

APPENDIX T

Historical Notes

1. Creation of the General Synod

The origins of the movement for a national and representative body for Anglicans in Canada can be traced through the development of diocesan and provincial synods and to the effects of Confederation. A preparatory conference of representatives of the ecclesiastical provinces of Canada and Rupert's Land and the Diocese of New Westminster was held in Winnipeg in August 1890. The Conference proposed a scheme for a General Synod that would have power to deal with all matters affecting the general interests and well-being of the Church within its jurisdiction provided that no enactments of a coercive character or involving penalties or disabilities would have effect in an ecclesiastical province or in an extra-provincial diocese until accepted by the synod of the province or diocese. The scheme was submitted to the two provincial synods and to all diocesan synods including those in British Columbia and Newfoundland. In 1893 representatives of the two ecclesiastical provinces and the dioceses of New Westminster and British Columbia met in a constituent assembly at Toronto and declared the assembly to be the General Synod. The Synod adopted the Solemn Declaration and constitutional documents called the Declaration of principles and the Basis of Constitution.

2. Role of the General Synod

The *Pastoral* of 1893 stressed that diocesan powers would be undiminished and that "deeper meaning and fresh energy will be infused into them". Among the major concerns of the General Synod were to be church teaching and discipline, including the *Prayer Book*, missionary work, clergy education and pensions, union with other churches and social concerns of national importance. The bishops urged particular attention to the question of religious education in the public schools and the Lord's Day observance.

3. Youth Members

Official youth observers were present in 1967 and 1969. In 1971 an amendment to the Declaration of Principles provided for the election by the National Executive Council of fifteen young people as members of the synod. In 1986 a further amendment extended the 1971 provision by giving each diocese and the Canadian Armed Forces the right to elect one youth member, thus increasing the diocesan and Canadian Armed Forces representation by one. In 1995 the age of youth members was changed to be from 16 to 25 years.

4. Two Houses

The General Synod was organized into two Houses following the English model of Convocation with bishops constituting the Upper House and members of the clergy and laity together the Lower House. Although joint sessions were held, for decision-making purposes the two Houses met separately and under distinct rules of order until 1967. In 1969 a General Synod motion unified the Houses while providing for the continuance of voting by Orders. In 2013, Second

Reading was given to amendments to the Declaration of Principles that provided for the Orders to vote together as the norm, except where required by the Constitution or Rules of Order.

5. Robert Machray First Primate

Between 1890 and 1893 the role of the General Synod, its legislative or coercive authority, as well as its effective spheres of action were thoroughly debated. The centralizing thrust of the *Declaration of Principles* was modified, the members concluding that the words “shall have authority and jurisdiction” were not to be understood as conferring exclusive jurisdiction. Robert Machray, Archbishop of Rupert’s Land, was elected the first “Primate of All Canada” in 1893. The original Constitution provided for the election of the Primate by the House of Bishops from among the metropolitans and the bishops of dioceses not included in any province. This provision continued in force until 1931.

6. The Primacy

The General Synod of 1931 approved three recommendations made by the Anglican National Commission regarding the Primacy:

- a) That the office of Primate be enlarged.
- b) That the Primate be elected by the General Synod. (In 1934 Archbishop Derwyn Trevor Owen was the first Primate to be so elected.)
- c) That a fixed Primatial See be established.

General Synod 2010 amended Canon III on the Primacy to define the Primate’s role as Senior Metropolitan, to clarify the Primate’s pastoral, sacramental, and prophetic ministries, and to authorize the Primate to appoint, and if necessary to consecrate, the National Anglican Indigenous Bishop and the Bishop Ordinary. The Primate was made Chief Executive Officer to the national staff as part of this canonical change.

