

FAITH, WORSHIP AND MINISTRY COMMITTEE

Report to General Synod

June 2010

To the Most Reverend Fred Hiltz, Primate, and Members of General Synod;

I. OVERVIEW

The role of Faith, Worship and Ministry is to help Canadian Anglicans live out their Christian faith thoughtfully, prayerfully and with commitment. The work encompasses a diversity of areas: Anglican identity and doctrine; worship; theological education and ministry; ethics and human sexuality; ecumenism and interfaith relationships; and congregational development. The goals are to resource learning and nurture theological reflection, and provide resources to equip and encourage the proclamation of the Good News of God's reign.

The mandate requires FWM to:

- I. Articulate standards and develop resources for worship and liturgy.
- II. Foster and facilitate collaboration between Canadian theological colleges, and with the national church.
- III. Develop policy for, monitor, and engage in inter-church dialogues.
- IV. Develop policy for, monitor, and engage in inter-faith dialogues.
- V. Promote theological reflection, and provide resources and education on issues of doctrine, ethics, ministry, ecumenism, leadership, evangelism and mission.
- VI. Monitor work of the Anglican Communion in the areas of liturgy, doctrine, authority and identity.
- VII. Monitor work of the World Council of Churches and the Canadian Council of Churches in areas of faith and order, ethics, theological education, and inter-faith relations.
- VIII. Convene gatherings and develop networks related to the work of the Committee.
- IX. Work alongside the Anglican Council of Indigenous Peoples around aboriginal spirituality.
- X. Work with the House of Bishops to define doctrine where necessary.
- XI. Use the Lund principle to work ecumenically wherever possible.
- XII. Report to the Council of General Synod.
- XIII. Encourage theological reflection on stewardship and on the committee's mandate.
- XIV. Within the Committee's mandate, do functional strategic planning and visioning.
- XV. Maintain liaison with the House of Bishops.

- XVI. When deemed appropriate, invite partners (international, ecumenical, or internal) to join the committee.

FWM has a large and demanding mandate. Over the past triennium, in order to practice good stewardship of time, finances, and energy the Committee was focused on 4 priority task areas as directed by General Synod 2007 and the Council of General Synod, These are:

- Anglican Ecclesiology (convened by Bishop George Bruce),
- Sexuality and Ethics (convened by Dr. Lela Zimmer),
- Liturgy (convened by Bishop Greg Kerr-Wilson),
- Theological Education (convened by Bishop John Chapman).

Each of these areas was supported by a working group of the Committee. Each FWM meeting contained a significant amount of time wherein the working groups could focus on their own work. In its meeting March 2008, the Committee also accepted at the request of CoGS, the task of writing a theological rationale for a change to the Marriage Canon to allow for the marriage of same sex couples. This became a fifth priority area for the Committee.

The work of FWM over the past triennium was centred on a number of large projects. Continuing the work on human sexuality as directed by GS2007, FWM developed two projects: the collection and production of web-accessible study materials, and the initiation of national and international dialogues. The Committee also prepared the theological rationale for a change to the marriage canon (The Rothesay Report) as noted above. A national consultation on theological education was planned and hosted in January 2010. This was the first time Bishops, educators, diocesan officers, ACPO representatives, students, and ecumenical partners all gathered to discuss the future of theological formation for priests serving the Anglican Church of Canada. A new resource to guide liturgical revision was written. Consideration was given to the development of the Anglican Covenant.

Members of Synod are encouraged to review the FWM section of the National Church's website <http://www.anglican.ca/faith/> as it contains a more valuable and thorough overview and reporting of this Committee's work than is possible in this report.

The full Committee met five times. This represents the loss of one meeting in 2009 at the request of CoGS due to budgetary cutbacks. The impact of the loss of this meeting was significant as the Committee struggled to meet its considerable responsibilities. FWM is a working committee and much of the mandate deals with complex and emotionally charged issues. In doing this work committee members listen, learn and are all somewhat changed by the engagement. Our understandings of each other, as Anglicans drawn from the many contexts within our national church, of our diverse world-views, convictions and beliefs are deepened and nuanced. Over the past triennium FWM has worked in community through some very difficult and demanding issues. Members have demonstrated their ability to face each other respectfully and courageously, without backing away from their commitments, and work

towards discernment and decision. This type of engagement can only happen in face-to-face meetings.

