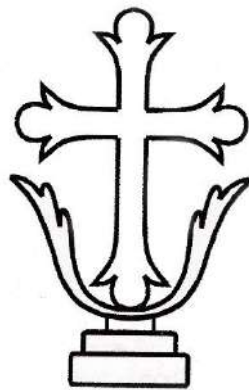


REPORT OF THE COMMISSION, MANDATED BY THE GENERAL ASSEMBLY OF THE  
CHURCH OF CEYLON ON THE FUTURE DIRECTION OF THE CHURCH OF CEYLON



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FUTURE DIRECTION OF THE CHURCH OF CEYLON

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MARCH 19, 2019

Church of Ceylon, Sri Lanka

## **EXECUTIVE SUMMARY**

The Church of Ceylon is the Anglican Church in Sri Lanka. It is a statutorily recognised National Church, having two Dioceses with a history of Synodical Government since 1886. It presently functions as two extra-provincial Dioceses under the Archbishop of Canterbury.

On 6<sup>th</sup> February 2016, the General Assembly of the Church of Ceylon unanimously resolved to appoint a Commission to recommend, the changes that need to be brought about in order for the Church of Ceylon to more effectively and purposefully carry out its mission as a National Church and called upon the Anglican Consultative Council to support the Church of Ceylon in its journey and in its efforts to become a full member of the Anglican Communion, taking into consideration its uniqueness, its position as a National Church, its geographical situation and its socio-economic circumstances.

Following upon this, the Anglican Consultative Council, at its meeting in April 2016 adopted its own Resolution 16:32 - Church of Ceylon, noting the resolution of the General Assembly of the Church of Ceylon and its aspiration to regulate its own affairs and govern itself independent of the Metropolitan authority of the Archbishop of Canterbury and requested its Standing Committee in considering any future requests to take into account the unique situation of this National Church.

Consequently, at a Special Session of the General Assembly of the Church of Ceylon in May 2016, a twenty-member Commission, comprising Ten (10) members from each Diocese (five clergy and five laity) was appointed. The Commission engaged in extensive deliberations and held several meetings within the Colombo and Kurunegala Dioceses. The Commission also considered the previous work done towards the Church of Ceylon becoming an autonomous Province.

The consultations revealed that the challenges confronting the Church of Ceylon hindered it in carrying out its mission to the fullest possible extent. The recommendations of the Commission relating to these are set out in Schedule 8. The Commission therefore

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determined that any proposed structural changes must effectively support and further the holistic mission of the Church.

The Commission observes that presently, the primary focus is on each of the Dioceses rather than the Church of Ceylon as a whole, essentially due to the long period of time during which the Dioceses functioned independently. Therefore firstly, action should be initiated to focus on the identity of the Church of Ceylon primarily and then on the Dioceses as constituents of the Church of Ceylon.

The Commission noted that although the Constitution of the Church of Ceylon comprehensively identified the vision and mission of the Church of the Ceylon, it was not user friendly. Accordingly, it is recommended that the Vision and Mission of the Church of Ceylon be summarised to a user friendly and easily understandable form for common use, as set out in the Report. The Commission also considers it appropriate for the Church of Ceylon to adopt the five marks of mission, common to the Anglican Communion. Additionally, in the particular Sri Lankan context of a multi-ethnic, multi-cultural, multi religious and multilingual society, the Commission recommends that a sixth Mark of Mission, distinct to Sri Lanka, be recognised and adopted.

The Commission observed that many of the Archdeaconries in the Diocese of Colombo, are almost as large as the entire Diocese of Kurunegala. The necessary consequence of this is that the Diocesan Bishop will be over burdened with administrative duties, to the detriment of his pastoral responsibilities. Therefore, there is merit in considering the formation of a new Diocese consisting of one or more of these archdeaconries. The Commission is of the view that the creation of such a Diocese will invigorate the mission in the area, in the same manner that the creation of new Archdeaconries did. The Commission consequently recommends that the Diocese of Colombo initiates an immediate process for the examination of the missional and administrative needs for the creation of such a Diocese.

The Commission examined the provisions of the Constitution of the Church of Ceylon and its current structures. The Church of Ceylon is statutorily incorporated by an Act of

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Parliament, has its own Constitution with each Diocese having its own Diocesan Constitution in respect of internal matters. The Dioceses of the Church of Ceylon have been functioning completely independently in the raising and management of their finances and the Church is in fact financially independent of the Metropolitan authority.

The Church of Ceylon was placed under the Metropolitan care of the Archbishop of Canterbury, only with the dissolution of the Ecclesiastical Province of India, Pakistan Burma and Ceylon, at the last General Council of the Province in January 1970<sup>1</sup>, until a United Church is formed in Sri Lanka or it becomes an independent Province of its own.

Though this arrangement was meant to be temporary, it has continued for a span of more than 4 decades. Though the Church of Ceylon made several attempts to form itself into a Province, they were unsuccessful, principally because of the recommendation that a Province should have four Dioceses.

In this context, the Commission examined the requirements of the Anglican Consultative Council for the establishment of a Province, namely The Guideline for Provincial Constitutions and Metropolitan Authority<sup>2</sup> and The Guidelines for the Creation of New Provinces and Dioceses<sup>3</sup>. The Commission observes that even in the present form, the Church of Ceylon is fully compliant with all the requirements set out in the Guideline for Provincial Constitutions and Metropolitan Authority and with the requirements set out in Guidelines 1, 3, 4 and 5 of the Guidelines for the Creation of New Provinces and Dioceses. In fact, the Church of Ceylon possesses the essential structural features of a Province, even having a General Assembly, an Executive Committee and related structures and a Presiding Bishop for the Church of Ceylon. However, as it is presently constituted, the Church of Ceylon does not fulfil the requirement set out in Guideline 2 of the Guidelines for the Creation of New Provinces and Dioceses, namely the existence of four Dioceses.

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<sup>1</sup> Decision 14 of the 1970 General Council of the Province of India, Pakistan Burma and Ceylon

<sup>2</sup> Guideline for Creation of New Provinces and Dioceses – ACC 4 Ontario, Canada 1979 (page 4)

<sup>3</sup> Approved by the Standing Committee of the ACC in May 2012

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The Commission however does not recommend the creation of four Dioceses purely for the sake of satisfying these Guidelines. The Commission is of the view that Dioceses should be created by the Church of Ceylon, only for the purposes of furtherance of the mission of the Church.

The Commission is of the view that the mere inability of the Church of Ceylon to create four Dioceses at present, is not a justifiable reason for it to be denied recognition as an Autonomous Province within the Anglican Communion. The Commission is of the view that the imposition of the requirement of four Dioceses is artificial in the context of the Church of Ceylon and unduly burdensome and impractical given its socio-economic context, which will necessarily result in the Church of Ceylon never being able to gain the status of an Autonomous Province within the Anglican Communion, although it is qualified for that status in all other respects.

The Commission therefore recommends that;

- (a) the General Assembly of the Church of Ceylon requests the Anglican Consultative Council to recognize the Church of Ceylon as an Autonomous Province of the Anglican Communion, in its current form with an Episcopal Synod comprising the Archbishop of Canterbury as the Custodian Metropolitan and the two Diocesan Bishops of Colombo and Kurunegala, until the formation of a third Diocese which will approximately take a period of 3 -5 years; and
- (b) upon the creation of the third Diocese, elect a Metropolitan from amongst the three Diocesan Bishops of the Church of Ceylon in accordance with Declaration Thirteen of the Constitution of the Church of Ceylon.

## **INTRODUCTION - THE CHURCH OF CEYLON**

The Church of Ceylon is the Anglican Church in Sri Lanka. It is a statutorily recognised National Church, having two Dioceses with a history of Synodical Government since 1886. It presently functions as two extra-provincial Dioceses under the Archbishop of Canterbury.

Of a Sri Lankan population of 21 million people, Christians constitute 7.6%<sup>4</sup>, of which non-Roman Catholic Christians constitute only 1.4%<sup>5</sup>. The members of the Church of Ceylon number around 50,000, distributed throughout Sri Lanka, worshipping in over 150 churches.

Christians, though a small minority in Sri Lanka, are polarized on theological, ideological and organizational differences. Thus, the Church of Ceylon, in keeping with the Scriptural injunctions, has provided leadership to the non-Roman Catholic Mainline Churches on a journey to Christian unity. A unique feature of the Christian church in Sri Lanka is that it is comprised of various ethnicities and the Church of Ceylon has also traditionally enjoyed good relations with other faith communities and leadership. The Church of Ceylon has often functioned as a bridge between Christian and other faith groups.

The historical background and growth of the Church of Ceylon is dealt with in Part III Section A below.

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<sup>4</sup> Department of Census and Statistics – 2012 Census

<sup>5</sup> Department of Census and Statistics – 2012 Census

**PART I - FORMATION AND MANDATE OF THE COMMISSION**

**1. RESOLUTION OF THE GENERAL ASSEMBLY**

At a Session of the General Assembly of the Church of Ceylon on 6<sup>th</sup> February 2016 the following Resolution was unanimously adopted:

*“WHEREAS the Anglican Church in Sri Lanka formerly known as the Church of England in Ceylon and now known as the Church of Ceylon, has been in existence for over two centuries in the Island Nation of Sri Lanka;*

*AND WHEREAS the Church of Ceylon is spread throughout the Island nation, is composed of all ethnic communities of Sri Lanka and over the years has acquired a unique identity and character and is identified in the country as a National Church, though still remaining as extra provincial Dioceses under the Metropolitan care of the Archbishop of Canterbury;*

*AND WHEREAS the Church of Ceylon has its own Constitution, its own General Assembly and a common Incorporated Trustees of the Church of Ceylon;*

*AND WHEREAS the Church of Ceylon is earnestly desirous of regulating its own affairs and governing itself, in order to carry out its mission effectively within the Country, whilst firmly remaining within and being part of the worldwide Anglican Communion;*

***THIS ASSEMBLY;***

***A) RESOLVES*** to appoint a Commission consisting of not more than twenty (20) persons representing both of the Dioceses, with authority to co-opt such

*other technical experts as may be necessary, to critically examine the provisions of the Constitution of the Church of Ceylon, its current structures, dioceses, diocesan boundaries, to consult its membership as the Commission considers necessary for the purpose and to recommend, within one year, the changes that need to be brought about in order for the Church of Ceylon to more effectively and purposefully carry out its mission within the Nation as a National Church;*

*And*

**B) CALLS UPON** *the Anglican Consultative Council to support the Church of Ceylon in its journey and in its efforts to become a full member of the Anglican Consultative Council, taking into consideration the uniqueness, its position as a National Church, its geographical situation and its socio-economic circumstances.”*

## **2. RESOLUTION 16:32 OF THE ANGLICAN CONSULTATIVE COUNCIL**

This Resolution was presented to the Anglican Consultative Council (ACC) in April 2016 and the ACC affirmed its support for the Resolution of the General Assembly of the Church of Ceylon by its own **Resolution 16:32 - Church of Ceylon**, which is as follows:

1. *“Notes the resolution of the General Assembly of the Church of Ceylon and its aspiration to regulate its own affairs and govern itself independent of the Metropolitan authority of the Archbishop of Canterbury and*
2. *Welcomes the formation of a commission by the Church of Ceylon to consult widely and further this work; and*
3. *Affirms its support for the Church of Ceylon as it makes this journey; and*



4. *Requests the Standing Committee in considering any future requests to take into account the unique situation of this National Church which is passionately engaged in the work of reconciliation especially as it emerges from a long period of civil war.”*

### **3. APPOINTMENT OF THE COMMISSION**

Consequently, at a Special Session of the General Assembly of the Church of Ceylon convened on 28th May 2016, a twenty-member Commission, comprising Ten (10) members from each Diocese (five clergy and five laity) was appointed and mandated with the task of looking into the realisation of the Resolution of the General Assembly (see - Schedule 1).

The Commission was mandated to consult widely and if needed, to co-opt experts. The Commission invited Ms. Savithri Sumanthiran, Mr. Dilranjan Jacob and Mr. Rowendra Perera as facilitators with expertise in strategic planning. The facilitators helped the Commission to be focused in its deliberations and to articulate its findings in a systematic and coherent manner.

The Commission also at various points invited persons to provide input into its discussions on the mission and the present strengths and limitations of the Church of Ceylon and the context in which the Church will be called to minister in the future. The Commission initially determined that it was necessary for the Commission and the Church of Ceylon to engage in a re-envisioning process that would help the Church to honestly and critically evaluate the Church’s status and to prayerfully identify the way forward in becoming a truly missional church and an autonomous Province.

### **4. COMMISSION CONSULTATIONS**

The Commission engaged in extensive deliberations and held several meetings within the Colombo and Kurunegala Dioceses (see - Schedule 2).

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The Commission's deliberations resulted in the development of an initial model for an independent Church of Ceylon that was to be used as the starting point for discussions in consultations with the wider Church.

The Commission also developed a questionnaire to obtain feedback from the members of the Church of Ceylon (see - Schedule 3A). The summary of the responses received are set out in Schedule 3B.

The wide consultations of the Commission brought to light that although the Church of Ceylon comprising of two Dioceses with over 150 churches present all over the Country, the challenges confronting the Church of Ceylon hindered it, in carrying out its mission to the fullest possible extent. The Commission therefore determined that any proposed structural changes must effectively support and further the holistic mission of the Church.

The Commission received diverse views in its wide consultations. The Commission also concluded that most of the members of the Church of Ceylon were unaware of the current structures within the Church of Ceylon, the previous attempts of the Church of Ceylon to become an autonomous Province and of the Resolution of the General Assembly of the Church of Ceylon. The consultations provided the means of making the above known to the members and receiving feedback.

In addition, a letter dated 7<sup>th</sup> December 2017 from the Commission was sent by the Presiding Bishop requiring it to be read out at all parishes to keep the members of both Dioceses informed of the work of the Commission. (see - Schedule 4).

Further, three of the retired bishops of the Dioceses made oral and written representations to the Commission. The Commission responded to such representations as considered appropriate, by its letter dated 14<sup>th</sup> August 2017. (see – Schedules 5A, B, C & D)

The Commission was also mindful of the work done over the years towards the Church of Ceylon becoming an autonomous Province and considered them in its deliberations. (See - Schedule 6)

**PART II - MISSION OF THE CHURCH OF CEYLON WITHIN THE NATION AS A NATIONAL CHURCH**

The Commission observed that at present, the primary focus of the membership of the Church is each of the Dioceses rather than the Church of Ceylon as a whole. The Commission observed that this was essentially due to the long period of time during which the Dioceses functioned independently of each other under the Metropolitan authority of the Archbishop of Canterbury. In the circumstances, it was observed that the Church of Ceylon did not have;

- a) a clear identity of its own;
- b) clear awareness of its vision and mission as laid out in the Church of Ceylon Constitution to guide and drive its work; and
- c) equipped personnel assigned to fulfil these tasks.

This divided existence as extra-provincial Dioceses has blurred the common understanding of the Church of Ceylon and its mission. The Commission therefore determined that as a first and important step, action should be initiated to focus on the identity of the Church of Ceylon primarily and then on the Dioceses as constituents of the Church of Ceylon.

***THE CURRENT CHALLENGES FACED BY THE CHURCH OF CEYLON***

The Commission undertook the work of meeting with representatives from each of the Dioceses to identify the current challenges faced by the Church. Accordingly, challenges identified were categorized broadly under three segments for clarity in making recommendations (see – Schedule 7):

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- Clarity and ownership of the vision and mission of the church;
- Spiritual formation of clergy and laity;
- Internal challenges

The Commission reviewed and with prayerful deliberation analysed each of these challenges and further studied the specific reasons for such challenges. The Commission further explored the actions needed to meet such challenges and makes specific recommendations in that regard.

Due to the detailed nature of the challenges and the recommendations, the recommendations are set out in Schedule 8.

***THE VISION AND MISSION OF THE CHURCH OF CEYLON***

The Commission continued its deliberations and noted that the Constitution of the Church of Ceylon clearly and comprehensively identified the vision and mission of the Church of the Ceylon. It was felt however that due to the comprehensive nature in which the vision and mission of the Church is expressed in the Constitution, it was not user friendly and cannot easily be comprehended or remembered by the membership. Accordingly, the Commission is of the view that the text relating to the vision and mission of the Church of Ceylon ought to be summarised to a user friendly and easily understandable form. **Therefore, the Commission formulated and recommends the following summarised versions of the vision and mission statements of the Church of Ceylon, for consideration and adoption by the General Assembly for common use** (whilst retaining the comprehensive Vision and Mission Statements already existing in the Constitution):

**Vision**

*“To be a Christ-centered Community of Hope and Transformation in Sri Lanka.”*

### **Mission**

*“To effectively witness to the transforming grace of God, the saving love of Jesus Christ and the abiding fellowship of the Holy Spirit; to make disciples, equipping them for faithful MISSION towards the realization of the reign of God.”*

The Commission also considered the five marks of mission, common to the Anglican Communion the world over and considered the suitability and desirability of adopting such marks for the Church of Ceylon as well. It was felt that in the particular Sri Lankan context of a multi-ethnic, multi-cultural, multi religious society, it is mandatorily incumbent upon the membership of the Church of Ceylon to interact and engage with persons of such diverse faiths and ideologies, in order to share the love of Christ amongst them. This would also necessarily mean recognising the presence of God even amongst persons of such diverse faiths and ideologies. The Commission therefore considered whether this specific aspect should be recognised as a sixth mark of mission distinct to Sri Lanka. After much prayerful consultation, the Commission, considered it appropriate to recommend the adoption of this reality as a sixth Mark of Mission. The Commission was also mindful that the six Marks of Mission, set out below, must be aligned to the mission of the Church of Ceylon as articulated in the Constitution of the Church of Ceylon.

