



# **JOURNAL**

Of the

## **SPECIAL MEETING OF THE SYNOD**

Of

**THE CHURCH IN JAMAICA &  
THE CAYMAN ISLANDS**

In the

**PROVINCE OF THE WEST INDIES**

*(called to consider the redefinition of the Regional Boundaries)*

**BEGUN ON MONDAY, 2013 OCTOBER 07**

**AND CONTINUED UNTIL TUESDAY, 2013 OCTOBER 08**

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# **Diocese of Jamaica & the Cayman Islands**

## **THE ANGLICAN CHURCH**

### **SPECIAL SESSION OF THE DIOCESAN SYNOD**

**TUESDAY, 2013 OCTOBER 08**

**ST. MARK'S PARISH CHURCH HALL – MANDEVILLE**

## **ORDER OF BUSINESS**

1. 8:30 a.m. Registration
2. 9:00 a.m. Celebration of the Holy Eucharist
3. 10:15 a.m. Break – Registration Continues
4. 10:45 a.m. Business Session convenes
5. Prayer – Warden of Anglican Students – U. T. C.W. I.
6. Report of the Scrutineers – Ascertaining that a quorum of the members is present
7. The President's Opening Statement
8. The Diocesan Vision Statement
9. Tabling and Debate on the Resolutions
10. The Way Forward
11. The President's Closing Statement
12. The Minutes
13. Prorogation of the Special Session of the Synod
14. The Blessing and the Doxology

# **Diocese Of Jamaica & The Cayman Islands**

## **SPECIAL MEETING OF THE DIOCESAN SYNOD**

Minutes of the special meeting of the Synod of the Church in Jamaica and the Cayman Islands in the Province of the West Indies, called to consider the redefinition of the Regional Boundaries.

### **DAY ONE – MONDAY, 2013 OCTOBER 07**

**OPENING SERVICE:** The Special Synod, called to consider the redefinition of the Regional Boundaries of the Diocese, commenced on Monday, 2013 October 07 at 4:30 p.m. with the Service of Evensong held at the St. Andrew Parish Church, Half Way Tree. The Very Rev. Canon Major Serrano Kitson, Rector of the Church, officiated.

**LESSONS:** Mr. Almerick C. Cooke, Lay Representative from the Church of the Holy Spirit, Cumberland, read the first Lesson. Dr. Desiree Charles-Christie, Lay Representative from St. George's Church, Grand Cayman, read the second Lesson.

**THE HOMILY:** The Rev. Canon C. Georgia Jervis, Diocesan Director of Training, delivered the Homily. She used as her text words from Hosea chapter 14: vv 1 – 9.

(The full text of the Homily is attached as Appendix # 1).

**MUSIC:** Mr. Audley Davidson, Organist at the St. Andrew Parish Church, presided at the Organ. The singing was led by a combined Choir drawn from Churches in the Corporate Area. The Choir sang the anthem "Lead me, Lord, lead me in thy righteousness."

**WELCOME:** The Rector of the Church welcomed the members of Synod and members of the Congregation to the Service.

The Service ended at 6:00 p.m.

Submitted by:

**WINSTON M. THOMAS (THE VENERABLE)  
SECRETARY OF SYNOD – ACTING.**

**HOWARD K.A. GREGORY (THE RT. REV. DR.)  
BISHOP OF JAMAICA & THE CAYMAN ISLANDS – PRESIDENT**

## **DAY TWO – TUESDAY, 2013 OCTOBER 08**

**WORSHIP:** The second day of the Special Synod of the Church in Jamaica and the Cayman Islands in the Province of the West Indies, called to consider the redefinition of the Regional Boundaries of the Diocese, commenced on Tuesday, 2013 October 08 at 9:00 a.m. with a celebration of the Holy Eucharist at the St. Mark's Church, Mandeville. The Bishop of Jamaica and the Cayman Islands, the Rt. Rev. Dr. Howard K. A. Gregory, presided and delivered the Homily. (The full text of the Homily is attached as Appendix # 2)

