

Resolutions Primer (Information that I hope will be helpful)

Resolutions come to Synod from three sources:

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2. From Deanery Councils
3. From Synod delegates.

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Notices of Motion are submitted to the Resolutions Committee which recommends improvements in wording and structure to the movers, or may choose to combine a number of motions on the same subject into a single motion. They are then passed to the Agenda Committee which assigns it a priority and timing on the Agenda. The Agenda Committee establishes a date and time (usually the second day of Synod) after which no further Notices of Motion will be accepted. The Chair may choose to waive this requirement for matters *in urgence*, but this has very rarely been done.

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Taking the Fear out of Resolutions or How to write a Motion (also known as a resolution)

When I first attended synod as lay person in the 1990's, I was way too scared to even try to write a resolution. However, I was more scared to speak and I would have greatly appreciated the opportunity to practise writing a motion.

The goal of the Resolutions Committee is to take the fear out of Resolutions.

I have developed a little exercise on writing resolutions which is included below. My hope is that all Deanery Council members will find this information helpful.

Many people who attend Synod are familiar with a traditional way of writing resolutions which is formal and includes long statements. Traditional resolutions include a section called *Whereas*. The resolution itself begins with the phrase *Be it resolved*.

Our approach is less formal. We use the term **Background** in place of the **Whereas** statements and we begin the resolution with a simple **That** and leave out the **Be it resolved that**.

Resolution Exercise:

If you want, you might include this exercise as an item for discussion at your Spring 2019 Deanery Council meeting. It will take about 30 – 35 minutes on your Spring 2019 Deanery Council Agenda.

If you don't have the time at your Deanery Council Meeting, I encourage you to do this exercise on your own. Thank you!

This session could be led by:

- An incumbent or
- A Lay Delegate to synod

The Beginning (10 min)

1. Read out loud the following passage of scripture.

If you wander off the road to the right or the left, you will hear his voice behind you saying, "Here is the road. Follow it." (Isaiah 30:21)

Ask people to turn to a person seated beside them and discuss what the above passage means in terms of decision making. What type of decision-making should we be doing in Algoma? In our Deaneries? What can we learn from this Old Testament passage?

Ask a few people to share their reflections with the whole group.

2. Review the format of a resolution and background.

Here is an example from the March 2018 Executive Committee Meeting. Two parishes in Thunder Bay were planning to close and to develop one brand-new parish, using the building of St. John's.

St. Luke's/St. John's, Thunder Bay

Background

The bishop commended the work of the committee working on the merger talks and plans in Thunder Bay.

Dale Sparkes offered an overview of the process undertaken. Representatives from each parish were active in a discernment process to define the values and vision of the two parishes to become one vision of the new parish. Various names are being considered. Renovations to St. John's are being determined as it will house the new parish. St. Luke's will be put on the real estate market.

Then some words of affirmation and appreciation were given for the hard and courageous work to develop a vision and an implementation plan for a new parish. Here is the resolution that was developed for consideration by the Executive Committee. The motion flows logically out of the Background.

Resolution

That this Executive Committee approve of the establishment of a new congregation in Thunder Bay, consisting of the presently existing congregations of St. John's and St. Luke's.

You will notice that the resolution is clear and succinct and easy to understand.

The Scenario (10 min)

- 1. Please encourage each person to read the following scenario.**

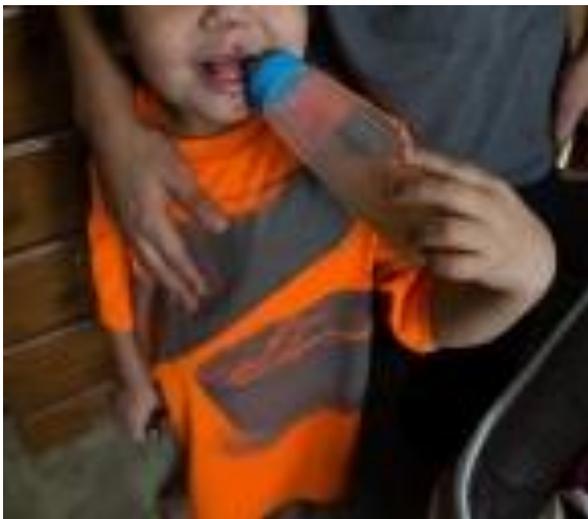
You are at synod and you feel a strong desire for the church to focus on a social justice issue.

