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Dear Brothers and Sisters in Christ

As General Synod 2019 draws closer I invite all parishes across the Diocese to engage in a special time of prayer for the Synod and all its' work.

Prayers for Synod:

Book of Alternative Services

Almighty and ever living God,
source of all wisdom and understanding,
be present with those who take counsel in General Synod
for the renewal and mission of your Church.
Teach us in all things to seek first your honour and glory.
Guide us to perceive what is right,
and grant us both the courage to pursue it
and the grace to accomplish it;
through Jesus Christ our Lord. *Amen.*

Book of Common Prayer

Guide, we beseech thee, Almighty God,
by the light of thy Holy Spirit,
the counsels of the Bishops, Clergy, and Laity
who will assemble in General Synod;
that thy Church may dwell in peace,
and fulfil all the mind of him who loved it
and gave himself for it,
thy Son our Saviour Jesus Christ. *Amen.*

A Collect for General Synod from the planning team

God of our ancestors, God of our future,
who was and is and is to come,
you have named us in baptism,
and called us into friendship with you and one another.
In this General Synod,
give all participants grace to listen well,
to speak with respect,

to deliberate with wisdom,
and to honour this gathering of your beloved Church;
through Jesus Christ, before whose name we bow in adoration and praise,
now and for ever. *Amen.*

Litanies and Responsive Prayers Litany of Reconciliation by Aboriginal Peoples of Canada

Creator, we long for wholeness in our church.
For honest, open communications.
To say what we need to say, in safety and without fear.
Hear our Prayer, O God, and in your love, answer.

Creator, help us to stay close,
to never let go of one another, in joy as well as in pain.
To embrace, to feel the physical presence of one another,
and to be truly present, one to another.
Hear our Prayer, O God, and in your love, answer.

Creator, we need to feel connected to our families, and to the church family.
To learn and to grow. To be part of a web of relationships.
To pass on values, love and a sense of closeness.
To be part of an inner circle of safety.
To spiral out to an open circle that welcomes others in.
Hear our Prayer, O God, and in your love, answer.

Creator, we long for a gentle time of warmth and wholeness.
For time and energy to nourish relationships.
For honest sharing out of genuine love for all members of the church community.
Hear our Prayer, O God, and in your love, answer.

Creator, we long to dance.
To move into the centre of the circle.
To touch and grow together in community into completeness.
Hear our Prayer, O God, and in your love, answer. *Amen.*

I know that some parishes will hold special services and others vigils. It would be wonderful if as a Diocese we could organize ourselves in such a way that there are people upholding the Synod and delegates in prayer all the times that it is in session.

The theme of the synod is “I have called you by name” In the passage—Isaiah 43:1–2—from which the phrase is taken, God reassures his people that he will be with them, and that they will emerge unscathed, through a time of trial.

“I have called you by name, you are mine. When you pass through the waters, I will be with you; and through the rivers, they shall not overwhelm you; when you walk through fire you shall not be burned, and the flame shall not consume you.”

We now have the timetable for synod and it is posted on the synod website at <https://gs2019.anglican.ca>. Lections and liturgical resources for Sunday 14th July have been suggested and they are available on the website. I would ask you all to familiarize yourselves with the resolutions and let your prayer teams know what is coming up and when.

I know there is a lot of material, but there are four particular points that I would ask you to hold in special prayer and I draw your attention to the following notes:

1. The proposed revision of the marriage canon;

The consideration of same-gender marriage has been painful and caused deep concern across our Church. Although we are not of one mind on this matter I remind you that the House of Bishops, in Christian love, affirmed:

1. That Indigenous Peoples will seek God's direction on these matters in their own way and in their own time.
2. That we have two views of marriage that are held by the faithful of the Anglican Church of Canada.
3. That clergy be protected for holding, teaching and, with permission, exercising either view of marriage.
4. That we commit to remain in communion, living together with respect.

My prayer is also that everyone will have studied and prayed with the report "This Holy Estate" and the amendments proposed by the Council of General Synod. Please see the in-depth document 'A Word to the Church' in the appendices of this document.