Mr. Patrick McIntosh, Lay Representative from St. Jude's Church, Stony Hill, read the lesson from the Old Testament. Mrs. Beryl Jengelly, Lay Representative from Christ Church, Port Antonio read the lesson from the Epistle. The Rev. Shanniel White, Assistant Curate at the Mandeville Parish Church, proclaimed the Holy Gospel. The Prayers of Intercession were led by Sister Phyllis Thomas, Director of Evangelism. The Very Rev. Barrington Soares, Rector of the Mandeville Parish Church, led in the recitation of the Psalm. Other persons assisting were the Venerable Winston M. Thomas, Rector of the May Pen Cure and Administrator of the Mandeville Region, the Rev. Vernon W. Scott retired Priest and Sister Cynthia Lue-Bernard, Church Army Officer assigned to the Snowdon Cure. The Rev. Cleverton R. Beckford, Priest-in-Charge of the Albert Town Cure, served as the Bishop's Chaplain. The Rev. Darren Evans, Curate at the Cathedral Church of St. Jago de la Vega, presided at the Organ. Miss Laurette Frazer of the Mandeville Parish Church served as the Crucifer. The Service ended at 10:30 a.m.

**THE BUSINESS SESSION:** The Rt. Rev. Dr. Howard K. A. Gregory, Bishop of Jamaica and the Cayman Islands, President of the Synod, called the Business Session of the Synod to order at 11:15 a.m.

**PRAYERS:** The Rev. Garth A. Minott, Warden of Anglican Students at the United Theological College of the West Indies, led the Synod in the Opening Prayers.

**REPORT OF THE SCRUTINEERS:** The Scrutineers, the Rev. Andrew Reid, the Rev. Basil McLeod, Mr. Basil H. Bennett and Miss Claudette Marshall assumed responsibility for the registration of the Members of Synod and gave their Report. The Report indicated that there were ninety-three (93) members of the Clergy and one hundred and twenty-eight (128) members of the Laity present. (The Report along with the Attendance Register is attached as Appendix # 3).

**SYNOD PROPERLY CONSTITUTED:** The President announced that based on the Report of the Scrutineers and in accordance with Canon XLIX Article

4 there was a quorum of the membership of Synod. He declared Synod properly constituted.

**WELCOME & OPENING STATEMENT:** The President welcomed all the members present and thanked them for responding to the call to attend the Synod. He thanked Mr. Robert Gregory for facilitating the Diocese in dealing with the Vision Statement.

**DIOCESAN VISION STATEMENT:** The President gave an update of the process of completing the Vision Statement.

**TABLING AND DEBATE OF THE RESOLUTIONS TO DEAL WITH THE BOUNDARIES:**

The Secretary of Synod informed the Synod that there were four Resolutions from the Boundaries' Committee and one from the Mandeville Region. All of them related to the issues to do with the reconfiguration of the Regional Boundaries within the Diocese. The President invited The Hon. Dr. Vincent M. Lawrence, O.J., the Chairman of the Boundaries' Committee to table the four Resolutions prepared by the Committee. Dr. Lawrence tabled the following Resolutions:

1. Re The Review of the Constitution and Canons of the Church  
Moved by himself and seconded by Mr. C. Patrick Lawrence
2. Re Revisiting the Roles and Functions of the Suffragan Bishops  
Moved by himself and seconded by Mrs. Monica Bucknor
3. Re Revisiting the Roles and Functions of the Archdeacons  
Moved by himself and seconded by Dr. Trevor Hope
4. Re the Redefinition of the Regions and Boundaries  
Moved by himself and seconded by Mrs. Monica Bucknor

The President invited the Very Rev. Barrington Soares, Rural Dean of Manchester and Rector of the Mandeville Parish Church Cure, to table the Resolution prepared by the Mandeville Region. Father Soares tabled the Resolution as Resolution Number 5.

5. Re The Division of the Diocese into three Regions as it was prior to 2001  
Moved by the Very Rev. Barrington Soares and seconded by Miss Tanya Tomlinson.

(The full text of the Resolutions is attached as Appendix # 4).