Here is the February 7, 2019 article that caught your attention.

National disgrace: Mould leaves children with respiratory issues in remote First Nation

Black mould in the homes of a small First Nations community in northern Ontario has left some children with respiratory issues and rashes, while one child has had to be airlifted for emergency treatment.

The chief of Cat Lake First Nation, about 600 kilometres north of Thunder Bay, issued a state of emergency last month due to the "profoundly poor conditions of housing" in the area. The community states 87 of the 128 homes have been deemed uninhabitable because of excessive



mould. Chief Matthew Keewaykapow told CTV News that the conditions have led some of the community's 600 residents to suffer from bacterial diseases, rashes and lung infections, while one child had to be flown out of the region for hospital care.

A child from Cat Lake First Nation in northern Ontario with a skin infection on their face is seen in this image. (Supplied by Charlie Angus)

"We've lost elders due to respiratory problems," he said. "We've lost children. They can't go to school because they have skin diseases."

Keewaykapow says the situation has been ongoing since 2006, but reached a critical stage last month. He hopes the government orders an evacuation of the community while the homes in disrepair can be demolished. He also wants to bring in 40 temporary housing units for the winter.

NDP MP Charlie Angus, who represents the northern Ontario riding of Timmins-James Bay, toured the First Nations community on Tuesday and posted [several shocking images of the living conditions to social media](#). The images depict several children with skin infections on their face, arms and chest.

"A disgrace of this magnitude is a national disgrace," Angus said. "The minister needs to be in the community because we are dealing with a full-on health crisis that's damaging the lives of children and has caused deaths in the community."

Federal Indigenous Services Minister Seamus O'Regan told reporters his department is working with the community to come up with a solution.

"We're accelerating those short-term repairs the houses that we can do," he said. "In the long term we're working on a housing strategy for the community."

While O'Regan has promised to work with the community, Keewaykapow says he has yet to hear any concrete timeline for action.

"It's mostly just telling us: 'We're going to do something about it,' but there's no plans," he said.

David Miller, a toxicologist and chemistry professor at Carleton University, told CTV News Channel that prolonged exposure to mould can result in an increased risk of asthma -- especially among young children -- and an increased risk of respiratory disease.

"Living or working in a mouldy building for a year or two years increases the relative risk of acquiring the recognized symptoms," he said.

Miller adds the mould has been an issue in remote First Nations communities throughout Canada for more than 25 years, but there are ways to fix the problem.

"The one area that I think we could do a lot better is improving the designs (of the buildings), but most importantly improving the information that's available that targeted to people living in rural and remote communities," he said.

With files from The Canadian Press

The Resolution Process (10 min)

1. **Work in small groups of 4 or 5 people.**

What you would like synod to endorse as a result of this article?

2. Write a short **background section** (1 short paragraph of 3 or 4 sentences). The background provides relevant history and information on the issue that you believe to be relevant.

3. **Draft a 1 sentence resolution that is action-oriented, specific, and includes a time frame. You might begin with the following phrase:**

That this synod

4. **Pick a spokesperson for your group.**

5. **Each group should be prepared to have the spokesperson read out their resolution and background.**

6. **Critique each resolution.** What do you like about it? Is it clear? Is there a time frame? Does it state clearly an action that can be measured? Does it state who is responsible for completing the action?

7. **If time, critique 1 or 2 of the background paragraphs.** Does the background explain the reason for the resolution? Does the resolution flow out of the background?

The End (1 min)

End with this closing prayer.

Most Gracious God, we thank you for the gift of our upcoming synod. We pray that you will bless Archbishop Anne, synod staff, incumbents and synod delegates with wisdom. Help the incumbents and lay delegates to grow in grace and confidence to write resolutions that reflect your will for Algoma. In Jesus name we pray, Amen.