2. The primatial election;

The bishops have nominated five bishops from among their number to stand for election as the next Primate of the Anglican Church of Canada. Bishops nominated for the election of the 14th Primate are:

- The Right Reverend Jane Alexander of the Diocese of Edmonton;
- The Most Reverend Ron Cutler of the Diocese of Nova Scotia and Prince Edward Island and Metropolitan of the Ecclesiastical Province of Canada;
- The Most Reverend Gregory Kerr-Wilson of the Diocese of Calgary and Metropolitan of the Ecclesiastical Province of Rupert's Land;
- The Right Reverend Linda Nicholls of the Diocese of Huron; and
- The Right Reverend Michael Oulton of the Diocese of Ontario.

Archbishop Hiltz has said that we should reflect on the responsibilities of the Primate's ministry in:

- leading our Church in God's mission in these times;
- visiting all of our dioceses and territories;
- pastorally caring for our bishops and nurturing them for their apostolic leadership;
- working in a particularly close relationship with the National Indigenous Bishop, with respect to the emerging of the self-determining Indigenous Church;

- representing our Church throughout the Anglican Communion;
- strengthening our relations with other Churches, particularly in Canada;
- writing and speaking prophetically to the issues of our times, and
- forging relationships with people of other faith traditions and all people of good will dedicated to the building of a truly just, healthy and peaceful world.

Please pray for all the candidates:

Almighty God, giver of all good gifts,
 look on your Church with grace,
 and guide the minds of those who shall choose a Primate for our beloved Church,
 that we may receive a faithful servant
 who will care for your people and support us in our ministries;
 through Jesus Christ our Lord. *Amen*

Please pray with thanksgiving for ++Fred Hiltz' ministry as our Primate:

Heavenly Father,
 in every age you raise up pastors and leaders for your Church
 to reflect the light of Christ and to lead us in the way of holiness.
 We thank you for Fred
 who has been shepherd of your flock in the Anglican Church of Canada:
 We thank you for his pastoral heart and godly leadership
 We thank you for the gifts of grace in his ministry.
 We thank his family for sharing Fred with the whole church
 and we pray for a time of refreshment for Fred and Lynne in the months ahead.
 Continue to bless their ministry and give them joy in serving you. *Amen.*

3. The formation of a self-determining Indigenous church



When I think of self-determination in terms of the the indigenous church, I see it as a way of people being honoured and respected for who they are as children of God. It's an acknowledgement that God has been speaking over many generations to the peoples of this land. Self-determination is a spiritual movement, it is a way of putting things in right relations. To be a

self-determining church means that ways of making decisions, ordinations, leadership, liturgies are, or will be, developed in a way that is decided by the people themselves led by the gospel at the centre and taking full respect and the fullness of traditional spirituality. This is a momentous piece of work in the Synod building upon the work of the National Indigenous Anglican Bishop, the formation of new dioceses and indigenous leadership across the whole of the country. I believe that the work done so far with the Vision Keepers, the Leadership Circle, Sacred Circle, the Jubilee Commission and the Repudiation of the Doctrine of Discovery has laid the foundations for our walk together.

It is my deepest hope that General Synod 2019 will be an historic event in seeing a self-determining Indigenous church come into being. It's a joyful road. When we look back over the past 12 years here in this diocese we can see massive shifts in our walking together with our Indigenous brothers and sister. We are living in a time of change and transformation. There will need to be new conversations and a different view of diocesan boundaries and authority of leaders that is more flexible and consultative. This is a different way of being church and we are going to have to spend a lot of time talking together and being patient with one another.

Prayers from Kairos resources:

Gracious and loving God, forgive us for what we have done
and what we have left undone in our country's journey with Indigenous Peoples.

Our failure to live up to the treaties,
to live up to the dignity of all peoples,
to live up to your dreams of justice have created a rupture in our nation
and a deep wound in our hearts.