While three of our meetings were in the Toronto area, we were able to meet once in Winnipeg and once in Rothesay, NB. This enabled FWM to have face-to-face conversations with members of the local church and, in Winnipeg, with members of local indigenous communities. These opportunities to learn and build relationships were valuable experiences that informed and enhance our work.

FWM is very grateful to all who hosted us: The Convent of the Sisters of St John the Divine (Toronto); the Scarboro Mission Centre (Toronto); Laureate's Landing (Winnipeg); and Villa Madonna (Rothesay, NB). We are also indebted to those who helped arrange the visits and conversations in Winnipeg and in the Diocese of Fredericton: The Rev. Barbara Shoomski and The Ven. Geoffrey Hall.

We are also grateful to the guests who helped resource our meetings: Bishop Stephen Andrews; Bishop Mark McDonald; Bishop Linda Nichols; The Hon. Ronald Stephenson; The Rev. Canon Harry Huskins; The Rev. Margaret Sagar (UCC); and The Rev. Maureen Walter who led the Committee's sexual misconduct awareness training session.

Membership (2007-2010)

The Rev. Canon Jean Brenton-Hickman (Western Newfoundland)
The Rt. Rev. George Bruce (Ontario)
The Rt. Rev. John Chapman (Ottawa)
The Rev. Canon Maureen Crerar (Edmonton)
Miss Stephanie DeForest (Niagara)
The Ven. Greg Gilson (Caledonia)
The Reverend Dr. John Harvey (Algoma)
Ms. Rene Jamieson (Rupert's Land)
The Rt. Rev. Gregory Kerr-Wilson (Qu'Appelle)
The Rev. Dr. Richard Leggett (New Westminster)
The Very Rev. Iain Luke (Athabasca)
Ms. Janet Marshall (Nova Scotia and Prince Edward Island) - Chair
The Rev. Barbara Shoomski (ACIP)
Major, The Rev. Canon Dr. Gary Thorne (Anglican Military Ordinariate of Canada)
The Ven. Pierre Voyer (Quebec)
Ms Lela Zimmer (Associated Parishes of the Central Interior)

Staff (2007-2010)

The Rev. Canon Dr. Alyson Barnett-Cowan (Director, 2007-2009)
The Rev. Dr. Eileen Scully (Coordinator for Ministry and Worship, 2007-2009, Interim Director, 2009-2010)

The Rt Rev. Dr. Linda Nicholls (Coordinator for Dialogue, 2007)
The Rev. Barbara Liotskos (Acting Coordinator for Dialogue, 2008)
The Rev. Dr. Isaac Kawuki-Mukasa (Coordinator for Dialogue, 2008–2010)
Ms Jo Abrams (Resource Production Coordinator)
Ms Natasha Klukach (Coordinator for Ecumenical Relations, 2010)

II. MATTERS REFERRED BY GENERAL SYNOD 2007

1. Human Sexuality Study

(General Synod Act 61) FWM was directed to develop a process to engage the dioceses and parishes of the Anglican Church of Canada in a study of the Christian perspective of human sexuality through the lens of scripture, reason, tradition and current scientific understanding.

FWM has a long history of being dedicated to, and invested in, preparing materials on behalf of General Synod to resource the Church's controversial discussions and discernments regarding issues of marriage and sexuality. In considering this request, the Sexuality and Ethics working group developed a focus group process whereby trained facilitators working with groups throughout the country would learn what types of resources and processes would be most useful to the different contexts within our church.

The response to this program was lukewarm. Much of the feedback affirmed that after the many years of discussion, and given the wide diversity of cultures and contexts within our church, we find ourselves either saturated with these processes or still unengaged.

This being said, 10 focus groups were held across the country in areas as diverse as the Arctic and Ontario. From these gatherings FWM learned that people acknowledge that there are sufficient resources available to provide information. What would be most helpful are process tools to guide group leaders in planning and leading discussion groups.

The resulting resource *Created in the Image and Likeness of God* is available on the National Church website.

2. Liturgy

(General Synod Act 51) It was resolved that FWM develop principles and an agenda for the revision of our contemporary language common worship texts.

In 1965 work began toward producing contemporary language rites for the Anglican Church of Canada. Through a series of trial liturgies and their evaluation, this work culminated in the production of the Book of Alternative services in 1985. 2010 is the twenty-fifth anniversary of that publication, marking a period in our church's life which has seen evaluations, the production of supplementary materials, and a growing awareness of the need for ongoing work, in a world and church in the midst of great transition.

