

**REPORT OF THE FAITH, WORSHIP, AND MINISTRY COORDINATING COMMITTEE  
TO GENERAL SYNOD 2023**

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1. **Members of the FWM Committee 2019-2023:** Douglas Fenton (New Westminster, Chair), Finn Keesmaat-Walsh (Toronto, CoGS Liaison), Stephanie London (Edmonton), Michael Oulton (Ontario, Liaison with the House of Bishops), Paul Williams (Caledonia), Karen Egan (Ex Officio, Prolocutor), Alan Perry (Ex Officio, General Secretary).
2. **Staff of FWM:** Sheilagh McGlynn, Youth Ministries (3/5 time), Scott Sharman, Ecumenical and Interfaith Relations (3/5 time), Amy Rebeiz, Program Associate (3/5 time), Eileen Scully, Worship and Ministry, Management.
3. **Chair's Reflections** by the Ven. G. Douglas Fenton

It's been a great privilege to chair the Faith, Worship and Ministry Coordinating Committee over the past quadrennium, and to work with a such a talented and committed group of staff and volunteers.

A vast amount of creative, insightful and collaborative work has been accomplished by the Committee who were supported by four staff colleagues, two ex-officio members, and many volunteers.

Rehearsing the various obstacles to the work flow caused by the pandemic and the requisite work-arounds

have been stated countless times elsewhere. What should be noted is the Committee members and staff commitment to ensuring that the work of FWM was not impeded. While the community development aspect afforded by periodically meeting in-person was limited, along with travel constraints and time zone differences, the work continued. Monthly one-hour meetings by Zoom did allow for frequent check-ins on projects overseen by Committee members and those being undertaken by staff. These Zoom meetings provided for an ongoing connection and shared ownership of the various and diverse tasks.

It was important, given there are only five Committee members, notwithstanding ex-officio members, to have such diversity through gender, ethnicity, ordained/lay, geography. An additional lay person and someone with a different language/cultural lens should be given consideration for future membership.

FWM invited the church to experience, evaluate and comment on all trial liturgies. The Committee is grateful to those who provided responses and participated in the refinement and revision process. In its desire for collaboration with the wider church FWM hopes for a fuller participation in trial use evaluation in future.

It may be time to consider the realistic ability of achieving the various pieces of work that are layered under the portfolio of FWM. To coordinate and resource the church's commitment and responsibility in providing resources in theology, liturgy and ministry in addition to youth ministry and faith development, ecumenical, inter-faith and multi-faith dialogues, partnerships and networks, and support for hospital chaplain and university chaplains is unsustainable given the 2.5 FTE staff compliment. The Coordinating Committee is very small and volunteers are becoming more 'thin on the ground' especially given the level of expertise required in many of the files.

Prioritizing the work may be one way in which to continue to accomplish the essentials: What liturgical updates and revisions are required and new liturgical resources needed? (e.g., ordinal revision, de-consecration liturgy) What areas of ministry need attention? (e.g., consultation on a national understanding of the diaconate).

Making clear determinations on what will not get done and the consequences of the same may also assist in the deployment of staff to additional project areas which are not currently within their remit.

Much has been accomplished under difficult circumstances yet both volunteer Committee members, dedicated staff and nameless volunteers were resolute in their commitment to resourcing and supporting the church's ongoing witness to the gospel through Faith, Worship and Ministry.

Respectfully,

The Ven G Douglas Fenton

#### **4. Motions to the 43<sup>rd</sup> General Synod (See Resolutions section of the Convening Circular)**

- a) One Flock, One Shepherd: Lutherans, Anglicans, and Moravians
- b) New Liturgical Texts: Deconsecration of a Sacred Building
- c) New Liturgical Texts: Pastoral Liturgies for Journeys of Gender Transition and Affirmation
- d) Lectionary Items I: Alternative Old Testament Readings for Eastertide
- e) Lectionary Items II: Revised Common Lectionary Daily Readings

- f) Ecumenically Agreed Liturgical Texts: English Language Liturgical Consultation
- g) Prayer for Reconciliation with the Jewish Peoples
- h) Ecumenical Relations: Anglican Mennonite Dialogue in Canada
- i) Revised Terms of Reference of the FWM Committee
- j) Final Report and Recommendations of The Anglican United Church of Canada Dialogue

## 5. Program Area Reviews

### a. Ecumenical and Interfaith Relations

**Scott Sharman**

Together with Anglicans around the world, the ACC continues to uphold the importance of working together towards reconciled diversity and visible communion with all our fellow disciples of Jesus Christ. As we seek to be a church that “nurtures right relationship among people of faith in local, national, and global communities and networks,” ecumenical and full communion partnerships become even more essential to our vitality and witness than perhaps ever before. The following represents a summary of the major dialogue partners and ministry sharing initiatives which have been the focus of Faith, Worship, and Ministry endorsed efforts in this regard during the last 3-4 years.

#### Anglican-Lutheran Full Communion Relations

The year 2021 saw the ACC mark the 20<sup>th</sup> anniversary of the Waterloo declaration and two decades of full communion partnership with the ELCIC. This has represented an important opportunity to look back on that 20-year period, to do some reflection and evaluation of the ways we have lived in full communion so far, and to continue to identify further opportunities for sharing together in ministry at local, regional, and national levels.

The Joint Anglican-Lutheran Commission (JALC) is comprised of members appointed by the ELCIC’s National Church Council, the Primate, and the ACIP, and this body is tasked with providing leadership to these efforts at the nationwide level. A report from JALC for the 2019-2023 time period is attached as an appendix which provides substantial detail on the Commission’s work. Highlights include a wide-ranging diocesan/synodal survey process on the vitality of full communion, the development of a 20<sup>th</sup> anniversary liturgical resource for local use, the hosting of multiple online cross-Canada networking and webinar offerings in support of local Anglican-Lutheran shared ministries (also known as “Waterloo Ministries”), and continued conversations around diakonia and deacons in the two churches, new issues in liturgical development, etc.

In addition to the ELCIC, our church has also seen the blossoming of a full communion relationship with the sibling church of the ELCIC in the United States, the Evangelical Lutheran Church in America (ELCA). The “Churches Beyond Borders” (CBB) communion, which is the name that has emerged for the partnership which our church first endorsed at GS2019 between the ACC, the ELCIC, the ELCA, and the US-based Episcopal Church (TEC). With the action of the TEC General Convention in the summer of 2021, these four churches have now each ratified the Memorandum of Mutual Recognition of Relations of Full Communion, allowing for both the transferability of members and ministers between them (with the approval of each local bishop), as well as a deepened capacity for sharing and collaboration at the continent-wide level. A particular focal point of such CBB cooperation thus far has centred on mutually

supporting work of each of these four churches with respect to the repudiation of the Doctrine of Discovery and its expressions in relation to both the abuses of the colonial project among the First Peoples of Turtle Island and to the enslavement of people of African descent across this continent. The engagement and leadership of BIPOC members of these churches in these initiatives is instrumental in seeing this potential grow.