There was the second reading of the Resolutions after which the debate followed on each of them.

Resolution # 1 Re The Review of the Constitution and Canons of the Church was debated and passed without dissent.

Resolution # 2 Re Revisiting of the Roles and Functions of the Suffragan Bishops was withdrawn after debate. The President pointed out that the Canons in the Church of the Province of the West Indies (The Provincial Canons) provide that the Suffragan Bishops are assistants to the Diocesan Bishops and therefore fulfil their duties from the Diocesan Bishop. He said passing such a Resolution would be *ultra vires* the Provincial Canons.

Resolution # 3 Re Revisiting the Roles and Functions of the Archdeacons was debated and passed.

Resolution # 4 Re The Redefinition of the Regional Boundaries was defeated after debate.

Resolution # 5 Re The Division of the Diocese into three Regions as it was prior to 2001 was debated and passed. The vote was one hundred and thirty-six (136) in favour, six (6) against and twenty-seven (27) abstentions.

**THE WAY FORWARD:** The President told Synod that the Canons Committee would be asked to meet and do the necessary amendments to put into effect the decision as per Resolution number five. The same would be true for Resolutions one and three.

**THE PRESIDENT'S CLOSING STATEMENT:** The President thanked the members for their presence and spirited participation in the Synod. He thanked the Rector of the St. Andrew Parish Church for accommodating and officiating at the opening Service the previous day and those who participated. He thanked the members of the Church House staff and the Synod Secretariat for putting things in place for the smooth execution of the business of Synod. He thanked the Rector, the Management and Members of the Mandeville Parish Church for their hospitality in hosting the Business Session of Synod. He thanked Mrs. Valencia Honeyghan, Acting Principal of Bishop Gibson High School, for the loan of the two multi media screens.

The President noted the presence of the Rt. Rev. Dr. Robert Thompson, Suffragan Bishop of Kingston and, on behalf of Synod, expressed for him a speedy and complete recovery after his surgical procedure in the United Kingdom. He noted the illness of the Rt. Rev. E. Don Taylor and asked the Prayers of the Synod for his speedy recovery.

**EXPRESSION OF THANKS:** The Rt. Rev. Leon Golding, Suffragan Bishop of Montego Bay, on behalf of the Synod, thanked the President for the able way in which he conducted the Synod.

**THE MINUTES:** It was agreed that the Minutes of the proceedings be prepared and submitted to the meeting of the Diocesan Council, scheduled for Thursday, 2013 October 17, for approval.

**PROROGATION OF SYNOD:** The Agenda of the Synod being exhausted, the President prorogued Synod at 3:05 p.m. after the Closing Prayers said by him, the singing of the Doxology and the pronouncement of the Blessing by him.

Submitted by:

**WINSTON M. THOMAS (THE VENERABLE)  
SECRETARY OF SYNOD, ACTING.**

Confirmed and approved the meeting of the Diocesan Council,  
Held on Thursday, 2013 October 17.

**HOWARD K.A. GREGORY (THE RT. REV. DR.)  
BISHOP OF JAMAICA & THE CAYMAN ISLANDS  
PRESIDENT**



## APPENDIX 1

### HOSEA 14: 1 – 9

This afternoon's Old Testament reading, coming from the very last chapter of a prophetic book, whose primary objective was to persuade Israel, God's people, to change the direction and course that had, unfortunately, become their *raison-d'être*, and to return to the Lord their God is, as far as I am concerned, given the nature of our gathering and the *concerns* (now there's a loaded word) which have occasioned it, divinely appointed. To be sure, the prophetic oracle issued by Hosea throughout the entire book and here in this the final chapter, was by no means a call for cosmetic change or the kind of ritualistic undertaking that was to all intents and purposes lip service.

The change enjoined, if we take into account all that the oracle highlighted, would necessitate the severing of ties and rejection of practices so entrenched in the culture, nothing short of a rebirth would have to be experienced and with it, re-establishment of the divine vocation and related requirements. **[Pause]** You see brothers and sisters, so steeped in idolatry were God's people, even with things falling apart within and round their borders, their flint-headedness, buttressed by chronic myopia refused to perceive let alone embrace the need for repentance as the first and non-negotiable requirement towards their renewal and restoration.