Thank you and God bless!

Archdeacon Deborah Kraft
Chair, Resolutions Committee

Useful Tips for Synod Members

At Home:

1. Read the Convening Circular carefully, paying particular attention to the motions.
2. Make notes of any questions you may have and discuss them with your incumbent or other lay delegates who have attended Synod.

Preparing for Synod in the Parish:

3. Particularly note the motions in the Convening Circular. Each motion either arises out of a report or has been submitted by a member of Synod. Carefully read the reports pertaining to these motions and discuss them with your incumbent, wardens and advisory board. This will give you a good understanding of the motion and your congregation's response to it.
4. There will be a pre-Synod meeting of your Deanery Council where these motions will be discussed. In this meeting you will learn how other delegates and parishes think about the items coming before Synod.

At Synod:

5. To speak to Synod: Proceed to the nearest microphone so all may hear you clearly. Wait to be recognized by the Chair. Begin by addressing the Chair and Synod, e.g. "Bishop and members of Synod". State your name and the parish you represent before speaking about your concerns.
6. To place a motion before Synod: Notice of any motion to be presented to Synod must be submitted in writing, moved and seconded by two members of Synod, either clergy or lay. This must be submitted first to the Resolutions Committee, who will help you clarify the wording if necessary. The Resolutions Committee will pass your motion on to the Agenda Committee, who will schedule a time when it will go to the floor. There is a deadline for the submission of motions, which will be announced at the beginning of Synod.
7. Voting: Voting is usually by a hand or voice vote, but the Chair may call for a standing vote if an issue is close. Under certain circumstances, a vote may be called by Orders, in which case the clergy and laity vote separately. In this case, the item must pass by a majority in both Orders. Normal votes require only a majority of those present; however, on amendments to the Constitution or Canons a two-thirds vote is required. The Bishop must concur in all motions for them to pass; this is his vote.

DIOCESE OF ALGOMA

SYNOD PROCEDURES

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Constitution, Article 11:

1. *No resolution for an alteration of or an addition to the Constitution or Canons shall be considered unless notice is given to each delegate in the Circular calling the meeting of the Synod.,*
2. *A resolution for an alteration of or an addition to the Constitution or Canons is effective only if:*
 - a) *it passes by a two-thirds majority; or*
 - b) *it passes by a majority and is confirmed by a majority at the next regular meeting of Synod; and*
 - c) *the Bishop concurs.*

Definition: Communicant

Any parishioner who has communicated at least three times in the preceding twelve months, where the person has had the opportunity of doing so.

Timings of Motions:

The timing of Motions in debate on the floor of Synod is:

1. The mover of the Motion receives three (3) minutes in which to speak, ***not*** including the time in which the wording of the Motion and any amendments are read to the floor. Timing begins when the mover begins speaking on the merits of the Motion.
2. All subsequent speakers, including the Secunder, receive two (2) minutes.
3. The timings are carried out by the Clerical and Lay Secretaries.
4. A warning by bell is sounded when there is one (1) minute left to the speaker. Once the speaker's time is expired the Secretaries will continue ringing the bell until the speaker ceases, or is silenced by the Chair.
5. The Chair, at its discretion, may vary these timings either by making a general announcement of this decision before the start of the debate, or at any time during the course of the debate.

If the Chair decides, at its discretion, to vary the timings during the course of the debate, this may apply to one or more particular speakers, or it may apply to all debate subsequent to the announcement of the variance. This does not mean that previous speakers then have a right to additional time.

Precedence of Speakers:

The practice of the Synod is that:

1. The mover of the Motion speaks first, followed by
2. The seconder, who may choose not to speak, followed by
3. A speaker opposed to the motion, followed by a speaker in favour of the motion; and this sequence continues until the Chair rules that debate cease;

whereupon;

4. The mover has the last opportunity to speak.
5. The Chair, at its discretion, may end the debate at any time without providing the mover an opportunity to speak last, if, in the decision of the Chair, this is wise.

