

**REPORT OF THE SUBCOMMITTEE  
APPOINTED BY  
THE STANDING COMMITTEE OF  
THE DIOCESE OF COLOMBO  
ON RESOLUTION NO.2  
OF THE GENERAL ASSEMBLY  
OF THE CHURCH OF CEYLON  
ADOPTED ON 13<sup>TH</sup> APRIL 2019  
ON THE CREATION OF  
A THIRD DIOCESE**

June ..... 2020

## **1. Introduction**

The General Assembly of the Church of Ceylon<sup>1</sup> is the apex body within the structure of the Church comprising bishops, clergy and laity. The membership of the General Assembly, apart from bishops, is made up of representatives elected by each Diocesan Council from within its membership. In order to give a background to the origins of this report, it is useful to make mention of the fact that the Church of Ceylon, for over 50 years, has been engaged in its pursuit of becoming an autonomous Ecclesiastical Province within the Anglican Communion with full right of representation. Although, its various attempts failed, the Church of Ceylon nonetheless, kept alive its desire to attain full provincial status in the Anglican Communion. Subsequently, in February of 2015, the General Assembly at its Annual sessions once again unanimously adopted a Resolution<sup>2</sup> to reinitiate the work of seeking full membership in the Anglican Communion as an autonomous province. This Resolution of the General Assembly found approval and support of the Anglican Consultative Council and consequently a commission was appointed to explore the future direction of the Church of Ceylon. It is based on the final report and recommendations of this Commission of the Church of Ceylon that the General Assembly adopted its Resolution No.2 at its adjourned meeting held on 13<sup>th</sup> April 2019<sup>3</sup> and forwarded the same to the Diocese of Colombo for due consideration and action.

The Standing Committee of the Diocese of Colombo, which received Resolution No.2 of the General Assembly, tabled the same at its meeting on 18<sup>th</sup> June 2019.

## **2. The Subcommittee of the Standing Committee of the Diocese of Colombo**

### **2.1 The appointment of the Subcommittee**

The Standing Committee of the Diocese of Colombo, after a lengthy discussion on Resolution No.2 of the General Assembly of the Church of Ceylon, decided to appoint a subcommittee to

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<sup>1</sup> See Chapters 28 to 36 of the Constitution of the Church of Ceylon on the General Assembly.

<sup>2</sup> See Annex 1 for the text of the Resolution of the General Assembly.

<sup>3</sup> See **Annex II** for the text of Resolution No.2 of the General Assembly.

“study the resolution and to submit a report to the Standing Committee”. The Subcommittee thus appointed comprised fifteen members. The Standing Committee further decided that if the report of the Subcommittee received its approval then steps would be taken to place it before the Diocesan Council of Colombo in October 2019<sup>4</sup>.

## **2.2 Membership of the Subcommittee**

The Subcommittee was authorised by the Standing Committee to co-opt members including clergy persons as it deemed appropriate. Accordingly, the Subcommittee, at its first meeting held on 26<sup>th</sup> June 2019 co-opted members based on their knowledge and expertise<sup>5</sup>.

## **2.3 Timeframes granted to the Subcommittee**

Initially the Subcommittee was granted two months’ time to submit its report to the Standing Committee. However, due to the extensive nature of the work involved, the Standing Committee, subsequently, extended the time limit given to the Subcommittee.

Thereafter, the Standing Committee, at its meeting on 10<sup>th</sup> March 2020, fixed a special meeting on 17<sup>th</sup> April 2020 for the consideration of the final report of the Subcommittee, which was to be circulated to the members of the Standing Committee two weeks prior to that date.

In the meantime, however, the Country and almost the entire world were brought to a standstill by the COVID-19 pandemic. The whole of Sri Lanka and Colombo in particular were forced into total lockdown that resulted in unprecedented and extremely difficult times for all and complete disruption of life in general. Total lockdown continued in Colombo for nearly 2 months and the Subcommittee was compelled to postpone the completion and submission of its final report to the Standing Committee.

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<sup>4</sup> See Annex III for the relevant extract of the Minutes of Meeting of the Standing Committee.

<sup>5</sup> See **Annex IV** for the members of the Subcommittee, who were involved in the process (attended more than one meeting).

Nevertheless, as restrictions were gradually eased and people started to adjust to the unusual circumstances precipitated by the measures taken to contain the spread of COVID-19, the Subcommittee decided to submit its final report to the Standing Committee.

#### **2.4 Meetings of the Subcommittee**

The Subcommittee met on a number of occasions for the purpose of establishing and agreeing on areas of focus, collection of information, discussion and dissemination of information collected, *et cetera*<sup>6</sup>. The Subcommittee also obtained the facilitation of Ms Savithri Sumanthiran in understanding the mission and scope for mission of the church and Mr. Rowendra Perera, Attorney at Law in collating and preparing the final report. Mr. Thavakumar, the Accountant of the Diocese of Colombo provided the financial details and Ms Wanda Christy provided technical and support services.

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<sup>6</sup> See Annex V for the Minutes and details of the meetings of the Subcommittee.

### **3. The work of the Subcommittee**

#### **3.1 Initial deliberations of the Subcommittee**

The Subcommittee began its work by reviewing previous studies by committees appointed by past Standing Committees for the purpose of carving out a new diocese. Thereafter, the Subcommittee studied the financial capacity of the Diocese of Colombo and its individual archdeaconries by looking at a broad overview of the finances of the Diocese for the past five years. This analysis clearly established that only the Archdeaconries of Colombo and Galle were financially self-sufficient.

Upon further deliberation, however, the Subcommittee felt the need to study the missional needs and aspirations of the Diocese of Colombo in order to ascertain whether the formation of a new diocese would better serve the mission of the Diocese. Accordingly, it was decided to engage in an analysis of the mission of the Diocese of Colombo and requested the Mission Secretary along with Ms Savithri Sumanthiran to facilitate this process.

The Subcommittee, thereafter, with the facilitation of the Mission Secretary and Ms Savithri Sumanthiran, evaluated the formalised Boards, mission units, committees, commissions, Desks and mission clusters, educational and other institutions of the Diocese of Colombo and their core functions in light of the six Marks of Mission<sup>7</sup>.

This exercise enabled the Subcommittee to understand the breadth of the missional activities of the Diocese of Colombo across the Marks of Mission<sup>8</sup>. The Subcommittee is of the opinion that this analysis would be a useful tool for identifying areas of pioneering mission, continuing mission and its growth in working towards the expansion of the work of the Diocese of Colombo.

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<sup>7</sup> See Annex VI for the summarised version of the Vision and Mission of the Church of Ceylon and Six Marks of Mission.

<sup>8</sup> See Annex VII for the final analysis of the mission and the scope of mission of the church.

The deliberations of the Subcommittee further revealed that both the Diocese of Colombo and the Church of Ceylon as a whole had periodically broken down into smaller units to further the mission of the church. Since the creation of the Missionary Diocese of Kurunegala in 1945 from within the Diocese of Colombo, which encompassed the entire Country at that time, the evolution into smaller units has been witnessed even at the most local level of parishes, when new parishes sprouted out of existing ones to accommodate growing congregations and mission. In this context, the Subcommittee considered it prudent to engage in further study of the correlation between decentralization and the growth of mission. Accordingly, the Subcommittee formulated the following questions:

1. What are the reasons that resulted in the formation of the Kurunegala Missionary Diocese?
2. How did Mission grow after the creation of archdeaconries in the regions?
3. How did the youth mission grow after its decentralization from 6 into 9 deaneries?

### **3.2 Data and Information Collection by the Subcommittee**

The Subcommittee assigned the task of researching and submitting information on the above questions to its own members.

In response to question 1 above, Fr. Jayanath Panditharatne submitted a brief report on the historical background and context that led to the creation of the Missionary Diocese of Kurunegala in 1945.

In response to question 2 above, each Archdeacon of the Diocese of Colombo collated and presented information relevant to their Archdeaconries. This included historical data, geographical context, mission and growth, parish membership, clergy, lay workers and finances.

In response to question 3 above, the Mission Secretary of the Diocese of Colombo submitted his report, which demonstrated the increased level of growth of the youth ministry, the greater

engagement of youth in the mission of the church and their commitment to spiritual growth and empowerment with the division into greater number of deaneries.

The Subcommittee also obtained parochial data<sup>9</sup> from the Green Book of 2019, the distances within each Archdeaconry<sup>10</sup> and financial information from the Diocesan office<sup>11</sup>. The Subcommittee found that the parochial data did not include those who were under 18 years of age but did not fall into the category of “children”, thereby automatically excluding a section of the church community from the parochial data of the Diocese. The Subcommittee noted the importance of carrying out within each Archdeaconry a proper census of the full membership of the Diocese.

### **3.3 The Deliberations and Analyses of the Subcommittee**

The Subcommittee studied the information thus obtained by it and engaged in extensive deliberations, which further confirmed that the creation of a decentralised unit invariably resulted in an exponential growth in the mission of the Diocese.

In this context the Subcommittee considered it safe to conclude that the archdeaconry was the most feasible unit of devolution in regard to the creation of a third diocese. Accordingly, the Subcommittee decided to focus on the archdeaconries, their areas of growth, their needs and challenges and their financial capacity in assessing the feasibility of the formation of a new diocese.

Subsequently, the Subcommittee prepared a broad questionnaire for each of the Archdeacons in order to facilitate a comparative analysis of the history, context, mission and growth, future outlook, financial capacity, and the needs and challenges of the Archdeaconries. The Subcommittee also took into consideration the advantages/disadvantages of the formation of a new diocese.

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<sup>9</sup> See Annex VIII for the parochial statistics considered by the Subcommittee.

<sup>10</sup> See Annex IX for distances within each Archdeaconry.

<sup>11</sup> See Annex X for the financial information of each Archdeaconry.

Thereafter, the Subcommittee deliberated on the mission and growth of each archdeaconry based on the presentations made. It is to be noted that the archdeaconry is the largest decentralised entity within the Diocese. Each Archdeacon has an annual budget for the expenses related to his work including maintenance of a vehicle and an office with staff. The Subcommittee studied the archdeaconries at great length in order to further understand the impact of decentralization on the growth of mission. The experience of the archdeaconries strongly supported the Subcommittee's finding that division into smaller geographic areas with their own missional and administrative structures did in fact promote the growth of the mission of the church. A brief overview of the various aspects of the archdeaconries considered by the Subcommittee can be found in the sections below.



#### **4. The Archdeaonries of the Dioceses of Colombo**

4.1 The following is a brief summary of each archdeaonry:

##### **(a) The Archdeaonry of Colombo**

The Archdeaonry of Colombo was established in 1817 by a letter of King George III on behalf of the British Government to function under the Bishop of Calcutta and the Archdeacon functioned as his Commissary for the whole territory of Ceylon (Sri Lanka). As there was no Bishop resident in Ceylon, until 1845 the Archdeacon of Colombo and his successors were also made a body corporate with legal capacity to sue and be sued and to own property.

The Archdeaonry comprises three Area Deaneries, viz. Colombo North, Colombo South and Sabaragamuwa with 52 electoral bodies (22 in Colombo North, 23 in Colombo South and 7 in Sabaragamuwa).

##### **(b) The Archdeaonry of Jaffna**

The Archdeaonry of Jaffna was carved out of the Archdeaonry of Colombo in 1925.

At its inception it consisted of the two Area Deaneries of Jaffna Rural Deanery and the Rural Deanery of Up-Country, Uva and Eastern Province.

The boundaries of the Archdeaonry changed on two occasions. First in 1945 when the Missionary Diocese of Kurunegala was formed and the District of Anuradhapura became part of the Diocese of Kurunagala. Next when the Archdeaonry of Nuwara Eliya was created and the Eastern Province, Up-Country and Uva, which previously formed a part of the Archdeaonry of Jaffna were allocated to Nuwara Eliya.

The resulting position was that the Archdeaconry of Jaffna was left with the Jaffna Area Deanery (then known as the “Jaffna Rural Deanery”), which covers the districts of Vavuniya, Mullaitheevu, Kilinochchi, Mannar and Jaffna.

Hence Jaffna is the only Archdeaconry with a single Area Deanery within its boundary. The Jaffna Archdeaconry consists of 12 electoral bodies. The Jaffna Archdeaconry is located in the same geographic area of the Jaffna Diocese of the Church of South India, which is in communion with the Anglican Church<sup>12</sup>.

**(c) The Archdeaconry of Galle**

The Galle Archdeaconry was established in 1984. It was created in the backdrop of moves to close down parish churches in the Deep South (eg. Hambantota, Tangalle *et cetera*). However, with the creation of the Archdeaconry, mission began to flourish necessitating the expansion and renovation of church buildings to accommodate the growing congregations (e.g. Elpitiya, Beverly, Urubokka, Uyana (worship church) and Kadalana). The last church building to be expanded and renovated was the Church of the Divine Love, Urubokka in 2019. Thus, it is evident that the steady growth in the mission of the Archdeaconry continues unabated.

The Archdeaconry consists of the two Area Deaneries of Galle and Moratuwa and Environs. There are currently 34 electoral bodies within the Archdeaconry (13 in Galle and 21 in Moratuwa and Environs).

**(d) The Archdeaconry of Nuwara Eliya**

The Archdeaconry was established in 1984.