7. Primatial See

In 1952 the General Synod appointed a Joint See Commission on a Primatial See. In 1955 the Joint Commission recommended the creation of a small See in the vicinity of Ottawa to which the Dioceses of The Arctic, Moosonee, Keewatin and Yukon would be attached, forming a fifth Province. This was rejected by the General Synod in 1959. In 1969, following the restructuring of the General Synod, a new Commission on the Primacy was established. The Canon on the Primacy was amended to require the Primate to maintain an office at the national headquarters of the Church, with a pastoral relationship to the whole Church, but no fixed Primatial See. The Role of the primacy Task Force recommended to General Synod in 2010 that the notion of a Primatial See is a defunct proposition and should be put to rest.

8. Diocese of Newfoundland

In 1949 the Diocese of Newfoundland was admitted to the General Synod and became part of the Ecclesiastical Province of Canada. In 1975 the General Synod approved the division of the Diocese of Newfoundland into three: the Diocese of Central Newfoundland, the Diocese of Eastern Newfoundland and Labrador and the Diocese of Western Newfoundland.

9. Bishop Ordinary to the Canadian Armed Forces

In 1952 the General Synod authorized the appointment of a Bishop Ordinary to the Canadian Armed Forces. The Right Reverend Ivor Arthur Norris served from then until his death in 1969. In 1972 the House of Bishops stated as policy that the Bishop Ordinary would not at the same time be responsible for full-time ministry in a diocese. This policy was reaffirmed in 1977. Since 1969, Bishop John O. Anderson (1969), Bishop H.F.G. Appleyard (appointed 1970), Archbishop G.F.C. Jackson (appointed 1977), Archbishop R.L. Seaborn (appointed 1980), Bishop J.C.M. Clarke (appointed 1986), Bishop G.R. Hatton (appointed September 1991), Archbishop A.S. Hutchison (appointed 1997) and Bishop Peter Coffin (appointed 2004) served in this capacity. In 2013 Canon XXIII was adopted by the General Synod, giving the Military Ordinariate the authority to elect its own bishop. Col. the Ven Nigel Shaw was the first to be elected Bishop Ordinary pursuant to the canon in March 2016, and was consecrated in May 2016.

10. Board of Missions and MSCC

In 1896 a plan for a General Board of Missions was adopted and, in 1902, following the adoption of a Canon for the Missionary Society of the Church in Canada (MSCC), the General Synod sought and received legislation from the federal parliament for the Missionary Society's incorporation. This legislation was drafted by F.H. Gisborne, then Chancellor of the Diocese of Ottawa. The Reverend Dr. L. Norman Tucker was appointed the society's first General secretary. General secretaries of the M.S.C.C. were Canon Sydney Gould (1910–1938), Canon Leonard A. Dixon (1935–1959) and Canon A.H. Davis (1959–1967). The Missionary Society of The Anglican Church of Canada continues to exist today under Canon VII. The MSCC Board of Management and the Officers of the society meet once a year to approve the financial statement and to deal with any business related to its remaining work and funds.

International Episcopal Oversight

In 1908, the General Synod enacted a Canon providing for the establishment and episcopal oversight of missionary dioceses in territories beyond Canada. Overseas missions were soon established in China, Mid- Japan and Kangra, India. The Canon was repealed in 1962. Subsequently, the The Primate has provided Episcopal oversight as Chair of the Metropolitan Council of the Episcopal Church of Cuba following his election in 1966. Archbishop Fred Hilz recently visited the Diocese of Mid-Japan as they celebrated the one hundredth anniversary since the establishment of the Diocese of Mid-Japan in 1912.

11. Supreme Court of Appeal

A Canon was enacted in 1896 providing for a Supreme Court of Appeal. On April 4–6, 1989, the Supreme Court of Appeal met for the first time to determine the legality and validity of consecrations and ordinations performed using The Anglican Book of Alternative Services, 1984. The Court met in Winnipeg in response to a civil suit filed by a Regina parishioner, Donald Maclean, which challenged the validity of Bishop Eric Bays' consecration. The Most Reverend Michael Peers, Primate, was President of the Court. The judges were as follows:

Linda Barry-Hollowell
The Right Reverend Arthur Brown
The Venerable Robert Grigg
The Most Reverend Reginald Hollis
The Reverend Canon Donald Landon

The Very Reverend Austin Munroe
Joan Werrun
The Honourable Justice John Wright.