So here, in this final chapter of an oracle that moves from condemnation of the social and political evils of the day, through the hollow nature of worship to the crisis of identity, the result of their inability to make the choice between what Interim Ministry's lead partner Tim Woodroof describes as "*are*" values as distinct from "*should*" values, Israel was being challenged in a no holds barred manner reflected in the unfolding saga of the prophet's own family life, to extricate itself from the religious, moral and social morass into which it was mired.

To put it bluntly, what was required far surpassed merely attacking the symptoms of their sins; theirs was to be a life changing process commencing with a radical about turn that, acknowledging their sins, turned in earnest, soul baring repentance to Almighty God, against whom they had transgressed and in and through whom alone, they would be able to experience renewal, restoration and refreshment. Watch verse 2ff of the text which Eugene Peterson in The Message renders thus...

*"Return to your God; you're down but you're not out! Prepare your confession and come back to God. Pray to Him...take away our sin, accept our confession, receive as restitution our repentant prayers"*

In other words friends, no hollow rhetoric enunciating the woes of external challenges and changing demographics would suffice for Israel. What was needed, what was required was the kind of gut bearing confession

that would issue in their being able to make the transition to their “*should*” values – that to which they were divinely called and appointed from their “*are*” values – that which actually drove their attitudes, behaviours and the way in which they functioned for, according to Woodroof, “*are*” values usually say more about us and our comfort zones than about God and His essential business; they support the status quo rather than encourage the creation of new skins to contain the new wine of the Kingdom.

I want to state at this juncture brothers and sisters that I am not here to offer anything save that which I believe the Lord has lain on my heart, the culmination of a burden being carried for some time now. I offer this word as an obedient servant for whom personally, the message is as timely, relevant and in some instances unpalatable as it may be to you with whom I share it. I offer it also because I believe with all my heart that in these *days of Elijah*, to borrow from the song of the same title, God is calling the whole church but in particular the diocese of Jamaica and the Cayman Islands to whole hearted engagement of a process towards the restoration of righteousness among our peoples, a process which must begin with each member of our diocese.

Israel’s choice was made clear by the prophet Hosea. The religious bigotry, moral and social decay that were hallmarks of their existence would most certainly lead to their demise and yet, divine justice would not relent in providing opportunity for their rescue.

We are gathered here today as the people of God with a unique vocation akin to that of Israel. As a diocese, not only can we, like Israel, boast of a special call, evidenced by our history with and among our peoples, we are, in similar fashion, caught in a web of traditions and practices that have essentially usurped the place of God in our lives. Standing as we are, in the grey area between our “should” and “are” values, we have opted time and again for maintenance of the status quo over and against rising to the challenge of putting a faithful God to the test. We have done so it seems, because that advocated by the apostle Paul in Romans 12: 1 ff requiring the constant, consistent and sacrificial renewal of wills, hearts and minds to the continued energising of the body corporate and issuing in true spiritual worship demands more than our ego-filled selves are prepared to give! In fact, the General Confession of the 1928 prayer book defines our status most succinctly...

*We have erred and strayed from God’s ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against God’s holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done...*

The result is an unhealthy and most miserable state! **But**, and that word provides many a bridge in Holy Scripture telling of God’s mercy in the face of human sinfulness and defiance. **But**, miserable offenders notwith-

standing, God's justice longed for, even demanded Israel's restoration with the same passion as it did their repentance. Today then, countless generations onwards, the same remains true for us. So my sisters and brothers, hear the word of God to this diocese, to you and to me and the entire Laos of God for such a time as this...

To the Synod of the Church in Jamaica and the Cayman Islands, for the year 2013 and beyond... these are the words of God who made you in His image and called you to be peculiar light bearing co-workers of His in lands unmatched in their physical beauty yet shrouded in the darkness of varying levels of corruption, social, moral and economic decay.