**Accordingly, The Commission recommends that the following six Marks of Mission that expresses the Church of Ceylon’s common commitment to and understanding of God’s holistic and integral mission, be recognised and adopted as the six Mark of Mission of the Church of Ceylon.**

### **Marks of Mission**

1. **TELL** - To proclaim the Good News of the Kingdom
2. **TEACH** – To Baptise and nurture new believers

3. **TEND** - To respond to human need by loving service
4. **TRANSFORM** - To challenge violence of every kind and pursue peace and reconciliation in an unjust structure of society
5. **TREASURE** - To safeguard the integrity of creation, and sustain and renew the life of the earth
6. **TRANSCEND** - To engage with people of diverse faiths and ideologies and to discern God's presence among them

***THE STRUCTURAL CHANGES REQUIRED FOR THE FUTURE MISSION OF THE CHURCH OF CEYLON***

The Commission notes that whilst the entirety of Diocese of Kurunegala consists of 43 parishes and 23 house churches, the Diocese of Colombo consists of 124 parishes and 11 house churches. The Commission also notes that each of the Archdeaonries of the Diocese of Colombo have the following number of parishes

- (a) Archdeaonry of Colombo, 48 parishes;
- (b) Archdeaonry of Jaffna, 13 parishes;
- (c) Archdeaonry of Nuwara Eliya, 33 parishes;
- (d) Archdeaonry of Galle 30 parishes.

It will therefore be noted that many of the Archdeaonries in the Diocese of Colombo, are almost as large as the entire Diocese of Kurunegala. It is the view of the Commission that a necessary consequence of this situation is that the Diocesan Bishop will be overburdened with administrative duties of the Diocese to the detriment of his pastoral

responsibilities. A simple calculation will demonstrate that in view of the size of the Diocese of Colombo, the Diocesan Bishop will have obvious difficulties of making pastoral visits to many parishes, even once a year, thus resulting in the Chief Shepherd of the Diocese being too removed from his flock.

Therefore, the Commission is of the view that there is definite merit in considering the formation of a new Diocese consisting of one or more of these archdeaconries. The Commission observes that although initially, the Diocese of Colombo consisted of only one Archdeaconry, this was increased to two and thereafter to four Archdeaconries. The ultimate result of that exercise was the enhancement of the area focused mission of the Diocese. The Commission is of the view that the formation of a new Diocese will have a similar effect on the mission of the Church of Ceylon.

The Commission feels that the Archdeaconry of Galle or the Archdeaconry of Nuwara Eliya or a combination of these two archdeaconries may be considered for the formation of such a Diocese. Considering that the Archdeaconry of Galle encompasses a part of the Western Province, it is more likely that it would lend some degree of financial stability to such a new Diocese without disrupting the economic viability of the remaining portion of the Diocese of Colombo. The Commission also notes that the boundaries of these archdeaconries have already been defined and therefore a re-demarcation of boundaries may not become necessary for the consideration of these Archdeaconries for the creation of a new diocese.

However, the decision to create a Diocese constitutionally must arise from within and initially be deliberated upon by the relevant Diocese, who will then need to raise the issue for consideration by the General Assembly.

**The Commission therefore recommends that the Diocese of Colombo initiates an immediate process for the examination of the missional and administrative needs for the creation of such a Diocese.**

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The Commission notes however that the process of creating such Diocese ought not be undertaken lightly and should only be done after careful study of all matters concerned. The Constitution of the Church of Ceylon contains provisions for the creation of Missionary Dioceses. It is the view of the Commission that this process will be a way forward for the initial formation of such a Diocese, which will allow for time to consider and remedy the practical issues that will necessarily arise in the formation of such a Diocese.

**PART III - THE JUSTIFICATION TO BECOME AN AUTONOMOUS PROVINCE OF THE ANGLICAN COMMUNION AND A FULL MEMBER OF THE ANGLICAN CONSULTATIVE COUNCIL**

**A. THE BACKGROUND AND GROWTH OF THE CHURCH OF CEYLON**

1. The Anglican Church became established in Sri Lanka with the arrival of the British around 1796.
2. The Church of England in Ceylon, as the Church of Ceylon was then called, was legislatively recognized by the State as far back as 1881<sup>6</sup>. The Church of England Ordinance No. 6 of 1885 disestablished the link between the Colonial Government and the Church of England in Ceylon. Since this time, the Church of Ceylon has had a National Identity as a National Church, with its own synodical governance.
3. From 1930, the Church of Ceylon became a part of the Province, which later came to be called the Ecclesiastical Province of India, Pakistan Burma and Ceylon. Initially, Church of Ceylon had the single Diocese of Colombo. Subsequently in 1945, an Assistant Bishop was appointed to the Diocese of Colombo and in 1950, the Diocese of Kurunegala was formed. The Church of Ceylon, comprising these

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<sup>6</sup> An Ordinance for the Appointment of the Trustees of the Church of England in Ceylon No. 15 of 1881, which also provided for the holding of synods and assemblies and enforce regulations.



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two Dioceses continued to be a composite part of the Province of India, Pakistan Burma and Ceylon.

4. With the formation of United Churches of the North and South India and in Pakistan and Myanmar becoming an independent Province, the two Dioceses of the Church of Ceylon became the only residual parts of the original Province of India, Pakistan Burma and Ceylon. Thereupon, at the last General Council of the Province in January 1970, a Resolution<sup>7</sup> was adopted that the two Dioceses of the Church of Ceylon will temporarily be placed under the care of the Archbishop of Canterbury, until a United Church is formed in Sri Lanka or it becomes an independent Province of its own.
5. This was in the context that at that time, the Church of Ceylon was contemplating on forming a united church with several mainline protestant churches present in Ceylon. However, due to certain legal constraints this never came to pass.
6. Therefore, since January 1970, the Church of Ceylon has functioned as two separate extra-provincial Dioceses temporarily under the Metropolitan authority of the Archbishop of Canterbury. Thus, the two Dioceses and their mission and administration, function separately and independently of each other. As a result, the identity of the Church of Ceylon receded to the background, while each Diocese pursued its own mission.
7. Though in 1970 this arrangement was meant to be temporary, it has continued for a span of more than 4 decades.
8. Subsequent to the failure of the attempt to create a united Church in Sri Lanka, several attempts have been made for the Church of Ceylon to be recognized as a Province. These attempts have been set out in detail in Schedule 6. However, these

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<sup>7</sup> Decision 14 of the 1970 General Council of the Province of India, Pakistan Burma and Ceylon

attempts were not successful. This was essentially due to the reason that a main requirement for establishing a Province has been the condition of having three dioceses initially and four dioceses at present.

9. The Commission notes that it is significant that the two Dioceses of the Church of Ceylon are the only Dioceses of the former Province of India, Pakistan, Burma and Ceylon, which are not a fully Autonomous Province of the Anglican Communion and still remain as extra-provincial Dioceses, despite being a National Church.

**B. INTENT OF THE GENERAL ASSEMBLY OF THE CHURCH OF CEYLON**

1. It is in this background that the General Assembly in its deliberations of 2016 thought it appropriate to call upon *“the Anglican Consultative Council to support the Church of Ceylon in its journey and in its efforts to become a full member of the Anglican Consultative Council, taking into consideration the uniqueness, its position as a National Church, its geographical situation and its socio-economic circumstances”*.
2. It is the considered view of the Commission that;
  - (a) the creation of a Province will result in the reinforcement of the identity of the Church of Ceylon and bring about better focused ministry of the Church of Ceylon, across the Nation under a common identity and growth strategy;
  - (b) The establishment of a central authority over the two Dioceses will result in the development and expansion of the mission of the Church of Ceylon and provide leadership to it;
  - (c) The incumbency of the metropolitan within the Province itself, will provide the close engagement, pastoral care and guidance required by the National Church and re-enforce its identity as a National Church within a commonly known and understood cultural context, as against the continued existence as

extra-provincial Dioceses of a distant and foreign office, the holder of which is alien to the culture, mission and context of the Church of Ceylon.

### **C. THE PRESENT CONTEXT OF THE CHURCH OF CEYLON**

The various elements that make up the Church of Ceylon are detailed in the paragraphs below.

#### **(a) The Geo-Political and Cultural Context**

Sri Lanka is an island nation of approximately 65,000 Sq. KM with over 21 million people, which gained its Independence from colonial rule in 1948. It is a multi-ethnic multi-cultural, multi-religious and multi-lingual society, with followers of Buddhism, Hinduism, Christianity, Islam and several other minor religions. The Sinhala Buddhists constitute the majority of the population (approx. 70.1%<sup>8</sup> of the population). The totality of Christians constitutes only 7.6% of the population out of which the majority are Roman Catholic. Anglicans constitute a minority within the Christian community of Sri Lanka.

This is the sociological context in which the Church of Ceylon is placed and called to exercise its mission and ministry. The Church of Ceylon is spread out throughout the country and is one of the few institutions in the country which encompasses all communities, cultures and languages through its parishes, educational institutions, care-giving and social service ministries. The mission of the Church of Ceylon therefore transcends all barriers, reaches out to all communities and is not limited to its membership alone. The Church of Ceylon was consistently present with all communities

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<sup>8</sup> Department of Census and Statistics – 2012 Census

throughout the periods of insurrections, ethnic strife and natural disasters that faced our nation.

The Church of Ceylon is recognized by the State as a National Church and has a presence, acceptance and recognition which surpasses its numbers.

**(b) Establishment and Constitutional Framework**

The Anglican Missionaries introduced the Church of England into Ceylon in the late 1700s, with the colonization of Ceylon. Initially, the Church of England was administered by the Colonial Chaplains, under the Diocese of London. Its administration was first shifted to Calcutta with the establishment of the Diocese of Calcutta in 1814 and then to Madras in 1835, with the establishment of a Diocese there.

The Diocese of Colombo was established in 1845. The Diocese of Kurunegala was initially established as a Missionary Diocese in 1946 and as a fully-fledged Diocese in 1950.

The first Diocesan Constitution was framed by the Diocesan Synod in 1886 under the Church of England in Ceylon Ordinance No. 06 of 1885. Ever since the Church of Ceylon became part of the Province of India, Pakistan, Burma and Ceylon, it was governed by the Constitution, Canons and Rules of that Province. However, even after the dissolution of the said Province, this position continued, creating numerous difficulties for the Church of Ceylon, even for the amendment of the Constitution, as the necessary structures were no longer in place. It therefore became necessary for the creation of the essential legislative basis for the Church of Ceylon to govern its own affairs.

Accordingly, in 1998, the Church of Ceylon (Incorporation) Act No. 43 of 1998 was enacted in Parliament with the intent of creating the legislative framework for central institutions and regulations to govern and manage the

Church of Ceylon. This piece of legislation repealed all earlier laws such as the Church of England in Ceylon Ordinance of 1885, the Church of Ceylon Act of 1972 and the Episcopal Churches Ordinance of 1846.

**The new Act of 1998 made provision for the creation of a Constitution for the Church of Ceylon and establishment of a General Assembly. Accordingly, on the 15<sup>th</sup> of December 2007, the current Constitution of the Church of Ceylon was adopted.**

With the adoption of a new constitution for the Church of Ceylon, it was necessary for the Diocese of Colombo to make changes to its own constitutions, to be consistent with the Church of Ceylon Constitution. Accordingly, the Diocese of Colombo adopted a new Constitution in October 2011, with a number of changes and improvements. Similarly, the Diocese of Kurunegala also adopted a new Constitution in November 2013.

Hence, there is now in place a single statute for the legal recognition of the Church of Ceylon, a single comprehensive Constitution for the Church of Ceylon providing for its structures, institutions, governance and the management of the Church of Ceylon, under which there are the Diocesan Constitutions that apply within each of the Dioceses for the management of the internal affairs of each Diocese.

**(c) The Organisation and Structures of the Church of Ceylon**

The following institutions are established within the framework of the 2007 Constitution to provide for matters relating to the Church of Ceylon -

## **1. General Assembly of the Church of Ceylon**

This is the apex body of the Church of Ceylon consisting of nominees representing the Dioceses of Kurunegala and Colombo which has authority to make decisions on matters relating to entirety of the Church of Ceylon.

Under the General Assembly, the following committees are established –

### **(i) The Executive Committee**

The Executive Committee, elected by the General Assembly and comprising both the clergy and laity, is entrusted with carrying out all the executive activities, functions and responsibilities of the General Assembly, during the period intervening between the meetings of the General Assembly.

### **(ii) The Reference Committee**

The Reference Committee, elected by the General Assembly and comprising both the clergy and laity, is entrusted with the responsibility of ensuring that all the Acts and Resolutions of the General Assembly and of the Dioceses are consistent with the Constitution of the Church of Ceylon. Therefore, the Constitution of the Church of Ceylon requires that all such matters be placed before the Reference Committee, before taking effect.

## **2. Episcopal Synod**

This is a College of the Diocesan Bishops (presently, the Bishops of Colombo and Kurunegala) and the Metropolitan Bishop. The Episcopal Synod is assisted by a **Panel of Assessors**, elected by the General Assembly and

comprising both the clergy and laity, who may be consulted by and advise the Synod, as necessary.

### **3. The Presiding Bishop**

The Church of Ceylon Constitution provides for a Presiding Bishop, who is elected by the Diocesan Bishops of the Church of Ceylon from among themselves, every three years. At present, the Presiding Bishop Chairs the General Assembly and the other committees of the General Assembly and may also carry out such other functions delegated by the Metropolitan.

### **4. The Incorporated Trustees of the Church of Ceylon**

This is an incorporated body comprising representatives elected by the Dioceses of the Church of Ceylon (presently the Dioceses of Colombo and Kurunegala) at their respective Diocesan Councils. The Incorporated Trustees hold all property and investments of the Dioceses and the churches of the Church of Ceylon (other than property held directly by the respective Diocesan Bishops – which is a small proportion) and is responsible for the due administration, management and investment thereof.

Historically, the establishment of the Incorporated Trustees dates back to 1881 and they have been providing returns on par with the returns on investments provided by commercial banks.

### **5. Theological Commission**

The theological issues arising in the Church of Ceylon are jointly addressed in this Commission, in order to ensure that there is a common position on such issues within the Church of Ceylon. The commission comprises representatives of both Dioceses of the Church of Ceylon.

## **6. Liturgical Commission**

This commission, comprising representatives of both Dioceses of the Church of Ceylon, is responsible for the formulation, modernising and inculturation of the liturgies of the Church of Ceylon. These liturgies are made available in all three main languages used in the country.

The experimental liturgies produced by this Commission, after modification following public representations, is authorised for public use by the Episcopal Synod, with the concurrence of the General Assembly. Accordingly, it is ensured that common liturgies are used within the whole of the Church of Ceylon.

## **7. Other Diocesan Institutions**

In addition to the above Institutions, each of the Dioceses has its own Diocesan Councils, Standing Committees and other working committees necessary for the purposes of each Diocese.

Further each of the Diocese has a number of schools, homes, orphanages, educational and vocations training institutes functioning under the management or aegis of the Diocese. Schedule 9 provides a list of the more important institutions within each Diocese. These institutions provide their services to persons of all communities and faiths and are institutions that are an aspect of the mission of each Diocese, demonstrating Christ's love in action.



**(d) Basic Statistics – ppl / parishes and Clergy / Laity**

	<b>Diocese of Colombo</b>	<b>Diocese of Kurunegala</b>	<b>Total for Church of Ceylon</b>
<b>1. PERSONNEL</b>			
Bishops	01	01	02 <sup>9</sup>
Archdeacons	04	01	05
Deaneries	09	02	11
Presbyters	105	30	135
Deacons	07	-	07
Lay Workers	16	13	29
<b>2. PLACES OF WORSHIP</b>			
Parishes	124	43	167
House Churches	11	23	34

**(e) Leadership & Administrative Functions**

Even following the placing of the Dioceses of Colombo and Kurunegala of the Church of Ceylon under the Metropolitan care of the Archbishop of Canterbury in 1970, the Dioceses of the Church of Ceylon have always and essentially functioned on their own, except in the instances where the exercise of Metropolitan Authority by the Archbishop of Canterbury was required. In fact, the Church of Ceylon has been functioning essentially and substantially independent in its mission and administration.

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<sup>9</sup> The Archbishop of Canterbury is the Custodian Metropolitan of the Church of Ceylon, although the Archbishop of not a Diocesan Bishop of the Church of Ceylon.

Leadership is structured in the following manner -

### **Church of Ceylon**

The leadership of the Church of Ceylon is essentially from the Institutions, Committees and Incorporated Trustees as set-out above.