The Court rendered a unanimous verdict that the services of The Book of Alternative Services are legally and theologically valid. Two judges wrote independent decisions.

12. Meetings of the General Synod

Initially the Constitution provided for meetings every fifth year. After General Synod 1902, the three-year interval was adopted, and Meetings operated, except during war-time, until 1965. Between 1967 and 1977 the General Synod met every two years. Before the Twenty-Ninth session, in 1980, there was again a three-year interval which continues today. There has never been agreement, despite several attempts, to hold the General Synod at a specific time of year. The principle of rotating the location of the meeting among dioceses is followed.

13. Ecclesiastical Provinces

The dioceses of The Anglican Church of Canada are grouped into four Ecclesiastical Provinces. The oldest provinces, Canada and Rupert's Land, predate the formation of the General Synod in 1893.

The first and oldest, the **Ecclesiastical Province of Canada**, was founded in 1861 and comprised the dioceses of Quebec (founded 1793), Toronto (1839), Montreal (1850) and Huron (1857). The Right Reverend Francis Fulford of Montreal was appointed as the first Metropolitan Bishop of the Province of Canada. (The title of Archbishop was not used until the formation of the General Synod in 1893 when that Synod directed "that the metropolitan of each Province now in existence, or as hereafter created, shall be designated Archbishop of his See as well as metropolitan of his Province".) The dioceses of Nova Scotia (1787) and Fredericton (1845) were admitted to the Province in 1874 and as each of the dioceses of Ontario (1862), Algoma (1873), Niagara (1875) and Ottawa (1896) were established they became constituent parts of the Province.

The **Ecclesiastical Province of Rupert's Land** was founded in 1875 and was initially composed of the dioceses of Rupert's Land (1849), Moosonee (1872), Athabasca (1874) and Saskatchewan (1874). The Right Reverend Robert Machray of Rupert's Land was appointed the first Metropolitan Bishop of the Province. In 1893 at the first meeting of the General Synod he was elected "Primate of All Canada" in addition to his office of Metropolitan Archbishop (previously Metropolitan Bishop) of Rupert's Land. Over time more dioceses were created in the territory of the province and it now comprises eleven dioceses – Rupert's Land (1849), Athabasca (1874), Saskatoon (formerly Saskatchewan) (1874), Qu'Appelle (originally Assiniboia) (1884), Calgary (1888), Edmonton (1913), Brandon (1925), Saskatchewan (1932), The Arctic (1933), and the Indigenous Spiritual Ministry of Mishamikoweesh (2014).

The **Ecclesiastical Province of Ontario** was formed in 1912 after the General Synod had in 1911 enacted a Canon to facilitate the separation of the dioceses of Toronto, Huron, Ontario, Niagara, Algoma and Ottawa from the Province of Canada. The Diocese of Moosonee was transferred from the Province of Rupert's Land to the Province of Ontario in 1935. In 1912 Archbishop Charles Hamilton of Ottawa, who had been Metropolitan of Canada, was elected by the Ontario House of Bishops to be the first Metropolitan of the Province of Ontario.

For many years after 1912, therefore, the **Ecclesiastical Province of Canada** comprised the four dioceses of Nova Scotia, Quebec, Fredericton and Montreal. The Diocese of Newfoundland (1839) was added to the province when it became part of The Anglican Church of Canada in 1949. The Newfoundland diocese was divided as of January 1, 1976 and the three resulting dioceses, Eastern Newfoundland and Labrador, Central Newfoundland and Western Newfoundland, became constituent parts of the Ecclesiastical Province.