Anglican members of JALC up to the conclusion of its current mandate have included: The Very Rev. Peter Wall (co-chair), the Rev. Dr. Bill Harrison, Ms. Dorothy Patterson (ACIP rep), the Rt. Rev. Chris Harper, Ms. Marilyn Malton, the Rev. Dcn. Maylanne Maybee, the Rev. Canon Dr. Scott Sharman (staff).

### Anglican-Moravian Relations

With the expansion of Anglican-Lutheran communion across the Canada-US national border, this has opened a new frontier of ecumenical possibility. Both TEC and ELCA are not only in full communion with one another in the American context, but also have other full communion partner churches. Some of these other full communion partners also have a presence in Canada. The question thus arises what kind of relationship the ACC and ELCIC might or perhaps ought to pursue with these other churches.

At the top of this list is the Moravian Church, which is a global communion of churches with similar roots in the reforming movements of the catholic Church in Europe during the 15<sup>th</sup> and 16<sup>th</sup> centuries. Moravians share much in common with both the Anglican and Lutheran expressions of church, including in the areas of theology, spirituality, sacraments, polity, and so on. Although the Moravian Church in North America is not widespread, with congregational ministries existing only in the civil provinces of Alberta, Ontario, and Newfoundland and Labrador, there is strong potential for sharing and partnership in mission and ministry where our churches overlap.

It is for this reason that a Lutheran-Anglican-Moravian (LAM) working group was struck in 2020 to formally begin exploration and consideration of what it would take to see a mutual recognition as churches and an extension of communion relations with Moravians become possible for the ACC and ELCIC. A trilateral dialogue, including representation from ACIP on the Anglican side, studied other covenantal agreements and/or full communion declarations in which Anglicans and Moravians or Lutherans and Moravians were involved in other parts of the world (including especially the UK and the USA). On this basis, a document being called One Flock, One Shepherd will come for consideration at this General Synod, as well as at the National Convention of the ELCIC and Provincial Synod of the Northern Province of the Moravian Church in North America in the summer of 2023. A copy of this document, which is intentionally patterned in large part on the ACC-ELCIC Waterloo Declaration of 2001, is attached as an appendix below. Should it be affirmed, this would represent a significant step in the ongoing vocation of the ACC and ELCIC to work from our strength as full communion partners to continue to seek together the full visible unity of the Church of God.

Anglican members of the LAM Working Group up to the conclusion of its current mandate have included: The Rev. Danielle Key, the Rev. Dr. Dane Neufeld, the Rev. Canon Philip Hobson, Mark MacDonald (until 2022), the Rev. Canon Dr. Scott Sharman (staff).

## Anglican-Roman Catholic Bilateral Dialogue

The ACC and the Canadian Conference of Catholic Bishops (CCCC) have sponsored formal bilateral dialogues in Canada going back to 1971. In recognition of the 50<sup>th</sup> anniversary of this forum of ecumenical relations, a project soliciting recorded messages and reflections from past participants in the Anglican-Roman Catholic Dialogue in Canada (ARC) was undertaken. As anniversaries often are, with this occasion too both Anglicans and Roman Catholics in Canada have taken the opportunity to consider together what kind of ecumenical engagement best serves our churches in our mutual commitment to seek the fullest measure of unity and cooperation possible.

The 2019-2023 interval saw the completion of one major project for the ARC dialogue, as well as the beginning of another. In 2018, the international Anglican Roman Catholic Dialogue, ARCIC III, produced an important ecumenical reflection on the subject of synodal discernment and decision making in the two churches – a text entitled, *Walking Together on the Way*. As has been a frequent custom in the history of ARC Canada, the dialogue worked for several years to produce a Canadian response reflecting on the international findings and how they resonate with the cultural and ecclesiological particularities of the contexts of the two churches in Canada. The document *Walking Together in Canada* is included as an appendix for further reference. The discussion of emerging Indigenous expressions of church polity in these lands, as well as the influence of 20 years of Anglican full communion with Lutherans in Canada, are especially significant contributions.

Beginning in 2022, ARC has embarked on a new area of dialogue, looking at how each tradition understands and engages in the responsibility rendering confession for sins and offenses of the church. The shorthand description which ARC has been using to refer to this program of study is that of ‘theologies of apology.’ The Anglican and Roman Catholic traditions each have some distinctive ways of articulating the meaning of the holiness of the Church and the impact which the sins of the Church’s members have on its corporate life. Seeking to learn from one another in this area in a spirit of receptive ecumenism can help both churches to be more faithful to their responsibilities to seek justice, healing, and right relationships with those who have been harmed by abusive Church leaders and distorted theologies. Conversations with the ACIP about how it might choose to relate to this piece of ecumenical work have taken place and are ongoing, with obvious relevance given the 2022 apologetic and penitential words and actions in Canada by Archbishop Justin Welby and Pope Francis in connection with the churches’ roles in colonialism and the residential schools.

### Ecumenical and Full Communion Relationships

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Another new development in Anglican-Roman Catholic dialogue which warrants mention here is the fact that the ACC has begun to work more closely with our ELCIC full communion partners in our ecumenical relationships with other churches. In the context of ARC Canada, this means that there are now fully 2 ELCIC members who participate fully in this dialogue alongside their Anglican counterparts. This provides many benefits for growing even further into full communion sharing, and also serves as a good opportunity for our Roman Catholic dialogue partners to come to understand the nature of our full communion partnership and how we understand it both ecclesologically and practically.

In addition to the ARC theological dialogue, the Canadian context continues to be one of the few places in the world where there is a standing dialogue between members of the colleges of bishops of the Anglican and Roman Catholic churches. ARC-B, as it is known, continues to serve a unique role within the Anglican-Roman Catholic ecumenical relationship as a forum for reflecting on new and emerging pastoral questions and challenges. While the Covid-19 pandemic has meant that ARC-B has carried on its work in an online form for most of the last 3 years, it will look forward to convening again in person later in 2023.

Anglican members of ARC during this most recent interval have included: The Rt. Rev. Bruce Myers (co-chair), the Rev. Dr. Christopher Brittain, the Rev. Marie-Louise Ternier, the Rev. Cindy Halmarson (ELCIC member), the Rev. Paul Sartison (ELCIC member), the Rev. Canon Dr. Scott Sharman (staff).

Anglican members of ARC-B during its most recent interval have included: The Rt. Rev. Nigel Shaw, the Rt. Rev. Mary Irwin-Gibson, the Rt. Rev. Kevin Robertson, the Rt. Rev. Lesley Wheeler-Dame, the Rt. Rev. William Cliff.