I know your deeds, your penchant for lofty sounding ideals. Many are the pioneering works you have spearheaded over the decades. Your innovations in education, health care and social activism have made significant impacted development among your peoples and yet, with all your rich history, **today I have found you wanting!**

You speak of an *'enlivened and transformed church for a preferred future'* but your actions dictate a certain malaise in engaging the challenges that inhere in such transformation. The social, political and moral challenges confronting your peoples; and the corresponding issues of the vision, responsibility and stewardship that you must exercise demand much more than the drafting of policies even to the shifting of boundaries.

Before you seek to challenge unjust social systems hear what the Spirit has been gently saying for decades and is now forced to shout on account of your stubborn pride. Did you not ask in your prayer for the decade of evangelism that the renewal of the nation would begin with your own ecclesial renewal? How can you advocate moral principles and guidelines by which you are not prepared to live. A rebirth of integrity will be of no effect if its principles only apply to some.

Because I have found your words and actions at best unfinished but largely at variance, I will remind you of specifics that perchance you had hoped, like the smoke from your censers, would rise to mingle with the air and soon be forgotten.

If your shepherds are called to holiness of living; to set the believers and example in speech in conduct and in love in faith and in purity; why such a scattering of the flock and the worship offered too frequently hollow and meaningless? Why is there no certainty regarding the shared values and sense of mission operational in personal and congregational life?

When will you be willing to put your many faith utterances to the test and allocate resources for engaging the mission? Did the most recent census not reveal to you the readiness of the fields for harvesting or are you still reeling at your less than admirable position on the denominational ladder? Do you not know; can you not see that your poor attitudes much more than your position on the ladder are what continue to tarnish your sacramental

image? What inward and spiritual graces are these outward and visible signs of lethargy with the sacrificing of the many for the whims of the few pointing to? Those whom I love I rebuke and discipline so be earnest and repent!

Your Bishops must remember their high calling; Godly leadership is exercised in servanthood. Governance that is divinely inspired is Christ-like in its application of kingdom values that have God's glory at their core. Your priests must call to mind the great privilege that is theirs in sharing the priesthood of Jesus Christ. Theirs is a vocation that cannot be exercised in a manner reminiscent of a chasing after worldly winds. Their manner and deportment must be above reproach, they must each one and all together by word supported by commensurate lifestyle, be able to give a cogent and credible account of the faith for which they have been called as keepers and purveyors.

Your lay leaders must be held to the highest levels of accountability for by their fruits they will be known.

The enlivenment you seek; the transformation you desire and the objective of a bright and preferred future far exceeding the present blight, therefore, is to be found in a return to your first calling and core function.

Like Hosea's Israel you, the synod of the Church in Jamaica and the Cayman Islands must lead the charge by issuing the call for a repentant church even as you honestly wrestle with the challenges inherent in renewal. Return to your core values and as the apostle Paul outlined in 1 Corinthians 12 supported by Philipians 4:8; affirmation of the variety of your many and varied gifts offered in service to God is the primary pre-requisite for God directed transformation. Here then these words faithful ones and become the remnant catalyst to lead the church into the preferred future.

- Let the decisions to be made be a reflection of your united mission and calling from God and not any misguided individual desire for position or prestige.
- Let your decisions reflect rigorous yet Godly honesty with yourselves and your combined situations.
- Let there be diocesan affirmation of the need to return to the platform of prayer and fasting with the prophetic, undiluted preaching of the Word so that confusion will give way to clarity and fear be replaced by faith and hope.
- Let the entire household of the diocese of Jamaica and the Cayman Islands, from greatest to least seek the Lord for He can be found. Let them call upon Him for indeed He is near.

The history of Israel's dealings with God throughout scripture, testify to the consequences of obedience or disobedience. What in this age and in these times will our diocesan choice be?

Your peoples are languishing for need of a renewed and robust church. To those who respond to the call, says the Lord, I will give the right to sit with me even as I sit with the Father; therefore...

Let anyone with ears listen for the Spirit has spoken and continues to speak to the church. Amen.

## APPENDIX 2

### **Sermon Preached at the Holy Eucharist on the occasion of the Special Synod held in the Mandeville Parish Church, on October 8, 2013**

Let us pray.