The **Ecclesiastical Province of British Columbia** was formed in 1914, the General Synod having in 1911 enacted a Canon to erect the four dioceses then existing in British Columbia as a province. They were the dioceses of British Columbia (1859), New Westminster (1879), Caledonia (1879) and Kootenay (1899). The diocese of Cariboo was created in 1914 and it ceased to operate in October of 2000 as a result of the litigation about residential schools. On January 1, 2002 a new entity was established under the name Parishes of the Central Interior under the episcopal oversight of a bishop suffragan to the Metropolitan. In 2015 the provincial Synod recognized APCI as an Anglican entity equivalent to a diocese with a new name yet to be finalized as “Territory of the People.” The diocese of Yukon (originally Selkirk) (1891) was transferred from the Province of Rupert’s Land in 1943. In 1991 the provincial synod changed the name of the province to the **Ecclesiastical Province of British Columbia and Yukon**. Bishop Frederick DuVernet of Caledonia was elected the first Metropolitan Archbishop of the Province.

14. **Prayer Book**

In 1918 the General Synod received and accepted a revised Prayer Book. The twentieth session in 1959 approved a revised Draft Book of Common Prayer. The twenty-first session in 1962 enacted legislation which made the 1959 revision “the authorized Book of Common Prayer for use throughout said Church”.

15. **General Board of Religious Education — G.B.R.E.**

Under a new Canon, The Sunday School Commission became The General Board of Religious Education. The Reverend Dr. R.A. Hiltz was appointed the first General Secretary. He served in that office from 1919 to 1950. His successor, the Reverend Dr. A. Harding Priest, served from 1950–1958. He was succeeded by Canon Michael Creal and he in turn by Canon (later Bishop) David Somerville, and then by Canon Philip Jefferson.

In 1920 two Sunday School publishing houses were purchased and amalgamated with the Lantern Slide Department to become the Supplies Department, with R.S. Mason as secretary. On June 1, 1922 the Editorial Department and Supplies Department were amalgamated under the management of D.B. Rogers. One of its major tasks was the production of The Christian Truth and Life Sunday School Series.

In 1958 Canon Philip Jefferson succeeded Dr. Rogers as editorial secretary and the department produced the Parish Education Program in the early 1960s.

16. **Anglican Book Centre**

In 1953 the Anglican Book Centre was established to care for the distribution of the work of the G.B.R.E. Dr. Max Parker became its director in 1954 and was succeeded by the Reverend Michael Lloyd, who was director from 1968 to 1995. Following approval of the strategic plan, *Preparing the Way*, by General Synod, 1995, the Anglican Book Centre became a sub-committee of the Information Resources Committee.

In 2007, management of the retail and distribution operations of the Anglican Book Centre was transferred to Augsburg Fortress Canada. The ABC retail store operations were closed at 80 Hayden Street in Toronto early in 2012.

17. Department of Christian Social Service — D.C.S.S.

The Canon for the Department of Christian Social Service was approved in 1918. It was established to promote the moral and social well-being of people through legislation, action, cooperation and education. Its general secretaries were Canon C.W. Vernon (1918–1934), Canon W.W. Judd (1936–1956), the Reverend (later Bishop) Leonard F. Hatfield (1956–1961) and Canon Maurice P. Wilkinson (1961–1968).

18. Incorporation

The General Synod was itself incorporated by federal legislation in 1921, and in 1926 and 1927 legislation respecting the General Synod investment funds was enacted by the Province of Ontario. This legislation continued in force until 1951 when, following the recommendation of a committee of the Executive Council, V.S. McCleneghan sponsored a new federal Act.