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<sup>12</sup> The Church of South India (established in September 1947) as a union of the South India Provincial Synod of Methodist Church, the South India United Church (Congregational, Presbyterian and Reformed) and the southern dioceses of the Church of India, Pakistan, Burma and Sri Lanka (Anglican), consists of 24 Dioceses one of which is the Diocese of Jaffna. The Jaffna Diocese of the Church of South India is an autonomous Church. Rt. Rev. Dr. Daniel S. Thiagarajah is the current Bishop of this Diocese. The Church of South India including the Jaffna Diocese is in communion with the Anglican Church.

It was carved out of areas from the Archdeaconries of Jaffna and Colombo. This Archdeaconry now consists of the three Area Deaneries of Up-Country, Uva and Eastern Province.

There are currently 35 electoral bodies within the Archdeaconry (14 in Up Country, 12 in Uva and 9 in Eastern Province).

4.2 The parochial statistics of each Archdeaconry are summarized in the following table, setting out the number of registered members, children, parishes, house churches, clergy and lay workers within each Archdeaconry and the total number in the Diocese of Colombo.

<b>Particulars</b>	<b>COLOMBO</b>	<b>JAFFNA</b>	<b>GALLE</b>	<b>N'ELIYA</b>	<b>TOTAL</b>
<b>Deaneries</b>	3	1	2	3	9
<b>Parish Churches</b>	52	12	24	35	123
<b>House Churches</b>	0	6	3	8	17
<b>Membership</b>					
Electoral	11701	1092	8863	4445	26101
Children	4302	612	2018	2367	9299
<b>Clergy &amp; Lay Workers</b>					
Archdeacons	1	1	1	1	4
Clergy	43	8	27	23	101
Non Stipend	4	3	2	0	9
Lay Workers	8	2	4	5	19

Table 1: Summary of Parochial Statistics

Extracted from Green Book of 2019

The percentages in Table 2 were obtained from the data set out in Table 1 above. Table 2 indicates the size of each Archdeaconry in proportion to the total numbers within the Diocese of Colombo.

<b>Particulars</b>	<b>COLOMBO</b>	<b>JAFFNA</b>	<b>GALLE</b>	<b>N'ELIYA</b>
<b>Parish Churches</b>	42.28%	9.76%	19.51%	28.46%
<b>Electoral</b>	44.83%	4.18%	33.96%	17.03%
<b>Clergy</b>	42.57%	7.92%	26.73%	22.77%
<b>Total Clergy + Lay Workers</b>	42.11%	10.53%	25.56%	21.80%

Table 2: Comparison of Archdeaconries  
 Extracted from Green Book of 2019

## 5. Distances within each of the Archdeaconries<sup>13</sup>

5.1 The Subcommittee took into account the size of each of the Archdeaconries in the context of (a) the distances<sup>14</sup> within each Archdeaconry, i.e. the closest and furthest parishes from the Archdeacon's office and (b) the distance from the Diocesan Office in Colombo to selected points in each of the Archdeaconries.

5.2 The purpose of this was to understand the physical proximity between the Archdeacon and his parishes and also between the Bishop of Colombo and the parishes within the entire Diocese.

5.3 The distance was evaluated on the basis of travel by road and the time taken for the same, since both greatly impacted the discharge of duties by the Archdeacon and the Bishop of Colombo.

5.4 The table below summarizes the distance and travel time between the office of the Bishop of Colombo and the offices of the Archdeacons

	<b>Colombo</b>	<b>Jaffna</b>	<b>Nuwara Eliya</b>	<b>Galle</b>
Distance in KM	0 KM	360 KM	191 KM	123 KM
Travel Time		7 ½ Hours	5 Hours	2 Hours

Table 3: Distances from Bishop's Office

5.5 The following table summarizes the distances to be travelled to and from the office of each Archdeacon to the closest and furthest Parish in each of the Deaneries. This was identifiable

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<sup>13</sup> See Annex IX.

<sup>14</sup> The distances were obtained from Google Maps and hence are only approximate values.

as the greatest challenges for the Archdeacons as well as the Bishop of Colombo in accessing the local parishes and parishioners.

Archdeaconry / Deanaries	Office of Archdeacon	Spread and Distances	
		Closest	Furthest
			<i>(Distances in KM)</i>
<b>Colombo</b>			
Colombo North	<b>Colombo</b>	Maradana - <b>5</b>	Puttalam - <b>142</b>
Colombo South		Jawatte - <b>1.6</b>	Liyanwela - <b>36</b>
Sabaragamuwa		Avissawela - <b>51</b>	Rakwana - <b>162</b>
<b>Jaffna</b>			
Jaffna / Chundikuli	<b>Jaffna</b>	Jaffna - <b>1.4</b>	Nellukulam - <b>141</b>
<b>Galle</b>			
Galle	<b>Galle</b>	Patuwatha - <b>21</b>	Hambantota - <b>129</b>
Moratuwa & Environs		Kalutara - <b>82</b>	Dehiwela - <b>114</b>
<b>Nuwara Eliya</b>			
Up Country	<b>Bandarawela</b>	Nuwara Eliya - <b>45</b>	Maskeliya - <b>103</b>
Eastern Province		Nugelanda - <b>166</b>	T'malee/ Kappalthurai - <b>284</b>
Uva		Diyatalawa - <b>9</b>	Mahaduwa - <b>70</b>

Table 4: Distances within Archdeaconries

## **6. Non-Quantifiable Data**

The reach of the Diocese to the community is evident from the work within communities in each of the Archdeaconries. The information evaluated by the Subcommittee<sup>15</sup> showed a consistent correlation between the presence of an Archdeacon and dedicated clergy and growth in congregations and the expansion of the mission of the church.

A unique feature of the mission of the Diocese is the ministry among those of other faith and the interfaith relationships and partnerships that have been built up and nurtured over the years. The church has labored tirelessly for kingdom values and has also engaged with the community in times of disaster, both natural and man-made. The work done by the Archdeaconry of Galle during the 2004 tsunami in providing assistance to victims of this horrendous natural disaster is an example of the church's presence and engagement with shattered communities. Another example is the church accompanying those caught in the final phase of the protracted civil war in this Country.

Today the Diocese continues this type of engagement in each Archdeaconry often through the decentralised Regional Board of Responsibility. The work of the Regional Boards of Social Responsibility was taken into account to ascertain the effectiveness of decentralised relief, rehabilitation and reconstruction work of the Diocese, which was previously done by the Board of Social Responsibility alone at the centre.

Once again the Subcommittee observed that delegated responsibility to regional boards usually resulted in wider and greater services being offered to the communities that were being served. However, the Subcommittee also observed, that the effectiveness of the work was often dependent on the dynamism and leadership within the local body.

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<sup>15</sup> See Annex X for further details of this type of work within each Archdeaconry.

## 7. Finances

The Sub-committee, with a view to assessing the financial landscape of each Archdeaconry, extracted from the Green Book of 2019 the income and expenditure figures for a period of five years from 2015 to 2019<sup>16</sup>. The income of the Diocese of Colombo for the relevant years was apportioned to the Archdeaconries as follows:

- (i) The Fellowship quota – represent the contributions made by each parish within that Archdeaconry based on the income of that parish.
- (ii) Specific Trusts – allocations made to the Archdeaconry based on its geographical area and the purpose of the Trust.
- (iii) General and other income – funds earned from investments made by individual churches and other endowments made to specific churches by parishoners.
- (iv) Bishopric Endowment Fund – income, which is used for the offices of the Bishop and Archdeacons including for their travel, Area deans’ and clergy conferences, *et cetera*. These funds have been apportioned according to the number of clergy in each Archdeaconry.

An analysis of the finances of the various Archdeaconries set out in Annex XI shows the percentage of the change in income over these 5 years. It can be seen that the expenditure over the 5 years has been apportioned according to the number of clergy in each Archdeaconry. The expenses, which are covered by the centre, such as all disbursements to clergy including stipends and allowances, for mission activities, for human resource, information technology, property matters and for coordinating meetings, conferences, *et cetera*, have also been distributed in like manner. However this method of apportionment did not appear to be ideal as other overhead costs such as maintenance of the Diocesan and Cathedral premises borne by the Diocese of Colombo are also being passed down to the regions.

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<sup>16</sup> See Annex XI for detailed financial information of each Archdeaconry.



The Subcommittee was of the view that the administrative costs of the Archdeaconry would be significantly reduced if that Archdeaconry becomes an independent entity. The Subcommittee has factored this into the projections made for the Archdeaconry for the year 2020/21. The administrative expenses have been modeled on the basis of what is being practised at the Diocese of Kurunegala.

## **8. The Creation of a New Diocese**

The Subcommittee, in assessing the feasibility of the creation of a new diocese with its own Bishop, also took into consideration the arguments for and against it.

- 8.1 As already stated, the Subcommittee decided to evaluate the need for a new diocese chiefly from the perspective of the mission of the church. The paramount question that the Subcommittee had to grapple with was whether or not the creation of a new diocese would further this mission. In this context, the growth already experienced, the factors that contribute(d) towards this growth and those that were likely to impede it were duly considered. The Subcommittee is of the opinion that the potential expansion of the mission of the church ought to be the most compelling reason for the creation of a new diocese.
- 8.2 The next factor that had to be considered was whether the presence of a Bishop within a smaller geographic area, such as an existing archdeaconry, would contribute to the growth of the mission. In this regard, the Subcommittee evaluated a number of diverse views that were presented for and against the presence of a Bishop in a more localised context.
- 8.3 The following reasons were presented in support of the creation of a new diocese with its own Bishop:

### **(a) Expansion of Mission**

As already stated the Subcommittee considered the information relating to the creation of the Diocese of Kurunegala first as a Missionary Diocese and its subsequent growth into a fully-fledged Diocese. The Kurunegala experience demonstrates that there was a direct correlation between the easily accessible presence of a Bishop and growth of Mission. This conclusion is corroborated by the fact that the Missionary Diocese that began with a small number of parishes and clergy soon grew into a fully organised Diocese despite many challenges. Thus, division into two dioceses has seen the Church of Ceylon growing and evolving beyond what it was capable of being a single diocese. As already adverted to, a similar if not greater growth of mission was experienced with the formation of several archdeaconries within the Diocese of Colombo.

It is pertinent to note that some of the existing archdeacons of the Diocese of Colombo are larger in size than the Diocese of Kurunegala taken as a whole and thus have the demonstrable potential to grow into separate dioceses.

In this context the Archdeaconry Galle is a case in point. This Archdeaconry was formed when membership in the churches in the area had dwindled and clergy were scarce, leading to the decision to close down church buildings. However, with the creation of the Archdeaconry, mission began to thrive and grow resulting in dynamic congregations. Today the Archdeaconry possesses spiritual maturity, financial sustainability and a membership that is eagerly engaged with their local parishes. The Galle Archdeaconry also subsists in the context of numerous newer churches that many find attractive, as they are perceived to better meet the spiritual needs of the people. The congregations within the Galle Archdeaconry are those who have chosen the episcopal tradition and thus it is pertinent that the spiritual and other needs of the people are met through the appointment of a Bishop in close proximity and with ease of access to the people and also the clergy.

The Subcommittee also considered the Archdeaconry of Nuwara Eliya in this regard. Although the Archdeaconry covers a vast geographic area of largely indigent population, mission has continued to flourish and expand with the establishment of the Archdeaconry. The Subcommittee, having studied the finances of this Archdeaconry, discovered that despite being in the deficit, the Archdeaconry's fellowship tithes had doubled in the last five years. Thus, it is possible to conclude that growth of mission will result in a corresponding growth in income.

**(b) The Bishop as the chief shepherd**

The role of the Bishop, as the pastor of pastors was strongly articulated by the Archdeacons in their presentations.

It is an established, but oft-overlooked fact is that the clergy themselves need pastoral care. The clergy stationed in parishes in distant and rural parts of the Country often

experience a sense of isolation, when needing solidarity, mentoring and guidance for themselves. The presence of a Bishop in closer proximity, while improving accessibility will also result in better lines of communication and pastoral care for the clergy. Such pastoral oversight was considered a fundamental factor for clergy growth and active engagement in the growth of mission in their localities.

Another important factor in the context of the Anglican Church is that certain functions, such as ordinations and confirmations are the sole purview of the Bishop. Thus, having a Bishop in closer proximity would allow for such functions to be fulfilled more often and with greater ease. A Bishop, being in charge of a smaller area, would necessarily result in the people in that area having ready access to their Bishop. Thus, the members of the various congregations within that bishopric too would have their chief shepherd in close proximity, which was underscored as being an important requirement for a growing episcopal church.

Additionally, carving out smaller bishoprics from the Diocese of Colombo would vastly reduce the excessive burden currently placed on the Bishop of Colombo both in terms of accessibility and time.

**(c) Socio-political recognition:**

It was the unanimous view of the Archdeacons and those serving in rural parishes that the presence of a Bishop in close proximity and within their local contexts would contribute to increased socio-political recognition and greater acceptance in a multi faith environment. This was felt to be more pronounced in crisis situations.

The following experience of the Galle Archdeaconry was cited as an example: the Archdeaconry is said to coexist with nearly one hundred new and independent churches and often in this context the distinction of the Anglican church was lost due to the absence of a Bishop in closer proximity. This was said to be more noticeable especially in the context of multi-faith relations and interactions. Thus, the presence of a Bishop in the local context as the head of a locally carved out diocese was considered to be a strong

symbol of recognition of the presence and visibility of the Anglican Church in that locality. Although, this appeared to be a more pragmatic rather than a spiritual factor, it was nevertheless an undeniable reality for these congregations.