SYNOD RULES OF ORDER

1. The Chair shall maintain order and decorum and shall decide all questions of order; and when called upon for a ruling shall state the rule applicable to the case, and this shall be without argument or debate.
2. When any member wishes to speak, they shall rise and address the Chair.
3. When two or more members rise at the same time, the Chair shall name the party first to speak.
4. A member called to order while speaking shall sit down unless permitted to explain.
5. No motion or amendment shall be considered as before the Synod, unless seconded and reduced to writing.
6. No member, save the mover of a resolution, who, as mover, is entitled to reply, shall speak more than once, unless by permission of the Synod.
7. A member may rise to explain if permitted by the Chair.
8. No original motion, except *motions of course*, shall be received without notice, except by the unanimous permission of the Synod.
9. When a resolution has been moved and seconded, any member may require the *Previous Question* to be put (that is: whether the motion shall be put to the vote now or not), and that question shall be decided immediately and without debate.
10. When a motion has been read to the Synod, it cannot be withdrawn without the consent of the Synod.
11. When a question is under consideration, no other motion shall be received, except *To Adjourn, To Lay on the Table, To Postpone Indefinitely, To Refer to a Committee, To Amend* or to divide it (*Ad Seriatim*), and a motion for any of these purposes shall have precedence in the order named.
12. A motion *To Adjourn* shall always be in order.
13. Motions *To Adjourn* or *To Lay on the Table* shall be decided without debate.
14. A motion *To Suspend the Rules* shall take precedence of all other motions, and shall be decided without debate; and no rule shall be suspended, except upon the vote of two-thirds of the members present.
15. A member, if not interrupting a speaker, may require the reading of the motion.

Excerpts from the Constitution:

Article 6: Voting

vote by ballot:

1. Any member of Synod may request a vote by ballot.

orders voting together:

2. The votes of the clergy and laity shall be taken collectively unless there is a vote by orders.

vote by orders:

3. There shall be a vote by orders where this is provided for by Canon, or where this is requested by two members of Synod before the question is put from the chair.

4. Where the chair of Synod deems a matter coming before Synod to be a matter of vital theological import, any vote on such matter shall be by orders. (Adopted 1983). [formerly Article 18].

5. Where a vote by orders is conducted:
 - (a) this shall be by ballot; and
 - (b) no result shall be announced until both orders have voted.

passage of a resolution:

6. No resolution of the Synod shall pass until concurred in by:
 - (a) the majority of the members of Synod, or the majority of each order where there has been a vote by orders; and
 - (b) the Bishop.

concurrence of the Bishop:

7. The Bishop may reserve the decision as to whether to concur in a resolution. If the Bishop does not notify the Secretaries of Synod of concurrence within two months of the end of Synod, the resolution is lost.

8. This article, so far as it applies to the concurrence of the Bishop, shall not apply to the election of a Bishop. (Amended 1985). [formerly Article 17].

Synodical Governance

Our Diocesan Synod will be convening in May in Sault Ste. Marie. "Synod" is a Greek word meaning "together on the road". In the early Church, synods were primarily meetings of bishops coming together to ensure the uniformity of Christian belief, teaching and practice as the Church grew in numbers and spread across the Roman Empire and beyond. What makes a Synod distinct from any other Church gathering is that a Synod can enact Canons (Church laws) that are enforceable on its members.

Before the Reformation in England the lay people had little voice in the running of the Church. As in the early Church it was governed by the bishops and senior clergy through the Convocations (a form of Synod) with the Pope in Rome exercising final authority in appeals on matters of controversy or church law. After the Reformation in England, the authority of the Pope was replaced by that of "*the King in Parliament*." The laity now had a significant role in the running of the English Church exercised through the lay members of Parliament. This new power of the laity through Parliament became so strong that for several centuries it required an Act of Parliament to change the boundaries of an English parish.

The colonization of North America by England from the 1600's onwards created a distinct problem for settlers who wanted an active role in running their local Anglican churches. These settlers could not elect Members to Parliament in England. How, then, could they have a voice in the affairs of the Church in their new homes away from England? How could they share with the colonial bishops and clergy responsibility for the Church's well-being and contribute to its advancement? Balancing this, if a way could be found to give such power to the laity in the colonial Church, how was the colonial bishop to continue to exercise his apostolic authority, particularly for the areas of belief and teaching? How could the voice of the clergy be heard and their interests properly considered as well?