19. Pensions

The first Canon on pensions was adopted by the General Synod in 1921 following the work of the Beneficiary Funds Committee and the first actuary, Professor M.A. Mackenzie. Its purpose was to see that every diocese set up a pension fund and that each diocese gave service credit for total years served in Canada. In 1928 the Pensions Office was opened under the direction of G.E. Main. In 1931 Professor Mackenzie introduced a new Canon to the General Synod. In 1934, on second reading, the General Synod rejected those provisions which would have based pensions received on stipend received and continued a policy of benefits based on length of service. In 1952 a new Canon approved the principle of an actuarially-based pension plan but did not accept either a wage-related benefit or the concept of an earned pension. In 1954 Captain E.T.C. Orde became the pensions officer. In 1959 the General Synod finally approved a wage-related plan. With the entry of the Diocese of Quebec in 1969 and the Diocese of Niagara in 1989, and finally with the entry of the Diocese of Montreal in 2006, the General Synod Pension Plan became a national plan covering all clergy working in Canada. Jenny Mason was Director of Pensions from 1986 to 2004 when she was succeeded by Judith Robinson. In 1969 the Continuing Education Plan was established. The Pension Office Corporation is also responsible for the administration of retirement savings and group insurance programs. The Pension Office Corporation website is at <http://www.anglicanpension.ca/>

20. Change of Name

In 1955, after several years of debate, the name of the Church was changed from the Church of England in Canada to The Anglican Church of Canada. All legislation was amended accordingly. As an expression of the Church's place within modern Canadian society, in 1977 the General Synod adopted as the French equivalent *l'Église épiscopale du Canada*. This action was incorporated into Canon I at the 1983 Session. At the 1989 Session of General Synod, the name was changed to *l'Église anglicane du Canada*.

21. Hymn Book

The Twenty-Second Session (1965) authorized the General Synod to participate with The United Church of Canada in the publication of a Hymn Book. The joint committee appointed to undertake this work reported to the Twenty-Fifth Session (1971). In 1995 General Synod approved the publication of a new Hymn Book and *Common Praise* was launched in 1998.

22. Canon on Marriage

The General Synod first enacted a Canon (III) on Marriage in 1902, based on Canon XVI from the Ecclesiastical Province of Canada (adopted in 1880) which prohibited marriage within the Prohibited Degrees as found in the Book of Common Prayer. In 1905, a second Canon (V) was added, prohibiting remarriage after divorce. In 1946 Canons III and V were replaced by a new Canon XXVII, which revised the Prohibited Degrees and continued to prohibit remarriage after divorce. The new Canon allowed a bishop to issue a certificate declaring a finding of annulment where a civil annulment had been granted, for certain specified causes, and thereby permitting a second marriage in the Church in the case of an annulment. (The Canon did not provide a procedure for the granting of an ecclesiastical annulment.) In 1967 the General Synod gave final approval to a new Canon (XXI) on Marriage in the Church. This Canon was the result of Report of the Marriage and Related Matters Commission (1955) under the chairmanship of the Right Reverend Stanley Steer. The Canon sets out the full requirements for solemnization of marriage in the Church, including a requirement for marriage preparation, and makes provision for the re-marriage of divorced persons in the Church. Citing the influence of improved ecumenical relationships, the commission's majority concluded that "the Christian doctrine of lifelong marriage can best be upheld in our society by the provision of certain carefully defined exceptions." In 1989 and again in 2004, second reading was given to multiple amendments to the Canon.

23. Plan of Union

In 1965 the General Synod accepted the *Principles of Union* and authorized the formation of a General Commission on Church Union in co-operation with The United Church of Canada. The *Plan of Union* was presented to the executive bodies of both Churches and that of the Christian Church (Disciples of Christ) in 1973. A draft amendment to the Constitution on Procedures to Effect Union was approved in 1973 but tabled in 1975. It has not been re-introduced. After intensive debate, particularly by the General Synod in 1975, the National Executive Council withdrew from this formal relationship on January 31, 1976.

24. Anglican Foundation of Canada

The Anglican Foundation of Canada was established in 1957 to raise funds for the assistance of the church in any part of Canada in the form of grants and loans. (*See Appendix O.*)

25. The Primate's World Relief and Development Fund — PWRDF

In 1959, provision was made for a Primate's World Relief Fund. Later an expanded purpose of the fund was indicated by changing its name to The Primate's World Relief and Development Fund/le Fonds du primat pour le secours et le développement mondial. In 2001, PWRDF/FPSDM

was incorporated as a legally separate organization working in close cooperation with parishes, dioceses and national programs as the international development ministry of The Anglican Church of Canada. (See Appendix P.)