**(d) Opportunity for greater participation and empowerment for outstation parishes**

Another benefit in having a smaller diocese as unanimously agreed by the regions was the opportunity for greater participation at diocesan council sessions. Rural parishes appear to have often felt that they did not have a voice at Diocesan Council sessions, given the large numbers that attended each annual session. The time and effort expended by these members for participation at Council sessions was felt to be disproportionate to the time and opportunity made available to them to present their views and discuss matters affecting their local communities. And this was also said to be true of the interaction and the time spent by any Bishop of Colombo with the clergy and parishes within the Diocese.

The Subcommittee is of the opinion that carving out a smaller geographic area as a diocese would create greater opportunity for parishioners within that diocese to not only voice the issues and challenges within their own context but also to seek speedy and effectively resolution to the same, which in turn would result in the empowerment of these communities.

**8.4** The Subcommittee also considered the following arguments against the creation of a new diocese and the factors that mitigated against these arguments:

**(a) Financial burden**

The first such argument put forward was that the financial implications of the creation of a new diocese would be overly burdensome. The proponents felt that consequentially undue financial burden would be placed on parishes. This argument was formulated on the basis that costs would increase with the need to ‘maintain a bishop’ including staff and office space where previously only a single Archdeacon had to be ‘maintained’. It was also felt that the segregation of an archdeaconry from the Diocese of Colombo may

result in a drop in income as well as loss of support from trusts/endowment funds et cetera, which were previously available to the archdeaconry and thereby to parishes within that archdeaconry.

However, the financial analysis done by the Subcommittee, dealt with above, found that as archdeaconries thrived there was a marked growth in its income and financial capacity. Hence, the Subcommittee is of the opinion that this argument against the evolution of an archdeaconry into a diocese ought not to be a deterrent to the formation of a new diocese.

**(b) Bishop of Colombo has sufficient presence**

It was contended that the Bishop of Colombo in his current role as the Bishop of the entire Diocese was better positioned to represent the interests of all concerned at all levels. Hence it was felt that there was no necessity for an additional bishop within a particular archdeaconry of the Diocese. However, the Subcommittee found that the Bishop of Colombo was overburdened and was often inaccessible due to distance, time and workload.

**(c) Issues pertaining to succession**

It was suggested that succession planning for a Bishop (and an Archdeacon) from within a much smaller diocese (as opposed to the previously larger Diocese of Colombo) was likely to, and would result in a leadership crisis which could pose a threat to the continuity of these offices. This feeds off the wider issue of dearth of clergy in the Diocese of Colombo and thus the perceived inability to find future leadership in a smaller area.

The Subcommittee is aware of previous discussions and the recommendation of the Commission of the Church of Ceylon to initiate a common clergy list for the Church of Ceylon. If this process is implemented, clergy transfers will not be confined to a diocese, but will span the entire Country. Consequently, no diocese need be deprived of clergy with proven leadership skills necessary for leadership roles within the diocese.

The Subcommittee finds that even within the Diocese of Colombo there is insufficient number of clergy to serve the growing number of parishes. This is being flagged as an urgent need requiring immediate attention and resolution.

Any new diocese will come into being as a missionary diocese under the Diocese of Colombo. The missionary diocese will continue as a part of the Diocese of Colombo until the General Assembly of the Church of Ceylon considers such missionary diocese to be capable of being formed into a fully organized diocese. This time period will be adequate to address issues relating to leadership and succession for offices within the diocese.

## 9. Constitutional provisions relating to the offices of the Bishop and the Archdeacon

The Subcommittee studied the provisions in the Constitution of the Church of Ceylon in its attempts to understand the constitutionally defined roles of a diocesan bishop and an archdeacon. Apart from these considerations the Subcommittee also discovered that custom too dictated the roles and duties assigned to each of these offices.

### 9.1 The Bishop

#### (i) Nature of office of a Diocesan Bishop

- (1) The Bishop of a Diocese is a body corporate and by the name of Bishop of that Diocese shall have perpetual succession with power to hold and deal with property and may sue and be sued in its corporate name.<sup>17</sup>
- (2) All bishops, whether they be diocesan, missionary, assistant and coadjutor bishops, are elected to office as provided in the Constitution of the Church of Ceylon.<sup>18</sup>
- (3) A bishop, who exercises jurisdiction over a Diocese, whether it be a fully organized Diocese or a Missionary Diocese, is recognized as being of equal stature to any other Bishop notwithstanding differences of appointment, maintenance of such Bishops or the administration occasioned by the presence or absence of a diocesan council.<sup>19</sup> However, only a diocesan bishop can, as of right, be a member of the Episcopal Synod, the House of Bishops and sit in the Court of the Episcopal Synod as a member.<sup>20</sup>
- (4) The Diocesan Bishop is the *ex officio* chairperson of the diocesan council of the diocese in which he serves<sup>21</sup> and presides over the clergy synod.<sup>22</sup>

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<sup>17</sup> Section 9(1) of The Church of Ceylon (Incorporation) Act No.43 of 1998

<sup>18</sup> Chapter 8 of the Constitution of the Church of Ceylon and chapter IX of the Constitution of the Diocese of Colombo.

<sup>19</sup> Constitution of the Church of Ceylon, canon 1 of chapter 7.

<sup>20</sup> *ibid*, chapter 7 canon 2.

<sup>21</sup> *ibid*, chapter 37 canon 5.

<sup>22</sup> *ibid*, chapter 38 rule 1.



(5) Every Bishop in charge of a Diocese is required to reside within the Diocese except during ill health, reasonable holidays or other considerations for temporary absence.<sup>23</sup>

**(ii) Functions and duties of a Diocesan Bishop**

A diocesan bishop is essentially a ‘parent in God to all the Christian people and more particularly to the clergy....’<sup>24</sup> In this regard the bishop is required ‘to visit, teach, encourage and admonish them as chief shepherd among the shepherds of Christ’s flock’.<sup>25</sup> Thus, the role of a bishop is predominantly pastoral.

Apart from ordinations/licensing of clergy and confirmations, a bishop’s special functions include,

- (i) guiding and directing the instruction of Christians,
- (ii) the evangelisation of those who are not Christians,
- (iii) enhancing the faithful witness of the Church,
- (iv) supervising the administration of the Sacraments and the performance of public worship,
- (v) consecrating churches,
- (vi) disciplining open and impenitent sinners and restoring such persons when penitent
- (vii) securing the observance of the Canons and Rules of the Church, ‘that is to say, of suspending or modifying in special cases, if there seem to be good cause, the strict letter of the ecclesiastical law.’<sup>26</sup> This is subject, however, to certain restrictions.<sup>27</sup>

‘A bishop is further empowered to summon and preside over assemblies of the clergy and other faithful people in the diocese **for consultation and common action concerning the thing of God and of God’s Kingdom**, such as the Diocesan Councils and Clergy Synods . . .’<sup>28</sup> (emphasis added)

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<sup>23</sup> *ibid*, Chapter 10.

<sup>24</sup> *Ibid*, Declaration 5 - see Annex XII for the full text.

<sup>25</sup> *supra*.

<sup>26</sup> *supra*.

<sup>27</sup> see Constitution of the Church of Ceylon, Chapter 7, canon 3.

<sup>28</sup> *supra*.

Once again, these functions amply demonstrate that a bishop's primary task is that of being a spiritual leader and mentor to all those under his care within the diocese.

A bishop together with other bishops is customarily required among other things, 'to deal with questions concerning the Faith or Order of the Church as they arise' and to establish and maintain appropriate relations with other churches.'<sup>29</sup> A bishop takes an oath of canonical obedience to the Metropolitan, while clergy are required to take an oath of canonical obedience to the diocesan bishop before episcopal ordination and ordination respectively.<sup>30</sup>

The bishop in charge of a diocese is empowered to 'administer those areas as Diocesan Bishop with independent authority'.<sup>31</sup> The liturgical authority within each diocese is entrusted to that bishop of that diocese. However, the authority, thus vested in a bishop, is circumscribed by the various provisions of the Constitution of the Church of Ceylon.<sup>32</sup>

The bishop of a diocese possesses and exercises ecclesiastical jurisdiction, authority and power of discipline over all members of the laity and the clergy within the diocese.<sup>33</sup>

## **9.2 The Archdeacon**

### **(i) Nature of office of an Archdeacon**

The appointment of an archdeacon is made by the diocesan bishop after consultation with the Standing Committee of the Diocesan Council. Such appointment may be terminated by the bishop before the expiry of the archdeacon's term of office at the discretion of the bishop.<sup>34</sup>

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<sup>29</sup> supra.

<sup>30</sup> Constitution of the Church of Ceylon, Chapter 3.

<sup>31</sup> *ibid*, chapter 5 canon 2.

<sup>32</sup> see canon 6 of chapter 7, chapters 23 and 37.

<sup>33</sup> *ibid*, chapter 42 canon 2.

<sup>34</sup> *ibid*, chapter 14 canon 2.

In the event that any diocese does not have an archdeacon, then the standing committee must make arrangement for the functions of an archdeacon to be carried out by one or more of the clergy.<sup>35</sup>

The office of the Archdeacon is mainly one of administration of assisting the bishop in the general oversight of the clergy and congregations in the archdeaconry and ‘supervise on behalf of the bishop the temporalities and finances of the archdeaconry’.<sup>36</sup>

## **(ii) Functions and Duties of an Archdeacon**

As already stated an archdeacon is constitutionally envisaged to carry out the administrative functions within the archdeaconry. An archdeacon’s customary function is to ‘relieve the bishop from the temporal duties of that office so as to enable him or her to devote time and effort fully to pastoral, evangelistic and other spiritual work...’ where desirable.<sup>37</sup>

Another customary role of an archdeacon is that he/she ‘take(s) part in the examination of candidates for Holy Orders and should present them to the bishop at ordination.’<sup>38</sup>

An Archdeacon, by virtue of office is vested, subject to customary limitations, with ordinary jurisdiction over parishes, parish churches and cemeteries of the archdeaconry and is also mandated to conduct visits within the archdeaconry. Some of the areas that an archdeacon is required to examine and report to the bishop are,

- (i) parish registers,
- (ii) lists of property belonging to the church and in every parish,
- (iii) the fabrics of the churches,
- (iv) burial grounds and other parochial property.

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<sup>35</sup> *ibid*, chapter 14 rule 7.

<sup>36</sup> *ibid*, chapter 14 canon 1.

<sup>37</sup> *supra*.

<sup>38</sup> *supra*.

An archdeacon is, furthermore, required to monitor the finances of the parishes within the archdeaconry. The archdeacon may also exercise certain delegated powers of oversight over appointment or election and discharge of duties of parish councils, et cetera. It is the duty of the archdeacon, where other arrangements have not been made, to examine and report to the bishop on plans for the building, restoration or alteration of church buildings. It is the archdeacon, who has authority to convene archdeaconry conferences of clergy lay workers and church officers of the archdeaconry.<sup>39</sup>

### **9.3 Observations and conclusions of the Subcommittee**

The Subcommittee in its analysis of the constitutional provisions and ground realities in relation to the offices of a bishop and archdeacon observed that although the Constitution of the Church of Ceylon clearly defined the roles of each office, in practice these lines had blurred and often roles overlapped. The practical difficulties in maintaining clearly demarcated lines between these offices within the current structure of the Diocese are understandable.

However, the drawback arising from this situation is that the Bishop of the Diocese of Colombo is overburdened by administrative functions, which effectively greatly hamper the performance of the constitutional and customary roles of a bishop as the chief shepherd of the diocese. Thus, the availability of the Bishop to the clergy and the congregations has become gradually reduced overtime. This situation is further exacerbated by the overseas and other commitments foisted on the Bishop by virtue of office.

The Subcommittee is of the firm opinion that the responsibilities and roles of the diocesan bishop, missionary or assistant bishop and archdeacon must be clearly defined and established in order that the incumbent in each office adequately and effectively fulfills the functions assigned to them under the Constitution and according to custom. No bishop ought to be encumbered by time consuming administrative duties, to the detriment of missionary and pastoral duties.

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<sup>39</sup> see rules in chapter 14 of the Constitution of the Church of Ceylon.

The Subcommittee is aware that in order to ensure practical fulfillment of the roles and functions so assigned to each of these offices, structural and operational changes are inevitable. The Subcommittee's recommendations in this regard are seen later in this report.

In the context of the fairly extensive study the Subcommittee engaged in with regard to the various matters adverted to above, the Subcommittee has thought it fit to conclude that the Diocese of Colombo is geographically, administratively and pastorally too vast an entity. The size of the Diocese and the extent of work involved in running it have greatly impeded the potential growth of the mission of the Diocese. It is the parishes and the clergy in the regions that have most acutely felt the impact of limited access to the head of the Diocese.