Bring us a change of heart, a restored will,
and a deepened resolve for a renewed and hopeful future.*

With your enabling and empowering love,
help us to begin to live in honour and mutual respect.

Write this covenant of right relations on each of our hearts,
and through the power of your Spirit,
make it an enduring bond of love and justice.

In the name of the One who loved every person,
every creature, into being, we pray. *Amen.*

* Walter Brueggemann, *Like Fire in the Bones*, ed. Patrick Miller (Minneapolis: Fortress Press, 2006), 152.

God, reconciliation is a big word,
Help me to always listen with my heart,
as well as my ears.
Help me to see with my heart,
as well as my eyes.
Help me to speak the truth,
and to listen for the truth
And then I will be on the path towards reconciliation. *Amen*

5. The resolutions that point to how we are living out the marks of mission in our public life and witness.

For example

- the adoption of the **Season of Creation**: The Season of Creation is an annual season of prayer, education and action to protect the gift of God's creation, observed and celebrated by Christians around the world from September 1 - October 4. The Season of Creation has become a global movement with strong local connections, and has increasingly been celebrated by member churches of the Anglican Communion, including many parishes and dioceses within the Anglican Church of Canada. In June of 2018 the Archbishop of Canterbury, the Most Rev. Justin Welby, joined several other Christian leaders to invite greater participation in the Season of Creation and subsequently added his own specific encouragement: *"Creation is God's intricate work of art, and human beings are privileged to be placed within it. In this Season of Creation, we celebrate God the Creator, we thank God for the extraordinary riches of his grace. But we also come in sorrow for the way we have defaced creation and misused it for our own ends. In this Season, let's find again a true vision of what being made in the image of God, caring for creation can mean, and commit ourselves to action."*
- The adoption of the **Sustainable Development Goals** which aim to end poverty, protect the planet, and pursue the common good; by encouraging theological engagement with the goals, and missional commitment to their achievement in concert with the Five Marks of Mission of the Anglican Communion. This adoption of the goals being not only at national but also diocesan and parish levels too.
- To make a statement regarding **Human trafficking and modern slavery**: Canada is a source, transfer and destination country in the trafficking of human beings where the two main forms of trafficking are for sexual exploitation and enforced labour. The average age of female victims for sexual exploitation is 13.5 years. Poor urban children and teens, especially girls, and Indigenous women and girls are particularly vulnerable to human trafficking. The overwhelming majority of people trafficked in Canada are born in Canada. Since June 2017 the Global Relations and Public Witness for Social and Ecological Justice have actively engaged Anglicans across Canada in order to enhance local capacity to take action on the issue of human trafficking and modern slavery. Four regional events have been held. These gatherings have brought together the expertise of people with lived experience, service providers, and advocacy organizations to offer in-depth learning on these issues and how local communities can respond. Participants in these gatherings have, in turn, developed local educational events, submitted articles to their diocesan papers, established relationships with local agencies working in this area, and brought motions to diocesan and provincial synods. Seeds continue to be planted for ongoing work in this area.
- To delve more deeply into Muslim/Christian Dialogue and Under the direction of the Faith, Worship and Ministry Committee, and in partnership with the Evangelical Lutheran Church in Canada, jointly support a program of ecumenical Christian-Muslim engagement in receptive communities across Canada, based on the model of the *A*

Common Word initiative in its various local expressions. We are blessed in this initiative with the work of our own Scott Sharman.

We ask God's blessing on the Anglican Church of Canada and we recognize the great willingness to serve of all our delegates to Synod from across the county. I especially ask your prayers for our own delegates:

Ven. Alan Perry
Rev. Heather Liddell
Dr. Steven Martin
Mrs. Dorothy Marshall
Mr. Benjamin Goetze
And myself, Jane.

I also ask your prayers for our own David Jones, the Chancellor of General Synod.

Thank you so much.