### Anglican-United Bilateral Dialogue

The latest round of bilateral dialogue between the Anglican Church of Canada and the United Church of Canada was mandated in 2016 and continued for nearly a 5-year period through to late 2021. It was tasked with two main things: 1) To continue the dialogue on the nature of the ministry of episcopate (oversight) and how it is understood and organized within the two churches, and 2) To harvest the work of international Anglican-Presbyterian and Anglican-Methodist dialogues for insights that could assist in expanding the possibilities for ecumenical partnership between the ACC and UCC at all levels. This was exciting and challenging work, undertaken by a diverse and gifted group of appointed members.



The ACC-UCC dialogue produce three main documents during this most recent iteration, each of which are attached as appendices. One is a Final Report on the work of the dialogue as a whole, including some future recommendations. Another is a collection of stories of ecumenical shared ministries that exist with Anglican and United partners in different parts of Canada, complete with a distillation of insights and best practices derived from those stories. The third is a theological study document on the subject of episcopate, with special emphasis on trying to use the findings of international ecumenism to assist in identifying more clearly where visible expressions of episcopate can be located within the new system of jurisdiction and polity which has been recently implemented in the UCC.

While there certainly remain areas of thought and practice which make it clear that anything like a full communion relationship between the ACC and UCC is still quite some distance away, nevertheless the process of dialogue always makes advancements on the journey. That has certainly been true during the 2017-2021 interval. As conversations about local ecumenical shared ministry arrangements become more and more common as a means of preserving Christian ministry presence in many communities, this will surely continue to provide more impetus for continued ecumenical conversation and experimentation while being careful to honor and be faithful to all that is good within the respective histories and convictions of each church tradition.

Anglican members of the ACC-UCC dialogue up to the conclusion of its latest mandate included: the Rt. Rev. Lynne McNaughton (co-chair), the Rev. Jean-Daniel Williams, the Rt. Rev. Susan Bell, the Rt. Rev. Nigel Shaw, the Rev. Dr. Gordon Jensen (ELCIC member), the Rev. Canon Dr. Scott Sharman (staff).

#### Anglican-Mennonite Bilateral Dialogue

Mennonite Church Canada has been a new national ecumenical partner for the ACC, at least in a formalized way. While Anglicans and Mennonites have certainly worked together ecumenically in the context of justice coalitions and multilateral organizations such as Kairos and the Canadian Council of Churches, a church-to-church dialogue was first initiated in late 2017 following upon a resolution of General Synod the year before.

A unique feature of this ACC-Mennonite dialogue was that it was the first time at the national level when the ACC adopted the methodology of “Receptive Ecumenism.” The majority of ecumenical dialogues to this point have tended towards what is often described as “Consensus Ecumenism,” which is a way of engaging ecumenically that has arriving doctrinal agreement or at least convergence as its most foundational goal. Although Receptive Ecumenism is not opposed to finding common ground through greater study and conversation, it operates with the principle that the place to begin ecumenically is to consider how differences and diversity may actually be beneficial because they provide opportunities for learning. In fact, sometimes the special strengths or areas of emphasis in another Christian tradition are exactly what another church needs to hear because they help to bring greater attention to the need for balance in churches that might tend to stress or place the accent on the other side of a spectrum. All participants in the ACC-Mennonite dialogue during the period from 2017-2022 were agreed that being intentional about Receptive Ecumenism was of tremendous benefit to the quality of engagement which was able to develop in that time.

Another area of considerable progress was in connection with how the two streams of Christian expression (Anglican and Anabaptist/Mennonite) tend to understand and live out the link between baptism and discipleship and the call to social justice. In this respect, great learning was made possible by being intentional to seek out and invite teaching from Indigenous followers of Jesus within the two churches (and beyond). While both churches have had their own unique experience with and connection to colonialism in the lands of Canada, it is clear that a renewal of our understanding of baptismal identity is critical for all disciples for engaging in the work of healing and living in right relationship.

A Final Report from the Anglican-Mennonite Dialogue was completed towards the end of 2022 and is attached as an appendix to this Report. One other significant highlight to draw attention to is its recommendation for a second phase of the ACC-Mennonite dialogue, with an emphasis on exploring possibilities to enable greater ecumenical sharing and partnership among Anglican and United followers of Jesus at local congregational levels.

Anglican members of the ACC-Mennonite dialogue up to the conclusion of its latest mandate included: Dr. Chris Trott, the Rev. Rachel Twigg, the Rev. CJ Adams, the Rev. Canon Dr. Scott Sharman (staff).

### Canadian Council of Churches

The Anglican Church of Canada was a founding member of the Canadian Council of Churches (CCC) back in 1944. Now with some 26 member churches, the CCC remains a critical instrument for ecumenical communication, collaboration, and advocacy. It is also most often through the CCC that our church agrees to add its voice on letters of petition to members of government nationally and abroad, and speaking ecumenically always adds greater weight than when we try to speak alone.

The CCC carries out its work through two main and longstanding Commissions:

- The Commission on Faith and Witness (CFW) focusses especially on doctrinal and ethical questions facing the 26 member churches with a view to enabling them to speak together about a Christian point of view. Its latest area of emphasis has been on the Church in a digital age, seeking to promote ecumenical theological reflection on how different expressions of Church are wrestling with these questions and trying to identify some common convictions even while recognizing the reality of diversity.
- The Commission on Justice and Peace (CJP) seeks to facilitate the cooperation of the churches in peace and justice concerns, and to encourage their common reflection on the biblical and theological foundations of these efforts. Exploring how churches understand race and racism has been a preeminent focus of its current work.

Other bodies of the CCC have also evolved over the years with more specific mandates. These include but are not limited to:

- The Christian Interfaith Reference Group (CIRG) which creates a space for churches to reflect together on religious pluralism in Canada and the resources which the Christian tradition provides for thinking about and engaging with our spiritual and religious others.

- The Forum for Intercultural Leadership and Learning (FILL) promotes ecumenical sharing and collaboration in the realm of cross-cultural and inter-cultural ministry and promotes training in this area within CCC member churches. See under “Ministry” section of FWM report following.
- The Faith and Life Sciences Reference Group (FLS) attends to emerging developments and current debates in the realm of bioethics, technology, and the like, seeking to encourage good communication between churches as they seek to step faithfully into what is often uncharted territory.

In some consultation with Faith, Worship, and Ministry, the General Secretary of the General Synod appoints Anglican members to all these groups and commissions and periodically monitors their contributions. The General Secretary also attends the CCC Governing Board in order to help shape its priorities, projects, and management of resources.