The Constitution of the Church of Ceylon has described a diocese as 'the fundamental unit of the territorial organisation of the church...' and that every diocese ought 'to spread the knowledge of the saving Gospel throughout its territory.' A diocese's mission is not limited to its members, as it is called to discern God's work in the midst of those inhabiting its territory. Similarly, a parish 'has the same duty towards those who live within its area as a diocese has towards all its inhabitants.'<sup>40</sup> The parish essentially representative of the whole church in its locality and 'is called to reflect in different ways the self-giving love of Christ which all Christians are to manifest in the world'.<sup>41</sup>

Now, the bishop of a diocese is considered 'the focus of unity of the common life, worship and mission of the body of Christ....' when he/she is present in the parish.<sup>42</sup>

It is to be noted that in the Anglican Church the congregants and clergy including deacons and lay workers having subscribed to the episcopacy find spiritual upliftment in the presence of their bishop, who is their chief shepherd. Thus, having their bishop in close proximity to provide 'oversight and superintendence in the sense of service and authority

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<sup>40</sup> *ibid*, Declaration 9 – of the territorial organisation of the church.

<sup>41</sup> *ibid*, chapter 22.

<sup>42</sup> *supra*.

(episcopate) in collaboration with the presbyters, deacons and lay officers<sup>43</sup> is the ideal. This is seen as being conducive to both the growth of mission and the spiritual edification, especially of those serving or living in rural parishes, who are often left with a sense of isolation.

It was in this context that the Subcommittee considered various options described below, as a viable solution to this urgent and crucial issue.

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<sup>43</sup> supra.

## **10. The Options Considered by the Sub Committee**

As already stated the Subcommittee considered the number of clergy, parishes, worshippers, distances to be covered, mission and its growth, and financial capacity of each Archdeaconry. Subsequently, the Subcommittee assessed the feasibility of various options also in the context of financial viability.

### **Option 01**

- a) Colombo Archdeaconry together with Jaffna Archdeaconry to be considered as one Diocese.
- b) Galle Archdeaconry together with Nuwara Eliya Archdeaconry to be considered as another Diocese.<sup>44</sup>

### **Option 02**

- a) Colombo, Jaffna and Nuwara Eliya Archdeaconries to be considered as one Diocese
- b) Galle Archdeaconry to be considered as a separate Diocese.<sup>45</sup>

### **Option 03**

- a) Colombo and Jaffna Archdeaconries together to be considered as one Diocese<sup>46</sup>
- b) Galle Archdeaconry to be considered as a Missionary Diocese.
- c) Nuwara Eliya to be considered as another Missionary Diocese<sup>47</sup>

The assessment of the financial capacity of each Archdeaconry carried out by the Subcommittee revealed that Colombo and Galle Archdeaconries had consistently shown a surplus of income over expenditure over 5 years from 2015 to 2019, while the Archdeaconries of Nuwara Eliya and Jaffna showed a deficit during this period.

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<sup>44</sup> see Annex XIII for a detailed analysis.

<sup>45</sup> see Annex XIV for a detailed analysis.

<sup>46</sup> see fn.44.

<sup>47</sup> see Annex XV for a detailed analysis.

Thereafter, the Subcommittee analysed the financial data of each Archdeaconry for the year ended 18/19 with the estimated figures for the year 19/20 and forecasted budget for 20/21. The forecast was on the basis that Galle and Nuwara Eliya would be considered as independent dioceses. The forecast clearly shows that Galle Archdeaconry could manage their finances independently including a Diocesan Bishop while maintaining an office staff structure of 6 members (as in Kurunegala). According to this analysis Nuwara Eliya Archdeaconry will not become financially viable by 2020/21. However, the growth of mission and the potential for further growth within the Archdeaconry and the vastness of its geographic layout warrant its immediate formation into a missionary diocese.



## **11. Legislative and Constitutional Provisions Relating to the Dioceses of the Church of Ceylon**

The framework of the canons and rules relating to the creation of a new diocese and the processes involved as contained in the Constitution of the Church of Ceylon and the Church of Ceylon (Incorporation) Act No.43 of 1998 were examined.

**11.1** Section 2 of the Church of Ceylon (Incorporation) Act No. 43 of 1998 (the Act) sets out that the Church of Ceylon currently consists of

- (a) the Diocese of Colombo and the Bishop of Colombo,
- (b) the Diocese of Kurunegala and the Bishop of Kurunegala, and
- (c) such other Dioceses as may be created from time to time in accordance with the provisions of the Constitution of the Church of Ceylon.

The territorial limits of each of the two Dioceses are defined to be the existing territorial limits as of the date of commencement of the Act.<sup>48</sup>

**11.2** The respective dates of establishment and territorial limits of the Dioceses of Colombo and Kurunegala are set out in the first and second schedules to the Constitution of the Church of Ceylon.<sup>49</sup>

**11.3** The Diocese of Colombo was established in 1845. The Diocese of Kurunegala was formed as a Missionary Diocese in 1945 and was recognized as a Fully Organized Diocese in 1950.

**11.4** Each of the two Dioceses has a Bishop of its own and the two Bishops in turn function as the Presiding Bishop of the Church of Ceylon. The two Dioceses currently function as extra-provincial Dioceses under the Metropolitan Authority of the Archbishop of Canterbury. However, effectively most of the Metropolitan functions are discharged by the Presiding Bishop of the Church of Ceylon.

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<sup>48</sup> Section 9(1) of the Act.

<sup>49</sup> Canon 1 of chapter 5 of the Constitution of the Church of Ceylon.

**11.5** Schedule 2 of the Constitution of the Church of Ceylon defines the territory of the Diocese of Colombo

“**Territory** – Ceylon except the Districts of Kurunegala, Anuradhapura, Polonnaruwa, Matale and Kandy (excluding the part of the Divisional Secretariat of Uda Bulatgama south of a line from Unulugala to Rilagala), the Divisional Secretariat of Galboda, Kinigoda, Parankuru, Beligal Korales, and that part of Lower Bulatgama Korale north of a line from Bulathkohupitiya to Unulugala, in the Kegalle District, the Divisional Secretariat of Demala Hatputtu in the Puttalam District, and in the Nuwara Eliya District the Divisional Secretariat of Uda Hewaheta and that part of the Kotmale Division north and west of a line from Rilagala due east to the Kotmale Oya, then following the Kotmale Oya northwards to the confluence of this river with the Panna Oya, and then north to the boundary of the Uda Palata in the Kandy Districts.”<sup>50</sup>

**11.6** The geographical area of the Diocese of Colombo is divided into the following Archdeaconries

- (a) Colombo,
- (b) Jaffna,
- (c) Galle, and
- (d) Nuwara Eliya.

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<sup>50</sup> Schedule 2 to the Constitution of the Church of Ceylon.

## 12. Legislative and Constitutional Provisions relating to the Creation of a New Diocese

12.1 Section 9 (2) of the Act makes provision for the variation or alteration of the existing territorial limits of either or both the Dioceses subject however to

- (i) the provisions for the same in the Constitution of the Church of Ceylon.
- (ii) the territorial limits of the new diocese being defined by metes and bounds; and
- (iii) being published in the Gazette and in a daily newspaper each in Sinhala, Tamil and English languages within three calendar months of such variation or alteration of the territorial limits.

12.2 It is the General Assembly of the Church of Ceylon that is vested with ‘full power to take all measures that may be necessary for the formation of a new diocese . . .’ The new diocese may be within or beyond or partly within and partly beyond the boundaries of the existing Dioceses.<sup>51</sup>

12.3 In the present context, the process of forming a new diocese is commenced by the Diocesan Council of the Diocese of Colombo adopting a resolution in that regard. The adoption of such a resolution is governed by the Constitution of the Diocese.

12.4 A copy of the resolution so adopted by the Diocesan Council must be sent to the Metropolitan and the Presiding Bishop and that it wishes its representatives to move in the General Assembly on the creation of a new diocese and the alteration of the boundaries of the existing Diocese.<sup>52</sup>

12.5 The resolution, if adopted by the General Assembly, must be referred through its Executive Committee to a committee appointed by the General Assembly consisting of ten members of both laity and clergy.<sup>53</sup>

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<sup>51</sup> Canon 3 chapter 5 of the Constitution of the Church of Ceylon.

<sup>52</sup> *ibid*, chapters 5 and 47.

<sup>53</sup> *supra*.

12.6 The Committee of the General Assembly is required to

- (a) Prepare a Scheme of Formation for the new Diocese, where the resolution adopted refers to the formation of a new Diocese out of a single existing Diocese; or
- (b) Prepare a Scheme of Formation for the new Diocese and also a plan of alteration of the boundaries of any Dioceses, where the resolution adopted refers to the formation of a new Diocese by joining parts of two or more existing Dioceses.<sup>54</sup>

12.7 The Scheme of Formation must include,

- (a) the name of the new Diocese;
- (b) the territorial limits and boundaries of the areas which will comprise of the new Diocese;
- (c) the distribution and reallocation, where necessary, of assets and liabilities between the new Diocese and any existing Diocese(s); and
- (d) a general outline of the Constitution of the new Diocese.<sup>55</sup>

12.8 The Committee must then submit its report and the Scheme of Formation to the Executive Committee of the General Assembly for its approval.<sup>56</sup>

12.9 Next, the Executive Committee must approve the Scheme in principle prior to sending it to the Standing Committee of the Diocese concerned to be adopted by the Diocesan Council. This is done by, the Standing Committee tabling the Scheme at the very next session of the Diocesan Council after such reference. If there is agreement with the Scheme, then the Diocesan Council must proceed to adopt it by a simple majority of those present and voting.<sup>57</sup>

12.10 If the Diocesan Council is not in agreement with the Scheme, it is entitled to refer the Scheme back to the Executive Committee of the General Assembly with suggested amendments or

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<sup>54</sup> supra.

<sup>55</sup> supra.

<sup>56</sup> supra.

<sup>57</sup> supra.

alterations. Once the Executive Committee approves the same, then the Diocesan Council can proceed to adopt the amended Scheme by a simple majority of those present and voting at the very next session.<sup>58</sup>

12.11 Thereafter, the Executive Committee of the General Assembly shall submit the Scheme of Formation for approval by the General Assembly. The Scheme must be adopted by a two-thirds majority of those present and voting.<sup>59</sup>

12.12 The formation of a new diocese cannot proceed in the event of vacancy of a See of the existing Diocese directly affected by it. However, if the process had been begun by one Bishop, it can be continued by the successor in office. Nonetheless the formation of a new diocese can be proceeded with if it had been proposed, discussed and agreed to by the General Assembly prior to the See becoming vacant.<sup>60</sup>

12.13 The first and second Schedules to the Constitution of the Church of Ceylon must be correspondingly amended with the formation of a new diocese.<sup>61</sup>

12.14 Every new Diocese, at the time of coming into existence, will be classified as a Missionary Diocese.<sup>62</sup> A Missionary Diocese, however, may subsequently be recognized as a Fully Organized Diocese.

12.15 A Missionary Diocese may be formed ‘with the object of enabling the evangelization of a given area through the full complement of the Church’s ministries’.<sup>63</sup>

12.16 Once again the decision that an existing missionary diocese should become a fully organized dioceses rests with the General Assembly of the Church of Ceylon.

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<sup>58</sup> supra.

<sup>59</sup> supra.

<sup>60</sup> Rule 1 chapter 5 of the Constitution of the Church of Ceylon.

<sup>61</sup> supra.

<sup>62</sup> Chapter 6 Rule 2 of the Constitution of the Church of Ceylon.

<sup>63</sup> *ibid*, canon 5.

12.17 However, the Constitution of the Church of Ceylon lays down the qualifications necessary for a missionary diocese to become a fully organized diocese:

- (a) the diocese must have at least twenty priests holding the Bishop's license and at least ten parishes; and
- (b) the diocese must have a diocesan council which is constituted with a diocesan bishop, House of Clergy and House of Laity.<sup>64</sup> The General Assembly must be of the opinion that the diocesan council is capable of performing duties designated to a diocesan council; and
- (c) It has attained a measure of self-support as required under the constitution.

12.18 Self-support is defined as the ability to meet one-fourth of the total amount of stipends of all clergy serving in that diocese from monies raised within the diocese. This excludes missionaries supported by missionary bodies outside the diocese.<sup>65</sup>

12.19 A missionary diocese must first demonstrate that it possesses the above qualifications prior to the General Assembly recognizing it as a fully organized diocese. However, the Presiding Bishop is vested with the power to certify that a missionary diocese is likely to fulfill these conditions before the next session of the General Assembly. In which event, a motion can be immediately moved to amend the second schedule to the Constitution of the Church of Ceylon to the change the status of that diocese to a fully organized diocese.

12.20 It is noteworthy, that a Presiding Bishop may do so even at the session of a General Assembly where a motion to establish a missionary diocese is voted on for the second time.<sup>66</sup>

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<sup>64</sup> Compliance with the provisions of chapter 37 of the Constitution of the Church of Ceylon is mandatory.

<sup>65</sup> Rule 1 chapter 6 of the Constitution of the Church of Ceylon.

<sup>66</sup> *ibid*, proviso to Canon 4 of chapter 6.