In Christ

+Jane

APPENDICES

A Word to the Church: Considering the proposed amendment of Marriage Canon XXI March 16, 2019

INTRODUCTION

Historically, the full inclusion of gay and lesbian persons in the life of the Anglican Church of Canada – in its parishes, congregations and communities from coast to coast to coast – has been actively under consideration for many years. It has been a major topic in a number of meetings of General Synod. In some of those meetings, the General Synod passed resolutions that expressed the mind of the General Synod and contributed to the teaching and policy of the Anglican Church of Canada.

In the midst of all these proceedings, there has been the desire to hear all voices, and to remain integrally a church which respects the dignity of each person and remains faithful to our calling to love one another.

In preparing for the second reading of the proposed amendment to the Marriage Canon, the Council of General Synod (CoGS) itself has consistently undertaken a respectful listening process. The Council has exercised its responsibility to encourage consideration of A051-R2 throughout the church between first and second reading by diocese and provinces. We have received and listened to the considerable feedback submitted by dioceses and provinces, the House of Bishops and the Anglican Council of Indigenous Peoples. The Council is returning the resolution to General Synod for second reading with some possible amendments.

CoGS asks General Synod 2019 and the whole church to take note of the following discussion and make the affirmations that follow.

CHRONOLOGY

Since the 1980s, the General Synod has held discussions and considered resolutions pertaining to same sex relationships, and the blessing of same sex unions and marriages in the Church. For example:

1. 1992: General Synod held an open forum on sexuality and requested that the House of Bishops and the National Executive Council (now the Council of General Synod) commission a study of homosexuality and same-sex relationships.
2. 1994: *Hearing Diverse Voices, Seeking Common Ground: A program of study on homosexuality and homosexual relationships* was published by the Anglican Book Centre as a resource for parishes and groups.
3. 1995: General Synod affirmed the presence and contribution of gays and lesbians in the church.
4. 2001: General Synod adopted *A Call to Human Dignity: A Statement of Principles for the Anglican Church of Canada on Dignity, Inclusion, and Fair Treatment*.
5. 2004: General Synod deferred the decision to affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed

same sex relationships. It also passed the resolution “affirming the integrity and sanctity of committed, adult same-sex relationships”. The General Synod asked the Primate to refer the issue to the Primate’s Theological Commission.

6. 2005: The Primate’s Theological Commission published *the St. Michael Report*, stating that the blessing of same-sex unions is a matter of doctrine “but not core doctrine”.
7. 2007: General Synod defeated a motion (that was deferred in 2004) to affirm the authority and jurisdiction of any diocesan synod, with the concurrence of its bishop, to authorize the blessing of committed same sex unions.

The General Synod also passed the following resolution (Act 33):

“That this General Synod accept the conclusion of the Primate’s Theological Commission’s *St. Michael Report* that the blessing of same-sex unions is a matter of doctrine, but is not core doctrine in the sense of being creedal and should not be a communion- breaking issue.”

8. 2010: General Synod adopted a statement (Act 70) with respect to the blessing of same-sex relationships that said, in part:

“We acknowledge diverse pastoral practices as dioceses respond to their own missional contexts. We accept the continuing commitment to develop generous pastoral practices. We recognize that these different approaches raise difficulties and challenges.”

The statement also said:

“We are deeply aware of the cost to people whose lives are implicated in the consequences of an ongoing discernment process. This is not just an ‘issue’ but is about people’s lives and deeply held faith commitments.”

And:

The General Synod also unanimously adopted a resolution opposing criminalization of homosexuality, and calling on our partners in jurisdictions with such legislation to do the same (Act 75).

9. 2013: General Synod adopted a motion (C003) that directed the Council of General Synod to prepare a motion for the consideration of General Synod 2016 that would: “change Canon XXI on Marriage to allow the marriage of same sex couples” (Act 38). In response to resolution C003, the Council of General Synod (CoGS) formed the Commission on the Marriage Canon to undertake the work requested in the resolution and report back to CoGS.
10. 2015: The Commission presented its final report, *This Holy Estate*, to the Council of General Synod on September 22, 2015.
11. 2016: A resolution to amend the Marriage Canon came to General Synod in 2016. The resolution was amended to permit the solemnization of same sex marriages that were authorized by the diocesan bishop. The existing conscience clause for clergy would not be changed. General Synod

2016 gave first reading to the amended resolution (A051-R2) and by a two-thirds majority of those voting in each of the orders of laity, clergy, and bishops.