### World Council of Churches

While the work of the World Council of Churches (WCC) is always important and vast, and a rightful priority of our church, this past triennium (+1) has seen a particular degree of emphasis on this global forum with 352 member churches across great geographic, cultural, and denominational diversity. That is because 2022 (delayed by a year due to the pandemic) saw the gathering of the WCC General Assembly, just the 11<sup>th</sup> time the WCC has held this highest level of ecumenical engagement in its history since 1948. Some 4000 people were convened for a period of 9 days in Karlsruhe Germany under the Assembly theme “Christ’s Love Moves the World to Reconciliation and Unity.”

Typically, by virtue of size, the ACC is entitled to send two members to the WCC Assembly, and one advisor to the delegation. Given the focus on reconciliation as an ecumenical concern, we were invited by the WCC to increase that delegation to four members plus an advisor. A national application process was carried out, facilitated by FWM, and overseen by the Primate, General Secretary, and National Indigenous Archbishop. An ACC cohort made up of Bishop Riscylla Shaw, the Rev. Canon Murray Still, the Rev. Cynthia Haines Turner, and Dr. Brendon Neilson were selected, with the Animator for Ecumenical and Interfaith Relations, the Rev. Canon Dr. Scott Sharman as the advisor. Participation in a series of 5 online consultations alongside delegates from other Canadian churches enable a very effective representation by the churches in Canada, as reflected in some of the major policy and program outcomes which the Assembly process approved.

Although it is next to impossible to encapsulate the incredibly wide-ranging agenda in only a few lines of text, there were some major themes which rose to the forefront of attention which can be highly instructive to our own church as a witness to the discernment of the global Church on the pressing concerns to which the Gospel calls us to attend in our time. A Unity Statement is included as an appendix to give a bit of a glimpse of some of this very big picture.

At the top of the list of significant focal points is the climate crisis, a summation of which can be reference in the WCC statement *The Living Planet: Seeking a Just and Sustainable Global Community*. Two documents related to issues of racism, colonialism, and white supremacy, including the Church’s part in advancing them, were also developed, including a *Statement on Reconciliation with Indigenous Peoples* and a *Statement on Confronting Racism and Xenophobia, Overcoming Discrimination, Ensuring Belonging*.

Anglican Church of Canada members, alongside many other ecumenical partners from Canada and around the world, played a significant part in raising these subjects to the focused attention of the worldwide Church, and shaping the agenda of the WCC for years to come. Having elected Bishop Riscylla to the Central Committee of the WCC ensures that these concerns will remain clearly on the agenda. Contributing in these ways to the work of the WCC, and now having these international outcomes to build on, will provide our church with a solid platform from which to advocate for greater ecumenical attention and activism in these areas in the Canadian context as well. Our church's investment and our place with the global oikumene has been reinvigorated through this experience, and that promises to pay dividends for a long time to come.

### International Ecumenical Dialogues

Through the Anglican Communion, the Anglican Church of Canada is also represented in the international ecumenical movement, with Canadian Anglicans having recently served on several international bilateral dialogues and other such forums:

- The Anglican-Roman Catholic International Commission (ARCIC) – The Most Rev. Linda Nicholls
- International Anglican-Roman Catholic Commission for Unity and Mission (IARCCUM) – The Rt. Rev. Bruce Myers
- The International Commission for Anglican-Orthodox Dialogue (ICAOD) – The Rev. Canon Philip Hobson
- The Anglican-Oriental Orthodox International Commission (AOOIC) – The Ven. Dr. Edward Simonton
- The Anglican-Methodist International Commission for Unity and Mission (AMICUM) – The Rt. Rev. Susan Bell
- The Anglican-Lutheran International Commission for Unity and Mission (ALICUM) – The Rev. Canon Dr. Scott Sharman
- The International Pentecostal-Anglican Commission (IPAC) – The Rev. Canon Dr. Preston Parsons
- The Global Christian Forum (GCF) – The Rt. Rev. Jenny Andison

### Interfaith Relationships

Canada is one of the most spiritually and religiously diverse societies in all the world. While this is rightfully often celebrated, we are not without our share of examples of religiously motivated violence, hate speech, and discrimination. As a church in this place, it is incumbent upon us to make every effort to seek understanding and to live at peace with all our neighbours of other communities and systems of belief and practice. As we continue to be a “changing church” within a multi-cultural and multi-faith setting, the essential nature of interfaith dialogue and partnership will only continue to increase. Much of the interreligious engagement which Anglicans in Canada participate in happily and effectively takes place through local associations in cities and regions across the country, in some regions with considerable diocesan participation and support. This General Synod will be presented with a resolution seeking to encourage a fresh assessment and review of the principles and foundations of interfaith relations from a Canadian Anglican perspective, paying attention to new developments in this regard in the wider Anglican Communion and in society at large. Over the last 3-4 years, General Synod interreligious and interspiritual connection making and collaboration has been focused the following ways.

### Christian-Muslim Relations

At General Synod in 2019, the ACC passed a resolution to become, through the signature of the Primate, an endorser of the international invitation to Christian-Muslim dialogue entitled *A Common Word Between Us and You*, and to use that statement as a framework for expanding Anglican involvement in dialogue with Islam in Canada. Included with that resolution was a direction to FWM to support a working group that would develop a written manual for Christian-Muslim engagement using the model of *A Common Word*, as well as online toolkit of related links and resources. This work was completed in early 2020, and the website was launched just a few days before the first round of significant lockdowns during the Covid-19 pandemic. The text of the guide, designed to provide parishes and/or dioceses with a step-by-step template for how they can reach out to their Muslim neighbours in the spirit of the original invitation is included as an appendix. The vision for it has always been that it might be picked up by local groups of Anglicans and others to give some inspiration and direction to those looking for a reliable program for Muslim-Christian dialogue which also accords with Anglican interfaith convictions. Featuring a snapshot of one expression of *A Common Word* from the Alberta context as part of the Assembly plenaries is intended to return some attention to that potential for those who may be interested in it.

Another regular forum for engagement with the Islamic community in Canada in which our church participates is the National Muslim-Christian Liaison Committee (NMCLC). Represented by Anglicans at both national and local levels from our church, NMCLC brings together a diverse mix of Christian and Muslim organizations that vary from the directly religious to the humanitarian and social. In addition to being a primary forum for regular communication, NMCLC also organizes numerous educational opportunities where people can learn more about Christian and Muslim points of view on a wide range of contemporary issues. These are increasingly available online.

### Christian-Jewish Relations

At one time, the Canadian Christian Jewish Consultation (CCJC), of which the ACC was a founding member, was the preeminent national multilateral forum for our dialogue and engagement with the Jewish community. Unfortunately, the CCJC has now been in a state of extended abeyance for a full decade due to unresolved points of disagreement and tension with regard to what constitutes appropriate criticism of the politics and government of the State of Israel. As a result, it is probably more accurate to the reality to say that there is presently no regular point of contact between our church and the organized Jewish community in Canada, much to our loss and regret.