## **12.21 Guidelines of the Anglican Consultative Council**

The Subcommittee also examined the Guidelines of the Anglican Consultative Council relating to the characteristics of a diocese and also the rules for the formation of a new diocese. The relevant portions are reproduced below:

The Resolution of the Anglican Consultative Council on ‘Creating and Dividing Provinces’ adopted in 1971 at Limuru, Kenya, sets out the following criteria with regard to the size of a Diocese –

“The people of God who make up a diocese may come from diverse communities but should come from a natural area in which they live individual and corporate lives. The bishop, under God, is in a special way responsible with them and his clergy for the faith, teaching, unity, mission, and worship of that area, commonly called a diocese. Thus he represents the whole Church in and to his diocese, and his diocese in and to the councils of the Churches. He should also foster close relationships with other Churches and as far as possible with other faiths. The Council therefore suggests that the following are the criteria for the size of a diocese in which the bishop may exercise his episcopate properly:

- (a) It should be of a size to enable those living in it to feel they belong to a witnessing fellowship.
- (b) It should be large enough for it to be seen as the Church uniting people of different activities, backgrounds and cultures.
- (c) It should be large enough to engage the bishop fully and small enough for him to have a sufficiently intimate knowledge of his clergy and people.
- (d) It should have sufficient measure of financial and administrative independence and not be so small as to be unable to organize and plan its work effectively.
- (e) Its boundaries should coincide as far as possible with those of the community and therefore dioceses will vary in size.

Where a diocese or region is too large for one bishop, either in population or in geographical extent, the Council believes that consideration might be given to the possibility of sustaining a diocese by means of a college of bishops. When such a pattern is followed, this Council would emphasize the importance of each area of a diocese having a bishop whom it could regard as its own.”

*Extracted from Guideline for Creation of New Dioceses and Provinces*

*Anglican Communion, (May 2012)*

*Pages 3 and 4*

The Resolution of the Anglican Consultative Council on ‘Creating and Dividing Provinces adopted in 1981 at Newcastle-Upon-Thyne, England is re-affirmed by the ACC. It states the creation of a new diocese –

“The Council re-affirms the criteria set out in the Report of ACC-4 (pages 54-55)<sup>67</sup> on the formation of new dioceses, and further urges that, when new dioceses or Provinces are being contemplated, the authorities in the diocese or Province as appropriate consult with the Secretary General of the ACC at an early stage.”

*Extracted from Guideline for Creation of New Dioceses and Provinces*

*Anglican Communion, (May 2012)*

*Page 7*

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<sup>67</sup> See Annex XVII for relevant resolution.



### **13. The Recommendations of the Sub-Committee**

13.1 The Subcommittee recommends that the Diocese of Colombo be immediately divided into smaller units. This matter has been explored previously at various points in time for various reasons. However, as demonstrated in this report, the Subcommittee is of the firm opinion that the Diocese of Colombo being divided into one or more dioceses would be conducive to the growth of mission and of the resurgence of pioneering mission.

13.2 As provided in the Constitution of the Church of Ceylon any new Diocese will first be recognised as a missionary diocese under the Diocese of Colombo unless and until it fulfills the conditions for recognition as a fully organised diocese.

13.3 The Subcommittee recommends that it is appropriate for an existing archdeaconry to be converted into a new diocese.

13.4 The Subcommittee recommends the following reasons for the conversion of an existing archdeaconry into a new diocese as opposed to demarking an altogether new area:

(a) The need to encompass all sections of community within the emerging diocese, which is reflective of the community in the rest of the Country within which the diocese would exist;

(b) Some of the existing Archdeaconries (i.e. Galle and Nuwara Eliya) are larger in geographic extent than the Diocese of Kurunegala and nearly a third in size of the whole of the Diocese of Colombo. Thus, the Diocese of Colombo is too large an area for one bishop to provide oversight as the chief shepherd. It is also administratively cumbersome.

In this regard it is necessary to refer to a section of the Anglican Consultative Council's guidelines set out above:

It (a diocese) should be large enough to engage the bishop fully and small enough for him to have a sufficiently intimate knowledge of his clergy and people.

- (c) The existing Archdeaconries are already possessed of administrative boundaries, an office for the Archdeacon, residence, staff, annual budget, vehicle, et cetera. Hence the transition of the Archdeacon's office initially to that of a missionary bishop would cause minimum disruption both administratively and financially to the rest of the Diocese as well as the remaining portions of the Diocese;
- (d) The parishoners living within an Archdeaconry identify with and have a sense of belonging with an already established territory. Converting an existing Archdeaconry into a missionary diocese would ensure that these human factors can continue unhindered and is likely to be further strengthened with the assignment of a bishop;
- (e) It is possible to ensure that costs of establishing the office of a bishop are kept at a minimal given the infrastructure already in place for the office of the Archdeacon and the identified sources of income available even at present for each Archdeaconry. It is noted that the Archdeaconries of Colombo and Galle both reflect financial surplus while Jaffna and Nuwara Eliya are both in deficit despite growth in revenue.

### **13.5 Selection of Appropriate Archdeaconries as Missionary Dioceses**

- (a) All of the Archdeaconries have more than 10 parishes. The disparity between Colombo and Jaffna is nearly 4 times with 52 electoral bodies in Colombo and 12 in Jaffna. Clergy serving within the Archdeaconries are more than 20 other than for Jaffna, which has only 8.

It is noted that while Nuwara Eliya has a much higher number of Parishes compared to Galle (i.e. 35 to 24), Galle has a higher number of clergy in comparison to Nuwara Eliya.

#### **(b) The Archdeaconry of Colombo:**

Colombo in terms of membership/population and financial strength is definitely the largest though it ranks after Nuwara Eliya in terms of geographical spread.

**(c) The Archdeaconry of Jaffna:**

Jaffna is relatively the smallest in terms of strength of membership and constitutes a single Area Deanery as sections were lost to the Diocese of Kurunegala and the Archdeaconry of Nuwara Eliya. However geographical distance still extends to 141 Km ranking after Nuwara Eliya and Colombo. The financial results have been continuous deficit despite the growth in revenue.

Jaffna, within the northern peninsula of the Country, is predominantly inhabited by Tamil speaking community and is representative of that province, but not fully reflective of the multi-ethnic, multi cultural and multi-lingual mix, which is an essential characteristic of the Country. This is akin to the areas of the east coast.

It is also noted that the Church of Ceylon is in communion with the Jaffna Diocese of the Church of South India (CSI), which is already established as the “Jaffna Diocese” with a functioning Bishop for Jaffna.

**(d) The Archdeaconry of Galle:**

Historically established for a missionary purpose the Galle Archdeaconry has strived in this role. This is clearly indicated by the growing number of house churches, renovation and expansion of church buildings and the recent consecration of such a church at Urubokke.

In size the membership/population represents a third of the Diocese of Colombo and a quarter of the clergy serve within the Archdeaconry. In terms of geographical spread, it is the smallest archdeaconry and hence resulting in a greater density of membership. Galle has a steadily growing revenue as well as an increasing net excess over expenditure.

The Archdeaconry of Galle has shown a marked growth in Mission and its membership. Moreover, its engagement with and service to the community have also continued to expand. This Archdeaconry has shown consistent growth, development and expansion.

The demographics of this Archdeaconry are reflective of the rest of the Country with all communities residing within the Archdeaconry.

**The Subcommittee recommends that the Archdeaconry of Galle be immediately recognised as a Missionary Diocese to enable the continuity of the missionary character of the Archdeaconry. The Archdeaconry has also capacity for immediate transition to a fully organised diocese.**

**(e) The Archdeaconry of Nuwara Eliya:**

Nuwara Eliya has experienced organic growth since its inception. The population of the Archdeaconry represents a fifth of the Diocese while it has almost a third of the parishes and highest number of house churches. The Archdeaconry has also built/building chapels within tea estates. This represents the largest geographical spread within the Diocese of Colombo of 284 km. The income has grown by 70% in the last 5 years though the net position has continuously been in deficit. It is to be noted that the larger part of the worshipping community within this Archdeaconry is the plantation workers and are in the lower income group and yet its income has seen continued and substantial growth.

There are a number of factors demonstrating the growth of the mission such as increase in revenue, existence of house churches, new areas of ministry and church planting, and community engagement.

The information evaluated by the Subcommittee amply demonstrates that this Archdeaconry has a flourishing mission, which will be greatly furthered by the presence of a Bishop. The demographics of this Archdeaconry like Galle are reflective of the rest of the Country with all communities residing within the Archdeaconry.

**The Subcommittee recommends that that Archdeaconry of Nuwara Eliya be recognized as a Missionary Diocese in view of its current growth and future potential. The Subcommittee further recommends that Nuwara Eliya continues as a Missionary Diocese until it is ready to be formed as a fully organised diocese, fulfilling the criteria for the same.**

*Resolution of the General Assembly of the Church of Ceylon*

**RESOLUTION ON STATUS OF CHURCH OF CEYLON**

**Proposed by** Mr Chanaka de Silva

**Seconded by** The Revd Marc Billimoria

**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 metro political 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.

*Resolution No.2 of the General Assembly of the Church of Ceylon*

**Resolution 2**

**Proposer** - Ven. Dr. Rienzie Perera

**Seconder** - Dr. Narmmasena Wickremesinghe

**WHEREAS** at the Annual Sessions of the General Assembly of the Church of Ceylon on 6<sup>th</sup>February 2015, the General Assembly unanimously adopted among others that 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; and calling 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;

**AND WHEREAS** the Commission appointed pursuant to the Resolution of the General Assembly has in its Final Report expressed the view that the formation of a new diocese will enhance the area focused mission of the Church of Ceylon and has recommended that the Diocese of Colombo initiates an immediate process to examine the missional and administrative needs for the creation of a diocese.

This General Assembly calls upon the Diocese of Colombo to initiate an immediate process to examine the missional and administrative needs for the creation of a diocese, in accordance with the provisions of the Constitution of the Church of Ceylon.



**Extract of Minutes of Meeting of the Standing Committee of the Diocese of Colombo held on 18<sup>th</sup>  
June 2019 at the Bishop's Committee Room.**

***Members of the Subcommittee who were involved in the process***

- Ven. Dr. Rienzie Perera – Chairperson
- Mr. Prince Nayagam – Convenor
- Archdeacon of Colombo – Ven. Perry Brohier
- Archdeacon of Jaffna – Ven. Samuel Ponniah
- Archdeacon of Galle – Ven. Sunil Ferdinando
- Archdeacon of Nuwara Eliya – Ven. D K Balakrishnan
- Mr. Chanaka de Silva – Registrar Diocese of Colombo
- Revd. Ramesh Schaffter – Chairman Incorporated Trustees of the Church of Ceylon
- Mr. Wiraj de Mel
- Ms. Vijula Arulanantham
- Revd. Adrian Aaron
- Revd Jayanath Panditharatne
- Dr. Narmasena Wickramesinghe
- Mr. Jit Warnakulasuriya
- Revd. Balasunderam

**Facilitator**

Mrs. Savithri Sumanthiran

**Report writing support**

Mr. Rowendra Perera, Attorney at Law.

**Technical and Support Services**

Ms Wanda Christy

**By invitation**

Mr. Thavakumar – Accountant, Diocese of Colombo

*Meetings of the Sub-Committee*

**1<sup>st</sup> Meeting: 26<sup>th</sup> June 2019**

**Minutes of the meeting of the Subcommittee appointed by the Standing Committee to study and report on the formation of a third diocese within the Diocese of Colombo on 26<sup>th</sup> June at Bishop's Committee Room**

**Members present:**

Fr. Rienzie Perera, Fr. Perry Brohier, Fr. Sam Ponniah, Fr. DK Balakrisnan, Mr Wiraj De Mel, Mr Ramesh Schaffter, Mr Chanaka De Silva, Mr Prince Nayagam.

**By invitation :** Mr Thavakumar – Accountant Diocese of Colombo

**Excuses:**

Mr Rajan Asirwatham, Mr Viraj Mendis, Fr. Sunil Ferdinando, Ms Vijula Arulanantham, Mr Jit Warnakulasuriya.

1. Fr Rienzie Perera was appointed as the Chairperson of the Sub Committee.
2. The following members were co-opted by the committee for wider representation and their professional skills:

Fr. Mark Billimoria, Fr. Dushantha Rodrigo, Fr. Jayanath Panditharatne, Ms Pancharine Dias, Dr Narmasena Wickremasinghe, Mr Max Gunasekara, Ms Shanti Gnanapragasam, Fr. Adrian Aaron, Ms Avril Luduwike.

Fr. Balasundaram to be co-opted as an invitee as the Mission Secretary of the Diocese.

Fr. Perry, Fr. Rienzie and Ramesh agreed to speak to the co-opted members and invite them for the next meeting.

3. The following financial information was requested for a period of 5 years to study the financial viability of an additional diocese:
  1. Fellowship tithes contribution by each electoral body Archdeaconry wise. (5 years)
  2. Number of members in each electoral body according to electoral list (5 years)
  3. Number of clergy in each Archdeaconry. (5 years)
  4. Number of Lay workers in each Archdeaconry (5 years)
  5. General Trust allocation to the DOC (5 years)
  6. Restricted Trust allocation to the DOC (eg. for clergy stipend – 5 years)
  7. Specific Trusts for respective Archdeaconries. (5 years)
  8. Details of property in the DOC and DOK
  9. Contributions from BEF and other investments and shares (5 years)
  10. Clergy and lay workers stipend, terminal benefits, medical and pensions (5 years)
  11. Bishops and Archdeacon wise office expenses (5 years)
  12. Mission expenses Archdeaconry wise (5 years)

### 13. Diocesan expenses including Trustees (5 years)

The committee was of the view that the DOC could make an impact and grow if the 5 marks of mission were practiced by the members of the clergy and laity. The Mission Secretary will be required to study the mission of the church and see in what areas the church could grow. Fr. Rienzie agreed to give his input to Fr. Balasunderam in this regard.