In this ongoing process of renewing the worship of our church, General Synod 2007 directed FWM to develop a set of principles for the revision of our contemporary language liturgical texts: a document to guide the work of liturgists and resource the continued renewal of the worship life of the church.

This work has been one of the major projects for the committee over the last triennium; the document *Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada* is the result of that labour.

In the course of developing these principles the committee inevitably became aware of particular areas and items where the principles would indicate revision, development and/or the creation of new texts. These were collected and compiled as a nascent agenda for the work of liturgical revision.

FWM is bringing a resolution to receive the document *Liturgical Principles* and to direct FWM to establish a Task Force for Liturgy.

III. MATTERS REFERRED BY COUNCIL OF GENERAL SYNOD

1. Theological Rationale for Changes to the Marriage Canon

(General Synod Act 44) This task originated from a resolution of GS 2007 to CoGS asking for the development of a theological rationale supporting the marriage of same-sex couples. CoGS then requested that FWM take on the task. The result is the Rothesay Report, which is available on the National Church website.

This was a substantial and difficult endeavor for the Committee and the Anglican Ecclesiology Working Group. A small group was tasked with writing a first draft. This was then circulated widely to theologians and other interested parties within the church for comment and critique. The materials then returned to the FWM Committee and the rewriting task dominated the agenda of an entire meeting.

In reviewing this work FWM named two areas of significant and, for some, profound struggle. First, there was the issue of the value of creating a rationale only one side or aspect of an argument. The Committee was concerned that the resulting rationale would be experienced by some as deliberately provocative, and as such block its helpfulness. Similarly, there were significant concerns that give the tendencies of those who disagree to resort to caricaturization, we need to do a better in articulating the fullness of all theological perspectives within the debate.

Other problems were noted regarding voice. Throughout its work on the rationale, the Committee struggled with the fact that some disagreed profoundly with the theological

rationale they were committed to creating. They were left with questions of integrity, wondering if a Committee, made up of people with very different convictions regarding the marriage of same-sex couples, is the right voice for the task.

However, from the struggle also came gifts. To build true understanding we need to be able to clearly, carefully and fairly articulate the position of those people with whom we most profoundly disagree. This is what happened for FWM.

Upon presenting the *Rothesay Report* to CoGS along with FWM's concerns, CoGS requested that FWM expand the rationale to include other theological perspectives. However, given the loss of FWM's Fall 2009 meeting due to budget cuts, it was not possible to do this work.

Throughout the discussions on possible changes to the Marriage Canon, some members of the FWM Committee questioned the future of the church's role in marriage. In response FWM is bringing a resolution to initiate a study examining the canonical, theological and liturgical implications of the cessation of the solemnization of matrimony by Anglican clergy and the institution of the blessing of a civil marriage as the normative practice.

2. The Covenant for the Anglican Communion

Throughout the triennium FWM, resourced by the work of the Anglican Ecclesiology Working Group (AEWG), has reviewed the work of the Anglican Communion Working Group and preparing reports for CoGS. With each draft, comments were solicited, collated, and forwarded to CoGS for consideration and transmission to the Anglican Communion Office. These comments and the reports can be found on the Anglican Communion website.

FWM is pleased to see that the concerns of the Anglican Covenant Working Group (ACWG) and the AEWG have been addressed in successive drafts of the Covenant.

FWM is bringing a resolution to receive the *Covenant for the Anglican Communion* and to request that materials be prepared for study and consultation in parishes and diocese.

3. Blessings

At their meeting in May 2009 the Council of General Synod requested that, in light of the Primate's Theological Commission's (PTC) *Galilee Report*, which reflects the diversity of opinion and lack of consensus in the Anglican Church of Canada about whether 'the blessing of same-sex unions is a faithful, Spirit-led development of Christian doctrine', further work be done on the following outstanding questions.

- What are the distinctions between a blessing and a nuptial blessing?
- What are the distinctions between marriage, the blessing of a civil marriage, and the blessing of a union?
- What is the theological significance of blessing the civil marriage of a same-sex couple?

In response, FWM and the PTC nominated two members plus their chairs to undertake this task. This group produced a draft document that was then circulated to FWM, the PTC and CoGS. This preliminary revealed the need for an in-depth study on these questions.