Almighty God, in every age you have called out men and women to be your faithful servants. We believe you have now called us to join that great company who seek to follow you. Grant unto us today and always a spirit of discernment, a clear vision of your call, obedient hearts, and the strength to fulfill the mission and ministry you have assigned us today. We pray in the name of Jesus Christ. Amen.

Ephesians 4:22-24

<sup>22</sup>You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; <sup>23</sup>to be made new in the attitude of your minds; <sup>24</sup>and to put on the new self, created to be like God in true righteousness and holiness.

The text comes from a passage in which St. Paul is reminding the people of the Church in Ephesus about their baptismal vows and incorporation into Christ, and what it means for the way they now live their lives. Accordingly, he draws the distinction between the old (man) human being and the new human being. In the text he is, therefore, challenging them not to relapse into their former way of life since they did “learn Christ”, and were challenged to put off the old and put on the new human being. But while drawing on material and external symbols of change of (clothing), what Paul is pointing to is a deeper inner reality, calling his hearers to a process of ongoing inner renewal informed by the very nature of God as revealed in Jesus Christ – true righteousness and holiness.

It must be observed, however, that the text is overladen with Jewish pejorative assessment of gentiles, and is expressed in this way by one commentator:

*(It was felt that)...* Gentile conduct was characterized by the futility of their vaunted reason and darkness of understanding, alienation from the life of God by their ignorance...and a hardness and callousness expressed in and reinforced by their self-surrender to sexual excess, impurity and greed.

The call to “put off” is a call to pursue a new path as the old way characterized by its constantly awakened desires can only lead to futility and not to the fulfillment which is ultimately sought. The alternative is a daily renewal in self-understanding and in the pursuit of the humanity which God intended for us and which is marked by the righteousness and holiness which is expressive of God’s reality, and given concrete expression in the life of Jesus. The challenge which Paul is throwing out is for us to allow that



ongoing re-creative and renewing spirit to inform our **inner life** and our **life as members of the community of faith**. In short, it has to do with personal conversion and community building. Today we are facing a particular challenge with regard to community building in its institutional expression.

The Visioning Process on which we are embarking as a Diocese is one which seeks to bring these two dimensions into focus once more. This requires some further expansion in our understanding of community building as that which embodies not just the local congregation to which we belong, but the wider church in its diocesan and institutional expression, as well as in its witness and reach to the wider community outside of the boundaries of the Christian community, in fulfillment of the Mission of God to the world, and in which we are invited to participate.

Last year, I indicated to the Diocesan Council the need for us to embark on a new visioning process if there is to be a preferred future for us as a Diocese which can transform and inspire the people in face of the images of decline which are evident in our ecclesiastical returns, our experience of congregational life, and the national census data. With the approval and support of the Diocesan Council, Mr. Robert Gregory was brought on board as one with the necessary expertise who could assist us in this process.

Under his leadership, the members of the Council were able to participate in a process which enabled us to identify specific areas of our diocesan life which require urgent change, and which, if addressed, could lead us toward the realization of a preferred future.

A parallel, but complementary process has to do with the re-examination of the division of the diocese into four Regions as an expression of the administrative structure of the diocese that would take us into that preferred future. This Special Synod will attempt to examine the Administrative structure and the vision for our Diocese as we move forward toward a preferred future, and to see this exercise as part of what the church is called upon to do as individuals and as a community in giving expression to its call to be constantly renewed in its inner and outer life.

In the Old Testament, there is the story of the prophet Elijah who was labeled the trouble of Israel by King Ahab, on the eve of his reform and renewal of the faith of Israel with the destruction of the priests and altars of Baal. No doubt, Paul's call for renewal which is expressed in the text must have been unsettling for some in the church in Ephesus and would certainly not have met with complete endorsement and acceptance by all the faithful. I am aware of the fact that change is unsettling, and that the process which I have sought to initiate with the support of the Diocesan Council is one which not only creates a sense of vulnerability within our community of faith, but at worse leads to questioning regarding my motivation for the same.