4. The following information was required :  
Mr Thavakumar – financial information.  
Mr Noel Francis – details of properties  
Fr. Bala – mission work done by the Diocese.
5. The meeting ended with grace said by all.
6. Date of next meeting - **11 July at 5 pm.**

### **2<sup>nd</sup> Meeting: 11<sup>th</sup> July 2019**

#### **Minutes of the Meeting of the Subcommittee appointed by the Standing Committee to Study and report on the formation of a third diocese within the Diocese of Colombo held on 11<sup>th</sup> July at the Bishop's Committee room at 5.30PM**

##### **Present:**

Fr. Rienzie Perera, Fr. Perry Brohier, Fr. Adrian Aaron, Fr. Sunil Ferdinando, Fr. Sam Ponniah, Mr Chanaka de Silva, Mr Ramesh Schaffter, Mr Viraj de Mel, Mr Viraj Mendis, Dr Narmasena Wickremasinghe, Ms Vijula Arulanatham, Mr Jit Warnakulasuriya, Ms Pancharine Dias, Fr. S Balasundaram, Mr Prince Nayagam

##### **By Invitation:**

Mr Thavakumar

##### **Excuses:**

Ms Shanti Gnanapragasam

1. The meeting commenced with a prayer by Fr. Rienzie
2. **Invitation declined**  
Fr. Mark Billimoria, Fr. Dushantha Rodrigo and Mr Max Gunasekera declined the invitation to serve on the Subcommittee, but wished the Subcommittee all success in its endeavours.
3. The Minutes of the meeting held on 26<sup>th</sup> June had already been circulated.
4. **The Objective of the Meeting**  
The Subcommittee discussed the objective of the meeting. The Chairman briefly explained the events within the Church of Ceylon and its recent interactions with the Anglican Consultative Council in pursuing its desire to becoming an autonomous Province within the Anglican Communion that led to

the appointment of this Subcommittee by the Standing Committee to study and report on a third diocese from within the DOC.

#### **5. Previous studies and recommendations**

It was noted that similar studies were undertaken on two previous occasions, but the recommendations were not actively pursued thereafter. The Subcommittee noted these studies and the recommendation of the previous committee of the need for the formation of a central fund under the Church of Ceylon in order for the newly demarcated dioceses to be financially viable to which all fellowship tithes, general endowments and general trust funds should be committed.

A brief presentation was made of the previous committee's report and it was clear that of the proposed individual dioceses only Colombo was financially viable.

#### **6. Financial Analysis for the past five years**

An analysis was made of the income of DOC from fellowship tithes, general trusts, general endowments and other sources for the past 5 years archdeaconrywise including all expenses related to clergy. However, this did not include expenses connected to clergy pensions, EPF and other benefits.

It was noted that,

- (a) only Colombo and Galle Archdeaconries were financially sustainable;
- (b) the electoral members of DOC had not grown. In order to get a better representation of the Anglican community the Subcommittee requested the diocesan office to submit the number of all Anglicans in DOC below 18.

#### **7. Mission of DOC**

Fr Balasunderam made a comprehensive presentation on the Mission of the Church and its Future based on

- (a) financial self sustenance;
- (b) the five marks of the mission;
- (c) building strong lay leadership;
- (d) assessing outcomes; and
- (e) facilitating the mission aspect of the Church.

Core values ought to be

- (a) creative forms and non traditional methods of ministry;
- (b) godly leadership;
- (c) Encouraging believers to use their spiritual gifts in a Bible centered ministry;
- (d) creating a Christ like and loving atmosphere within the body of Christ;
- (e) helping Christians to develop a life of godliness;
- (f) meeting material needs of those within and outside the body of Christ;
- (g) cultivating deep abiding relationships within the body of Christ by practicing unity, love and forgiveness.

#### **8. Conclusion**

The Subcommittee was of the view that the mission of the church was paramount and it must be studied further before analysing the finances and financial implications of a forming a new diocese.

It was decided to hold a special meeting of the Subcommittee to deliberate on the mission of the Church. Fr Balasunderam was requested to facilitate the meeting with Ms Savithri Sumanthiran. It was also suggested to invite Fr. Marc, Fr Dushy and any others interested to this meeting.

9. Date of next meeting : **1<sup>st</sup> August at 4.00 pm** at the Bishop's Committee Room .

10. The meeting concluded with grace being said by all.

### **3<sup>rd</sup> Meeting: 9<sup>th</sup> August 2019**

*Members Present: Ven Dr Rienzie Perera – Chair, Mr Prince Nayagam, Ven Sunil Ferdinando, Ven D K Balakrishnan, Ven Samuel Ponniah, Ms Vijula Arulanantham, Revd. Ramesh Schaffter, Revd Balasunderam and Mr Chanaka de Silva, Mrs Savithri Sumanthiran*

Comprehensive presentations were made by Revd Balasunderam on the Church of Ceylon Youth Movement and by Ven Samuel Ponniah on the Archdeaconry of Jaffna.

### **4<sup>th</sup> Meeting: 2<sup>nd</sup> December 2019**

*Members Present: Mr. Prince Nayagam, Revd. Balasunderam, Ven. Balakrishnan, Ms. Vijula Arulanantham, Ven. Dr. Rienzie, Revd Jayanath, Mr. Rowendra Perera, Mr. Wiraj de Mel, Mrs. Savithri Sumanthiran,*

The main objective of this Subcommittee was stated to clear certain misunderstandings and it was decided that the report from this Subcommittee would comprise of the following,

- The General Assembly's mandate for this study;
- The Standing Committee's decision in forming this Subcommittee; and
- A thorough study of whether or not it is possible to have a missionary diocese

Comprehensive presentations were made by the Archdeacons of Galle and Nuwara Eliya.

### **5<sup>th</sup> Meeting: 16<sup>th</sup> December 2019**

*Members Present: Mr. Prince Nayagam, Ven. Samuel Ponniah, Ven. Balakrishnan, Ven. Sunil Ferdinando, Ven. Perry Brohier, Revd. Balasunderam, Revd. Adrian Aaron, Revd. Jayanath Panditharatne, Mrs. Savithri Sumanthiran, Ms. Vijula Arulanantham, Mr. Wiraj de Mel and Mr. Rowendra Perera*

The 04 Archdeacons presented their presentations that were streamlined to the following topics.

01. The Archdeaconry – brief history and parochial statistics
02. Mission – areas of mission being pursued and its growth
03. Financial Capsule
04. Challenges faced by each deanery
05. How would the implementation of another Diocese (Missionary or otherwise) help or challenge the Archdeaconry

**6<sup>th</sup> Meeting: 07<sup>th</sup> February 2020**

**7<sup>th</sup> Meeting: 12<sup>th</sup> February 2020**

**8<sup>th</sup> Meeting: 18<sup>th</sup> February 2020**

**9<sup>th</sup> Meeting: 27<sup>th</sup> February 2020**

**10<sup>th</sup> Meeting: 06<sup>th</sup> March 2020 – Final Meeting**

Presentations presented on the suggestions for possible Dioceses, were perused by the members and suggestions were made for improvements.

**VISION**

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

**MISSION**

“To effectively witness to the transforming grace of God, saving the 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”

**MARKS OF MISSION**

- **Tell** : To proclaim the Good News of the Kingdom
- **Teach** : To baptize and nurture new believers
- **Tend** : To respond to human need by loving service
- **Transform** : To challenge violence of every kind and pursue peace and reconciliation in an unjust structure of society
- **Treasure** : To safeguard the integrity of creation, and sustain and renew the life of the earth.
- **Transcend** : To engage with people of diverse faiths and ideologies and to discern God’s presence among them



## Church Activities attributable to respective Marks of Mission

Board/ Committee/ Commission	Tell	Teach	Tend	Transform	Treasure	Transcend
Church Architecture & Decoration		✓	✓			✓
Board of Social Responsibilities (BSR)			✓			
Reconciliation & Peace Desk (RAP)	✓			✓		
Cathedral Institute for Education and Formation (CIEF)	✓	✓				
Commission on Environment & Medical Ethics (CEMET)	✓		✓			
Research & Planning Committee	✓					
Bouna Vista			✓			
Committee of Management of the Ceylon Churchman	✓					
Hands of Hope (HoH)			✓			
Estate Community Development Mission (ECDM)			✓			
Interfaith Desk						✓
Alpha Course	✓					
Bishop's Advisory Committee for the Care of Elders (BACCE)			✓			
Board of Christian Education (BOCE)		✓				
Board of Women's Work (BOWW)			✓			
Brilliant Mother's Programme				✓		

Schools for the Deaf and Blind		✓	✓			
Church of Ceylon Mother's Union		✓	✓			
Church of Ceylon Sports Movement	✓					
Church of Ceylon Youth Movement	✓	✓	✓			
Church of Ceylon Prayer Ministry		✓	✓			
Communications Board	✓	✓		✓		✓
Denepitiya Medical Mission			✓		✓	
Diocesan Mission Council (DMC)	✓					
Joint Liturgical Committee		✓				
Joint Theological Commission		✓				
Karuna Nilayam			✓			
Schools		✓				
Ministerial Advisory Committee (MAC)						
St. Francis' Boy's Home, Minuwangoda			✓			
St. John's Home, Moratuwa			✓			
Sumaga			✓		✓	
The World Needs a Father		✓				
Preschool Ministry		✓				
Mission to the Sea Farers	✓					
Kithu Sevana						
School for the Deaf and Blind		✓	✓			
Church Schools		✓	✓			
Ministry among the special children (parish level) - Mutwal			✓			
St Margaret's Convent		✓	✓			
St Franciscan Movement		✓	✓			

Disaster Risk Reduction (DRR) via BSR and NCC					✓	
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## Parochial Statistics for Each Archdeaconry

Archdeaconry	Inception	Background	Deaneries	Parish Churches	House Churches	Membership	Clergy & Lay Workers for Archdeaconry
Colombo	1887	Historically the Church of Ceylon commenced as an Archdeaconry (Archdeaconry of Colombo) which later became a Diocese.	(a)Colombo North	22 Parishes		Adults 4,534 Children 1,810	Archdeacon - 1 Clergy - 43 Non-Stipend Clergy 6 Lay Workers - 8
			(a)Colombo South	23 Parishes (note) 7 parishes		Adults 6,343 Children 1,677	
			(a)Sabaragamuwa			Adults 1,449 Children 815	
						<b>Total Adults : 12326</b> <b>Total Children : 4302</b>	
Jaffna	1925	The Archdeaconry shed vast parts of its areas in the formation of the Diocese of Kurunegala and the Archdeaconry of Nuwara Eliya	Area Deanery of Jaffna	12 churches	6	Adults: 1,261 Children: 612	Archdeacon 1 Clergy 8 Non-Stipend Clergy 2 Lay Workers 2
Galle	1984	Was carved out of the existing areas of the Archdeaconry of Colombo.	(a)Galle	13	3	Adults 1,434 Children 422	Archdeacon 1 Clergy 27 Non-Stipend Clergy 2 Lay Workers 4
			(a)Moratuwa and Environs	21	-	Adults 7,475 Children 1,596	
						<b>Total Adults : 8909</b> <b>Total Children : 2018</b>	
Nuwara Eliya	1984	Was carved out of the existing areas of the Archdeaconries of Colombo and Jaffna, respectively	(a)Up-Country	14 Churches	8	Adults: 1,938 Children: 963	Archdeacon 1 Clergy 23 Non-Stipend Clergy 0 Lay Workers 5
			(b)Uva	12 Churches		Adults: 2,614 Children: 826	
			(c)Eastern	9 Churches		Adults: 1,601 Children: 578	
						<b>Total Adults : 6153</b> <b>Total Children: 2367</b>	

Note – Data obtained from Green Book of 2019

## Distances of within each of the Archdeaconry of Diocese of Colombo

Distances with Archdeaconry of Colombo																	
<b>Colombo North Area Deanery</b>	Maradana	Pettah	Mutwal	Ginthupitiya	Madampitiya	Mattakuliya	Kelaniya	Wattala	Dandugama	Kurana	Gampaha	Negombo	Merawala	Maravila	Dummulasooriya	Chillaw	Puttalam
Colombo	5	6	6.5	6.6	7.4	10	11.7	13	30.2	37	37	39.1	63.7	63.7	82	85.2	142
<b>Colombo North Area Deanery</b>	Maradana	Pettah	Mutwal	Ginthupitiya	Madampitiya	Mattakuliya	Kelaniya	Wattala	Dandugama	Kurana	Gampaha	Negombo	Merawala	Maravila	Dummulasooriya	Chillaw	Puttalam
Colombo	5	6	6.5	6.6	7.4	10	11.7	13	30.2	37	37	39.1	63.7	63.7	82	85.2	142
<b>Sabaragamuwa Area Deanery</b>	Awissawela	Yatiyanthota	Karapincha	Ratnapura	Hapugastenne	Nivithigala	Balangoda	Rakwana									
Colombo	51	65	84	101	136	150	160	162									