One part of this report *Distinctions among marriage, the blessing of a civil marriage, and the blessing of a union* is available on the National Church website as a preliminary resource for development and discussion.

IV. MATTERS REFERRED BY OTHER BODIES

1. Theological Education for Presbyterian Ministry

While the terms of reference for FWM includes: “Foster and facilitate collaboration between Canadian theological colleges and with the national church,” the House of Bishops and CoGS made a specific request in 2006 for a national gathering on theological education to take place under the auspices of FWM. This gathering had a large mandate to facilitate a full review of Anglican Church of Canada processes and content of theological education for ordained ministries.

The original mandating authority is contained within a resolution of the House of Bishops in April of 2006, which then was communicated to the Council of General Synod and was supported in a resolution of that Council in May of 2006. It reads as follows:

That the Council of General Synod convene a national gathering on theological education in Canada, under the auspices of the Faith, Worship and Ministry Committee, in order to:

- a) Develop a strategic plan for the future needs for ordained ministry in the Anglican Church of Canada;*
- b) Make recommendations to the Church about the strategic use of resources to support theological education;*
- c) Review the current patterns of preparation for ordained ministry in the Anglican Church of Canada and make recommendations for their effective use;*
- d) Develop common standards for theological training including core curricula, evaluation, field training, selection, support and recruitment of candidates, and core standards for spiritual and emotional readiness for ordination;*
- e) That such national gathering to be held in consultation with full communion and ecumenical partners in Canada, and our conversations with the work of Theological Education in the Anglican Communion*

Having received the large and strong mandate from the House of Bishops and the Council of General Synod, the Faith Worship and Ministry committee spend substantial time analysing this

resolution in light of the resources available. The result was a national gathering focused on moving from maintenance to a missional model in our preparation for candidates for ordination to the priesthood.

A team convened by The Rt Rev. John Chapman was recruited to plan the consultation which took place January 4 to 7, 2010 in Chateauguay, Quebec. The result was an historic event as it included the entire House of Bishops, representatives from seventeen theological educational institutions, and personnel responsible for processes of ordination candidacy within their dioceses. This was the first time such a wide representation of partners gathered to consider the discernment, training and formation of priests in the church.

For a full reporting of the event and its outcomes please refer to the d'Youville Report (appendix).

FWM is bringing a motion to affirm the formation of persons for ministry as a key priority for the next triennium, and to ask the Synod to request the Primate appoint a Commission on Theological Education with responsibility for the development and implementation of recommendations contained within the Report.

V. ONGOING WORK

1. Pastoral Care Support for Military Personnel Returning From Duty

In the previous triennium, members from the military ordinariate raised concerns to FWM about the pastoral care available to personnel returning from duty in war zones, particularly in light to the political opposition to their engagement there.

Major, The Rev. Canon Dr. Gary Thorne (Anglican Military Ordinariate of Canada) took the lead on this project with the resulting publication of *Anglican parishes and pastoral support for military members and their families*, which is available on the National Church website.

2. Ecumenical Dialogues

a) FWM continues to monitor the work of the Anglican Roman Catholic Dialogue which this triennium has focused on a review of all the agreed ARCIC statements over the past 40 years. The 40th anniversary of ARCIC will be celebrated in 2011. FWM is bringing a resolution to recognize this event by giving thanks for this dialogue and the progress it has made in strengthening the relationship between our churches.

b) The Anglican – United Church of Canada dialogue produced its final report of its 6-year mandate *The St Brigid Report*. It has been forwarded to each of the churches for their consideration. The report makes numerous recommendations for dialogue in the future, including studies of orders of ministry and sacraments. FWM is bringing a resolution to

continue the dialogue and recommends that there be an examination of the doctrinal identities of the two churches and the implications of this for the lives of the churches.

c) The International Commission for Anglican Orthodox Theological Dialogue has just begun its new mandate. For the next decade the commission will consider the topic of theological anthropology.

d) The Anglican Ecclesiology Working Group of FWM assessed the interest in full communion with the Moravian Church. Given the practical arrangements that already exist between the two churches on the Labrador coast it is not necessary to pursue the extensive work involved in developing a full communion agreement.

3. Ecumenical Shared Ministries

A four-church task group including Presbyterian, Lutheran, United Church and Anglican Church of Canada meets annually to oversee policy related to ecumenical shared ministry arrangements. A draft Handbook has been prepared and will be available on each churches' website. It is recommended that an evaluation of the effectiveness of Anglican shared ministries be undertaken in the next triennium.