The Centre for Israel and Jewish Affairs (CIJA) is one large and active Jewish advocacy organization in Canada with which our church occasionally has contact. As we know from General Synod in 2019, the Canadian Rabbinic Caucus, as an entity within CIJA, was consulted in connection with the process to replace the Prayer for the Conversion of the Jews in the 1962 Book of Common Prayer. Likewise, we have had opportunity on occasion to join our church's voice with that of CIJA and others in speaking out about hate speech in Canada and calling for policy that protects those who are vulnerable due to religious affiliation. These are positive examples of collaboration, which, though minimal, attest to the fact that it is possible in some areas, even with serious differences of opinion in others.

With the election of a new government in Israel, and with it an increase in inflammatory rhetoric and proposed policies of expanded infringement on Palestinian territories and rights, our church has been

joining many others in recognizing the need to take a stronger position with respect to the situation in Israel and Palestine. Although this is more squarely something that falls within the portfolios of Global Relations and Social Justice, there are also important interfaith dimensions as well. In a time when there is rising Anti-Semitism and Anti-Judaism in Canada and around the world, it is especially critical that our church ensure that our justice advocacy for Christian and Muslim populations in Palestine are coming from a place of communication and relationship with the Jewish community in Canada, and that we are seeking to do all we can to ensure that distorted forms of pseudo-Christian thought are not allowed to be co-opted into hatred and violence towards our Jewish neighbors.

Early in 2023, new efforts have been underway seeking to cultivate open communication and healthy relationship with a wider range of national Jewish organizations and entities in Canada. While this has included and continues to CIJA, we are also working to expand circles of connection to include other Jewish associations and entities in the Canadian context to ensure that we hear from the diverse points of view which exist among Jews in Canada on many different topics, Israel and Palestine among them. Examples include Ameinu Canada, the New Israel Fund, and Canadian Friends of Peace Now (Shalom Achshav). These overtures have been positively received. God willing, they will provide further opportunities for growth in dialogue and partnership with Canadian Jews in the future.

As has generally continued be the case, it is in particular local contexts where many individual Anglicans, and some Anglican parishes and/or dioceses, where some of the most significant Anglican-Jewish dialogue and cooperation is able to most fruitfully occur. As we have done in the development of resources for Christian-Muslim dialogue, an effective role for the General Synod may lie in working on something similar in support of Christian-Jewish relations.

#### Christianity and Indigenous Spiritualities

In the ecumenical section above there was mention of one of the branches of the Canadian Council of Churches known as the Christian Interfaith Reference Group (CIRG). A central element in the current triennial priorities of CIRG has been to attend to a gap which is often present in Canadian interfaith circles in terms of a lack of spaces where Indigenous spiritual teaching and ceremony can be expressed within the context of the larger interfaith conversation. Often formal interfaith associations have a tendency to focus predominantly on the Abrahamic faiths, or perhaps on large global religious traditions such as Hinduism or Buddhism. To neglect the many sources of sacred wisdom that have been Indigenous to the lands we call Canada for thousands of years is an oversight that has been unaddressed for far too long, especially when faith communities are called to exactly this by the Calls to Action of the Truth and Reconciliation Commission. This will be a growing edge for some time, learning to cultivate respect for these spiritual traditions in their own right and for those who follow them. The participation of Canadian Anglicans in this interfaith initiative of the Canadian Council of Churches is very important.

**b. Youth Ministries****Sheilagh McGlynn**Youth Secretariat

The Youth Secretariat is made up of Youth Ministry professionals from each Ecclesiastical Province and the Primate's World Relief and Development Fund, along with the Animator for Youth Ministries. In this past quadrennium their work has focused on the following areas:

- oversight of Canadian Lutheran Anglican Youth Gathering (CLAY) and Stronger Together (including pivoting both events to online in the pandemic and visioning the future of both events post-pandemic)
- selection of Anglican Bishops invited to CLAY and site selection for CLAY 2025
- oversight of the National Youth Project
- resourcing Anglican Youth Leaders on engaging with young people online
- designing an application process and selection of three young adults to attend the Lambeth Conference as a Stewards
- presentation to CoGS about Youth Ministry in Canada
- engaging Bishops regarding Anglican participation in CLAY
- motion on Youth Mental Health crisis to General Synod
- input into and support for the Young Adult Pilgrimage to the Holy Land
- creation of Rhythms of Renewal retreat for Youth Leaders and follow up Rhythms of Renewal Lenten Bible Study and Reflection

Canadian Lutheran Anglican Youth Gathering (CLAY)

The 2020 in person CLAY entitled EnRoute was postponed to 2021 and pivoted to an online event. The theme explored the Road to Emmaus readings, helping young people reflect on where they meet Jesus on their journey. It was a telling theme given the pandemic and the struggles we all faced.

We initially planned to have the next in-person CLAY in the summer of 2022, but with the pandemic not having settled down, the decision to postpone to 2023 was made.

The National Planning Committee is in full swing planning for *Ashes and Embers* to be held at Laurier University in August 2023. The theme will explore the stages of fire that often get ignored. The spark and the blaze get a lot of attention, so we want to focus on ashes and embers. The theme will look at social justice issues that youth are so passionate about and fan the flames of the work they are called to do in this world.

Site selection for CLAY 2025 is underway and will be announced at our closing session at *Ashes and Embers* in August 2023. The National Planning Committee (NPC) that is made up of Anglican and Lutheran volunteers is currently being selected as well. CLAY planning for 2025 starts with the NPC joining in at CLAY 2023.

Stronger Together

Youth Leaders in the Anglican and Evangelical Lutheran Churches meet annually to learn about issues that affect Youth Ministry and create community together. Every year this gathering looks at different topics:

- 2019 – Vocation (in-person)

- 2020 – Youth Ministry in a Pandemic (online)
- 2021 – Responding to Social Justice issues in Youth Ministry (online)
- 2022 – Hiatus from Stronger Together to have an in-person retreat Rhythms of Renewal for Anglican Youth Leaders

It is unclear if post-pandemic Stronger Together will shift back to an in-person gathering. While we miss the ability to be together in person, switching to an online format has made this gathering much more accessible to a larger group of Youth Leaders.

### National Youth Project

In between CLAY Gatherings, the National Youth project is a focus for youth groups. The topic of the project is always on a theme of social justice:

- 2018-2021 *Welcome... Home* – educational resources and actions focused on housing and homelessness in Canada and how it affects young people.
- 2021-2025 *More Precious* – educational resources focused on raising awareness and ending Human Trafficking in young people in Canada.

### Youth Leader Connections

Book Studies: Since the pandemic, an annual book study is offered to Youth Leaders. It is a chance to create community and learn together.