26. Restructuring

In 1967 the General Synod committees were restructured, the departments of the national office of the Church reorganized and the work combined into one program. In 1995 in response to a strategic plan, General Synod restructured its committees and councils, and the staff structure of the national office was realigned in accordance with the plan. At the 2013 General Synod in Ottawa, the structure of the committees was again revised, retaining two standing committees (Pensions and Financial Management) with the others becoming smaller coordinating committees.

27. Church House

In 1922, 604 Jarvis Street, Toronto, was purchased by MSCC from the YMCA with an annex being added in 1927–28, and 596 Jarvis being purchased in 1945. The front half of 600 Jarvis Street was built in 1953. The rear half of the building was erected in 1961; it included the 1927 annex and the boardroom. To achieve this, 596 and 604 were demolished. In 1999 General Synod entered into an agreement with a real estate developer. Church House was relocated to new premises at 80 Hayden Street in 2004.

28. Ordination of Women

In accordance with Resolution 35 of the 1968 Lambeth Conference, the 1969 General Synod requested the Primate to name a task force to study the question of ordination of women to the priesthood. In 1972, the General Synod accepted the principle of the admission of women to Holy Orders. This was reaffirmed in 1975, at which time the Conscience Clause was passed. The first women were ordained in November 1976 and, in 1986, the Conscience Clause was rescinded. In February 1994 Victoria Matthews was the first woman elected and consecrated as suffragan bishop in the Diocese of Toronto, and in 1997 was the first woman elected to be a diocesan bishop (Diocese of Edmonton).

29. Book of Alternative Services

The 1969 General Synod moved that recommendations be made concerning services of worship, the Prayer Services Book and Hymnal. In 1971 the Doctrine and Worship Committee reported it was undertaking preparation of a Canadian modern language liturgy following the outline prepared by inter-Anglican scholars. During the next several years a liturgical series was developed with a distinctive format to facilitate distribution, study and use, where appropriate, throughout the Church. Liturgies prepared in this manner were Christian Initiation, Marriage, Institution and Induction, the Holy Eucharist, the Burial Office and the Ordinal. In 1980 the General Synod directed the committee to proceed with the development of a Book of Alternative Services comprised of the services in the present Canadian Anglican Liturgical Series, revised where necessary, together with similar other services which were presented at the 1983 General Synod. The General Synod authorized the committee to complete the preparation. *The Book of Alternative Services* was published in 1985.

30. Staff Officers

During the 1950s there was considerable discussion about executive staff for the General Synod. The Reverend Dr. R.A. Hiltz was appointed Acting Executive Secretary at the beginning of the decade. In 1953 he was succeeded in that office by Canon H.R. Hunt. The title of General Secretary was adopted in 1954. John Ligertwood was appointed General Treasurer in 1955. Some 25 years later “General” was deleted from the title.

31. Officers of the General Synod

In 1983 canonical provision was made for the appointment of a Chancellor and Vice Chancellor. At the same time the office of Registrar was abolished and its responsibilities included in those of the Chancellor. R.H. Soward served as Chancellor from 1983 to 1987. D.H. Wright served as Chancellor from 1987–1999. R.C. Stevenson served as Chancellor from 1999 - 2010. At its November 2010 meeting, the Council of General Synod appointed David P. Jones, Chancellor.

J.H.C. Harradence became Vice-Chancellor in 1986 and was succeeded in 2005 by Brian R. Burrows. Upon the resignation of Brian R. Burrows, November 2010, Ann Bourke was appointed Vice Chancellor.

In 1998 General Synod made provision for the election by the Council of the General Synod of two “at-large” Officers. Also at that synod, it was agreed that the Treasurer would no longer be an Officer. In 2004 the synod agreed to revise the Constitution and include the Treasurer as an Officer of General Synod.