4. Faith and Order, Faith and Witness

A response to the World Council of Churches publication *The Nature and Mission of the Church*, prepared by the joint Anglican-Lutheran Commission was endorsed by both the ACC and ELCIC and submitted to Faith and Order with a response prepared by FWM.

5. Liturgical Publishing Issues

FWM was a follow-up task seeing the authorized liturgical texts of the General Synod being made available on the web for public use.

6. National Aboriginal Day of Prayer

FWM and ACIP have been working together to produce liturgical resources for the National Aboriginal Day of Prayer since the mid-1990's. Since then this has become a truly Anglican Church of Canada wide celebration.

FWM is bringing a resolution to establish the National Aboriginal Day of Prayer on the June 21 in the Calendar of the Anglican Church of Canada and to authorize Propers for the Day.

7. Translation of Liturgical Texts

The encouragement and monitoring of translations being done by dioceses and groups within the church is part of the ongoing mandate of FWM. This work is recognized an ongoing high

priority. This triennium saw the approval the French text of the Proper of the Church year, the Prayers of the People, and the Ministry of the Sick for trial use and evaluation.

8. Proper Prayers Project

The priority in the Liturgy Working Group was the creation of the Liturgical Principles. All other writing projects were put on hold for this triennium.

9. Joint Liturgical Work with ELCIC

FWM continues its partnerships with the Lutheran Church. Projects and activities this triennium include the Worship Conference in 2008,

10. International Anglican Liturgical Consultations

FWM was represented at the 2009 IALC in New Zealand. This consultation focused on Marriage Rites. The communiqué is available on the Anglican Communion website. FWM interim director, Eileen Scully has been elected chair ***.

11. Biotech Reference Group

A Canadian Council Working Group, its mandate is to provide education and facilitate communications about biotechnology, genetics and related ethical and theological issues. FWM staff member, Isaac Kawuki-Mukasa sits on this committee. It is currently preparing an ecumenical curriculum on genetics.

12. Christian Interfaith Reference Group

The Canadian Council of Churches Interfaith Liaison Committee was reconstituted as the Christian Interfaith Reference Group in order to bring together and coordinate interfaith relations in general with the on-going work of the interfaith dialogue groups like the Canadian Christian Jewish Consultation (CCJC) and the National Muslim Christian Liaison Committee. FWM staff member, Isaac Kawuki-Mukasa sits on this committee

13. Other Ministry Matters

Staff maintain liaison with a number of groups whose work on ministry issues contributes to other work of FWM: The Association of Anglican Deacons in Canada; the North American Association for the Catechumenate; the Professional Church Leaders' consultation; Living Stones; as well as diocesan and Provincial committees.

VI. NEW INITIATIVES

1. National and International Dialogues on Issues of Sexuality and Mission

In the spirit of Lambeth 2008 and the Anglican Communion's commitment to a listening process (the Continuing Indaba Process), a new project of purposeful dialogue was initiated by FWM. At this time, 5 Canadian dioceses are in conversation with 5 African dioceses. The partnerships are as follows:

- Dioceses of Niagara and Central Tanganyika
- Dioceses of Toronto and Tanga and Cape Town
- Dioceses of New Westminster and Southern Malawi
- Dioceses of Ottawa and Mombassa
- Dioceses of Ontario and Botswana

The Bishops involved met at in London, with each other and with the Archbishop of Canterbury, in February 2010 to debrief this model of conversation and help integrate this work into the Continuing Indaba Process.

Similar conversations have been started among Canadian dioceses.

FWM is bringing a resolution of appreciation and asking for a mandate to continue to facilitate these dialogues.

VII. FUTURE WORK

1. Marks of Mission

At its last meeting, FWM spend considerable time discussing its work in light of the 5 Marks of Mission asking:

- In what ways has FWM inspired, supported and challenged the Church to live God's mission as expressed through these 5 Marks?
- In what ways could FWM Inspire, support and challenge the Church to live God's mission as expressed through these 5 Marks?

Generally, everything that we have done within the Faith Worship and Ministry Committee in this Triennium has carried with it the Marks of Mission and much of the mandate crosses and integrates the Marks as enumerated. For the Anglican Ecclesiology working group in particular,

it was difficult to match up tasks and numbers, because there is a global orientation to contributing to the mission of the oikoumene and the Anglican Communion.