Distances with Archdeaconry of Jaffna												
Jaffna Archdeaconry	Jaffna	Nallur	Kokuvil	Kopay	Urumpirai	Palai	Uduthurai	Kilinochchi	Tharmapuram	Thaneertru	Vavuniya	Nelluklulam
Jaffna (Chundikuli)	1.4 km	2.8	4.6	7.6	8.6	46	52	66	75	114	139	141

Distances with Archdeaconry of Galle										
Galle Deanery	Patuwatha	Baddegama	Elpitiya	Matara	Tangalle	Deniyaya	Urubokke	Beverly	Hambanthota	
Galle	21	26	39	46	76	85	102	121	129	

  

Moratuwa and Environs	Kalutara	Molkava	Panadura	Sarikamulla	Egodauyana	Piliyandala	Koralawella	Boralasgamuwa	Moratumulla	Willorawatte	Horetuduwa	Lakshapathiya	Moratuwa	Kadalana	Ingiriya	Idama	Mount Lavinia	Dehiwala
Galle	82	90	102	105	105	105	107	109	109	109	109	110	110	110	110	111	113	114

Distances with Archdeaconry of Nuwara Eliya										
Up Country Area Deanery	Nuwara Eliya	Ragala	Talankande	Ramboda	Agarapatane	Kotagala	Punduloya	Dickoya	Bogawantalawa	Maske liya
	Bandarawela	45	67	67	72	73.4	80	84	87	90.6
Eastern Deanery	Nugelanda	Ampara	Mylambveli	Navatkudah	Valaichennai	Morakkatanchennai	Kappalthurai Trincomalee			
	Bandarawela	166	169	187	196	216	223	284		
Uva Area Deanery	Diyatalawa	Haputale	Demodara	Koslada	Badulla	Wellawaya	Monaragala	Passara	Lunugalla	Mahaduwa
	Bandarawela	9	14	16	28	30	40	40	49	65

**Some of the services offered within each Archdeaconry to the communities**

**(a) Work among Communities**

**Jaffna**

**(i) Karuna Nilayam,**

Karuna Nilayam was founded in 1955 by Ms. Muriel Hutchins, a Missionary from England. This mission provides in-house holistic care for orphaned girls and physically and mentally challenged women. It also houses many other projects, such as animal husbandry and poultry farming.

**(ii) Oppuravillum**

Oppuravillum is a residential center for peace and reconciliation based projects that is run by the Archdeaconry together with the Reconciliation and Peace Desk of the Diocese of Colombo. This project also houses a preschool and runs many other skills development programmes towards self-employment for the local community.

**(iii) Ranee Mather Asirvatham Memorial Hostel.**

The Ranee Mather Asirvatham Memorial Hostel is a project that was initiated for the care for children affected by the war. However, the hostel now is a home to girls from indigent backgrounds and orphaned girls. The Hostel seeks to function as a home away from home with various facilities for the girls. The Hostel is tied to Uduvil Girls' College where the girls receive holistic education. This is a joint venture with the Jaffna Diocese of the Church of South India.

**Galle**

**(i) Preschools**



The preschools employ over 18 teachers and helpers. Preschools originally functioned only at St. John's Home Moratuwa, Kadalana and Sumaga Baddegama. However, today they function in the following areas:

Ingiriya,  
Niyagama,  
Beverley,  
Urubokka,  
Molkawa,  
Buonavista,  
Deniyaya,  
Hambantota.

**(ii) Other institutions**

- St. John's Home, Moratuwa
- Sunshine Elder's Home, Moratuwa
- Deaf and Blind School, Ratmalana.
- Sumaga Retreat Centre, Baddegama
- Sudharshana Conference Centre, Buonavista
- Tekka Sevana Guest house, Buonavista,
- Clergy Holiday Home, Buonavista,
- Denipitiya Medical Mission,
- Denipitiya and Divya Seva Ashramaya, Urubokka

**(iii) Interfaith activities**

Numerous interfaith activities take place through the preschools.

**(iv) Tsunami (2004 – 2005)**

The Archdeacon of Galle and the clergy of the southern Area were actively involved in caring for the victims of the tsunami.

## **Nuwara Eliya**

### **(i) Daycare Centres**

19 daycare centers:

10 in the Eastern Deanery,

5 in the Upcountry Deanery

4 in Uva.

### **(ii) Other institutions**

The Ascension Home in Bandarawela for destitute elderly

## **(b) Schools and other Educational Institutions**

There are several schools and educational institutions within each Archdeaconry. The church has been involved in providing education to all sectors of the community. This is an area of great influence for the church.

## **Colombo**

Bishop's College

Ladies College and

St. Thomas Preparatory school

## **Jaffna**

St. John's College

Chundukuli Grils' College

Nuffield School for the Deaf and Blind Kaithady

## **Galle**

St. Thomas' College, Mount Lavinia.

## **(c) Regional Board of Social Responsibility**

**Galle**

The Regional Board of Social Responsibility has been working in Galle since 2014 in providing care for the community and children within the Archdeaconry. Some of the projects run by the Regional Board of Social Responsibility include disaster management, care for the environment, self-employment, housing project, creating awareness, educational assistance and distribution of schoolbooks.

### **Nuwara Eliya**

The Regional Board of Social Responsibility has been providing community services such as a water project, support for education development, support for small scale housing renovation and sanitation, self-employment, community development and urgent disaster relief.

## Finances of each Archdeaconry for the past 5 Years

## Financial Information of the Archdeaconry of Colombo (Last Five Years)

Archdeacon	1
Clergy	43
Non Stipend Clergy	4
Lay Workers	8

1. Income

Description	2015 (Rs. in Mn)	2016 (Rs. in Mn)	2017 (Rs. in Mn)	2018 (Rs. in Mn)	2019 (Rs. in Mn)	% of Changes
Fellowship Quota	36.79	42.09	46.92	49.19	55.95	52.08
Specific Trust Income	10.37	8.6	12.31	11.93	16.93	63.26
General Income	0.84	0.89	0.87	2.16	2.32	176.19
Other Income	8.62	12.37	9.42	9.56	8.8	2.09
BEF Received from ICT	5.89	6.19	10.04	16.13	14.37	143.97
	<b>62.51</b>	<b>70.14</b>	<b>79.56</b>	<b>88.97</b>	<b>98.37</b>	57.37

2. Expenditure

Evangelistic & Social	1.34	1.85	1.5	2.09	2.23	66.42
Clergy	16.84	18.36	21.49	22.95	26.49	57.30
Lay Worker	4.56	4.31	4.21	4.88	5.18	13.60
Clergy & Lay Worker (General)	1.85	2.04	2.67	2.84	3.49	88.65
Admin Expenses	10.85	12.53	13.34	14.48	15.78	45.44
Education & Communication	1.29	1.45	1.94	2.08	1.92	48.84
Clergy Conferences	1.32	1.35	1.46	1.59	1.9	43.94
Pension	2.15	3.19	4.62	5.05	5.73	166.51
	<b>40.2</b>	<b>45.08</b>	<b>51.23</b>	<b>55.96</b>	<b>62.72</b>	56.02
BEF Payments to AD	3.37	3.63	3.60	3.91	4.09	21.36
	<b>43.57</b>	<b>48.71</b>	<b>54.83</b>	<b>59.87</b>	<b>66.81</b>	53.34
Excess/(Deficit)	<b>18.94</b>	<b>21.43</b>	<b>24.73</b>	<b>29.1</b>	<b>31.56</b>	66.63

**Financial Information of the Archdeaconry of Jaffna (Last Five Years)**

Archdeacon	1
Clergy	8
Non Stipend Clergy	3
Lay Workers	2

**1. Income**

Description	2015	2016	2017	2018	2019	% of Changes
	(Rs. in Mn)	(Rs. in Mn)	(Rs. in Mn)	(Rs. in Mn)	(Rs. in Mn)	
Fellowship Quota	1.06	1.11	1.23	1.4	1.61	51.89
Specific Trust Income	1.92	1.59	2.29	2.22	3.15	64.06
General Trust Income	0.15	0.17	0.16	0.36	0.32	113.33
Other Income	1.6	2.4	1.85	1.82	1.74	8.75
BEF	<u>1.09</u>	<u>1.05</u>	<u>1.86</u>	<u>3.00</u>	<u>2.67</u>	144.95
	<b>5.82</b>	<b>6.32</b>	<b>7.39</b>	<b>8.8</b>	<b>9.49</b>	63.06

**2. Expenditure**

Evangelistic & Social	0.24	0.35	0.28	0.39	0.41	70.83
Clergy	3.13	3.41	3.99	4.27	4.88	55.91
Lay Worker	1.14	1.07	1.05	1.34	1.29	13.16
Clergy & Lay Worker (General)	0.29	0.32	0.42	0.44	0.55	89.66
Admin Expenses	1.7	1.96	2.29	2.27	2.47	45.29
Education & Communication	0.2	0.23	0.3	0.32	0.3	50.00
Clergy Conferences	0.2	0.21	0.23	0.25	0.3	50.00
Pension	0.4	0.59	0.86	0.93	1.06	165.00
	<u>7.3</u>	<u>8.14</u>	<u>9.42</u>	<u>10.21</u>	<u>11.26</u>	54.25
BEF	2.74	2.86	4.2	4.18	4.81	75.55
	<u>10.04</u>	<u>11.00</u>	<u>13.62</u>	<u>14.39</u>	<u>16.07</u>	60.06
Excess/(Deficit)	<b>-4.22</b>	<b>-4.68</b>	<b>-6.23</b>	<b>-5.59</b>	<b>-6.58</b>	55.92

**Financial Information of the Archdeaconry of Galle (Last Five Years)**

Archdeacon	1
Clergy	27
Lay Workers	4

**1. Income**

Description	2015 (Rs. in Mn)	2016 (Rs. in Mn)	2017 (Rs. in Mn)	2018 (Rs. in Mn)	2019 (Rs. in Mn)	% of Changes
Fellowship Quota	14.37	16.01	17.3	18.06	20.63	43.56
Specific Trust Income	6.59	5.4	7.73	7.49	10.63	61.31
General Income	0.53	0.56	0.54	1.22	1.09	105.66
Other Income	5.41	8.12	6.27	6.14	5.85	8.13
BEF	3.69	3.88	6.3	10.13	9.02	144.44
	<b>30.59</b>	<b>33.97</b>	<b>38.14</b>	<b>43.04</b>	<b>47.22</b>	54.36

**2. Expenditure**

Evangelistic & Social	0.83	1.19	0.95	1.31	1.39	67.47
Clergy	10.57	11.55	13.49	14.41	16.48	55.91
Lay Worker	2.28	2.15	2.1	2.69	2.59	13.60
Clergy & Lay Worker (General)	0.9	0.99	1.3	1.2	1.7	88.89
Admin Expenses	5.2	6.1	6.5	7.05	7.68	47.69
Education & Communication	0.63	0.71	0.94	1.01	0.93	47.62
Clergy Conferences	0.64	0.65	0.71	0.77	0.92	43.75
Pension	1.37	2	2.9	3.16	3.6	162.77
	<b>22.42</b>	<b>25.34</b>	<b>28.89</b>	<b>31.6</b>	<b>35.29</b>	57.40
BEF	2.29	2.89	3.02	3.39	4.09	78.60
	<b>24.71</b>	<b>28.23</b>	<b>31.91</b>	<b>34.99</b>	<b>39.38</b>	59.37
Excess/(Deficit)	<b>5.88</b>	<b>5.74</b>	<b>6.23</b>	<b>8.05</b>	<b>7.84</b>	33.33

## Financial Information of the archdeaconry of N'Eliya(last 5 Years)

Archdeacon	1
Clergy	23
Lay Workers	5

### 1. Income

Description	2015 (Rs. in Mn)	2016 (Rs. in Mn)	2017 (Rs. in Mn)	2018 (Rs. in Mn)	2019 (Rs. in Mn)	% of Changes
Fellowship Quota	3.98	4.52	5.37	6.32	7.51	88.69
Specific Trust	5.54	4.58	6.58	6.38	9.06	63.54
Income						
General Income	0.45	0.47	0.46	1.04	0.93	106.67
Other Income	4.61	6.92	5.34	5.23	5.02	8.89
BEF	3.15	3.31	5.37	8.63	7.69	144.13
	<b>17.73</b>	<b>19.80</b>	<b>23.12</b>	<b>27.60</b>	<b>30.21</b>	70.39

### 2. Expenditure

Evangelistic & Social	0.72	0.99	0.8	1.11	1.17	62.50
Clergy	8.93	9.82	11.49	12.28	16.48	84.55
Lay Worker	2.85	2.69	2.63	3.37	2.59	-9.12
Clergy & Lay Worker (General)	0.81	0.89	1.17	1.25	1.7	109.88
Admin Expenses	4.77	5.51	5.87	6.37	7.68	61.01
Education & Communication	0.69	0.78	0.85	0.91	0.93	34.78
Clergy Conferences	0.71	0.72	0.64	0.7	0.92	29.58
Pension	1.16	1.71	2.47	2.61	3.6	210.34
	<b>20.64</b>	<b>23.11</b>	<b>25.92</b>	<b>28.60</b>	<b>35.07</b>	69.91
BEF	3.28	3.01	2.47	3.74	3.71	13.11
	<b>23.92</b>	<b>26.12</b>	<b>28.39</b>	<b>32.34</b>	<b>38.78</b>	62.12
Excess/(Deficit)	<b>-6.19</b>	<b>-6.32</b>	<b>-5.27</b>	<b>-4.74</b>	<b>-8.57</b>	38.45

**Declaration 5 (of the Constitution of the Church of Ceylon)  
– of the Special Functions of Bishops**

1. The Special functions of the Diocesan Bishop in the Holy Catholic Church that the Bishop has to perform within the Diocese committed to that Bishop's charge are:
  - (a) to be a Parent in God to all Christian people and more particularly to the clergy, and to visit, teach, encourage and admonish them as a chief shepherd among the shepherds of Christ's flock, to lay hands on those who are to be ordained to the ministry of the Church and on the baptised who are to be confirmed, to license clergy that they may minister and preach, to guide and direct the instruction of Christians and the evangelization of those who are not Christians, to enhance the faithful witness of the Church, to supervise the administration of the Sacraments and the performance of public worship, to consecrate churches, to discipline open and impenitent sinners, and to restore such persons when penitent, and to secure the observance of the Canons and Rules of the Church by exercise of this jurisdiction as well as by the occasional use of the power of dispensation, that is to say, of suspending or modifying in special cases, if there seem to be good cause, the strict letter of the ecclesiastical law; and
  - (b) to summon and preside over assemblies of the clergy and other faithful people in the diocese for consultation and common action concerning the things of God and God's Kingdom, such as the Diocesan Councils and Clergy Synods mentioned in these Declarations.
  