### **The Dioceses**

Each of the Dioceses is led by the Diocesan Bishop (appointed under and in terms of the Constitution of the Church of Ceylon) and governed by the Diocesan Council and the Standing Committees (appointed under the respective Constitutions). Pastoral matters and mission within each Diocese are led by the Diocesan Bishop and Archdeacons cascading down to a deanery, parish and church. It is noted that in certain instances a vicar would serve on one or two parishes depending on size of each parish and availability of clergy.

### **The Leadership provided by the Church of Ceylon to the Christian Community of Sri Lanka**

Throughout its existence, the Church of Ceylon has been giving leadership to the Christian Community in Sri Lanka.

The movement towards the unity of the Church of Ceylon with other protestant churches in Sri Lanka, commenced in the 1940s, with the active participation of the Church of Ceylon. Unfortunately, in view of certain legal constraints, this process had to cease.

The Church of Ceylon also gave leadership to the formation of the National Christian Council, an organisation collectively established by the Church of Ceylon, The Methodist Church, the Baptist Church and the Presbyterian

Church. The offices of this organisation are in fact located in a portion of the land of the Cathedral of Christ the Living Saviour of the Diocese of Colombo. The aim of this organisation is to form a common forum to discuss, address and act upon issues and challenges commonly faced by these churches. Recently, the Assemblies of God and the Four-Square Gospel Mission also obtained associate membership in this organisation.

The Church of Ceylon also gave leadership in the establishment of an Interdenominational Theological Seminary, along with the Methodist, the Baptist and the Presbyterian Churches. Known as the Theological College of Lanka, this institution is situated in Pilimatalawa, Kandy, within the Diocese of Kurunegala and is a degree awarding institution affiliated to the Serampore College in India. The candidates for the ordained ministry of the Dioceses of the Church of Ceylon, study and train at this institution, alongside the candidates of the other participating churches.

The Bishops of the Dioceses of the Church of Ceylon have always taken the lead in addressing National issues facing Sri Lanka, frequently issuing statements when the situation so demands. Such statements are generally looked upon to by the public as independent and forthright expressions of views and are given wide publicity over the national media.

It is noted that the recent history of the Church of Ceylon boasts of significant contribution by its bishops, clergy and laity, to the worldwide church. Bishop Lakdasa de Mel who served as the first Bishop of Kurunegala and oversaw and took responsibility for the creation of the Diocese of Kurunegala, also served as the last Metropolitan of the Ecclesiastical Province of India, Pakistan, Burma and Ceylon from 1962 to its dissolution in 1970.

**(f) Finances – Sources of Income and Management of Funds**

Historically, around 1882 or so, the Church of England in Ceylon severed as the nexus it had with and its reliance for funding from, the Colonial Government. This led to the establishment of the Incorporated Trustees of the Church of Ceylon.

The Dioceses raise their own finances, manage their own budgets.

Income of each of the two Dioceses flows from the following –

- i. contributions from individual parishes or fellowship tithes;
- ii. Income from endowment funds;
- iii. Other designated funds and investments of each Diocese including properties owned by the Diocese.

Each Diocese has been independent of each other with regard to payment of stipends to bishops and clergy, maintenance of churches and management of properties.

Finances of the Dioceses are broadly managed in the following manner –

- i. Each of the parishes contributes a portion of their income according to a pre-determined formula to the respective Diocese;
- ii. Income from non-designated endowment funds is distributed by the Incorporated Trustees to both Dioceses on a pre-determined formula;
- iii. Other designated funds consisting of specific Trusts, are disbursed in accordance with each Trust.

Accordingly, the Dioceses of the Church of Ceylon have been functioning completely independent in the raising and management of their finances, and by and large have not been dependent on external financial assistance for their existence. Each Diocese has been and is in fact largely financially independent of each other and of the Metropolitan authority.

**D. REQUIREMENTS IN GUIDELINE FOR THE CREATION OF NEW PROVINCES OF THE ANGLICAN COMMUNION**

1. The Guideline for Provincial Constitutions and Metropolitan Authority<sup>10</sup> (the “**1979 Ontario Guideline**”) state that the new “*Province must be sufficiently large to have potential growth to provide (a) indigenous leadership (both clerical and lay) in mission, ministry and administration, (b) some degree of cultural though not necessarily national homogeneity, and (c) an adequate financial basis*”.
2. The Guidelines for the Creation of New Provinces and Dioceses<sup>11</sup> (the “**2012 SC Guidelines**”) state as follows;

*“The Standing Committee must satisfy itself as to the following:*

- 1) That the proposed Province and the remaining area of the former Province are both coherent and sustainable entities;*
- 2) That the proposed Province and the continuing Province should each be composed of at least four dioceses;*
- 3) That a new Provincial Constitution has been drafted and approved by the Standing Committee;*
- 4) That a statement as to how theological education, including the training and on-going education of clergy, will be delivered both in the proposed Province and the remaining area of the former Province is received.*

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<sup>10</sup> Guideline for Creation of New Provinces and Dioceses – ACC 4 Ontario, Canada 1979 (page 4)

<sup>11</sup> Approved by the Standing Committee in May 2012

*5) That the proposed Province and the remaining area of the former Province are either free of debt or have clear and realistic plans for addressing any such debt.”*

3. In the context of each of the matters formulated by the 1979 Ontario Guideline, the following facts are observed by the Commission, namely;

**(a) Indigenous Leadership in Mission, Ministry and Administration**

Attention is drawn to matters specified in [paragraph C above], with regard to leadership in mission, including institutions for its administration.

It is noted that the See of Kurunegala was always held by indigenous leaders since its inception, Bishop Lakdasa de Mel being its first Diocesan Bishop. Although initially, the Diocesan Bishops of the See of Colombo was translated from England<sup>12</sup>, since the Episcopal Ordination of Bishop Harold De Soysa in 1964, the See of Colombo has always been held by indigenous leaders.

Since well before the aforesaid dates in the See of Colombo and from the inception in the See of Kurunegala, the most clergy have been Sri Lankan in origin. Similarly, for over a century in the See of Colombo and from the inception in the See of Kurunegala, the lay leadership has essentially been provided by Sri Lankans.

**(b) Cultural homogeneity**

As stated previously, Sri Lanka is a multi-ethnic, multi-lingual and multi-cultural society, with a rich cultural heritage. The Church of Ceylon also

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<sup>12</sup> The Bishops until Rt. Rev. Archibald Rollo Graham – Campbell.

clearly reflects this social phenomenon within itself and all segments of its membership, participate in its worship, mission and even administrative activities. The structuring of the Archdeaconries and Area Deaneries within the Dioceses and the provision for Deanery representation within its Diocesan Standing Committees, ensures this.

Similarly, the direct representation of parishes in the respective Diocesan Councils of the Church of Ceylon, ensures that avenues are available for participation of all segments of its membership, in the Diocesan decision-making structures. Equally, the election of Diocesan representatives to the General Assembly directly by each Diocesan Council and the election of the Executive Committee and the membership of other committees at meetings of such General Assembly, ensures such participation even in the decision-making structures of the Church of Ceylon.

It is noted in this context that the Church of Ceylon has adopted common indigenous liturgies, incorporating cultural elements from all cultures represented within its membership. Such liturgies are made available and is used in Sinhalese, Tamil and English, being the three languages spoken across the country. Celebration of eucharistic services and other worship services in churches is conducted in the language(s) generally spoken by the parish, together with bi-lingual or tri-lingual celebrations in accordance with a pre-determined calendar.

Therefore, the cultural homogeneity in Sri Lanka (represented by the rich cultural diversity experienced within Sri Lanka) is equally well represented in the Church of Ceylon.

**(c) The Financial Basis**

As set out extensively earlier, the Dioceses of the Church of Ceylon have, largely been financially independent for a long period of time.

The Commission finds no logical reason for this position to be altered or compromised in any manner, by the recognition of the Church of Ceylon as a Province and a full member of the Anglican Consultative Council.

**Position of the Church of Ceylon viz – a – viz the Requirements in the 1979 Ontario Guideline**

The Commission observes that even in the present form, the Church of Ceylon is fully compliant with the requirements set out in the 1979 Ontario Guideline for the for the creation of new Provinces.

As such, the Commission is of the view that the requirements of the 1979 Ontario Guideline will not pose a challenge to the Church of Ceylon in seeking to be recognised as a Province of the Anglican Communion and a full member of the Anglican Consultative Council.

4. In the context of each of the matters formulated by the 2012 SC Guidelines, the following facts are observed by the Commission, namely;

**(a) The references to the “Remaining Area of the Former Province”**

The requirements in the 2012 SC Guidelines refer to the “*Remaining Area of the Former Province*”.

As the Dioceses of the Church of Ceylon presently function as extra provincial Dioceses under the Metropolitan Authority of the Archbishop of Canterbury, these requirements relating to the “*Remaining Area of the Former Province*” would be inapplicable to the context of the Church of Ceylon, as the recognition of the Church of Ceylon as a Province of the Anglican Communion and a full member of the Anglican Consultative



Council will have no bearing on any existing Province of the Anglican Communion.

**(b) The proposed Province is a coherent and sustainable entity**

The Church of Ceylon functions within the defined geographical boundary of Sri Lanka, an island nation. The entirety of the Anglican population of the country is already within the Church of Ceylon and encompassed in the currently existing Dioceses of Colombo and Kurunegala. In the circumstances, even following the recognition of the Church of Ceylon as a Province, the geographical and political boundaries thereof will remain unchanged.

The Church of Ceylon, has hitherto functioned substantially independently, as a coherent and sustainable entity, except in respect of the reliance on the Archbishop of Canterbury for the exercise of Metropolitan functions relating to its Dioceses.

The Commission finds no logical reason for this position to be altered or compromised in any manner, by the recognition of the Church of Ceylon as a Province and a full member of the Anglican Consultative Council, particularly in the manner contemplated in this proposal.

**(c) How theological education, including the training and on-going education of clergy, will be delivered in the proposed Province**

The Dioceses of the Church of Ceylon have, for a very long period of time, been engaging in the theological education, including the training and on-going education of clergy, on arrangements made by itself.

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A structured course for clergy training had been initially set up in the Church of England in Ceylon by its first Bishop, Rt. Rev. James Chapman<sup>13</sup>. This would have been in the mid-1800s. Thereafter, this developed into the Colombo Divinity School, established in the Diocese of Colombo.

With the establishment of the Theological College of Lanka in 1963 by the Anglican, the Methodist and the Baptist Churches in Sri Lanka, the theological education and formation of clergy of the Dioceses of the Church of Ceylon, was carried out there, in the environment and context of Sri Lanka and their own languages, Sinhala and Tamil, whilst the Dioceses made additional arrangements for the further training of their clergy.

in addition, around 1993, the Cathedral Institute was set up to offer a specifically Anglican formation to those seeking ordination and lay-workers, prior to and after their time at the Theological College of Lanka. In the early 1990s, the Lay Training Institute was also established to train and equip the laity for mission. These two Institutions were reorganised as the Cathedral Institute for Education and Formation in 2004, which now includes training and education of laity as well.

These processes for the theological education and formation of clergy of the Dioceses of the Church of Ceylon will continue unaffected by the recognition of the Church of Ceylon as a Province and a full member of the Anglican Consultative Council.

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<sup>13</sup> The Wiley-Blackwell Companion to the Anglican Communion - under the heading Ministerial Training and Formation in relation to the Church of Ceylon

**(d) That the proposed Province is either free of debt or have clear and realistic plans for addressing any such debt**

As set out extensively earlier, the Dioceses of the Church of Ceylon have, largely been financially independent for a long period of time. Since their establishment, the Dioceses have managed their finances and properties quite successfully and where necessary, the Dioceses have stepped forward to help each other.

The Commission finds no unmanageable debt or long-term liabilities in existence in either Diocese and finds no logical reason for this position to be altered or compromised in any manner, by the recognition of the Church of Ceylon as a Province and a full member of the Anglican Consultative Council.

**(e) The new Provincial Constitution has been drafted and approved by the Standing Committee**

As stated previously, following the enactment of the Church of Ceylon (Incorporation) Act No. 43 of 1998, a new Constitution was drafted and adopted by the Church of Ceylon in 2007, which is known as the 'Constitution of the Church of Ceylon'. The Church of Ceylon and its Dioceses are now governed under this Constitution.

This Constitution was drafted and adopted whilst the Church of Ceylon was under the Metropolitan Authority of the Archbishop of Canterbury and in consultation with the offices of the Archbishop, the Provincial Registrar of the Province of Canterbury and with the approval of the Archbishop of Canterbury.

As will be seen from the foregoing paragraphs, the 2007 Constitution of the Church of Ceylon essentially contains all fundamental features required in a Provincial Constitution, including a Presiding Bishop and the provisions for

appointment<sup>14</sup>, a General Assembly<sup>15</sup>, an Episcopal Synod<sup>16</sup>, provisions for the creation and establishment of further Dioceses<sup>17</sup> and other features necessary in a Provincial Constitution, such as the exercise of Metropolitan Authority etc.

In fact, the 2007 Constitution of the Church of Ceylon even provides for the election of a Metropolitan by a simple majority.<sup>18</sup>

**(f) The proposed Province should be composed of at least four Dioceses**

Unlike the other requirements in the SC Guidelines, the Church of Ceylon does not fulfil this requirement, as it is presently comprised of only the Dioceses of Colombo and Kurunegala.

**Position of the Church of Ceylon viz – a – viz the Requirements in the 2012 SC Guidelines**

The Commission observes that even in the present form, the Church of Ceylon is fully compliant with the requirements set out in Guidelines 1, 3, 4 and 5 of the SC Guidelines for the creation of new Provinces.

However, the Church of Ceylon does not fulfil the requirement set out in Guideline 2 of the SC Guidelines, as it is presently existing. This issue is dealt with in greater detail in the next paragraph.

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<sup>14</sup> Declaration 13 of Part 2 and Chapter 7 of the 2007 Constitution of the Church of Ceylon.

<sup>15</sup> Declaration 14 of Part 2 and Chapter 28 of the 2007 Constitution of the Church of Ceylon.

<sup>16</sup> Declaration 13 of Part 2 and Chapter 27 of the 2007 Constitution of the Church of Ceylon.

<sup>17</sup> Chapters 5, 37 and 47 of the 2007 Constitution of the Church of Ceylon.

<sup>18</sup> Vide – Part 2 Declaration 13 of the 2007 Constitution of the Church of Ceylon; Pg. 23.

**5. The Requirement for the Creation of Four Dioceses in the 2012 SC Guidelines**

The creation of four Dioceses out of the existing two implies the re-sizing of the Colombo and Kurunegala Dioceses.

The Commission notes that previously, there have been several attempts to re-demarcate the boundaries of the Dioceses of the Church of Ceylon, in order to create initially three and thereafter four Dioceses. However, these processes were not pursued further, as the committees which studied them felt that the then proposed structures of Dioceses would be unviable, due to resource constraints, both financial and human, in the socio-economic context of the country. This essentially arises from the movement of people from the regions to the centre, particularly for education and employment. This is exasperated by the fact that there exists one principal commercial hub in the country, namely the capital city and the Western Province. This movement of people consequently deprives the regions of both human and financial resources, which necessarily affects the Church, in parishes outside the Western Province. This is a reality that the Church of Ceylon has to exist in.

**The Commission is of the firm view that the short-sighted creation of four Dioceses purely for the sake of satisfying these Guidelines for the purpose of forming a Province is self-defeating and would be detrimental to the long-term mission of the Church of Ceylon.** The newly established Province would then start at a relatively weaker position and with unnecessary instability and unexpected teething issues to be dealt with. The Commission is of the view that Dioceses should be created by the Church of Ceylon, only for the purposes of furtherance of the mission of the Church.

The Commission therefore **DOES NOT RECOMMEND** the creation of four Dioceses purely for the sake of satisfying these Guidelines. [*The Commission is however of the view that there is the definite possibility (and perhaps even the need)*

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*for the creation of a third Diocese, by the division of the Diocese of Colombo, as set out above.]*

The Commission is however of the view that the mere inability of the Church of Ceylon to create four Dioceses at present, is not a justifiable reason for it to be denied recognition as an Autonomous Province within the Anglican Communion and as a full member of the Anglican Consultative Council. The Commission observes that;

- (a) The Church of England in Ceylon and the Church of Ceylon has a history of over two hundred years in Sri Lanka;
- (b) It is a National Church statutorily recognised by an Act of Parliament, comprising all ethnic communities within the Country and its members being spread throughout the country;
- (c) It has the maturity and the indigenous leadership necessary for the Church to carry forward its mission within its situation, coherently and in a sustainable manner; and
- (d) It satisfies all the requirements imposed by the Resolutions of the Anglican Consultative Council, other than the mere requirement of having four Dioceses.

**In the circumstances, the Commission is of the view that the imposition of the requirement of four Dioceses is indeed artificial in the context of the Church of Ceylon.** Naturally, the imposition of such a requirement will be unduly burdensome and impractical in the socio-economic context in a country such as Sri Lanka, which will necessarily result in the Church of Ceylon never being able to gain the status of an Autonomous Province within the Anglican Communion and full membership of the Anglican Consultative Council, to which it is qualified in all other respects.