32. Bicentenary of the Episcopate

On October 18, 1987, a service of witness was held to mark the climax of a year-long celebration of the bicentennial of the Anglican Episcopate in Canada. Commemorating the arrival of Bishop Charles Inglis in Halifax in 1787 were 8,000 people from the Maritimes and 600 dignitaries, including all bishops and the members of the National Executive Council.

33. Commemorative Stamp

On November 1, 1988, Canada Post issued a stamp honouring Bishop Inglis as founder of King’s-Edgehill School in Windsor, Nova Scotia.

34. Indigenous Clergy and Bishops

Many Indigenous Clergy have served the church in different capacities since the arrival of the European settlers in North America and with the ordination of Henry Budd, the first indigenous clergy to be ordained by the Church of England in 1853. In 1989 Charles Arthurson, a Cree, was ordained Suffragan Bishop for the Diocese of Saskatchewan, with responsibility for native congregations and native clergy. Gordon Beardy, an Oji-Cree, was ordained Suffragan Bishop for the Diocese of Keewatin in 1993 and Bishop in 1996. He served as Bishop until the fall of 2001. In 1996 the Reverend Paul Idlout was ordained as Suffragan for Baffin and Keewatin in the Diocese of The Arctic. In 1999 the Reverend Andrew Atagotaaluk was ordained Suffragan for Nunavut and in 2002 was elected as the Diocesan Bishop of The Arctic. The Reverend Canon Ben Arreak was elected in 2002 as the Suffragan for Nunavik. The Rt. Rev. Mark MacDonald was

appointed National Indigenous Anglican Bishop in 2007. In 2010 The Venerable Lydia Mamakwa, OjiCree, was elected and ordained Bishop for the Northern Ontario Region of Keewatin Diocese. General Synod 2013 consented to the formation of a new diocese in Northern Ontario and redeployment of other parts of the diocese of Keewatin to other existing dioceses. Also in 2010 The Venerable Thomas Corston was elected and ordained Diocesan Bishop of Moosonee. The Rt. Rev. Adam Halkett from the diocese of Saskatchewan was elected Diocesan Indigenous Bishop on July 28, 2012. The Rt. Rev. Lydia Mamakwa was elected Bishop of the Indigenous Spiritual Ministry of Mishamikoweesh on July 4, 2014. The Diocese of Keewatin ceased operation in 2015 divided between the Indigenous Spiritual Ministry of Mishamikoweesh and the Diocese of Rupert's Land.

35. Sacred Circle

Held in Fort Qu'Appelle, Saskatchewan, from September 28 to October 5, 1988 the first Native Convocation, a gathering of 180 Indigenous Anglicans, included nearly all Indigenous Anglican clergy from across Canada. A second convocation, now known as a Sacred Circle, was held in August 1993 in Minaki, Ontario. It was at this Sacred Circle that the Primate, Archbishop Michael Peers, delivered an apology to Indigenous Anglicans for The Anglican Church of Canada's participation in the residential school system. Since then Sacred Circles have been held in Lethbridge, Alberta, 1997; Port Elgin, Ontario, 2000; Pinawa, Manitoba, 2005; Port Elgin, Ontario, 2009; Pinawa, Manitoba, 2012; and Port Elgin, Ontario, 2015.

36. Mission Statement

In 1992 General Synod adopted a Mission Statement of The Anglican Church of Canada as follows:

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

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

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

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

Énoncé de Mission

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

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

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

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

37. Centennial

The centennial of the General Synod was celebrated during the triennium 1992–1995. A centennial hymn was written by Anna Briggs of Nova Scotia, Patrick Wedd of Montreal composed the music and Jerry Brown of New Brunswick designed a centennial logo.

A national service of recollection and thanksgiving was celebrated throughout the Church on September 12, 1993 to commemorate the one hundredth anniversary of the establishment of General Synod in September of 1893.