It is my understanding that leadership of the church at this time must be visionary and must lead to transformational change, and can only be

effective where those within the church can share that vision and commitment. So the question may be asked, how do I as Bishop see myself in relation to this whole process? To this I would offer a *Fourfold response, namely, as one called to exercise a ministry of service, to offer spiritual leadership, to engage with issues of the day, and to facilitate institution building.*

### Ministry of Service

The office of the bishop has at times been interpreted and lived in terms of the prince of the Church, with the trappings which this reference to royalty suggests. So let me put your hearts at rest by making it clear that I have never seen myself as a prince of the church and have no intention of doing so at this time. Rather I see myself called to this office as a servant leader. As such, I see myself being called to be available to all the people of the Diocese, and not just any particular group of persons.

I also understand leadership, not just in terms of following the instructions and desires of everyone, but being able to offer visionary leadership for the diocese and in sharing that vision with the Church in order to enable us to move forward together as one diocese. The strategy of simply moving from crisis to crisis or putting out fires is not what the Church of God is about. Leadership in this mode must be transformational not just of structures but of people also.

### Spiritual leader

Allan Boesak, that great leader in the struggle to bring down apartheid in South Africa, has articulated some perspectives on servant leadership which have been an inspiration to me. One of the things he does is to dismiss that distorted view of Christian leadership which sees it as “disengaged, self-serving piety”. Seen in a more positive light, he advances the perspective on servant leadership: “servanthood is a way of life, in which things such as commitment, self-denial and engaged solidarity characterize my human existence and my human worth. It defines my being before God as it defines my being there for others.”

A spiritual leader can only function in this way if he or she fosters a life of personal spiritual discipline. This I seek to do through the fostering of a life of daily spiritual discipline. At the same time, it is my responsibility to foster a culture of spirituality among the clergy and people of this Diocese. Without this kind of spiritual discipline there are serious consequences for leadership and those being led, as Boesak says it:

Without genuine moral and spiritual values which lead to acts of compassionate justice, without vision-driven leadership and people centred – (politics), we devalue ourselves.

The consequence of this Boesak labelled “the desertification of our souls”.



While there are different understandings and levels of spirituality within our ranks, I believe that there is need for much great fostering of spiritual direction and nurture of our people, because, while there is a falling away of people from traditional and institutional expressions of religion, there is a growing interest in spirituality, often of a personal nature. It is clear that we have not done enough in our process of ministerial formation to equip our clergy for this ministry. Accordingly, there will be an opportunity for the exposure of a pilot group of clergy to an introductory program in spiritual direction within a few weeks.

At the same time I would like to affirm the work being undertaken by the Cursillo movement, of which I am a cursillista, as well as the Alpha Movement, to promote spiritual development among the laity. I give my full support to these efforts and invite those of you who have not been exposed to these movements to spend some time exploring what they have to contribute, and not allow your approach to be shaped by naysayers who have never participated in any of the activities of these groups.

#### Engaging with issues of the day

The Church is not some kind of spiritual club which exists in a cocoon apart from the rest of the society. We are indeed part of the society as the gospel of Jesus Christ and its antecedent expressions in the Old Testament see our God as the God of all of life. There is no sphere of life which stands outside of the purview of God.

The world in which we live is one with serious economic and socio-political complexities which affect the lives of all our people, and we have developed over the years a culture in which any engagement of these issues in the public arena is viewed through partisan political lines, and leadership is pigeon-holed along the way. In light of this we have tended to shy away from engagement of these issues and cringe when our leaders speak. This has led to a situation in which many of us shrug our shoulders in face of atrocities, injustices, and bad decisions being made in the life of the nation. I am no guru, and do not possess solutions to all our nation's problems, however, this will not stop me from speaking from time to time on the issues which affect the life of our people, consistent with that Jude-Christian tradition, and more specifically, the Anglican tradition of which we are a part.