In this context, the Commission also draws its attention to the initial Resolution of the Anglican Consultative Council on ‘Creating and Dividing Provinces’<sup>19</sup> adopted in 1971 at Limuru, Kenya, which states that, ‘It is expected that a new province should normally contain at least four dioceses.’ The aforesaid recommendation and the context in which it is stated clearly manifests that this recommendation is not meant to be either a strict or an inflexible rule. The recommendation has been so carefully formulated that it should be considered in the context in which its application arises and must be applied according to the context.

The Commission is also aware that historically, there have been instances where Provinces have been recognised without the strict enforcement of this recommendation.

It is the view of the Commission that the aforesaid recommendation is unsuitable to be applied in the context of the Church of Ceylon, the socio-economic background in which it carries out its mission and the size of the Country itself.

**The Commission therefore recommends that the Church of Ceylon requests to be recognised as an Autonomous Province within the Anglican Communion and full membership of the Anglican Consultative Council, in its present form, notwithstanding this Guideline, in view of its specific context, its maturity and Anglican Heritage.**

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<sup>19</sup> Decision 21

**PART IV - THE PROPOSAL TO BECOME AN AUTONOMOUS PROVINCE OF THE ANGLICAN COMMUNION AND A FULL MEMBER OF THE ANGLICAN CONSULTATIVE COUNCIL**

1. The Commission evaluated the Constitution of the Church of Ceylon and concludes that the Constitution is sufficiently robust and provides the necessary structure for the Church of Ceylon to proceed towards being an Autonomous Province within the Anglican Communion and a full member of the Anglican Consultative Council. The Commission is also of the view that the Constitution substantially complies with the Guidelines issued by the Anglican Consultative Council (ACC) and its standing Committee.
2. Given that the Commission has already concluded that the establishment of 4 Dioceses within the Church of Ceylon at this point of time is impractical, it becomes necessary to consider the form or structure that the Province of the Church of Ceylon should initially have, at the point of its formation.
3. In its current form, the Church of Ceylon comprises two Dioceses with two Diocesan Bishops at their helm. It is significant to note however that even at present the Episcopal Synod of the Church of Ceylon comprises three Bishops, including two Diocesan Bishops and the present custodian of the Metropolitan powers and responsibilities of the Church of Ceylon, namely the Archbishop of Canterbury, notwithstanding that the Archbishop is not a Diocesan Bishop of the Church of Ceylon.
4. It is also significant that this reality was recognized in 1970 when the present temporary arrangement was established. In fact, this position is also expressly recognized in Declaration 13 of the Constitution (see - Schedule 10 for the full text of the Declaration)
5. The Commission recognizes the merits of this arrangement and endorses and recommends the position that any future provincial structure relating to the Church

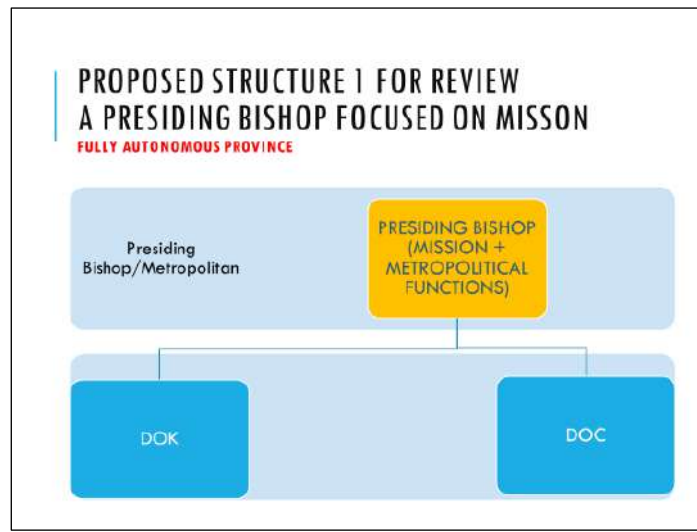


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of Ceylon must at least have 3 serving Bishops in the Episcopal Synod. Such a structure will;

- a) enable the formation of majority voice within the Episcopal Synod in the event of a divergence of views on any matter; and
  - b) enhance the identity and mission of the Church of Ceylon.
6. In this context and background, the Commission at its deliberations developed an initial model for an autonomous Province of the Church of the Ceylon, to be used as starting point for discussions in consultations with the wider church. The said model is set out below

**Initial Structure for Discussion**



7. In this structure, what was essentially contemplated was that the Episcopal Synod of the Church of Ceylon will comprise;
- (a) a Metropolitan / Presiding Bishop whose essential function will be the exercise of the Metropolitan powers and responsibilities and co-ordinating and implementing the mission of the Church of Ceylon

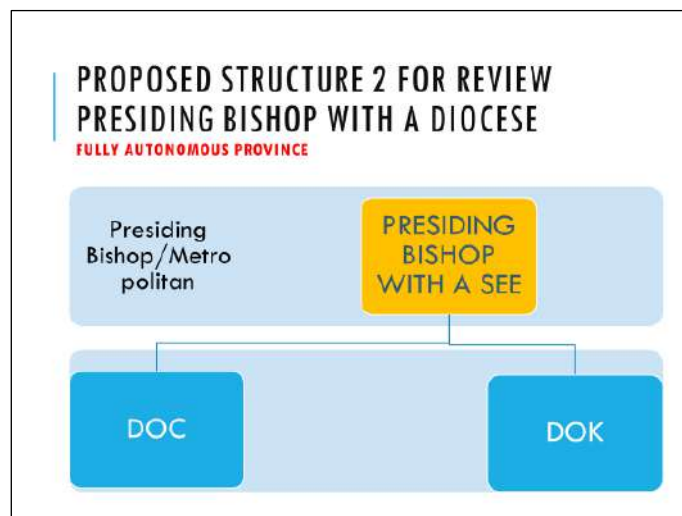
(whilst the Diocesan Bishops will be responsible for the missions within their own Dioceses), although such Bishop will not hold a See; and

- (b) the two Diocesan Bishops of Colombo and Kurunegala.

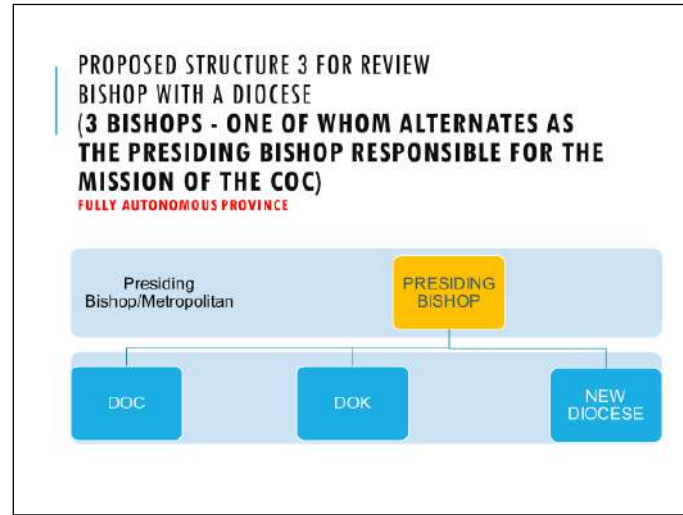
**In fact, this structure is similar in essence to the current structure of the Church of Ceylon, the difference being the proposed Metropolitan will also be responsible for mission of the Church of Ceylon, which is not entrusted to the present Custodian Metropolitan.**

- 8. During and following consultations with the wider church, the Commission felt that there was a desire among the wider membership of the Church who participated in such consultations to see additional structures as well. Accordingly, the Commission formulated several additional structures for wider discussion. Such structures are set-out in Schedule 11.
- 9. The Commission thereupon reviewed each of these models against the criteria set-out in Schedule 12. Based on such a review the Commission shortlisted two additional structures for consideration.

**2<sup>nd</sup> Additional Structure**



### 3<sup>rd</sup> Additional Structure



10. The essential difference between the Initial Structure for Discussion on the one hand, Second and Third Additional Structures on the other, is that whilst in the first structure the Metropolitan / Presiding Bishop does not hold a See, in the Second and Third Additional Structures, the Metropolitan / Presiding Bishop also holds a See.
11. The distinction between the Second Additional Structure and the Third Additional Structure is that in the Second Additional Structure, the Metropolitan / Presiding Bishop always holds a specific See, whilst in the Third Additional Structure, the Metropolitan / Presiding Bishop holds the office by rotation, as already provided for in the Constitution.
12. During the wider consultations conducted by the Commission, the general view which emerged from such consultations was that the Third Structure would be the preferable structure for the Church of Ceylon to work towards going forward.
13. It was however noted that the Third Additional Structure necessitates the creation of a third Diocese within the Church of Ceylon. The Commission has already made

a recommendation for the initiation of a study by the Diocese of Colombo to examine the need for and the manner of creating a new Diocese, for missional reasons. However, it has also been clearly identified by the Commission that the creation of such a Diocese would require essential re-engineering to be carried out regarding the manner in which the Dioceses presently function within the Church of Ceylon, in order to overcome the socio-economic challenges which were outlined previously.

14. The Commission identifies that the essential changes consequently necessary for the formation of such a third Diocese would be

(a) the establishment of a **Central Fund at the level of the Church of Ceylon** for the collection of revenue of the Dioceses and for the making of disbursements to Dioceses on an as-needed basis, including the payments of stipends for all clergy of the Church of Ceylon (see - Schedule 13 for further details). It was identified that such a mechanism would eliminate the income disparities that may exist between the Dioceses as well as disparities in the stipends paid by Dioceses to their respective clergy.

(b) The establishment of a **Common Clergy List at the level of the Church of Ceylon** which would enable all clergy of the Church of Ceylon to be on one platform, enabling their movement across Dioceses on an as-needed basis.

15. **The Commission therefore recommends that the General Assembly of the Church of Ceylon immediately initiates a study relating to the setting up of Central Fund for the Church of Ceylon and Common Clergy List for the Church of Ceylon and identify the specific amendments that may be needed to the Constitution of the Church of Ceylon and of the Dioceses and the practices hitherto adopted by the Dioceses, to give effect to the findings of that study.**

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16. The Commission is mindful that the creation of a new Diocese and the establishment of the processes to enable all Dioceses within the Church of Ceylon to function effectively will necessarily be a time-consuming exercise, which may take a period of around 3 – 5 years.
17. The Commission however observes that, as stated before in Part III above, the Church of Ceylon as at present fulfils all the requirements necessary for it to be an Autonomous Province of the Anglican Communion and full member of the Anglican Consultative Council. Additionally, what was essentially meant to be a temporary custodian arrangement of the exercise of Metropolitan powers and responsibilities, has continued in existence for almost half a century. Further, whilst the Church of Ceylon will be unable in the foreseeable future to create a structure consisting of four Dioceses, even at present it does have a robust and a working structure of an Episcopal Synod of three Bishops comprising the Custodian Metropolitan and the Diocesan Bishops of Colombo and Kurunegala, which has hitherto enabled the Church of Ceylon to function essentially independently as a National Church within Sri Lanka. Unfortunately, however it has never been recognized as an Autonomous Province of the Anglican Communion and a full member of the Anglican Consultative Council though it fulfilled all the requirements in the Guidelines of the Anglican Consultative Council and its Standing Committee, other than the requirement of having four Dioceses.
18. In fact, it is rather ironic that the Church of Ceylon essentially has a Provincial and a Metropolitan structure, but yet does not have the status of an Autonomous Province of the Anglican Communion and full membership of the Anglican Consultative Council
19. In the circumstances, the Commission sees no logical reason why the Church of Ceylon cannot be recognized as a Province in its existing form, whilst it moves towards the formation of the third Diocese.

20. **The Commission therefore recommends that;**

- (c) the General Assembly of the Church of Ceylon requests the Anglican Consultative Council to recognize the Church of Ceylon as an Autonomous Province of the Anglican Communion and a full member of the Anglican Consultative Council, **IN ITS CURRENT FORM with an Episcopal Synod comprising the Archbishop of Canterbury as the Custodian Metropolitan and the two Diocesan Bishops of Colombo and Kurunegala**, until the formation of a third Diocese which will approximately take a period of 3 -5 years; and
- (d) upon the creation of the third Diocese, elect a Metropolitan from amongst the three Diocesan Bishops of the Church of Ceylon in accordance with Declaration Thirteen of the Constitution of the Church of Ceylon.

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**Schedule 1 - Members of the Commission**

<b>Diocese of Colombo</b>	<b>Diocese of Kurunegala</b>
Ven. Dr. Rienzie Perera (Chairperson)	Ven. Nimal Wickremaratne ★
Ven. Perry Brohier	Rev. Nishantha Fernando
Ven. Sunil Ferdinando	Rev. Vathsala Seneviratne
Ven. Keerthisiri Fernando★	Rev. Ranjana Karunaratne
Rev. Marc Billimoria	Rev. Sanath Madagamgoda
Mr. Chanaka de Silva	Mr. Saman Hapuwatte
Dr. Narmmasena Wickremesinghe	Mr. A M Sweedon
Mr. Israel Paulraj	Mr. Jackson Karunaratne
Mr. Prince Nayagam	Ms. Sumithra Rathnayake
Ms. Vijula Arulanantham	Mr. Ananda Marasinghe
Ven. Samuel Ponniah (filling Vacancy)	Ven. George Melder (filling Vacancy)

*Note:* ★Bishop Keerthisiri Fernando, when he was Archdeacon of Nuwara Eliya

★Ven. Nimal Wickremaratne, when he was Archdeacon of Kurunegala

★Co-opted members

(i) Ramesh Schaffter

(ii) Ven. Sam Ponniah (Archdeacon of Jaffna)

★Arun Gamalatge (Provincial Secretary)

★Facilitators

(i) Savithri Sumanthiran

(ii) Dilranjan Jacob

(iii) Rowendra Perera

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**Schedule 2 - Commission Meetings and Consultations**

<b><u>Date</u></b>	<b><u>Objective</u></b>
<b>28<sup>th</sup> May 2016</b>	Decision to draft a working paper in line with the Resolution.
<b>10<sup>th</sup> June 2016</b>	Consideration of the working paper and decision for both dioceses to identify the issues affecting them.
<b>25<sup>th</sup> June 2016</b>	Meeting of the Colombo Group to identify the issues that hinder the mission of the Diocese of Colombo.
<b>15<sup>th</sup> July 2016</b>	Meeting of the Kurunegala Group to identify issues that hinder the missions of the Diocese of Kurunegala.
<b>19<sup>th</sup> July 2016</b>	Presentation of the issues of both Dioceses and identifying issues common to both dioceses. Decision to co-opt experts in drafting proposals for the future of the Church of Ceylon.
<b>17<sup>th</sup> August 2016</b>	Experts facilitating the Commission in establishing an identity for the Church of Ceylon and its vision and mission.
<b>10<sup>th</sup> October 2016</b>	Experts continue to facilitate the Commission in its deliberations.
<b>14<sup>th</sup> November 2016</b>	Draft proposals formulation
<b>3<sup>rd</sup> December 2016</b>	Presentation of proposals to the Ex Co of General Assembly, Standing Committee and Area Deans of the Diocese of Colombo
<b>28<sup>th</sup> January 2017</b>	Presentation of proposals to the Ex Co of General Assembly, Standing Committee and Areas Deans of Kurunegala
<b>11<sup>th</sup> February 2017</b>	Presentation of proposals to the General Assembly of the Church of Ceylon
<b>14<sup>th</sup> February 2017</b>	Panadura (Area Deanery meeting of the clergy of Moratuwa and Environs)



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<b>16<sup>th</sup> February 2017</b>	Emergency Meeting after the presentation of proposals to the General Assembly
<b>25<sup>th</sup> February 2017</b>	Galle Area Deanery Conference
<b>10<sup>th</sup> March 2017</b>	Kurunegala clergy synod
<b>18<sup>th</sup> March 2017</b>	Colombo North Area Deanery Conference
<b>1<sup>st</sup> April 2017</b>	Colombo South Area Deanery Conference
<b>27<sup>th</sup> April 2017</b>	Colombo – Meeting with Archbishop Philip Freier and Bishop Anthony Poggo
<b>27<sup>th</sup> April 2017</b>	Meeting with the three retired Bishops of the Church of Ceylon, Bishops Kenneth Fernando, Kumara Illangasinghe and Duleep de Chickera.
<b>29<sup>th</sup> April 2017</b>	Jaffna Area Deanery Conference
<b>6<sup>th</sup> May 2017</b>	Batticaloa Area Deanery Conference
<b>13<sup>th</sup> May 2017</b>	Kurunegala Area Deanery Conference
<b>20<sup>th</sup> May 2017</b>	Moratuwa and Environs Area Deanery Conference
<b>27<sup>th</sup> May 2017</b>	Kandy Area Deanery Conference
<b>10<sup>th</sup> June 2017</b>	Bandarawela Area Deanery Conference
<b>17<sup>th</sup> June 2017</b>	Meeting with the Church of Ceylon Youth Movement Representatives
<b>15<sup>th</sup> December 2017</b>	Meeting with Prof. Mark Chapman
<b>19<sup>th</sup> January 2018</b>	Meeting at the Kurunegala Diocese
<b>23<sup>rd</sup> February 2018</b>	Meeting at the Colombo Diocese
<b>1<sup>st</sup> March 2018</b>	Presentation of the Interim Report at the General Assembly
<b>1<sup>st</sup> August 2018</b>	Meeting at the Colombo Diocese
<b>22<sup>nd</sup> August 2018</b>	Meeting at the Colombo Diocese
<b>21<sup>st</sup> September 2018</b>	Meeting at the Kurunegala Diocese
<b>19<sup>th</sup> February 2019</b>	Meeting at the Colombo Diocese

*Note:* Meeting planned for the Sabaragamuwa Area Deanery could not be held.