- 2020 – End of Youth Ministry? by Andrew Root
- 2021 – Delighted – What Teenagers are Teaching the Church about Joy by Kenda Cressy Dean, Wesley Ellis, Justin Forbes, and Abigail Russert
- 2022 – Wholehearted Faith by Rachel Held Evans and Jeff Chu

Zoom sessions with Youth Leaders: In addition to the book studies, regular Zoom sessions were offered that included engaging young people online, sessions with the Primate, game nights, Bible Studies, and follow up to sessions held at Stronger Together.

### Anglican Journal

At times the Anglican Journal reaches out to staff, including me, to help them with articles that deal with Youth Ministry. In the last quadrennium I've consulted with them or have been interviewed on the following articles -

- Youth and Mental Health in a Pandemic
- Teen perspective on graduation in Pandemic online learning
- Full Communion Youth Ministry in the ACC and ELCIC
- Promotion for CLAY Ashes and Embers

### Youth Internship Program – Diocese of Ottawa

FWM has taken advantage of the Canadian government's summer student hiring program in recent years. I had the pleasure of supervising two interns in the past three years. One worked on resources for *Welcome... Home*, the National Youth Project that looked at Housing and Homelessness issues. The other



was a Youth member of the Canadian Lutheran Anglican Youth Gathering (CLAY) National Planning Committee for *Ashes and Embers*.

#### Youth Pilgrimage to the Holy Land

I have been working with Global Relations in collaboration with the Companions of Jerusalem on creating a Young Adult Pilgrimage to the Holy Land in May 1-12, 2023. In September 2023 interviews were held and 20 pilgrims were selected to take part in the journey. Since the fall, monthly orientation sessions have been held to prepare the Pilgrims for this experience. Support has been provided in fundraising. The Pilgrims have all been challenged to share their experience with their home community and the wider church in various ways. A small group will be making a presentation to this Assembly.

#### Campus Ministry

I am the contact for Anglican Campus Ministers. I respond to inquiries and host Zoom sessions for them to gather.

#### International Anglican Youth Network

The Anglican Communion region of the Americas meet monthly to connect and create programming for the region. I participated in the creation of this Network.

#### Speaking events

I speak or preach at events when asked by parishes, Dioceses, or other organizations.

#### Anglican Foundation

I have been working with the Anglican Foundation in their latest Say Yes! to Kids fundraising campaign to support Youth Programming. This campaign has provided much needed funding for Youth and Children's programming across the country. It has also granted CLAY \$25,000 to support Indigenous participation at CLAY Ashes and Embers.

#### Youth and Strategic Plan

I worked with the Strategic Plan Working Group to ensure Youth Leader and young people's voices are included in the strategic planning process.

## c. Ministry

Eileen Scully

Networks

The work of Faith, Worship, and Ministry has supported several initiatives in the area of formation in ministry. Two major networks have been nurtured in this extended triennium: Spiritual Formation for Discipleship, and the Anglican Health Care Chaplains' Network.

- Health Care Chaplains: Over the course of the previous triennium, and in the context of previous FWM work on medically assisted dying, connections were formed with several Anglicans serving in spiritual care and chaplaincy in health care settings. We started reaching out. By early 2019 over forty such ministry personnel were identified and in 2019, with the support of a grant from the Ministry Investment Fund, an in person conference-retreat was able to be held in Toronto in which 36 chaplains participated. Included in this first National Gathering were three official "Listeners": myself (Eileen Scully), Bishop Geoff Woodcroft, and then-Prolocutor of General Synod Cynthia Haines-Turner. The event was so well received by the spiritual care professionals and listeners alike that a second grant was pursued and gratefully received. A second National Gathering was planned for 2020, but had to be postponed four times. During this interstice, another several dozen health care context spiritual care professional ministry personnel had joined the informal network, which now boasts over 70 Anglican chaplains across the country. The second in-person gathering took place in October 2022, which took the format of retreat and mutual learning and strengthening in vocation and profession. The group also realized that they had matured enough leadership and vision to be able to create a steering committee and to request of the FWM committee that they be recognized as an official Network of FWM, with continued staff support. The FWM concurred, and took a motion to the Council of General Synod, which passed, forming the first national Network of Anglican Health Care Chaplains. This area of ministry is one that often falls outside of regular ministry supports available to diocesan clergy. It is front-line, missional ministry that is about the church's presence with people who are suffering and in distress, and the support of the General Synod has been recognized with deep gratitude by these chaplains and those who work alongside them.
- The Spiritual Formation for Discipleship steering group has grown an online network of over seven hundred people who are able to connect to share resources, news and events. *Pew and Beyond* is now in its third season as a weekly interview program hosted by Neil Mancor (Montreal) and Lisa Vaughn (Nova Scotia and Prince Edward Island) highlighting missional ministries across the country. This is the group that led the "Surprised by the Spirit" campaign in 2021. The steering group is now planning a conference on spiritual formation, as a 'train the trainers' sort of event for local leaders in faith formation, to be held in April of 2024 at Queen of the Apostles. We are hoping for between 40-50 people for the event, and are planning preparatory work through a website for sharing resources and advance learning prior to the event. Funding is being sought, as this is a non-budgetary item, like the Health Care Chaplains.
- Active liaison is maintained with the Heads of Anglican and Lutheran Colleges who often serve as resource people for recruitment of volunteers into the work of FWM and as sounding-boards on various projects. Recently, plans have been made to draw together the Anglican Formation Directors or equivalents from the Colleges into peer conversation for mutual ministry support.

### Advisory Committees on Postulants for Ordination (ACPO)

ACPO reports to the House of Bishops. In summary: the four Provincial ACPO Secretaries meet annually, and recently have met also with the four ACPO Provincial Bishops. Work is being planned to bring major changes to deepen the training of Assessors and to enrich their common base of understanding of and skills for the work. Bishop Susan Bell is the National ACPO Bishop.

### New Initiatives Emerging in this Triennium

- Safe Church:
  - Study of Diocesan Policies: In 2018, I assisted Canadian member of the Anglican Communion Safe Church Commission, Mary Wells, in completing a review study of all diocesan conduct and safeguarding policies in light of the Anglican Communion Safe Church Charter. The study was sent back to dioceses with encouragement where appropriate to do policy review and development. The General Synod adopted the Safe Church Charter in 2019. Many dioceses have undertaken significant policy review and revision. A second review of the diocesan policy base will be done by FWM staff in tandem with the work being done by the Council of General Synod's Safe Church Policy revision committee, who are also studying diocesan policies.
  - Anglican Communion Safe Church Commission: FWM continues to support Mary Wells, principal Canadian member of the Commission. Eileen Scully serves as Provincial Representative and has been invited to support the Commission more directly as a theological reflector.
  - Women's Inter-Church Council of Canada (WICC): The Women's InterChurch Council of Canada is an important gathering place for women from the Canadian churches working together against gender based discrimination and violence, and to support the Women's World Day of Prayer. They have produced excellent resources on gender based violence and support the World Council of Churches' Thursdays in Black campaign. The Reverend Lynn Mitchell serves as Anglican representative to the Board of WICC. We are planning for an online event in the Spring to introduce the work of WICC to Canadian Anglicans.
  