#### Institution Building

Leadership can be so exercised that its main preoccupation is with building a kingdom. History is replete with such examples within the life of the church and in secular society. I understand my call to the leadership of this diocese at this time to be about leading the diocese toward laying the foundation for a sustainable institutional structure which is able to facilitate the mission of the church in taking the church forward, and not just in maintaining the current structure with all of its manifestations of declining membership, ageing congregations, and a precarious financial situation.

Yes, we can celebrate the structures which have brought us to this point, but now we are at an unsustainable place, and we cannot simply revere these structures as sacrosanct. Sustainability and effectiveness in carrying out the mission and ministry of the church must inform what we do, and this is what this Synod is about. There is no point invoking the Holy Spirit to justify the maintenance of what is, by saying that, if we allow the Spirit to work, new life will come to the old structures. We need to consider also the reality that the Holy Spirit may be leading us at this point to a new experience as church, saying to us that “new wine cannot be put in old wine-skins”.

Just over a week ago I received a letter on my desk from a young man, who has taken the time to share with me some reflections on our Diocese and which I believe indicate why we must act now in order to make real that vision of a preferred future. I will simply quote a few of his lines.

I went to an Anglican primary school, an Anglican college and presently attend an Anglican church. My wife has been an Anglican all her life and with all these experiences I am able to present sufficient information on the church and its fundamental principles. Perhaps, that is why I am as disturbed about the church and its present form as a major religious institution. For a church with such rich and diverse history yet dying membership adherence it leaves many unanswered questions in my mind.

I wish not to only criticize the church in its present form, but it's my wish to make proposals. Firstly; I am not an Anglican but have never and will never say I won't join the church because I know the value of it not only as a religious institution but also as an agent of change that has transformed many young people's life in one way or the other. I am willing to assist this institution in fulfillment of my own religious obligation in whatever capacity deemed suitable.

I would like to know what is being done to re-brand or make such an important Christian institution more attractive to not only young people but also former members that it would have lost over the years?

So we return to the text reminding ourselves that the challenge which Paul is throwing out is for us to allow that ongoing re-creative and renewing spirit to inform our inner life and our life as members of the community of faith. In short, it has to do with personal conversion and community building, so we can more truly reflect the people of God we are called to be.

So the question we face as we gather as members of this faith community today is, what are we prepared to do to make this renewing and re-creative spirit inform our life and work in going forward in fulfilling the mission and ministry entrusted to us in this part of God's vineyard?

AMEN.

**Diocese Of Jamaica & the Cayman Islands**  
**SPECIAL SESSION OF THE DIOCESAN SYNOD – 2013**  
**TUESDAY, 2013 OCTOBER 08**

**SCRUTINEERS' FINAL REPORT – APPENDIX 3A**

**1. HOUSE OF CLERGY**

		No. on Roll	Present
1	Bishops	7	4
2	Clergy	147	91
3	Deaconesses	3	0
	<b>TOTAL</b>	<b>157</b>	<b>95</b>

**2. HOUSE OF LAITY**

		No. on Roll	Present
1	Church Army Officers	12	9
2	Ex Officio	7	4
3	Bishop's Nominees	4	2
4	U.T.C.W.I. Students	2	1
5	Diocesan Organizations	6	5
6	Dept. of Education & Youth	1	0
7	Lay Representatives	156	108
8	Deanery Council Youth Reps	20	6
	<b>TOTAL</b>	<b>208</b>	<b>135</b>

**3. SUMMARY**

	No. on Roll	Present
House of Clergy	157	95
House of Laity	208	135
<b>TOTAL</b>	<b>365</b>	<b>230</b>

## QUORUM FOR THE CONDUCT OF THE BUSINESS OF SYNOD

Canon XLIX Article 4 “The quorum for the transaction of business shall be twelve members of each Order – Clerical and Lay; Provided that on the motion of the President, the quorum may be reduced for the remainder of the session, to six of each Order by the vote of a majority of those present in a House containing the full quorum. The presence of a quorum shall be ascertained by the President immediately before the opening Prayer.”

Signed: The Rev. Andrew Reid  
The Rev. Basil McLeod  
Basil H. Bennett  
Claudette Marshall (Miss)

2013 October 08