**Schedule 3 A - Questionnaire**

**Q&A**

**Selection Process**

*Please tick ✓ in the appropriate box for your preference*

**1. Selection of 'Principal' Bishop, the process.**

A. By what name will the 'Principal' Bishop be called?

• Principal Bishop?	<input type="checkbox"/>
• Metropolitan?	<input type="checkbox"/>
• Archbishop?	<input type="checkbox"/>
• Presiding Bishop?	<input type="checkbox"/>

B. How will he be elected?

• Option 1 – The General assembly elects a new person from all clergy in all dioceses and meets the eligibility criteria for election of bishop within the Church of Ceylon	<input type="checkbox"/>
• Option 2 – The General Assembly elects from the existing diocesan bishops	<input type="checkbox"/>
• Option 3 - The General Assembly elects from the existing diocesan bishops and Archdeacons/Area/Assistant bishops	<input type="checkbox"/>
• Option 4 – The bishop, most senior by date of consecration succeeds	<input type="checkbox"/>

C. What should be the term of office?

• 10 years	<input type="checkbox"/>
• 5 years	<input type="checkbox"/>

D. What should be the Retirement age?

• 70 years	<input type="checkbox"/>
• 65 years	<input type="checkbox"/>

**2. The Area/Assistant Bishop**

*Note: The Area/Assistant Bishop's role is not part of the structure required for Provincial status but, is included due to its importance for the Mission of the Church of Ceylon*

A. The role of the relevant person as:

<ul style="list-style-type: none"> <li>Area Bishop, i.e. having his own authority within his area in the diocese and functioning under the diocesan bishop</li> </ul>	
<ul style="list-style-type: none"> <li>Assistant Bishop, i.e. delegated authority from the diocesan bishop within his area</li> </ul>	

B. How will the relevant person be chosen?

<ul style="list-style-type: none"> <li>Selected by the Diocesan Bishop in consultation with the standing committee</li> </ul>	
<ul style="list-style-type: none"> <li>Elected by the Diocesan council from among all clergy in the diocese meeting the eligibility criteria for election of a bishop</li> </ul>	

C. What should be the term of office?

<ul style="list-style-type: none"> <li>Same term as the Diocesan bishop</li> </ul>	
<ul style="list-style-type: none"> <li>Co-terminus with the term of office of the diocesan bishop</li> </ul>	

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**Schedule 3 B - Summary of Responses**

<b>FEEDBACK SUMMARY</b>		<b>GA 11/02</b>	<b>Panadu ra 14/02</b>	<b>Galle 25/2</b>	<b>Colom bo South 25/3</b>	
	Attendance			<b>40</b>	<b>145</b>	
<b>1</b>	<b>Selection of 'Principal' Bishop - The Process</b>					
<b>A.</b>	<b>By what name will the 'Principal' Bishop be called?</b>					
	Principal Bishop?	4	3	1	23	
	Metropolitan?	17	2		49	
	Archbishop?	15	6	7	45	
	Presiding Bishop?	3	5	2	17	
	<b>Comments:</b>					
1	The Metropolitan Position should be changed one after the other between Colombo & Kurunegala Districts					
2	Metropolitan Bishop should be maintained from the Trust Fund.					
3	There is no need for a Bishop					
4	The Principal Bishop should know all the 3 languages					
<b>B.</b>	<b>How will he be elected?</b>					
	Option 1 – The General assembly elects a totally new person from all clergy in all dioceses and meets eligibility criteria for election of bishop	11	5	3	43	
	Option 2 – The General Assembly elects from the existing diocesan bishops	17	2	3	29	
	Option 3 - The General Assembly elects from the existing diocesan bishops and Archdeacons/Area/Assistant bishops	5	1	4	23	
	Option 4 – The most senior bishop by date of consecration succeeds	6	7		38	

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	<b>Comments:</b>					
1	A retired Bishop who meets the age criteria to be selected by the General Assembly.					
2	Educated as well as Smart individuals are required in this process					
3	None of the above(B) but the present process where the Metropolitan rotates every three years to elected by the Episcopal Synod					
4	As usual clergy and house of laity will choose the Arch Bishop. Not from the General Assembly.					
5	about (4) Subject to performance					
6	About (b) General Assembly - The concept of GA is a new one. The role and functions of the General assembly in comparison to a diocesan council is yet to be clearly established in the mind of the members. Therefore prior to the trust such as electing an Archbishop, the General assembly itself must be noted very well in the mission and vision of the Church of Ceylon.					
<b>C.</b>	<b>What should be the term of office?</b>					
	10 years	13	8	6	38	
	5 years	25	8	4	98	
	<b>Comments:</b>					
1	Suggested 3 Years					
2	Suggested 10 Extendable up to 15 years					
3	If a 10-year term is agreed, the Principal Bishop should have the right to appoint the Area/Assistant Bishop					
	Preferably 3 yrs. - it is bringing an administrative cost					
<b>D.</b>	<b>What should be the Retirement age?</b>					
	70 years	18	6	7	60	
	65 years	19	10	3	75	
	<b>Comments:</b>					
1	Suggested Age 60					
2	Age 65 - Extendable up to 70					

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3	This is the age described for Bishops by an existing frame of the constitution. It is the age of retirement of clergy. Also do not block the chances of younger persons to lead the church.					
4	About (d) It's depends of body health					
	<b>Comments in General</b>					
1	Further discussion at Pew Level is necessary					
2	Will there be any increase in Annual quota as additional payment? If so please say what percentage?					
3	First formulate constitution and approve by General Assembly					
4	Discipline action on Archbishop? Who will pursue?					
5	Cost increase? Should not be on impact of the church quota					
6	Plan should be in place to sustain and increase the Anglican community					
7	All Rubbish					
8	you have already decided all these. Our answers are not going to make a difference.					
9	Bishop of the Council?					
10	Short comings in this Questionnaire - (A) Question whether we need this change - YES/NO This Question must be included otherwise it looks like the commission is only interested in taking its agreed in implementing the resolution but not interested in knowing the "real mind" of the member of the "pews".					
<b>2</b>	<b>The Archdeacons' role</b>					
	<i><u>Note: The Archdeacons role is not part of the structure but included due the importance of Mission</u></i>					
<b>A.</b>	<b>The role of the Archdeacon as:</b>					
	Area Bishop, i.e. having his own authority within his area in the diocese and functioning under the diocesan bishop	12	3	18		
	Assistant Bishop, i.e. delegated authority from the diocesan bishop within his area	27	9	14		
	<b>Comments:</b>					

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1	If an area Bishop is not disciplined, if their a body for inquiry?					
2	If there is an inquiry body, can they file legal action against the Area Bishop?					
3	Can the Area Bishop make decision on financial obligations?					
<b>B.</b>	<b>How will the Area Bishop be chosen?</b>					
	By selection of the Diocesan Bishop	11	3	1	5	
	By election of the Diocesan council from all clergy in the dioceses and meets eligibility criteria for election of bishop	28	8	31	10	
	<b>Comments:</b>					
1	Long discussion on this by the constitutional assembly and hence in constitution					
2	Elected by the standing committee in constitution with the Diocesan Bishop					
3	Should be by General Assembly and Diocesan Council					
<b>C.</b>	<b>What should be the term of office?</b>					
	Same term of the Diocesan bishop	19	5	19	8	
	Coterminous with the term of the office of the diocesan bishop	16	5	13	5	
	<b>Comments:</b>					
1	Term of Office can be the decision of the Bishop of the diocesan					
2	Suggested 10, 5 and 3					
	<b>Comments in General</b>					
1	Need a Archdeacon for Colombo Diocesan as per the above criteria.					
2	Need Archdeacon for Kurunegala Diocesan, he should cover the responsibilities of the Bishop upon his permission					

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	3	Suggest to plan a new position for a Archdeacon. He may act as a Deputy Bishop as an when required according to a suitable plan
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Schedule 4 - Letter of 7<sup>th</sup> December 2017



Record on 08/12/2017

**CHURCH OF CEYLON**  
DIOCESE OF COLOMBO



Rt. Revd. Dhiloraj R. Canagasabey  
Bishop of Colombo

Our Ref:  
Your Ref:

To : All Clergy of the Church of Ceylon

Dear Sisters and Brothers in Christ,

Attached herewith is an important Communique from the Commission appointed by the General Assembly on the future of the Church of Ceylon. Please ensure that it is read out from the pulpit at public worship on 17<sup>th</sup> December 2017 or any other suitable date for you.

Please request any member of the Parish to send, if they have any questions or comments by January 10<sup>th</sup> 2018.

I wish to reiterate the importance of the communiqué reaching members of your congregations. Please distribute copies as required and give maximum publicity to it.

+ Dhilo Colombo



The Rt Revd Dhiloraj Canagasabey  
Presiding Bishop of the Church of Ceylon  
Bishop of Colombo &  
Vicar General – Diocese of Kurunegala

Bishops' Office, 368/3, Bauddhaloka Mawatha, Colombo -7, 00700, Sri Lanka  
විකේල්ලාවේ කාර්යාලය, 368/3 බෞද්ධලෝක මාවත, කොළඹ - 7, 00700, ශ්‍රී ලංකාව  
கொழும்பு பேராயர் காரியாலயம், 368/3A, பெளத்தாலோக மாவத்தை கொழும்பு - 07. 00700, இலங்கை  
Tel : +94 112 696 208 / +94 112 692 985 / +94 112 684 810  
Email : anglican@sltnet.lk Fax : +94 112 684 811

# REPORT OF THE COMMISSION, MANDATED BY THE GENERAL ASSEMBLY OF THE CHURCH OF CEYLON ON THE FUTURE DIRECTION OF THE CHURCH OF CEYLON

## **Greetings to our dear Sisters and Brothers in the Church of Ceylon!**

We, the members of the Commission elected by the General Assembly convened on 28th May 2016, comprising clergy and laity of the Dioceses of Kurunagala and Colombo, wish to address you on the important work that has been carried out since our appointment. Our mandate has been to consider and recommend "the changes that need to be brought about in order for the Church of Ceylon to more effectively and purposefully carryout its mission within the nation as a national church".

The Resolution unanimously adopted by the General Assembly on 6<sup>th</sup> February 2016 also requested the Anglican Consultative Council (ACC) to consider the unique identity and character that the Church of Ceylon (CoC) had acquired over the years and its earnest desire to regulate "its own affairs and governing itself, in order to carry out its mission effectively within the Country while firmly remaining within and being a part of the worldwide Anglican Communion" and to become "a full member of the Anglican Consultative Council".

## **Resolution 16:32 Church of Ceylon of the Anglican Consultative Council**

The Resolution of the CoC was then tabled at the meeting of the ACC in April 2016, proposed by the Archbishop of Canterbury and Seconded by the Archbishop of Melbourne. The ACC, whilst affirming its support for the Resolution of the General Assembly of the CoC moreover, requested its Standing Committee "in considering any future requests to take into account the unique situation of this National Church which is passionately engaged in the work of reconciliation especially as it emerges from a long period of civil war".

In this context, we consider it necessary to outline the history of the governance of the CoC:

The Anglican Church in Sri Lanka has its roots in the arrival of the British to the Island in 1796. The Church initially functioned under the Diocese of London served by Colonial Chaplains. Until the creation of the Diocese of Colombo in 1845, we first functioned under the Diocese of Calcutta and then under the Diocese of Madras. In 1885 the Diocese of Colombo then comprising the whole Island, gained its autonomy from the colonial government, to administer itself.

In 1930 an autonomous Anglican Province was formed in this region comprising India, Burma and Ceylon. In 1950 the Diocese of Kurunagala was formed with Bishop Lakdasa de Mel as its first Bishop. In 1962 Bishop Lakdasa de Mel was elected the Metropolitan of the Province of India, Pakistan (since 1947), Burma and Ceylon. By 1970 the member churches of this Province had either formed united churches or created their own Provinces, leaving the Dioceses of Colombo and Kurunegala as extra provincial dioceses, as the proposed church union was not realized. Consequently, at the last General Assembly of the Province of India, Pakistan, Burma and Ceylon in January 1971 a decision was made to place the two Dioceses temporarily under the Archbishop of Canterbury as Metropolitan.

The Church of Ceylon (CoC) comprising the two dioceses has since continued its attempts at becoming independent of the metropolitan authority of the Archbishop of Canterbury. A Province within the Anglican Communion gives autonomy to regulate its own affairs and full membership in the ACC.

The Commission is mindful of some of the following attempts made in this regard:

2004/2005 - Joint Standing Committee of the CoC to consider and respond to the Primates' questionnaire on the historic episcopate and the Windsor Report.

2006 – Resolutions of the two Diocesan Councils for the formation of new dioceses with a view to becoming a Province

2010 – Appointment by the General Assembly of a Sub-committee to study the creation of new dioceses.

2011 – Presentation of the report of the Sub-committee to the General Assembly with demarcation of boundaries for 3 or 4 dioceses respectively. Decision of the General Assembly requiring the Sub-committee to prepare a concept paper on the whole process including legal and financial implications.

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2012 – Sub-committee requires further time. Decision to request ACC to consider the CoC under “exceptional circumstances” in being deemed a Province.

2013 – Motion to request ACC to consider the CoC with 2 dioceses as an autonomous Province in exceptional circumstances accepted and decision to forward to ACC.

2014 – The matter of seeking to become a Province was discussed, but no decision taken.

2016 – The present Resolution adopted unanimously.

The Commission in keeping with its mandate enlisted the support of facilitators to guide its deliberations.

In the ensuing deliberations, the challenges faced by the Church have been identified under three categories:

- (a) Spiritual formation of clergy and laity;
- (b) Vision and Mission of the Church;
- (c) Internal and external challenges.

These deliberations also enabled the Commission to articulate the vision and the mission of the Church of Ceylon detailed in the Constitution (2007) in a concise manner.

Given the mandate of the Commission to consult widely, extensive deliberations were carried out throughout the two Dioceses. As a result of this, it was determined that it was necessary for the Commission and the CoC as a whole to honestly evaluate the Church's current reality and prayerfully identify the way forward.

The Commission has determined that any proposed structural changes must effectively support and facilitate the mission of the Church.

The Commission has considered the feedback received including the possible structural changes in formulating its proposals and is also looking forward to receiving written submissions from the membership of the Church of Ceylon by the 30<sup>th</sup> of December 2017. Submissions to be made to:

Ven. Dr. Rienzie Perera, Chairperson  
St Paul's Church Milagiriya,  
299, Galle Road,  
Colombo 04.

Email: [feedback@churchofceylon.org](mailto:feedback@churchofceylon.org)

This process is vital for the growth of the Church. An important aspect of this work is prayer support from local parishes and individuals for God's wisdom and guidance of the Church as it considers the way forward.

**Ven. Dr. Rienzie Perera**  
**Chairperson of the Commission for the future of the Church of Ceylon**

**Schedule 5A - Representation of Rt. Rev. Kenneth Fernando**

Kmf

**Seeking Provincial Status**

We three Retired Bishops of the Church of Ceylon are grateful to the Commission for giving us an opportunity to meet with you and express our interest and concern regarding your deliberations and intention to move towards the formation of a Province of the Anglican Communion in our country.

We would like to affirm that although we are retired Bishops, our concern and interest in our Church remains in no way diminished as we are faithful members of our Church. We wish to place our long experience and expertise in Church matters at your disposal.

**We agree that the time is now ripe for us to seek to become a Province in the Anglican Communion.** Our commitment to establish a United Church of Sri Lanka remains unshaken, but we do not think that becoming a Province takes us away from that goal although it may constitute some further problems.

However becoming a Province of our Communion calls for a certain degree of spiritual maturity and administrative skill. We believe that before we become a Province after setting up one or more new dioceses we should have a period of intense preparation for such an important step. Our Constitution provides for this by insisting that every new Diocese should first be a Missionary Diocese and seek recognition as a fully organised Diocese only after it has proved its ability to maintain itself as such.

We have no documents before us to enable us to study the steps that are envisaged by you to enable us to become a Province. All we have are some indications of the intentions of the Commission which we derive from the questionnaire that you have distributed to some Clergy at Area Deanery Meetings,

We believe that one of the proposals you are considering is the establishment of the office of a **Principal Bishop**, over and above the Diocesan structure that we now have.

In our view such a step would be unusual in the Anglican Communion and would seek to place our Church on par with the Episcopal Church of the U.S.A. and the Church of Canada, which alone have Bishops who have no dioceses

We believe that it is unlikely that such a suggestion would find favour with the Anglican Consultative Council or the Archbishop of Canterbury who fulfils Metropolitan functions for our Church. However we would like to resolve the issue by discussion among ourselves rather than by appealing to higher authority.

