communications to increase awareness of, and engage individuals, parishes and dioceses in, the Marks of Mission.

Practice #3: Keep an eye on statistical trends

On the impetus of the General Synod treasurer, there was a nation-wide effort to gather data pertaining to church attendance at various times of the year; participation in the survey was mixed. Realizing the fullness of this practice continues to be a challenge, we note that elements of our church (e.g., PWRDF and the Communications Department of General Synod) consistently gather data, and suggest that in the next triennium such information could be identified and consolidated to help provide some indicators and measures of the effectiveness of General Synod.

Practice #4: Gather financial resources to equip ministry across Canada

There have been several General Synod initiatives supporting diocesan ministries in areas such as stewardship training, feasibility studies, major gifts and planned giving. V19-IT has participated in conversations that acknowledge the importance of the diversification of revenues streams to General Synod.

Practice #5: Build bridges, not fences

As we examine priority #7: Be leaders in the Anglican Communion and in ecumenical actions, the V19-IT continues to encourage General Synod's efforts to renew our commitment to communion in the midst of cultural and linguistic diversity.

Everything PWRDF does is aimed at building bridges—within Church House, within the ministries of the Anglican Church of Canada, with ecumenical partners nationally and internationally.

Conclusion – Looking ahead

As the work of the V19-IT evolved four key functions surfaced: facilitating, advising, monitoring and reporting; in the next triennium it will be important to maintain these functions. We are also aware of the need to measure the effectiveness of our programs and how we are living into the priorities and practices outlined in Vision 2019. Unfortunately the area of measurement, while within scope, was beyond our capacity this triennium.

We are convinced that Vision 2019 remains an effective instrument to guide the ministry of General Synod. As our strategic vision it is well suited to enable us to respond with flexibility in a time of rapid change, yet all the while hold firm to the critical ministries entrusted to General Synod.

Finally, the leading champion for the Marks of Mission and the Priorities and Practices of Vision 2019 has been our Primate, Archbishop Fred, who has consistently and passionately called us to be mindful of the direction set by General Synod in 2010.

Respectfully submitted,

Vision 2019 Implementation Team