- Medical Assistance in Dying: In 2016 FWM produced a simple resource outlining some of the key theological and pastoral questions involved in the then-proposed medically assisted dying legislation. That project began over eight years ago and our experience has changed from active engagement of discernment towards MAiD by some Canadian Anglicans, and from the experiences of pastoral support and prayer with those choosing to die in this way. But even before a new round of proposed changes to the legislation, the growing, stark, and deeply disturbing socio-economic disparities amongst Canadians, stresses on the health care system and a society increasingly uncomfortable with perceived weakness, anticipated suffering, and still resistant to talking about – and accepting - death call us to think together more deeply. Anglicans do not agree on the general notion of medically assisted death being an ethical good in certain circumstances. Anglican experience with deep divisions on theological-ethical issues in fact compels us to dig more deeply together to search out in conversation together what we truly believe about God, our lives and our deaths. This new project is intended as a collection of essays and reflections by Canadian Anglicans on the current experience of medical assistance in dying to be made available on [www.anglican.ca](http://www.anglican.ca) as downloadable individual essays, or possibly in book form such as that of *Eucharistic Practice and Sacramental Theology*. The aim is to gather up some of the faithful and prayerful pastoral, theological, and ethical writing of Canadian Anglicans with respect to the

realities of medically assisted dying as being experienced in Canada. Full communion, ecumenical, and multifaith voices will be included. The goal of the project is to provide a resource exemplary of critical, careful and faithful reflections and dialogue, along with questions for study and discussion.

#### Supporting Others' Networks for Ministry

- FWM continues to liaise with and to support the work of Anglican Deacons Canada and the Diaconate across Canada.
- FWM supports the Canadian Anglican representatives to the Forum for InterCultural Leadership and Learning of the Canadian Council of Churches, Philip Derr and Helen Holbrook.
- Women's InterChurch Council of Canada is mentioned above under Safe Church

#### **d. Worship**

**Eileen Scully**

After a period of staff redirection into other areas, program work in liturgical development resumed over the past four years a period of productivity. Reprising the mandate originally given in 2010 to undertake liturgical development and creation of resources to support worshipping communities, the following were completed and begun:

#### The following items have been completed:

- Original new liturgical texts created and brought forward for authorization by General Synod:
  - *Pastoral Liturgies for Journeys of Gender Transition*. This work was undertaken by staff in consultation with a group of transgender and gender non-binary Anglican clergy and laypeople and their chosen allies, who served for a year recommending parameters, values, and direction for the rites, and providing critical review of drafts. The online review process received helpful feedback at the very end of the process resulting in the texts coming to this General Synod now. The General Synod has been on record in resolutions expressing pastoral support for Transgender persons. Pastoral support for Transgender persons, in other words, has been decided by General Synod, and the intention of FWM in this project was to take up that expression of commitment and to build practical resources for those who wish to put this support into action in appropriate contexts. These texts are now presented to this meeting of the General Synod for authorization for use in the Anglican Church of Canada.
  - *Deconsecration of a Sacred Building*. This work was undertaken by staff following review of existing rites crafted in dioceses and study of additional rites from other Provinces. The online review process was useful, with four items of feedback from dioceses that used and adapted the draft in their context and made suggestions for improvement. We are grateful to those who participated in the online evaluation and feedback process.
- Liturgical resources from other sources brought forward for authorization as optional, alternative resources:
  - *Revised Common Lectionary Daily Readings*. The principal feedback from the online Trial Use and Evaluation process has noted the novel practice of having one psalm repeated

throughout the week. Some note that they appreciate the option of having daily readings that relate to the RCL; others note that they appreciate that this will only be offered as an option, an alternative. This Lectionary, developed by the Consultation on Common Texts (the authors of *The Revised Common Lectionary*) and published in 2004, has been widely in use, including as the main daily lectionary for the Evangelical Lutheran Church in Canada (included in the publication of *Evangelical Lutheran Worship*). It is being brought to General Synod for authorization as an alternative lectionary for daily office or daily devotions.

- *RCL Alternative Old Testament Readings for Easter*. The Consultation on Common Texts (CCT) created the *Revised Common Lectionary* with no Old Testament readings in Easter; at the time it was thought that a focus on Acts would bring a deeper sense of the post-Easter, post-Pentecost church in to Eastertide. However, one of the elements lacking in this judgement from over thirty years ago is the relationship between the Old Testament's treatment of resurrection themes and its harmony with other themes in the Great Fifty Days. Roughly twenty years after the RCL was published, the English Language Liturgical Consultation (ELLC) offered to the churches an alternative table of readings for the Sundays in Easter keeping the pattern of Old Testament, Psalm, Epistle-or-Acts, and Gospel. ELLC is an international ecumenical liturgical round table made up of representatives from the Consultation on Common Texts (North American Churches) and the five other such regional bodies around the world. FWM is bringing this Table of Alternative Easter Readings to General Synod for authorization as a lectionary alternative option.
- Ecumenically agreed liturgical texts from *Praying Together*, from the English Language Liturgical Consultation (ELLC) are being brought to this General Synod for authorization. These texts were worked on by the same ecumenical body of liturgical scholars who produced much of what is familiar to us in common liturgical language in English, and much of the work of ELLC was already incorporated into *The Book of Alternative Services*. However, the BAS was published in the early 1980s, and ELLC's work had not yet been completed. Authorization of these broadly received ecumenical texts brings the English speaking parts of the Anglican Church of Canada into harmony with many other English speaking churches around the world. Of note of particular welcome has been the reference to the incarnation in the Nicene Creed to be that "he became truly human," a more accurate and theologically richer translation.
- *Taxonomy of National Decisions about Liturgy*: Until now, there has not been a clearly organized historical record of how The Anglican Church of Canada has made decisions about matters relating to liturgy and worship. I undertook an archive study in 2021 of all such decisions by the National Executive Council, Council of General Synod, General Synod, and House of Bishops from the years covered in the General Synod Archives, 1924 to 2019, creating several organizational frameworks for study:
  - All National Decisions on Liturgy: simply chronology;
  - All National Decisions on Liturgy: organized chronologically and by the authority of the decision making body
  - Decisions by the General Synod on Liturgy, organized by category

- Decisions by National Executive Council and Council of General Synod, organized by category
- Decisions of the House of Bishops, organized by category

This collection is available upon request.