We believe that the creation of a Principal Bishop with out a Diocese would be a violation of Section 1 of the Church of Ceylon Act No 43 of 1998 and would involve our going to Parliament to seek an amendment to the Act. We strongly advise against such a move as we do not think that we can count on the goodwill and favour of Parliament. On the contrary, we may run into a barrage of opposition. We recall that the Act was passed in Parliament with the greatest difficulty and in the teeth of opposition from some members of Parliament, who were not disposed towards the activity of Christian Churches.

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KMS 2.

In any event we cannot set up the office of a Principal Bishop without far reaching and radical amendment to our Constitution,

**In all matters we must act strictly in conformity with our Constitution which we have all sworn to uphold.** If we wish to act in some way not provided for in the Constitution we must first amend the constitution to make such a course of action possible

**We believe that there is an easier and less controversial way of becoming a Province, namely by creating one or more new Dioceses.**

This is the established way to seek Provincial status and would be in conformity with the requirements of the Anglican Communion and its Consultative Council.

**We strongly urge that we take steps to create one or more such new Dioceses in strict compliance with Chapters 5 and 6 of the Constitution of our Church.**

In any event we urge that such steps be undertaken only after the widest possible discussion among members of our Church in Parishes, Area Deaneries and in the two Diocesan Council before the General Assembly takes a final decision.

+Kenneth Fernando

25<sup>th</sup> April 2017-

**Schedule 5 B - Representation of Rt. Rev. Kumara Illangasinghe**

**Future of the  
Church of Ceylon,  
Sri Lanka**

I will put down here some of my concerns and the personal aspirations and dreams for the Church of Ceylon. I am saying aspirations and dreams rather than suggestions, as I would like to see some of these things be considered genuinely and materialize.

**Context**

I believe the context of the Church of Ceylon is important for any one, to understand the future and the mission of the Anglican Church. In Sri Lanka we had only one diocese, the Diocese of Colombo (DOC) which was part of the Province of India, Pakistan, Burma and Ceylon, as it was called then. A decade or two before we gained independence from British rule in 1948, the leadership of the church realized that the central region of the country was different from the rest of the country, in its culture, history, language and the religious composition. They further were convinced that this region of the country needed a different approach in respect of mission and pastoral responsibilities. Hence was the decision to carve out the present area of the Diocese of Kurunagala (DOK), as a separate diocese. About three or four decades later the state/government realized and identified, almost the same central region, as the 'Cultural Triangle' of the country, with the help of the United Nations and her affiliated departments like the UNICEF. Hence there was a particular reason for carving out the DOK and the subsequent mission of the DOK was marked by her commitment to Indigenization, Cultural shaping of the Good News, Indigenized and meaningful forms and approaches of Evangelisation, in a pluralistic setting, Creative Inter-faith approaches, Socio-political involvement and above all 'Doing Christian Theology using Local Sri Lankan Resources'

**Current Realities**

However, times have passed (it is now 67 years after the formation of the DOK) history and the socio-economic realities in the country have changed, cultures have moved on and new and relevant challenges and priorities have emerged. It is now time for us to look back and see whether the realities that we faced 67 years ago are still valid or are they irrelevant. My own experience is that they are not valid anymore and new challenges have emerged and we need to re think our mission and priorities as a Church that serves in the 21<sup>st</sup> century. As one example, it has to be our priority to identify concerns like the ministry of reconciliation and the healing of memories and the history and look for the necessary structural changes that we need to implement such programmes and ministries with the least possible expense.

I am not too sure whether we have been able to spend enough time looking at our priorities and agreed on what we need to do, with the maximum participation of the people of God. Have the people of our church been able to participate in such decision making processes? It appears that some sections of the church have identified the formation of a Province, as the most prime concern for the church today. In order to fulfill that need we seem to be preparing ourselves and turning all tables, to fulfill the requirements set out by the Anglican Consultative

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Council, for this purpose. If that is not possible, we seem to be requesting for a special consideration and to grant us the status of a province. To my understanding this will be either 'jumping the gun' or 'putting the cart before the horse'. It is important that we do not plead for such concessions and place ourselves at the mercy and special favour, of the decision makers. I believe that our process will have to be reversed. First and foremost, we need to make use of the opportunity to reflect on the mission of our church, amidst contemporary realities and identify the necessary changes if any. Having gone through this process in depth, if it is still necessary we should be able to introduce the changes that will facilitate such effective and creative mission. It may be that I am unaware of any such exercise, that we have gone through. I would like to have a look at such a report if available. I would like to now concentrate on the Constitution of the Church of Ceylon.

## **Constitution**

Let us not forget that we were governed for 37 years by the constitution of a province that did not exist, until we had our own in the year 2007. We are well aware of the problems and challenges that existed during that long period. The Constituent Assembly (CA) went through all such difficulties in depth and corporately with the participation of all elected representatives of both the dioceses, before deciding on the present Constitution, that was adopted on December 15, 2007. It was a concerted effort by the Constituent Assembly for the progress of our beloved church and the enhancement of her mission and witness. Some of the concerns that guided the CA were, (a) the name 'Presiding Bishop' and his or her Role, (b) the character of the Church of Ceylon as one united church of all dioceses (c) allowing the two dioceses to have equal status (d) very importantly the understanding that as all Anglican Churches are, the Church of Ceylon too was to be 'Episcopally led but Synodically governed' and together with many other similar criteria. With that background let us look at the different aspects of the constitution and their background, taking into consideration the circumstances that led to the decisions that were taken by the CA.

## **Presiding Bishop**

The title 'Presiding Bishop' was decided upon, because the CA understood the position as 'Primus inter pares' meaning 'the first among equals'. We consciously did not decide on the title 'Archbishop' or the 'Archdiocese'. The CA was keen to maintain the equality of status, in addition to other concerns and the difference was only meant to be on the additional responsibilities that the person was expected to perform. For that purpose the title 'Presiding Bishop' was the most suitable. It was also a way of reducing the enormous expenditure that would have arisen to maintain another position. Such expenditure was meant to be reduced as the Church was more concerned about the 'mission' of the church and was necessary to be used for the prime purpose of mission, than maintaining another position of power.

## **Dioceses to be united**

One of the greatest achievements of the new constitution was the possibility of our church to be united as dioceses and to be one church. The two dioceses always maintained that we were 'two dioceses' and not as 'a mother or a daughter diocese'. We did have a lot of advantage in

such a practice. But we had very little opportunity to function together in one voice or be accountable to each other. Therefore it was necessary to be 'one church united' but maintaining a certain degree of diversity of our ministries, in order to fulfill our contextual needs. All steps that were taken to be united were not meant to create any hierarchy of power-centres.

**Equality of Status**

The position or the status of the leader of each of the diocese, was not meant to create a hierarchy of power or to concentrate on one or more Centres of power. The church was able to humbly understand that the power was from God and has been shared with the people of God and not with the hierarchy of positions, as in the old Jewish tradition. The teaching of Jesus Christ of being the 'Servant of all' was uppermost. Even though, one diocese or the other, was either financially powerful or resourcefully powerful due to historical reasons, they were meant to enjoy equal status, especially because we were any way equal in the presence of God.

**'Episcopally led and synodically governed'**

I believe we all agree on this concept and value the same in our witness and mission. A leader is meant to be an 'enabler'. The power was always meant to be with the People of God. The decision making process was to be in the hands of the people, who constituted the synod or the council of each diocese.

**The ABC as our Metropolitan**

We have functioned under many Archbishops of Canterbury as our Metropolitan, over the long period of time. We have had the best of relationship with all of them, including the present ABC. We enjoyed the opportunity to appeal to our Metropolitan, whenever there was anything that had to be sorted out beyond our limits. With the setting up of the new constitution, we were able to convince the then ABC, to delegate some of the Metropolitan's responsibilities to the Presiding Bishop. This was to ensure the major degree of governance was from within Sri Lanka.

**Conclusion**

I have dealt with some of the aspects of concern that are to be taken into consideration as we plan to move forward as the Church of Ceylon. There are at least three main concerns that we need to address as a church, before we decide to move forward. In comparison, we may question that such and such a place or a country, is much smaller than our's and why can't we too become a province. Let us remind ourselves that the uniqueness of Sri Lanka cannot be compared with any other country in the world. The circumstances, strengths and weaknesses are very different. We need to make a decision for ourselves irrespective of what has happened in other places, and that with the highest degree of dignity and sovereignty.

Taking into consideration the most recent happenings in our church or dioceses, can we guarantee ourselves, that we are spiritually and ecclesiastically mature to have a different status, than what we are today. Some of the recent crisis that we have faced, would never have arisen if we were mature and further, we alone could not have been able to solve them within



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Sri Lanka, because of the way the Sri Lankan politics, both in the nation and within the church, have developed in the recent decades and in the context of socio-cultural developments, especially with respect to people's identities and the struggle for the superiority of such identities over others.

It is sad that most people of our church are not fully aware of these recent developments. It is up to the commission to ensure that all the people of our church are fully made aware of these developments. Not just the developments only. The people should be well acquainted with the advantages as well as the disadvantages too. Having gone through this process, the final decision should be in the hands of the people.

The most important and the prime concern remains still to be studied in depth and resolved. We are co-workers with God in God's mission of building the 'Body of Christ'. In that respect, what are the barriers under the present structures, that had impeded and retarded God's mission, through the Church of Ceylon? On the other hand, will any of these expected changes to the structures, enhance the efforts of building the Body of Christ or the Community of believers? Will this assist in nurturing the Household of God. I appeal to the commission to genuinely reflect on these, without any further delay.

My next concern may be the last and also the least of all. It will be necessary to evaluate the viability in all aspects of maintaining a 'head heavy' structure. If anyone will argue that we are viable, then I am afraid there has been a lot of deception and dishonesty in the past within our church and we need a complete overhaul of the distribution of our resources, so that every person, group or diocese will have access to such (supposed to be available) resources, equally and justifiably.

*Bishop Kumara Illangasinghe*  
26-04-2017

**Schedule 5 C - Representation of Rt. Rev. Duleep de Chickera**

**Church of Ceylon [CoC] submissions**

**Preliminary remarks**

1. We thank the commission for this opportunity to make our submissions but regret that we were compelled to invite ourselves.
2. Our love for and equal membership in the CoC as well as our common witness by the Reign of God provides the framework for these submissions.
3. The three of us have agreed that we will reserve the responsibility to address the Metropolitan of the CoC, the ACC and CoC membership in part or full, if it is felt necessary to do so.

Do we need a Province? This can only be answered after at least three obligations have been fulfilled. These are;

1. **The full and dignified participation of the Diocese of Kurunegala. [DoK]**  
The CoC comprises two equal Dioceses. Today the DoK is somewhat preoccupied with its own ecclesiastical security and unable to think of larger structural changes due to recent happenings and the absence of a Chief Shepherd. Any decision at this stage will consequently not have the free and fullest participation of two equal Dioceses; without which there cannot be a legitimate CoC decision. In fact the fear that Colombo may be attempting to force a decision on Kurunegala should be taken cognizance of and these fears allayed. I regret that the ACC resolution is not sensitive to this prevailing situation.

What is necessary as a pre-requisite to any structural changes in our governance, is therefore that Kurunegala should participate in this process with dignity and purpose; and this can only happen after it has its own Bishop and the Diocese has had time to consolidate itself and freely and fearlessly formulate opinions and positions.

2. **A thorough study of the recent CoC constitution of 2007.**  
The 2007 CoC constitution was crafted to do exactly what the General Assembly resolution of 2015 calls for. Hard work from our best minds over a period of ten plus years went into its formulation; and visionary

mechanisms such as the General Assembly and Presiding Bishop provided immense freedom to plan and steer our own destiny. In my experience as one of the two Bishops who first worked under it, this constitution was never a hindrance in the entire scope of our mission and witness for Christ during some very daunting days.

This historical achievement must therefore be studied and understood and made to work so that we may taste of its wisdom and vision. It should not be dismissed lightly or wantonly and without careful identification of any serious set-backs that obstruct the freedom and autonomy we think we lack. We cannot arbitrarily call for the new ball. A certain number of overs are to be bowled before this can be done.

Those behind this move are to consequently identify the specific areas of freedom and autonomy for mission and witness that the 2007 Constitution prevents, for the edification of the whole Church; while keeping in mind that the most satisfactory constitutions anywhere, including any system of Church governance will require us to move deliberately but slowly and must have entrenched checks and balances to prevent the abuse of power. There is no quick and easy fix to changes in governance in large historic institutions. As we know only too well in our national politics, vague and populist sentiments when applied to governance are dangerous, and stem from political ambition.

Another achievement of the 2007 Constitution, is that it gives us ample freedom to honour and serve Christ and the Kingdom while still keeping the doors open to Church Union, however distant this may have seem. In its typical mix of Anglican foresight and humility it refused to allow this instrument which statutorily brought our two Dioceses together as never before, to be interpreted as the establishment of a more fortified Anglican power base. This was because we did not want our forward ecumenical journey with our sister churches to be misunderstood or compromised in any way, and were committed to keeping alive the never ceasing obligation of one community of Disciples under one Lord without which we remain a scandal before the world.

3. **A sense of caution regarding a trend towards hasty decisions.**

We are to be careful that a current tendency towards hasty decisions could be influencing this move as well. The clear rush to critically examine our existing governing mechanisms, complete impartial hearings among our diverse and scattered communities, and then digest and offer the essence of these views and concerns as recommendations for a new system of Church governance, all of which must be completed within one year, (as mandated in the CoC GA resolution), indicates that this could be the case in this instance also; and is both naïve and worrying.

An example of this haste elsewhere is the ordination of a sizeable number of persons lacking in training and formation due to no fault of theirs, and who now have to be hidden in far-away places. The serious repercussions of this decision will manifest itself in time to come.

Another example is the hasty extension of the date of clergy retirement that has little rationale other than a refusal to let go, and that has cut us off from the practice of our Communion and our sister denominations. At the beginning and end of clergy careers, these decisions will, if they have not already done so, reduce the independence and self-worth of clergy in an un-Anglican way and runs the risk of creating a governance of dependence that can be easily exploited to subdue and control.

A third example of haste is the abandonment of the time-tested ecumenical partnership with the Methodists of Maharagama with little appreciation of history, the unprecedented value of this courageous model, the stature and vision of the persons who laboured to set it up and carry it forward and of course the cost demanded of such pioneering partnerships.

Given our global Anglican commitment to ecumenism of which we are an intrinsic part and our own engagement with Confederation as well as the Anglican RC conversations in SL, we are now ironically separate and back in square one from where we teach and urge our congregations to

move forward to square two and beyond; the very place where Maharagama once was and is now no more! This regrettable decision must one day be evaluated for the wider ecumenical learning of the whole Church.

Hasty decisions hurt and distort the Body of Christ. Consequently, our collective responsibility in this instance is to take note of this unhealthy trend and to prevent it from adversely impacting on the subject of church governance before us.

In the event that these obligations are addressed with integrity, patience, wisdom and clarity and the people of God of our two Dioceses are in favour of change, the following steps and considerations will be necessary.

#### **The mandate and work of the commission**

The Commissions mandate is to consult widely. Reference in the CoC General Assembly resolution to selective consultation of our membership on such a crucial step is unacceptable. The reference in the ACC resolution that the commission should consult widely is clearly meant to correct this democratic breach. The whole commission is consequently called to stretch its hearings and welcome and listen to the diverse views of SL Anglicans. Wide consultation must be preceded with the widest publicity on the establishment and mandate of the commission, calling for submissions from interested Anglicans as individuals and groups in a language of their choice. I have met scores of integrated, intelligent Anglicans who love their Church and who have a right to express their views, who yet know nothing of this CoC initiative and the establishment of this commission. This is not the Anglican Way of working for change and this commission is obliged to put this right. It is not unusual for conscientious Commissions to ask for an extension of time to honour their mandate.

The work of the commission is to be buttressed with provision for study and discussion on matters of church governance so that our membership will be able to arrive at informed opinions. Provision for study and discussion was a method we adopted prior to the ordination of women, in anticipation of the

2007 constitution and prior to the decision to establish a United Church. In the former we set aside more than ten years and this proved profitable. In the latter our efforts proved futile; some feel our approach was far too top down, a mistake for which we are still paying the price.

A particular feature of the GA resolution, implicitly endorsed by the ACC, resolution, is its anticipation of far reaching changes in governance without constitutional ratification and the consent of the peoples legislative Assemblies; Diocesan Councils. These fundamental democratic principles, for centuries the unconditional twin criteria for change in the Anglican tradition, cannot be disregarded without serious consequences. This lapse must therefore be revisited and rectified so that our endeavours may be stamped with credibility. To ignore this democratic practice (and moral obligation) will open us to allegations of authorisation.

**The Hong Kong Model.** The Hong Kong model has been talked about as a way of establishing a Province with less than three Dioceses. Hong Kong was a freak occurrence, compelled by certain historical factors that circumvented the global norm and has little relevance to us or any of the other extra provincial Dioceses of the Communion. Let me explain.

When the previous eleven Dioceses of Hong King, China, Japan, and Macau, (recognised as an independent Province by the Lambeth Conference of 1930) disintegrated with the rise of the People's Republic of China (PRC-1951), the Diocese of HK and Macau became detached and isolated for some time. It was some four decades later as tensions between Britain and China over HK worsened and HK was finally brought under the sovereignty of the People's Republic of China as a Special Administrative Region (SAR) that the Diocese of HK and Macau was recognised as the 38<sup>th</sup> autonomous province of the Anglican Communion (1998).