The resolution was referred to provincial and diocesan synods for consideration as required by the Declaration of Principles.

12. 2019: A051-R2 returns to General Synod 2019 for second reading, as required by the Declaration of Principles for change to a canon pertaining to doctrine.

If A051-R2 receives the necessary majorities in each of the orders of bishops, clergy, and laity at General Synod 2019, it will become an Act of Synod; if it does not, it will be defeated.

AFFIRMING THE INHERENT RIGHTS OF INDIGENOUS PEOPLES

In the 2004 resolution concerning “the integrity and sanctity of committed adult same sex relationships”, the third clause read:

To affirm the principle of respect for the way in which the dialogue and study [of the blessing of same-sex relationships] may be taking place, or might take place, in Indigenous and various other communities within our church in a manner consistent with their cultures and values.

At the 2010 meeting at which General Synod adopted its Sexuality Discernment Statement, it also passed, at second reading, changes that completed the establishment of the office of National Indigenous Anglican Bishop within General Synod and adopted Canon XXII.

Synod enacted two other significant resolutions with respect to Indigenous ministries.

- i. The first was the repudiation of the Doctrine of Discovery; and
- ii. the second was the endorsement of the United Nations Declaration on the Rights of Indigenous Peoples.

The UN Declaration includes among its articles at least four that speak directly to the rights of Indigenous persons and communities to come to their own decisions regarding this or any other spiritual matter:

- ➤ Article 3 – To self-determination
- ➤ Article 4 – To self-government
- ➤ Article 11 – To the practice and re-vitalization of culture
- ➤ Article 12 – To manifest, practice, develop and teach spiritual and religious traditions

That is to say, the commitments our church has made, in 2004, in 2010, and in many other times and places, require us to acknowledge with humility that conversations among Indigenous persons and communities about same-sex marriage belong to those persons and communities, and will take place in their own way and in their own time.

GOVERNANCE AND INTERPRETATION

In the memo of 2016 June entitled *ISSUES IN DEALING WITH RESOLUTION A051 (the motion to amend the Marriage Canon)*, the Chancellor of the General Synod, David Jones QC, wrote:

There is no specific prohibition of same sex marriage in the existing canon. Not passing the resolution is not the same as passing the opposite resolution.

... In the absence of a prohibition by General Synod against same-sex marriages, Provincial Synods have authority and jurisdiction with respect to "... the authorization of special forms of prayers, services and ceremonies for use within the province, for which no provisions have been made under the authority of the General Synod or of the House of Bishops of The Anglican Church of Canada": *Section 7 viii) of the Declaration of Principles*.

...In addition, bishops retain some inherent "powers, jurisdiction and authority": *Section 9 of the Declaration of Principles*.

Subsequently, for a variety of reasons, some diocesan bishops and synods authorized liturgies for the solemnization of marriage between two persons of the same sex; others have not.

DIVERSE TEACHINGS ON THE NATURE OF MARRIAGE

In its January 2019 report to the Council of General Synod, the House of Bishops referred to the "currency of grace" present in their discussion, and identified a number of ways that the nature of marriage is understood and taught in the church:

- For some, any change is seen as a repudiation of a universal Christian tradition held since time immemorial and commanded by scripture;
- some hold to a close interpretation of the theology of the Book of Common Prayer, and see marriage as a means of God's grace and an ordinance beyond the Church's capacity to transform or change;
- others see marriage as a first order commandment of God within the order of creation itself;
- still others have a view that the liberating work of Christ can and should transcend the structures which are seen to be of human construction, and that same sex marriage is a prophetic response to the Spirit's command to draw all persons to the grace and love of Christ;
- still others see the love and grace of Jesus demanding a transforming view of justice which includes all persons - including those whom the church traditionally interpreted as sinners condemned by scripture, and seek to repent of language and attitudes which oppressed the LGBTQ2S community and injured their dignity both as persons in civil society and as beloved children of God;
- still others combine portions of these theologies in a way that works for their own community and context; each of these and many other variations on the teaching of the church value