2. The special functions of Bishops which are by custom performed wholly or together with others by the Bishops acting together are:
  - (a) to deal with questions concerning the Faith or Order of the Church as they arise, and to issue pronouncements or instructions thereon,
  - (b) to judge as court of appeal, such matters as may be referred from diocesan courts,



- (c) to supervise or regulate the public worship of the Church with a view to securing the advantage or meeting the needs of the Church as a whole,
- (d) to confirm the election or appointment of persons to be Bishops of the Church, and through at least three diocesan bishops to consecrate them as such;
- (e) to inquire when the need arises into all such cases as might lead to the suspension or deposition of a Bishop or to being relieved of the duties, and, if thought necessary, to take action in that behalf,
- (f) to establish and maintain appropriate relations with other churches

The action of the Bishop in regard to all these matters except (d) is subject to revision by properly constituted bodies of Bishops of more than one Province if such bodies exist; and pronouncements on Faith and Order by the Bishops of any part of the Church are subject to correction by the whole Church, when its opinion can be obtained.

**Annex XIII**

**Option 01**

**Colombo and Jaffna Archdeaconries together to be considered as one Diocese and Galle and Nuwara Eliya as another Diocese.**

If Colombo and Jaffna combind	ANNEXURE 11				
	COLOMBO	JAFFNA	TOTAL 20/21(B)	TOTAL 18/19(A)	TOTAL 19/20(Est)
Electoral Role	11701	1092	12793	12793	12793
No.Of Clergy	43	8	51	51	51
Clegy NSM	4	3	7	7	7
Lay Workers	8	2	10	10	10
Source document green book 2019					
<b>INCOME</b>					
Feliowship Quota	63.89	1.91	65.8	57.56	62.4
Specific Trust Income	17.1	3.18	20.28	20.28	20.28
General Trust	1.75	0.32	2.07	2.07	2.07
Other Income	20.48	1.76	22.24	22.74	22.74
BEF	18.5	3.5	22	17.22	19.67
	<b>121.72</b>	<b>10.67</b>	<b>132.39</b>	119.87	127.16
<b>EXPENDITURE</b>					
Evangelistic & Social	3.3	0.58	3.88	2.6	3.67
Clergy	35.52	6.6	42.12	31.44	38.82
Lay Workers	5.68	1.39	7.07	6.2	8
Clergy & LW General	2.28	0.4	2.68	1.16	2.87
Admin	18.77	3.41	22.18	19.8	20.61
Education & Communi	2.4	0.45	2.85	2.27	2.9
Clergy Conferences	1.92	0.35	2.27	2.37	2.52
BEF Archdeacons	4.47	4.35	8.82	7.93	7.74
BEF Bishop	5.42	1.01	6.43	5.27	5.4
Pension	15.00	0	15	13.61	14.5
Council	1.75	0.23	1.98	1.51	1.79
Churches/ vicarage Rep	2.00	2.00	4.00	3	3.5
	<b>98.51</b>	<b>20.77</b>	<b>119.28</b>	97.16	112.32
Surplus/(Deficit)	<b>23.21</b>	<b>-10.1</b>	13.11	22.71	14.84

If Galle and Nuwara Eliya combind				
N'ELIYA	GALLE	TOTAL 20/21(B)	TOTAL 18/19(A)	TOTAL 19/20(Est)
4445	8863	13308	13308	13308
23	27	50	50	50
0	2	2	2	2
5	4	9	9	9
8.69	25.90	34.59	28.14	32.02
9.14	9.00	18.14	19.88	21.22
0.94	0.50	1.44	2.04	2.14
5.07	7.50	12.57	11.02	9.45
9.5	10.50	20	16.87	20.22
<b>33.34</b>	<b>53.40</b>	<b>86.74</b>	<b>77.95</b>	85.05
1.69	6.00	7.69	2.61	3.65
19	22.30	41.3	30.82	35.88
3.2	2.59	5.79	6.09	6.51
1.17	1.37	2.54	2.5	2.37
9.81	5.00	14.81	17.31	18.51
1.29	1.52	2.81	2.26	2.86
1.02	1.20	2.22	2.22	2.02
3.65	4.70	8.35	7.54	7.75
2.9	4.20	7.1	5.78	5.64
0	0.00	0	3.63	3.85
0.67	0.50	1.17	1.45	1.73
2.00	2.00	4	2.86	3.58
<b>46.4</b>	<b>51.38</b>	<b>97.78</b>	<b>85.07</b>	94.35
<b>-13.06</b>	<b>2.02</b>	<b>-11.04</b>	<b>-7.12</b>	-9.3

## Colombo, Jaffna and Nuwara Eliya Archdeaonries to be considered as one Diocese

## Galle Archdeaony to be considered as a separate Diocese

If Colombo AD, Jaffna AD and N'Eliya are Combind and Galle AD stands alone - Financial Forecast for the Year 2020/2021					Actual 2018/19	Estimate 2019/20	Forecast 20/21	Actual 2018/19	Estimate 2019/20
COLOMBO	JAFFNA	N'ELIYA	TOTAL	TOTAL	TOTAL	GALLE	GALLE	GALLE	
Electoral Role	11701	1092	4445	17238	17238	17238	8863	8863	8863
No.Of Clergy	43	8	23	74	74	74	27	27	27
Clegy NSM	4	3	0	7	7	7	2	2	2
Lay Workers	8	2	5	15	15	15	4	4	4
<b>INCOME</b>									
Feiowship Quota	63.89	1.91	8.69	74.49	65.07	66.75	25.90	20.63	24.25
Specific Trust Income	17.1	3.18	9.14	29.42	29.42	31.92	9.00	10.74	12.08
General Trust	1.75	0.32	0.94	3.01	3.01	3.17	0.50	1.1	1.2
Other Income	20.48	1.76	5.07	27.31	16.31	16.68	7.50	5.95	3.31
BEF	18.5	3.5	9.5	31.5	24.98	29.01	10.50	9.11	10.98
	<b>121.72</b>	<b>10.67</b>	<b>33.34</b>	<b>165.73</b>	<b>138.79</b>	<b>147.53</b>	<b>53.40</b>	<b>47.53</b>	<b>51.82</b>
<b>EXPENDITURE</b>									
Evangelistic & Social	3.3	0.58	1.69	5.57	3.86	5.20	6.00	1.41	2.00
Clergy	35.52	6.6	19	61.12	45.62	52.22	22.30	16.64	18.38
Lay Workers	5.68	1.39	3.2	10.27	9.67	9.8	2.59	3.29	3.51
Clergy & LW General	2.28	0.4	1.17	3.85	1.69	2.85	1.37	0.61	1.08
Admin	18.77	3.41	9.81	31.99	24.1	25.62	5.00	8.79	9.7
Education & Communi	2.4	0.45	1.29	4.14	3.34	4.17	1.52	1.22	1.57
Clergy Conferences	1.92	0.35	1.02	3.29	3.29	2.32	1.20	1.20	1.00
BEF Archdeacons	4.47	4.35	3.65	12.47	12.64	12.5	4.70	4.19	4.2
BEF Bishop	5.42	1.01	2.9	9.33	9.33	9.79	4.20	3.41	3.42
Pension	15.00	0	0	15.00	9.95	10.15	0.00	3.63	3.85
Council	1.75	0.23	0.67	2.65	2.15	2.46	0.50	0.78	0.94
Churches/ vicarage Rej	2.00	2.00	2.00	6.00	4.50	5.63	2.00	1.50	1.88
	<b>98.51</b>	<b>20.77</b>	<b>46.4</b>	<b>165.68</b>	<b>130.14</b>	<b>142.71</b>	<b>51.38</b>	<b>46.67</b>	<b>51.53</b>
Surplus/(Deficit)	<b>23.21</b>	<b>-10.1</b>	<b>-13.06</b>	<b>0.05</b>	<b>8.65</b>	<b>4.82</b>	<b>2.02</b>	<b>0.86</b>	<b>0.29</b>

**NOTES**

- Trustees expenses of Rs11.0Mn and Income of Rs 7.0Mn are excluded from the Admin Expenses and related other income respectively
- 1/5 th of the BEF income is allocated to Galle AD for forecast year 2020/21
- Quota Income estimated on actual basis
- Pension expenses shown here is the Diocesan contribution towards pension payment other than the augmentation fund.
- Pension expenses for the forecast of Year 20/21 only shown under Colombo Archdeaony whereas in actual of 2018/19,2019/2020 shared each ADs.
- In the forecast for year 2020/21 under Galle AD Provision for Bishop plus 02 staff and another 04 staff for Admin is included .
- Galle AD expenses separately included in the forecast
- Galle other Income for Year 2020/21 forecasted based on their endowments and property income
- FDA Trust income for Galle AD 2020/21 is included in the Specific Trust Income and related expenditure shown in Evangelistic and Social Exps.

Galle Archdeaconry to be considered as a Missionary Diocese and Nuwera Eliya Archdeaconry as a separate Missionary Diocese. Colombo and Jaffna Archdeaconries to continue as Archdeaconries of the Colombo Diocese.

## IF NUWARA-ELIYA SEPERATELY AND GALLE SEPERATELY

	N'ELIYA 20/21 Budget	N'ELIYA 18/19 Actual	N'ELIYA 19/20 Estd	GALLE 20/21 Budget	GALLE 18/19 Actual	GALLE 19/20 Estd
Electoral Role	4445	4445	4445	8863	8863	8863
No.Of Clergy	23	23	23	27	27	27
Clegy NSM	0	0	0	2	2	2
Lay Workers	5	5	5	4	4	4
<b>INCOME</b>						
Fellowship Quota	8.69	7.51	7.77	25.90	20.63	24.25
Specific Trust Income	9.14	9.14	9.14	9.00	10.74	12.08
General Trust	0.94	0.94	0.94	0.50	1.1	1.2
Other Income	6.37	5.07	6.14	7.50	5.95	3.31
BEF	10.5	7.76	9.24	10.50	9.11	10.98
	<b>35.64</b>	<b>30.42</b>	<b>33.23</b>	<b>53.40</b>	<b>47.53</b>	<b>51.82</b>
<b>EXPENDITURE</b>						
Evangelistic & Social	1.81	1.2	1.65	6.00	1.41	2.00
Clergy	19	14.18	17.5	22.30	16.64	18.38
Lay Workers	3.2	2.8	3	2.59	3.29	3.51
Clergy & LW General	1.33	1.89	1.29	1.37	0.61	1.08
Admin	5	8.52	8.81	5.00	8.79	9.7
Education & Communi	1.29	1.04	1.29	1.52	1.22	1.57
Clergy Conferences	1.02	1.02	1.02	1.20	1.20	1.00
BEF Archdeacons	3.65	3.35	3.55	4.70	4.19	4.2
BEF Bishop	4.2	2.37	2.22	4.20	3.41	3.42
Pension	0	0	0	0.00	3.63	3.85
Council	0.85	0.67	0.79	0.50	0.78	0.94
Churches/ vicarage Rep	2.00	1.36	1.7	2.00	1.50	1.88
	<b>43.35</b>	<b>38.4</b>	<b>42.82</b>	<b>51.38</b>	<b>46.67</b>	<b>51.53</b>
Surplus/(Deficit)	<b>-7.71</b>	<b>-7.98</b>	<b>-9.59</b>	<b>2.02</b>	<b>0.86</b>	<b>0.29</b>

**Resolution 17**

**New Dioceses**

The Conference urges that, when a new diocese is created,

1. adequate financial support should be underwritten by the member Churches concerned, and/or by the Partners in Mission of the new diocese, to insure against unforeseen financial difficulties;
2. adequate provision should be made for the stipend of the bishop, preferably through the creation of an episcopal endowment fund;
3. when, owing to unforeseen circumstances, a new diocese is faced with financial problems and deficits, it should be aided financially by the member Church concerned and/or by the Partners in Mission of the new diocese;
4. these matters be referred for the consideration of the Anglican Consultative Council at its earliest convenience.