FWM recognizes that the Anglican understanding of scripture, reason and tradition is in itself missional. It says we take the world seriously; we take our contexts seriously. FWM's work reminds Anglicans in Canada about the nature of our Anglican ethos and its value for context-rich learning and dialogue. One of the greatest contributions of this triennium has been the dialogue with Africans that FWM inspired and supported.

FWM is committed to working towards inspiring the church to get on with mission in their own contexts. It sees that its mandate plays a vital role in helping inspire parishioners to mission and to equip them for mission in light of what it means to be Anglicans in Canada serving God's mission in world.

2. Priorities for the Next Triennium

Throughout its work FWM has suggested priorities for the next triennium. FWM recognizes the need for a strategic focus in line with Vision 2019 and reduced resources. Most of these priorities are supported by resolutions coming to General Synod 2010.

- Theological Education: the establishment of a Primatial Commission to implement the recommendations of the d'Youville Report.
- The continuation of national and international dialogues on issues of sexuality and mission.
- Continued work on the theology of blessings.
- Continued work on the theology of marriage.
- Renewed focus on congregational development, mission and evangelism.
- Continued work on the Covenant, specifically supporting the recommended study and consultation process.
- The creation of a Liturgy Task Force for the creation and testing of new and revised texts.
- Tending to external networks and ecumenical relationships.

FWM encourages the continued development of the Agape agreement within the life of the church.

Once suggestion from the experience of FWM this triennium is that there be a more coordinated approach to clarifying and allocating tasks arising from General Synod resolutions. This could be achieved by the National staff working with the Chairs of each Committee at the outset of the new Triennium.

3. Reflections of the Future of FWM in Budgetary Restraint

FWM's mandate is to resource the church to think theologically and ecclesologically in a time of profound change when many of our discussions are complex and contentious. This work, resourcing people to make theological connections of belief and action are at the core of all FWM does and at the core of all that we do in mission. At its best, this work touches parishes and dioceses within the Anglican Church of Canada, with churches ecumenically and with the Anglican Communion internationally. It is notable to recognize that no fewer than 5 of FWM staff and volunteers (present and past) helped resource Lambeth 2008. Eileen Scully has been an effective voice on the Covenant Design Group, and Alyson Barnett-Cowan has been recently appointed to the key post of Director of Unity, Faith and Order for the Anglican Communion.

The Committee stresses that theology is only done in community, with people with whom we share meals and social time. It's through meeting together that we learn to listen deeply to each other.

When you're put in the same place with people with whom you disagree, you are challenged to hear the convictions and values of others respectfully and honestly. Ideas are clarified and nuanced. Through these experiences FWM has demonstrated the ability not to retreat from difficult discussions but work towards discernment and decision in the face of disagreement. In fact, it is by the nature of FWM's mandate that we do this in community that we are able to witness to, and be accountable to, the Church.

FWM is deeply concerned about the future of the Committee's mandate and work, in the face of budget cutbacks and the possible implications for FWM such as a heavier reliance on communications technologies rather than gathered meetings. FWM does not do business. Many of the meeting technologies available are effective tools to do business, but not for theology or discernment. It is feared that a technology-based meeting system would severely limit what FWM could accomplish and effectively create a mandate change driven by what can be accomplished with the tools available rather than by mission: a case of function following form.

Further the Committee notes the difficulties of cost and accessibility especially for Aboriginal peoples and fears the loss of Aboriginal voices in a more technology-reliant system. It suggests that there will need to be financial grants in order to support people in acquiring the equipment and systems needed for participation on National Church committees.

At the first meeting of this past triennium I led the Committee through an orientation exercise, helping members begin their work with a clear idea of the tasks ahead. This highlighted the extraordinary breadth of the FWM mandate and the enormity of the tasks ahead. That FWM was able to meet so many of its priorities and also be willing to accept further work during the triennium is a testament to the dedication and skill of both volunteers and staff. I am deeply indebted to all who participated on FWM this triennium and especially to the staff support I received in my role as chair. Without the consistent support, energy and resource of the FWM

staff little of this would have been possible. We are indeed blessed and should be rightfully proud to have each and every one of them.

Respectfully submitted,

Janet Marshall

Chairperson: Faith, Worship and Ministry Committee