THE PASTORAL REALITIES

For many in leadership in our church, the 2010 statement (Act 70, referred to above), which achieved virtual consensus, represents a significant pastoral moment in the life of our church. Among its virtues were:

- a. The recognition that it was possible to hold and act on divergent views in good faith, and that missional context would necessarily inform pastoral practice;
- b. the affirmation of “aboriginal voices in our midst”;
- c. the recognition of the cost “to those people whose lives are implicated in the consequences of an ongoing discernment process”; and
- d. the recognition of the pain engendered by diversity, and the commitment to care for one another in that pain.

As we prepare to vote on the proposed change to the Canon XXI – On Marriage, we take time to acknowledge that though the question now is marriage, many of the dynamics remain in place. While our diversity remains painful, there continues to be a strong commitment to our communion in the Body of Christ.

LAMENT

This has been a long season of deep pain for the whole church.

We have witnessed disdain and failure of charity toward those who hold differing understandings of marriage:

- a) toward the LGBTQ2S+ communities;
- b) toward those who stand in one of the traditions regarding marriage that would lead them to oppose the change;

More on A Common Word

Why Muslims and Why Now?

The global population of Christians and Muslims accounts for over half of the population of the world. In many places the relationship between these two religious communities is characterized by tensions and sometimes violence. There can be little doubt that will be shaped profoundly by the way that Christians and Muslims engage with one another around the world and here in Canada. Canadian Muslims account for about 4% of the population. This number has continued to grow steadily and now Islam is already the second largest organized religious community in the country. While 60% of Canadian Muslims are centred in Ontario, settlement in other regions is increasing.

Muslims are regularly the targets of anti-Islamic sentiment, hate speech, and acts of violence, increasing in recent years. A stark example is the shooting at the mosque in Quebec City which prompted actions of solidarity by the bishop of Quebec and others.

Due to the recent involvement of Christian churches, in refugee sponsorship efforts with families from the Middle East and Africa, new connections and relationships between Christians and Muslims have become more common in many parts of the country. This presents our members and our churches with both an opportunity and a responsibility to get to know these neighbours and to seek peaceable relations with them. Understanding religious connects and traditions is always important.

Why A Common Word?

In 2007/8, at the initiative of 138 Muslim scholars, clerics, and leaders, a letter entitled “A Common Word Between Us and You” was written. Since its initial drafting, the list of Muslim signatories has expanded to over 400 names from different parts of the world and from various denominational branches of the Islamic community. The letter extends an invitation from Muslims to Christians to come together in search of peace and understanding based upon the shared foundational scriptural principles of “love of God and love of neighbour.” It proposes that these two convictions might serve as a basis for a new kind of relationship between Muslims and Christians than the one that has characterized so much of our history to this point. To quote: “Whilst Islam and Christianity are obviously different religions – and whilst there is no minimising some of their formal differences – it is clear that the Two Greatest Commandments are an area of common ground and a link between the Qur’an, the Torah, and the New Testament. [...] So let this common ground be the basis of all future interfaith dialogue between us.”

A Common Word is an especially significant foundational document in the context of Muslim- Christian dialogue for many reasons, of which three are particularly notable:

- *The reception it has received by a wide range of churches.* The letter has now received nearly 300 endorsements and upwards of 70 formal responses by Christian leaders, churches, and organizations, including the then-Archbishop of Canterbury Rowan Williams, and former Lutheran World Federation President Bishop Mark Hanson, the Vatican, the World Reformed Alliance, the World Evangelical Alliance, the Anglican Church in Wales, the Mennonite Church in the USA, the Canadian Conference of Catholic Bishops and the Presbyterian Church in Canada. many individual Canadian Christians from numerous traditions. A Common Word has fostered an unprecedented level of interest and ecumenically approval.
- *It intentionally and explicitly avoids a relativist approach to interfaith engagement.* The relativist view of religious pluralism suggests that all sides involved in dialogue should minimize distinctive truth claims in the name of getting along. This is not an authentically Anglican view of inter-religious dialogue. As our church has said in the 1988 document affirmed by the General Synod, *Guidelines for Interfaith Dialogue*, “By engaging in dialogue Christians are not being asked to compromise their faith that God was revealed in the person of Christ. Their understanding of

their own faith should be clear, so that the Christian perspective can be fairly presented to dialogue partners.” An Anglican view of interfaith dialogue does not mean hiding from expressing faith in Jesus Christ or sharing the Gospel we have received; far from it. A Common Word agrees with that. Nowhere does it ask Christians to be less explicitly Christian in order to agree with Muslims. In fact, it seeks precisely the opposite. It invites both Christians and Muslims to turn more deeply to their scriptures, and to be more authentically their distinct selves, as a means of building genuine understanding and peace.

- *Grassroots Initiatives:* A Common Word has not remained just text on a page but has spawned a variety of grassroots initiatives. This includes publications, educational resources, university programs, and community and church-based groups of various kinds. In Canada, one especially good example of how A Common Word has encouraged Christian-Muslim relations on the ground is the initiative known as A Common Word Alberta, where local Anglicans, Lutherans, Mennonites, Roman Catholics, United Church people, and others, from in and around both Edmonton and Calgary, along with partners in the Sunni, Shia, and Ismaili communities, over 500 participants have been gathering annually for 6 years to build connections and understanding. In recent years this has drawn over 500 participants, building on the relational and receptive dimensions of interfaith learning as well as theological dialogue – a particularly wholistic and effective forum for building Christian and Muslim understanding.

Why Do This as a Full Communion Partnership?

Together in full communion, the Anglican Church of Canada and the Evangelical Lutheran Church in Canada are uniquely able to do mission and ministry together. As that communion deepens and matures, we continue to be drawn further in this direction. One area where we feel it may be possible for us to take some new steps in this regard is in advancing Christian engagement in interfaith relations, and particularly with Islam.

Anglicans and Lutherans already participate together in various forms of interfaith dialogue at several levels. Most often this occurs through efforts organized under the umbrella of the Canadian Council of Churches (CCC) and in the Canadian Interfaith Conversation. The CCC encourages engagement with Islam especially through the National Muslim Christian Liaison Committee, which is a very important forum for Christian-Muslim relations drawing participation from mainly in southwestern Ontario. However, as contact with Islam increases in the East, in the West, and even in the North, there is an opportunity to develop more of these sorts of initiatives in other parts of the country.

We believe the model provided by the A Common Word initiative, and the local expressions of it such as the one that currently thrives in Alberta, and others, could be effectively replicated in other parts of Canada to encourage new configurations of Muslim-Christian engagement, or to support and enhance existing endeavors with additional resources. Anglicans and Lutherans are uniquely well positioned to show some leadership in this regard, working out of our full communion strength for the enhancement of our other ecumenical and interfaith commitments.

Conclusion

Anniversaries of things are very important. We are just coming off the tail end of the 10-year anniversary of the public reception of the A Common Word outreach to the churches. Neither the Anglican Church of Canada nor the Evangelical Lutheran Church in Canada responded to the invitation when it was first made. Perhaps the needs of our time and place are calling us to do so now.

Forty-Second Session of the General Synod
Draft Agenda Outline* v. 6

	Tuesday, July 9	Wednesday, July 10	Thursday, July 11	Friday, July 12	Saturday, July 13	Sunday, July 14	Monday, July 15	Tuesday, July 16	Wednesday, July 17
7:50 AM									
7:45									
8:00								Breakfast On Own	
8:15								Morning Prayer & Bible Study (8:30 AM - 9:15 AM)	
8:30								Plenary: Agenda Session (9:15 AM - 12:00 PM)	
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*Subject to change throughout planning process

Updated: 2019-06-06