This move was prompted in anticipation that statutory foreign links, including links with Canterbury, would not be permitted by the PRC. Hong Kong's recognition as a Province was therefore provoked by a sense of political expediency that compelled it to comply with the stringent foreign policy of the PRC. An essential requirement of this new arrangement, in terms of the Chinese government's expectation and Hong Kong's own survival was that it

should manage its own affairs as an autonomous and indigenous Church. This timely and strategic move also enabled HK to retain its Anglican identity within the country and its non-statutory fellowship with the global communion.

Today the tightening political embrace over the people of HK by the PRC and its policy of 'One nation two systems', has imposed new challenges. In spite of this, HK has now fallen in line with the global Provincial norm that requires at least 3 Dioceses. I quote its current AB; ' The Hong Kong Shen Gung Hui, is made up of three Dioceses; (of) Hong Kong Island, Eastern Kowloon and Western Kowloon, and the missionary area of Macau'. Paul Kwong, AB of the Province, the Blackwell Companion to the Anglican Communion, 2013, West Sussex) Arch Bishop Paul is also Bishop of Hong Kong Island. He and two other Diocesan Bishops comprise the House of Bishops.

#### **The 'three Diocesan' Model**

The rationale behind the principle of a three Diocesan Province in Anglicanism is straightforward. An odd number in small Provinces prevents a stalemate in the House of Bishops when decisions are required. Given that our circumstances are very different from Hong Kong when it received Provincial status, and considering the wisdom of the normative model it is prudent that we pursue the latter. If not, we will run into trouble and be isolated from the way our sister Provinces function.

The only way forward therefore provided the people want a Province, is that we must set up at least one more Diocese. I am convinced that we can make a case for an additional Diocese on historical, theological and socio-political grounds provided we set about doing so with self-critical transparency and the widest possible consultation. In such an event however the Arch Bishop of the province will be required to double up as the Bishop of a Diocese. There is ample precedent for this all over the communion and we simply cannot afford to maintain four Bishops for three Dioceses. .

The creation of a third Diocese will be an ideal opportunity to re -distribute our resources more fairly, provided we ensure an ethnic and class integration. One of the ways this can be done is to restructure our-selves into a Diocese for the north and north central area along with the northern part of the east; a second Diocese to include the central province with the Uva and the remaining parts

of the east; and a third to embrace the west, Sabaragamuwa and south. The wisdom of others must improve on these suggestions.

A restructuring on these broad lines will ensure the necessary ethnic and class integration and correct the lop-sided imbalance of the current two Diocesan system which has undermined our equality and has had a heavy toll on our contemporary Diocesan relationships and witness.

Any restructuring must be seen as an opportunity to review and study diverse styles of governance. The democratic model of maximum devolution leading to self-determination, a political concern we have wrestled with for more than three decades, must receive particular attention. If in doing so we are able to affirm and include cultural and regional identity as well as remedy historical and ethnic discrimination, we will have a gift to offer the global Communion. .

A feature of this re-structuring should centre on the time tested Christian practice of subsidiarity, evident still in the life of the parish. This practice is meant to ensure the distribution of power beyond the next level of elites to include all other layers of disregarded and excluded groups and to equip them to do and become, without the intervention or consent of others far away. Theologically, this arrangement recognises the gifts of all in the local community and has immense potential for contextual witness and a redefinition of our understanding of being the Church.

#### **The objective of the Commission**

Has your commission got a clear title? It is customary that any commission should. It reflects its objective in a nut shell. So we have had a commission on the place of the child in the church and at state level a commission on missing persons. Please tell the church why you exist. This will inform us of your intentions and we will be edified. You cannot expect people to guess. This creates confusion.

My understanding of the two resolutions that have set you up is that you are an open commission on church governance. But you are also perceived as a commission to set up a province. (The questionnaire you distribute even suggests the task has already been achieved.) This absence of clarity has



challenged our submissions with the difficult task of trying to cover both aspects. It is possible that some among you are faced with the same difficulty.

If you imagine that your mandate is to set up a Province, you should say so clearly. Since there is no reference to a Province in any of the resolutions this will broaden our conversations to include order and process and the people of God will respond with equal clarity and purpose.

**An ethical concern**

Finally, it is necessary to touch on a sensitive matter. There is an honourable way in which substantial change in governance is introduced in honourable institutions. Those responsible pave the way and move out of the way. Another way of saying this is that it is improper for those in positions of power to create new positions of power and then step into them.

This is exactly what happened when a PM of this country established an executive presidency in 1978 and stepped into this office. Since then this constitutional set back has been the bane of our nations' common life. The 18<sup>th</sup> Amendment built on the folly of this 1978 provision and provided for the endless embrace of power by a subsequent President. The unbelievable regime change of 2015 and the 19<sup>th</sup> Amendment appeared to have corrected this brazen greed for unending power. But sadly this is not the end of the story. Those currently in seats of power also want to go on forever. The Church is to do better than Caesar.

This observation is being highlighted because there is a lurking suspicion that the hasty establishment of a Province is being steered for the benefit of some. The credible way of addressing this is therefore to declare that there is no such intention and to then honour the declaration. This will reduce the fast spreading fears and suspicions and most importantly give us the best chance of building a vibrant and united Province with dignity and integrity and in keeping with the highest values and norms of Anglicanism. Surely this and nothing less, is what we all seek, for the Church to which we owe so much.

D de C-27/4/17

**Schedule 5 D - Response of the Commission to the Representation of the Bishops**

14<sup>th</sup> August, 2017.

The Rt. Revd. Kenneth Fernando

The Rt. Revd. Kumara Illangasinghe

The Rt. Revd. Duleep de Chickera

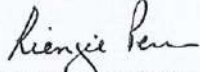
Dear Bishops,

I write to thank you for finding time to come before the Commission to make your presentations regarding the possibility of Church of Ceylon moving towards a Provincial Status.

After listening to your presentations we discussed the documents each of you presented to the Commission very carefully. After much deliberation, we are forwarding our response, which is unanimous, for your perusal.

Thank you

Yours in Christ,



Ven. Dr. Rienzie Perera

Chairperson of the Commission

Encl.

# REPORT OF THE COMMISSION, MANDATED BY THE GENERAL ASSEMBLY OF THE CHURCH OF CEYLON ON THE FUTURE DIRECTION OF THE CHURCH OF CEYLON

## **Response to the submissions made to the Commission of the Church of Ceylon by the three former Bishops**

The Commission thanks the three retired Bishops for their submissions concerning the future of the Church of Ceylon.

The Commission whilst appreciating the full participation of Bishops at their respective Area Deanery presentations, believes from their responses at these meetings that the presentations of the Commission have cleared addressed some of their concerns.

Therefore, we would like to address the following concerns expressed by the former Bishops:

### **1. Concerns regarding the vacancy in the See of Kurunegala**

While we acknowledge the fact that the See of Kurunegala is vacant, the full and dignified participation of the members of the Diocese of Kurunegala on the Commission has been taking place from its inception. We reiterate that the Commission has no decision making power and any relevant decisions will have to be made by the relevant authorities at the relevant stage. We have no doubt that by that time the See of Kurunegala will be occupied.

### **2. Concerns regarding the Church of Ceylon (Incorporation) Act No.43 of 1998 and the Constitution of the Church of Ceylon of 2007**

From its very inception, the Commission has been paying attention to both the Church of Ceylon (Incorporation) Act No.43 of 1998 and the Constitution of the Church of Ceylon.

The Commission is of the unanimous view that any recommendations it makes have to be entirely consistent with the provisions of the Church of Ceylon (Incorporation) Act No.43 of 1998.

The Commission assures that it is mindful of the provisions the Church of Ceylon Constitution, which it is undertaking a careful study of.

### **3. Concerns regarding the mandate of the Commission**

The Commission derives its mandate and authority from the Resolution unanimously passed by the General Assembly of the Church of Ceylon in February 2016. The Commission wishes to draw the attention of the former Bishops to the fact that this Resolution was formerly endorsed by the Anglican Consultative Council by its Resolution 16:32. It is pursuant to these that the Commission was constituted by the General Assembly at a special meeting convened for that purpose.

We also wish to categorically state that the Commission is not a decision making body, but mandated to submit its findings to the General Assembly. The adoption and implementation of the recommendations of the Commission in their entirety or portions thereof will be subject to the

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procedures laid down in the Constitution of the Church of Ceylon and the decisions of the Anglican Consultative Council.

#### **4. Concerns regarding the centrality of mission to this process**

The Commission draws the attention of the former Bishops to the Resolution of the General Assembly of the Church of Ceylon which mandates the Commission to carryout its work to identify changes needed *“in order for the Church of Ceylon to more effectively and purposefully carry out its mission within the Nation as a National Church”*. The Commission is very mindful of this mandate and is of the unanimous view that any changes in its structures or movement towards obtaining an autonomous status should only be in the context of furthering the mission of the Church of Ceylon.

#### **5. Concerns regarding the three diocesan model**

The Commission is mindful that the attempts to form the Church of Ceylon into a Province have a long history and is not one, which started with the mandate of this Commission. The Commission has undertaken a study of these attempts and is indeed mindful of the work done in relation to formation of multiple dioceses within the Church of Ceylon. It is in this background that the Commission has been mandated to carryout its present work.

The former Bishops are also aware as confirmed by Bishops Kenneth and Kumara that the desire to become an autonomous Province within the worldwide Anglican Communion is not new to the Church of Ceylon. At various points in our history both Diocesan Councils and the Joint Standing Committee explored the subject of the Church of Ceylon becoming a separate Province. This has also been a concern of the General Assembly from its inception as reflected by the Minutes of the General Assembly. A review of the history has revealed that in 2010 a Committee was appointed by the General Assembly to explore the possibility of creating a third Diocese in order to attain provincial status and subsequently the creation of four dioceses. The Commission finds that extensive work was done by the Committee, but finally the implementation of their findings was considered unviable at that time for numerous reasons. The Commission has also discovered that in the wake of this decision a resolution was adopted and sent to the Anglican Consultative Council in 2012 to consider the Church of Ceylon’s unique identity and character and to deem the Church of Ceylon with its two dioceses as a Province.

It is in this backdrop the present Resolution was unanimously adopted by the General Assembly at its meeting in February 2016.

#### **6. Concerns regarding the continued relationship with the Archbishop of Canterbury**

It will be noted that the Resolution of the General Assembly of the Church of Ceylon of 2016 indicates an intention *“to become a full autonomous member of the Anglican Consultative Council”*. In the circumstances, the Resolution itself makes it abundantly clear that the intention of the Church of Ceylon is to participate in the Anglican Communion and to participate as a full member.

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It will also be noted that the resultant Resolution in the Anglican Consultative Council 16:32 was sponsored by the Primate of Australia and our own Metropolitan, the Archbishop of Canterbury, who is reported to have spoken in favour of the Resolution of the General Assembly. Therefore, the Commission wishes to stress that our continuing relationship with the Archbishop of Canterbury is beyond question.

## **7. Concerns regarding the process of consultation**

The Commission draws the attention of the former Bishops to the Resolution of the General Assembly, which mandates the Commission "to consult its membership". We see no other manner of interpreting this phrase other than to mean "the membership of the Church of Ceylon". It is in this context that the Commission understood its mandate and is acting upon it.

The former Bishops may be aware that the Commission has been engaged in wide and extensive consultations with the members of the Anglican Church in Sri Lanka, which is hitherto unprecedented. Although the main consultations were with the leadership both laity and clergy within Area Deaneries, the Commission had also decided to consult other bodies such as the CCYM. We wish to stress that the Commission had also decided to consult the former Bishops. However, the former Bishops pre-empted our invitation by the request made to make submissions to the Commission. We gladly acceded to this request.

## **8. Concerns regarding undue Haste**

The Commission wishes to place on record that it is not in any haste in carrying out its work. The Commission is mindful of the fact that the General Assembly has mandated a time period in its Resolution, but is sufficiently pragmatic to understand that the magnitude of its task calls for paying due attention to aspects, which cannot be completed within the time period stipulated in the Resolution. It is in this context that the Commission has already sought an extension of its period of mandate. However, the Commission is also mindful of the fact that it cannot unnecessarily prolong fulfilling its mandate, in the background that the current temporary arrangements have continued for forty seven years, since the dissolution of the Province of India, Pakistan, Burma and Ceylon.

The Commission believes that the Bishops will be aware that in any event that established procedures of both the Church of Ceylon and the Anglican Consultative Council prevent any "rushing through" or "haste" in this process.

The Commission wishes to take this opportunity to point out that the examples referred in this regard have no relevance to the work of the Commission and also to state that it does not agree with the sentiments set out in those examples.

In this context the Commission wishes to categorically refute, "that the hasty establishment of a Province is being steered for the benefit of some". The Commission also considers this statement

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as an aspersion on the integrity of the Commission, which it finds unacceptable. The Commission wishes to draw attention to the fact that it is an independent body appointed by the General Assembly of the Church of Ceylon mandated to carry out the Resolutions of the General Assembly and the Anglican Consultative Council. The Commission having functioned for approximately one year has done so without any undue influence being brought to bear on it by anyone.

The Commission is also mindful of the mandate given to it by the Resolution of 2016, which indicates the intention of the Church of Ceylon to achieve full autonomous membership of the Anglican Consultative Council, *“taking into consideration the uniqueness, its position as a National Church, its geographical situation and its socio-economic circumstances”*. In this context, the Commission is embarked upon an exercise of examining all possible models, which could be used for this purpose, including the three diocesan model. The Commission is still in the process of carrying out its work and will, in its final recommendations, set out its findings with regard to each of the options it has considered.

The Commission notes with concern that the submissions of the former Bishops to the Commission have been widely circulated resulting in confusion and misunderstanding. The Commission, however, will continue to work towards accomplishing its task in accordance with its mandate and as representing one church, the Church of Ceylon, in the Anglican Communion.

The commission wishes to express its appreciation to the former bishops for their submissions. The commission considers this response as addressing the concerns raised therein by the former Bishops.

**Schedule 6 - Prior Efforts made to consider is the Church of Ceylon becoming an Autonomous Province**

<u>Date</u>	<u>Objective</u>
<b>2004</b>	Joint Standing Committee of the Church of Ceylon to consider and respond to the Primates' questionnaire and Windsor Report.
<b>2005</b>	response to the structured questionnaire of the Primates' Meeting.
<b>2006</b>	Resolutions of the two Diocesan Councils for the formation of new dioceses with a view to becoming a Province.
<b>2010</b>	Appointment of a Sub-committee to carry out the work of creating new dioceses.
<b>2011</b>	Presentation of the report of the Sub-committee to the General Assembly with demarcation of boundaries for 3 and 4 dioceses respectively.
<b>2011</b>	Decision of the General Assembly requiring the Sub-committee to prepare a concept paper on the whole process including legal and financial implications.
<b>2012</b>	Sub-committee requires further time. Decision to request ACC to consider the Church of Ceylon under "exception circumstances" in being deemed a Province.
<b>2013</b>	Motion to request ACC to consider the Church of Ceylon with 2 dioceses as an autonomous Province in exceptional circumstances accepted and decision to forward the same to ACC.
<b>2014</b>	The matter of seeking to become a Province was discussed, but no decision taken.
<b>2016</b>	The present Resolution was adopted unanimously.

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*Note:* The parallel issue that the Commission has been mandated to consider is the Church of Ceylon becoming an autonomous Province able to regulate its own affairs, the Commission has looked at the work done by others previously and stated in this table.



**Schedule 7 - Challenges Presently Observed and Communicated by Participants:**

<p>1. Spiritual Formation of Clergy &amp; Laity (Calibre and Content)</p>	<ul style="list-style-type: none"> <li>a. TCL (academic institution that does not sufficiently train for people who will go into parishes and congregations)</li> <li>b. Lack of Ministerial Training - Linguistic</li> <li>c. Lack of teaching &amp; Higher Education</li> <li>d. Lack of Quality</li> <li>e. Lack of engagement with social issues</li> <li>f. Other professions teach basics and the commitment by the professional to invest in higher education –observation: there is a lack of capacity in the people who come</li> <li>g. Is everyone who comes forward suitable for ordination?</li> </ul>
<p>2. Vision &amp; Mission &amp; Transformation of the Church</p>	<ul style="list-style-type: none"> <li>a. Context that the Church resides in is not critically examined to determine its mission</li> <li>b. The Church is Sectarian and Classist / Cast structure</li> <li>c. Not relevant to the society we are in</li> <li>d. Not engaging with all strata of society</li> <li>e. Fail to provide leadership in the ideas space/issues that society faces</li> <li>f. Fail to minister those outside the Church</li> </ul>
<p>3. Internal Challenges</p>	<ul style="list-style-type: none"> <li>a. Losing membership</li> <li>b. Clergy centered ministries</li> <li>c. Clergy are Insular and Insecure</li> <li>d. Lack of interest in the ordained ministry</li> </ul>

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	<ul style="list-style-type: none"><li>e. Stipends</li><li>f. Language competencies</li><li>g. Weak Administration</li><li>h. Lack of Centralized Mechanisms</li></ul>
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*Note:* The Commission heard diverse views in its wide consultations. The Commission also realized that the majority are unaware of the current structures within the Church of Ceylon and of the broader purpose of why the Church of Ceylon exists. The consultations also provided the means of educating the members for receiving feedback.