- *Spanish translations*: A small working group led by The Reverend Dr. Leonel Abaroa Boloña (Niagara) in 2021-2022 undertook the translation of Santa Eucaristía, and Bautismo y Reconciliación (BAS Holy Eucharist and Holy Baptism)) have been created and reviewed, and are being prepared for publication.
- The supplement to *Common Praise*, entitled *Sing a New Creation* was published in 2022 by Church Publishing International. We have been informed of several events that took place in 2022 to introduce the book in deaneries and dioceses. To assist users in matters of Licensing, a Copyright Guide for *Sing a New Creation* was created and is posted on the General Synod website. FWM is deeply grateful to the Hymn Book Supplement Task Force who began this work in 2014 and completed the collection by 2017. The delay in publication has been due to the lack of capacity at the General Synod for production of such a complex publication, and therefore our need to seek an external publisher. We were unable to secure any Canadian publisher for the project and are grateful to Church Publishing International (CPI), the publishing company that serves The Episcopal Church in the United States for their willingness to take on the project which might not have appeared otherwise. We continue to work with CPI to encourage the production of a lay-flat edition, and await news of the release of the digital version of the book. Deep thanks to the members of the Hymn Book Task Force: Becca Whittla, Martha Tatarnic, Michael Capon, David Bewley, Deirdre Piper, and the late Douglas Cowling and John Campbell. Very special thanks is due to Ken Hull who chaired the task force and then took on the long work of preparing the collection for publication.
- *National Worship Conferences (NWC)*: The NWC 2021 was held online under the theme of *Disruption and Grace* and focussed on pandemic experiences, held within theological reflection by James K.A. Smith. The Reverend Andrew Rampton (Rupert’s Land) was the Anglican Co-Chair, and Pastor Chung Yan Lam was the Lutheran Co-Chair. The Companion of the Worship Arts laureate was bestowed on Thomas Roach. A decision was made in 2022 to move from a biennial to a triennial schedule. Planning for an in-person conference in 2024, in Saskatchewan, under the theme *Decolonizing Liturgy*. The Call for Nominations for the Companion of the Worship Arts will be issued in summer 2023.
- *Eucharistic Practice and Sacramental Theology* is a collection of essays by Canadian Anglicans, solicited widely and publicly, reflecting on their contexts of worship within the first year of pandemictide when churches were closed for in person public worship and there was much discussion in various places – especially in social media – about online communion and the meaning of the eucharist. This was a simple attempt to encourage deeper reflection above social media soundbites. The collection includes a general introduction outlining the issues and questions, and an end-chapter on the need for expressed lament – a need laid bare in sharp ways in 2020 and 2021.

The following are ongoing and perennial:

- *Liturgical Publications:* I collaborate with General Synod Communications on the annuals relating to liturgy (*McCausland's, Canadian Church Desk Diary*), and help to prepare the content for new texts, when liturgical texts are moved from a simple Word document to a properly formatted publication. Several new digital publications are expected in 2023, including texts that were authorized by The General Synod in 2019, such as *Pray Without Ceasing: Morning and Evening Prayer for All Seasons and for Ordinary Time*.
- There are several Anglican and ecumenical networks in North American and internationally that provide contexts of dialogue and access to scholarship and learning about liturgical practices and resources in other parts of the Anglican and ecumenical world. On a regular basis I participate in the following, in the capacity described.
  - Associated Parishes for Liturgy and Mission – along with other Canadian Anglicans, as a member of Council
  - Consultation on Common Texts – as official Representative of The Anglican Church of Canada
  - Scholarly societies for liturgical studies: North American Academy of Liturgy (NAAL) and Societas Liturgica – as a visitor to NAAL, and member of the Societas.
  - International Anglican Liturgical Consultation – as one of several Canadian Anglican representatives, served as Chair 2011-2015.

New Work Begun and currently well underway

- *Ordinal:* A Task Force on Ordinal Revision was created by FWM in the spring of 2022. With representatives of all orders and the laity, and meeting only on Zoom, the task force organized themselves into working groups: a theological foundations group, a survey group, and a drafting group. They are currently reviewing a draft of the liturgical text for the Ordination of a Bishop. Doing this work only by Zoom, email, and shared documents has proven to be difficult. There is no replacement for taking time for sustained theological conversation in the context of community. All but three members of the Task Force were able to meet in person for four days in March 2023, a meeting in which some very difficult and rewarding work was able to be done. There will be need for at least one more in person meeting, and funding will need to be sought for that work.
- *Authorized Versions of the Bible for Public Worship:* A group of biblical scholars and liturgists has been brought together to review the *Criteria* for inclusion in the list of those English translations of the Bible authorized for use in public worship in the Anglican Church of Canada. These Criteria date from the early 1980s. A proposed revised set of Criteria will be brought to the FWM committee for approval before the group will proceed to use the criteria to evaluate recent translations. The group will begin their work in April 2023.
- *Catechism:* A contemporary Catechism for the Anglican Church of Canada is in development. The process began in a study of the contemporary language Catechisms of other Provinces of the Anglican Communion, and set up a combined text from their contents. That then became the basis for lifting out of the strongest parts of each, building a template into which original writing has been added. A review group is in the process of being assembled and will be sent a copy of a

rough draft as the preparation for a meeting for consultation to give direction to the work following General Synod.

- *Rites for Christian Initiation* (catechumenate): In November of 2021, CoGS approved the text *Welcoming Candidates for Baptism* for trial use, evaluation and feedback. It was intended as an abbreviated or simplified catechumenal process, or at least to enlarge the liturgical experience of baptism by creating rites for the beginning of the process of preparation for baptism. Feedback through both the online trial use website and by other means led to a recommendation to the FWM committee not to bring this text forward at this time, but rather to recommend to the next FWM that they create a task force on Rites for Christian Initiation, and look at the bigger ‘package’ of what is in need of revision, and what range of additional resources is desirable – including a fuller set of rites for the catechumenate. *Welcoming Candidates for Baptism* as a resource would make more sense within such a context, but as is, appears to confuse catechumenal process for something much less than what is intended.
- *Ministry with the Sick and Dying*: Work was begun in 2019 to create an expanded set of liturgical resources for Ministry with the Sick and Dying. For a variety of factors relating to personal circumstances and pandemic stresses, the work was shelved. Substantial preparatory work had been brought together, however, and I hope that, once capacity permits, we might start up this work again with a refreshed team.
- *Creation of Liturgical Advisory Committee*: On February 13 the *Call for Applications* to the Liturgical Advisory Committee (LAC) was issued. See the Terms of Reference provided in the Appendix to this Report. This is a new committee established by FWM to provide leadership in the national work of liturgical development, serving in an advisory capacity to the FWM Committee. The LAC is intended to work with staff to discern priorities, develop the overarching frameworks for liturgical revision and new writing, recommend particular projects and task forces to the FWM committee, and to oversee and give guidance to that work. It may also serve in a consultative role in relation to liturgical publications and other communications elements related to liturgy and worship. The closing date for applications was in the Spring of 2023, and a decision regarding the membership ought to be made before this meeting of The General Synod.