Anglicans came up with a unique solution. Colonial dioceses were established and local diocesan Synods were convened with three partners: the bishop, the clergy, and the lay representatives of the people. Each partner could exercise a veto over the Synod's decisions. Because of this, whatever was decided by a synod would have to be an agreement between the bishop, the clergy, and the lay delegates. Today, we are the heirs of this solution brought into being a century and a half ago. Each of the acts of our Synod is passed by the votes of the lay and clergy members voting together and requires the concurrence of the bishop. As a further safeguard, any Motion can also be put to a "vote by orders" requiring the separate majority votes of the clergy and laity members of our Synod to pass.

Our Canadian Synods have an early history. The Canadian bishops, meeting in Quebec in 1851, called for the development of this kind of synod. No doubt a key motivation was to create among the laity a sense of ownership and responsibility for the developing churches in the colonial period.

In its early days, what is now the diocese of Algoma was part of the diocese of Toronto. In 1853 Toronto's first Bishop, John Strachan, called together a 'Convention' of clergy and elected representatives of parishes in the Toronto diocese. This convention declared itself to be a synod able to enact Canons. This was followed by a similar Nova Scotia decision in 1854. The subsequent period saw a growing awareness of the advantages of this kind of synodical governance and it spread throughout the British Empire and eventually was adopted in England, itself, in 1919.

Certain matters, such as doctrine, are beyond the jurisdiction of diocesan synods. As well, there are synods held nationally and in the four ecclesiastical provinces of the Anglican Church in Canada. They have particular responsibilities spelled out in the applicable constitution and canons. The General (national) Synod deals with matters affecting the whole Canadian Church like the text of the Prayer and Hymn books as well as matters such as faith, worship, and discipline in which it makes sense to have one standard across the country.

The Ontario Provincial Synod focuses on matters such as social advocacy with the provincial government, support for the day-to-day administrative work of our dioceses, and programs and commissions like the Ontario Provincial Commission on Theological Education which brings together representatives of the dioceses, the bishops, and the colleges involved in theological education in Ontario.

Our Canadian bishops meet nationally in a House of Bishops and attend the international meeting of Anglican bishops at the Lambeth Conference every ten years. They hold a unique apostolic responsibility for the teaching, sacramental life, and discipline of our Church. Anglicans recognize, however, that our Church's teachings cannot just be handed down from "on high". Although diocesan synods cannot set doctrine, they can discuss, debate and respond to the teachings of the bishops and the canons and resolutions of the national and provincial synods.

Diocesan synods do have the power to make binding decisions for all the parishes within the diocese in those matters over which the diocesan Synod has jurisdiction. This means that Anglicans have a corporate rather than a congregational polity. We have a high level of mutual accountability in comparison to many Protestant churches where congregations are independent or more loosely associated with one another than we are.

Before our Synod passes a canon there must be a thirty-day notice period, and it must pass in each order of the laity and the clergy by a two-thirds majority in a single Synod or by majorities in two consecutive Synods. Normally, changes to canons cannot be made until there is a broad level of consensus that the changes are consistent with scripture, the Catholic faith, and the will of the Spirit.

Synods can be a confusing experience for new delegates. There is a mountain of material to read. Difficult ethical questions may be debated. There will be many things to learn about the different agencies and activities of the Church in the diocese, in Canada, and around the world. There is never enough time to discuss everything fully. Confusing as things

may be at some moments during a Synod session there are always people around who are only too pleased to be asked for help or advice.

As Anglicans we believe that this working together is part of what it means to be the Body of Christ. We are bound together in mutual care and concern for one another. We are linked in a common effort with the Anglican Communion around the world. As Anglicans we have a role and a voice in the entire Christian family.

“...we, being many, are one body in Christ, and individually members of one another.” (Romans 12: 5)

Please pray for your Synod delegates. Please pray for our Synod. Please pray for our common life as a diocese.