**Schedule 8 - Recommendations for the Challenges Observed:**

<b>Common Issue</b>	<b>Distinctive Issues</b>	<b>Recommendations</b>
<b>Spiritual Formation of Clergy &amp; Laity</b>	<ul style="list-style-type: none"> <li>- TCL (academic institution that does not sufficiently train for people who will go into parishes and congregations)</li> <li>- Lack of Ministerial Training</li> <li>- Lack of engagement with social issues</li> </ul>	<ul style="list-style-type: none"> <li>- Critical evaluation of the existing institution;</li> <li>- Engagement with Board of Governors, if critical changes are considered required;</li> <li>- Formation of Faculty;</li> <li>- Identification and development of prospective candidates for the Faculty;</li> <li>- Field education/Ministerial formation;</li> <li>- Education/training on being relevant to the world and society;</li> <li>- Minor Seminary system;</li> <li>- Enhancement of Post Ordination Training.</li> </ul>
	<ul style="list-style-type: none"> <li>- Lack of teaching</li> <li>- Lack of Quality</li> </ul>	<ul style="list-style-type: none"> <li>- Identify areas where teaching needs to be strengthened;</li> <li>- Develop and make available in an accessible manner, study and research material to improve teaching;</li> </ul>
	<ul style="list-style-type: none"> <li>- Lack of Higher Education</li> </ul> <p><i>observation: there may be a lack of capacity for Higher Education in the people who come for Ordination</i></p>	<ul style="list-style-type: none"> <li>- Dioceses to Identify higher education opportunities and set up schemes;</li> <li>- Encourage clergy to independently pursue higher education;</li> <li>- Identify and approve local institutions where higher education could be pursued.</li> </ul>

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	<ul style="list-style-type: none"> <li>- Is everyone who comes forward suitable for ordination?</li> </ul>	<ul style="list-style-type: none"> <li>- Assess selection criteria for Ordination;</li> <li>- Develop formal alternate ministry options for those having a calling but not selected for Ordained Ministry.</li> </ul>
<p style="text-align: center;"><b>Vision, Mission &amp; Transformation of the Church</b></p>	<ul style="list-style-type: none"> <li>- Context that the Church resides in is not critically examined to determine its mission;</li> <li>- Not relevant to the society we are in;</li> </ul>	<ul style="list-style-type: none"> <li>- Examine to what extent the present mission focus of the Church is relevant to the current context of the Nation;</li> <li>- The mission of the Church should be focused to address the current social and economic issues faced by its members and the Sri Lankan society;</li> <li>- The Church needs to discuss and teach on a biblical basis on the present social issues;</li> <li>- The Church needs to develop its theological positions on contemporary sociological issues in Sri Lankan Society;</li> <li>- Partnering with others outside the Church.</li> </ul>
	<ul style="list-style-type: none"> <li>- The Church is Sectarian and Classist/Cast structure</li> <li>- Not engaging with all strata of society</li> <li>- Fail to minister those outside the Church</li> <li>- Fail to provide leadership in the ideas space/issues that society faces.</li> </ul>	<ul style="list-style-type: none"> <li>- Examine whether there is any merit in the comment that the Church or any portion of it is Sectarian, Classist and Cast structured;</li> <li>- If so, identify the corrective action needed;</li> <li>- Identify whom we engage with;</li> <li>- Identify whom we do not engage with, in our mission;</li> <li>- Consciously design the mission focus of the Church to engage with all strata of society, especially who need our ministry the most.</li> </ul>

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<b>Internal Issues</b>	- Losing membership	<ul style="list-style-type: none"> <li>- Identify the factors that affect this the most;</li> <li>- Identify the corrective action / changes need to be brought about for the Church to be more meaningful to its membership.</li> </ul>
	- Clergy centred ministries	<ul style="list-style-type: none"> <li>- Building Lay Leadership;</li> <li>- Actively encourage lay preaching and lay ministry;</li> <li>- Create institutions for the formation of Laity for ministry;</li> <li>- Delegate responsibility to laity, in parishes.</li> </ul>
	- Clergy are insular and insecure	<ul style="list-style-type: none"> <li>- The Commission felt that addressing some of the issues identified above , such as formation, encouragement for higher education, imparting of administration skills and making training and preaching material generally available, will help build knowledge, maturity and confidence in Clergy.</li> </ul>
	- Lack of interest in the ordained ministry	<ul style="list-style-type: none"> <li>- Actively Identify leadership/talents at local parish/school levels;</li> <li>- Emphasize importance of Sunday Schools and Youth Fellowships;</li> <li>- Encouragement of participation in Lay Ministry from young age;</li> <li>- Create opportunities for spiritual education for youth.</li> </ul>

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	<ul style="list-style-type: none"> <li>- Stipends</li> </ul>	<ul style="list-style-type: none"> <li>- Move towards ensuring that Clergy Stipends are</li> <li>- Ensure standard facilities are available in vicarages throughout a Diocese.</li> <li>- Ensure that any additional payments by parishes are made only on a standard basis, throughout a Diocese. This will eliminate disparities in facilities provided by parishes, within a Diocese.</li> </ul>
	<ul style="list-style-type: none"> <li>- Language competencies</li> </ul>	<ul style="list-style-type: none"> <li>- Incorporate basic trilingual language skills into the curriculum at TCL</li> <li>- Make available continuing post ordination advanced trilingual language training</li> </ul>
	<ul style="list-style-type: none"> <li>- Weak Administration</li> </ul>	<ul style="list-style-type: none"> <li>- Incorporate basic administration skills into the curriculum at TCL;</li> <li>- Pool resources of the Church of Ceylon;</li> <li>- Enhance Good stewardship practices;</li> <li>- Strengthen management of property and finances;</li> </ul>
	<ul style="list-style-type: none"> <li>- Lack of Centralized Mechanisms</li> </ul>	<ul style="list-style-type: none"> <li>- Common Administrative Body to manage properties and finance with professionals</li> <li>- Centralised payroll</li> <li>- Common clergy list</li> <li>- Common ordination</li> <li>- Incorporated trustees in common</li> </ul>

## **Schedule 9 – Institutions of the Dioceses of the Church of Ceylon**

### **SCHOOLS**

#### **Schools Under the Bishop of Colombo**

Bishop's College

#### **Schools of the Board of Governors of S. Thomas' College**

S. Thomas' College, Mt. Lavinia

S. Thomas' College, Gurutalawa

S. Thomas' Preparatory School, Kollupitiya

S. Thomas' College, Bandarawela

#### **Schools of the Governing Body of the Educational Institutions founded by the Church Mission Society**

Ladies' College, Colombo

St. John's College, Jaffna

Chundikuli Girls College

Hillwood College, Kandy

Mowbray College, Kandy

#### **Schools of the Trustees of the Ceylon School for the Deaf and Blind**

School for the Blind, Ratmalana

School for the Deaf, Ratmalana

Nuffield School for the Deaf and Blind, Kaitadi

#### **School under the Board of Governors of Trinity College**

Trinity College, Kandy

### **OTHER INSTITUTIONS**

St. Margaret's Retreat and Conference Centre, Polwatte, Kollupitiya

St. Margaret's Convent, Kollupitiya

St. John's Girl's Home, Moratuwa

Shanthi Niwasa, Kollupitiya

Deva Saranamaya, Ibbagamuwa

Deva Sevikaramaya, Kurunegala

Karuna Nilayam Girl's Home and Women's Centre, Kilinochchi

Sumaga Centre, Baddegama

St. Francis Boys Home, Minuwangoda

St. Andrew's Home, Rajagiriya

Dev Siri Sevana Home for the Elders, Welisara

Sunshine Home, Moratuwa

St. Luke's Home, Nawala.

Ascension Home (Elders), Bandarawela

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Department of Vocational Studies, Ladies' College  
Bouna Vista Conference Centre, Galle  
Colombo Centre for Special Education  
Elders Home, Jaffna  
Hands of Hope Day Care Centre for the Children with Intellectual Disabilities  
Evelyn Nurseries, Kandy  
House of Joy, Talawa  
Kegalle Boys Home  
Even Tide - Elders Home



**Schedule 10 – Declaration 13 of the Constitution of the Church of Ceylon**

*“Declaration 13. Of the Episcopal Synod*

The Episcopal Synod consists of the Metropolitan (if present) and the Presiding Bishop and all the Diocesan Bishops of the Church, and may include other Bishops of the Church of Ceylon, if the Synod with the consent of the General Assembly so determines except that the Metropolitan may invite another Bishop in communion with the Church of Ceylon to be a full voting member of the Court of the Episcopal Synod only in the trial of a Bishop, or to episcopally ordain on behalf of the Metropolitan a Bishop of the Church of Ceylon. The Diocesan Bishops sit in the Episcopal Synod as representing their own Dioceses, and all the Bishops together as representing the episcopate of the whole Church. They act under the commission of God given to the episcopate. The special functions of the Episcopal Synod are those set out in Declaration 5(2) above.

These special functions constitute the principal duties of the Episcopal Synod which will also undertake any others that may be assigned to it by this Church acting through the General Assembly or the Metropolitan or the Presiding Bishop in Episcopal Synod.

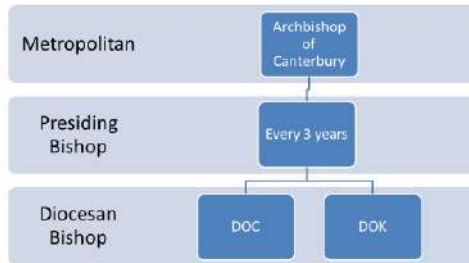
**The Archbishop of Canterbury shall continue for the time being to exercise Metropolitan functions in the Church of Ceylon as arranged by Decision 14 of the last General Assembly of the Church of India, Pakistan, Burma and Ceylon at a meeting in January 1970 until the Episcopal Synod with the approval of the General Assembly of the Church of Ceylon and the written consent of the Metropolitan elects by a simple majority without nomination, one of its Diocesan Bishops to be the Metropolitan of an autonomous Province or decides to go into a United Church. The Archbishop of Canterbury by office for the time being shall be the custodian of the powers and responsibilities of the Metropolitan of the Church of Ceylon notwithstanding that he or she is not a Diocesan Bishop of the Church of Ceylon and may preside at the Episcopal Synod.**

However, for practical reasons and in conformity with the concept of a National Church that is free, the Archbishop of Canterbury shall devolve certain Metropolitan functions of the Church of Ceylon to a Presiding Bishop who shall be a Diocesan Bishop of the Church of Ceylon, but the Metropolitan shall resume any or all such functions when in Sri Lanka or when so requested by the Episcopal Synod and whenever the confirmation of an election of a Bishop is required or an appeal is made against a decision of the Episcopal Synod.”

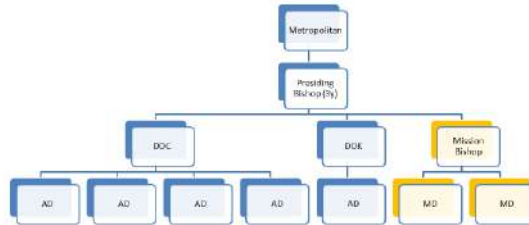
**Schedule 11 –Structures Considered**

**Existing structure of the CoC**

Episcopal Synod

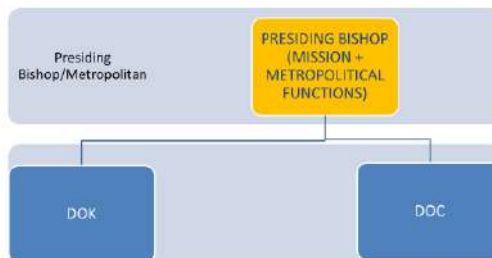


**NO PROVINCIAL STATUS BUT ELECT ANOTHER BISHOP RESPONSIBLE FOR MISSION**



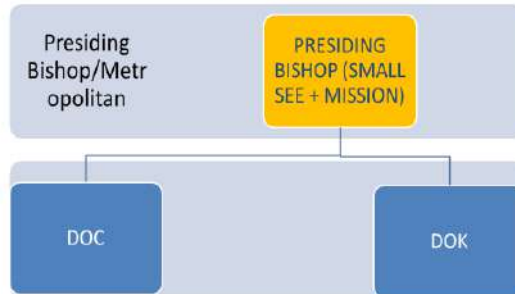
**A PRESIDING BISHOP FOCUSED ON MISSION**

Fully autonomous province



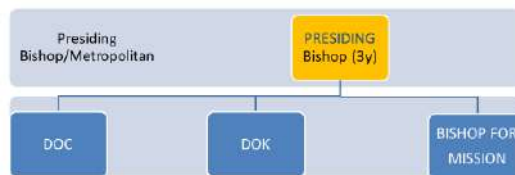
### PRESIDING BISHOP WITH A SMALL DIOCESE

Fully autonomous province



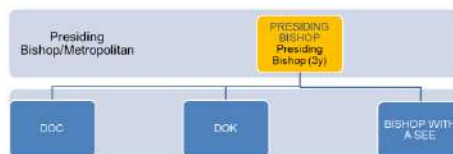
### PRESIDING BISHOP (3 BISHOPS – 2 DIOCESAN BISHOPS AND 1 BISHOP RESPONSIBLE FOR MISSION)

Fully autonomous province



### PRESIDING BISHOP WITH DIOCESE (3 BISHOPS - ONE OF WHOM ALTERNATES AS THE PRESIDING BISHOP)

Fully autonomous province



## **Schedule 12 – Criteria for Review of Additional Structures**

The Commission then evaluated these Additional Structures on the following criteria:

1. Does the proposed structure contribute significantly to the identity of the Church of Ceylon as opposed to a strong diocesan identity?
2. Does it allow for a Church of Ceylon mission focus?
  - a. Does it allow for effective proclamation?
  - b. Does it allow for effective pastoral ministry? By Clergy? By Laity?
  - c. Does it allow for effective liturgical ministry? On Sundays? In the life of the community?
  - d. Does it allow for an effective prophetic ministry?
3. Does it allow for resource sustainability and succession? E.g. - finances, personnel and shared resources?
4. Does it allow for new models of ministries?
5. Does it allow for Provincial status?

**Schedule 13 – Details of the Proposed Central Fund for the Church of Ceylon**

**1. Income to the Fund may comprise of the following:**

- Fellowship Tithes collected by Dioceses
- Bishopric Endowment Fund & Other endowment Funds (specifically designated to a specific Diocese)<sup>20</sup>
- Other Designated Funds<sup>21</sup>

**2. Expenses from the Fund may comprise of the following:**

- Bishops, Archdeacons & Area Deans Stipends
- Bishopric, Archdeaconry & Area Deanery Expenses
- Clergy Stipends
- Provincial Office
- Diocesan Administration
- Mission Funds – specifically for dioceses

It is anticipated that the income will be distributed to the Dioceses on an ‘as needed’ basis and the clergy stipends will be paid on a common scale across all Dioceses of the Church of Ceylon.

The Commission notes that even at present, there are discussions between the Dioceses of Colombo and Kurunegala to move to such a system of payment of clergy stipends on a common scale from a single source. The implementation of such a system will greatly assist in identifying and remedying teething issues that will arise in the implementation of such a scheme.

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<sup>20</sup> These may require specific study regarding powers of re-designation of beneficiaries and possibly may involve obtaining permission from Court.

<sup>21</sup> Ibid.

**3. Administration of the Fund:**

May be convenient to place it under the Incorporated Trustees of the Church of Ceylon, as the structure already legally exists and appointments are to be by all Dioceses. Therefore, it is anticipated that only minor alteration will be needed to give effect to this process under these trustees.

The Provincial Office and the Diocesan Offices will have to take ownership and regularly engage with the parishes, for the purposes of collecting and remitting the Fellowship Tithes, in a timely manner. The viability and effectiveness of this mechanism will, to a large extent, depend on this.

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**SIGNATURES OF MEMBERS OF THE COMMISSION**

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**Diocese of Colombo**

**Diocese of Kurunegala**

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**Ven. Dr. Rienzie Perera (Chairperson)**

**Ven. George Melder**

**Ven. Perry Brohier**

**Rev. Nishantha Fernando**

**Ven. Sunil Ferdinando**

**Rev. Vathsala Seneviratne**

**Ven. Samuel Ponniah**

**Rev. Ranjana Karunaratne**

**Rev. Marc Billimoria**

**Rev. Sanath Madagamgoda**

**Mr. Chanaka de Silva**

**Mr. Saman Hapuwatte**

**Dr. Narmmasena Wickremesinghe**

**Mr. A M Sweedon**

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**Diocese of Colombo**

**Diocese of Kurunegala**

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**Mr. Israel Paulraj**

**Mr. Jackson Karunaratne**

**Mr. Prince Nayagam**

**Ms. Sumithra Rathnayake**

**Ms. Vijula Arulanantham**

**Mr. Ananda Marasinghe**

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