

Report to the Council of General Synod

April, 2011

Faith, Worship and Ministry Committee

Members: Andrew Asbil (Chair, Toronto), Eric Beresford (Nova Scotia and Prince Edward Island), George Bruce (Ontario), Stephanie DeForest (Niagara), Travis Enright (Edmonton), Sr. Constance Johanna Gefvert (Toronto), Greg Gilson (Caledonia), Kenneth Hull (Huron), Iain Luke (Athabasca), Bruce Myers (Quebec), Lynne McNaughton (New Westminster), Anne-Marie Nicklin (Saskatoon), Barbara Shoomski (Rupert's Land), John Alfred Steele (British Columbia), Peter Wall (Niagara), Lela Zimmer (Anglican Parishes of the Central Interior)

Staff: Isaac Kawuki Mukasa, Eileen Scully

FWM met March 4-7 2011 at the Convent of the Sisterhood of St. John the Divine in Thornhill, Ontario. The first meeting in the fall of 2010 had been principally a time of orientation to the work within the wide and large mandate of the committee. At this meeting, much time was spent within the four working groups: Ethics and Public Life; Congregational Life and Leadership; Anglican, Ecumenical and Interfaith Relations; and Worship. Each FWM member is a member of two Working Groups, as are the staff.

Below: Items for Decision; Items for Discussion; Items for Information

Attached: Report from the Chair of the Faith, Worship and Ministry Committee

Items for Decision

1. Hymn Book Supplement Proposal

FWM resolved to request the Council of General Synod to support a proposal for a hymn book supplement. Within the work mandated by General Synod in the establishment of a Liturgy Task Force and the adoption of Liturgical Principles, FWM has identified the task of the creation of a hymn book supplement that will be available in print and digital formats. The task can be completed by General Synod 2013, and much of the work involved will be done by electronic means with several face to face meetings. Total expected costs around \$10,000 total over three years within the FWM budget. A full Proposal will be brought to this meeting of CoGS, including rationale for the project.

Motion to the Council of General Synod

Moved by Lela Zimmer

Seconded by Lynne McNaughton

BE IT RESOLVED THAT the Council of General Synod to direct FWM to strike a working group to develop a supplemental hymn book to *Common Praise* to be presented to General Synod in

2013, and to direct FMC to allocate to FWM for the hymnal supplement working group the sum of \$6,000 for the fiscal year 2012 and \$4,000 for fiscal year 2013. FWM has identified this project as a priority emerging out of the Principles for Liturgical Revision and in response to the call of Vision 2019 for the renewal and enlivening of our worship and as a means of fulfilling the first and second Marks of Mission.

Background A hymnal supplement is typically a soft-bound collection of around 180 to 220 items, mostly hymns and songs, but often also including service music. It has become common practice for North American denominations to publish one or more hymnal supplements between the appearances of their more comprehensive hymn books. The emergence of this practice is a recognition of today's quickly changing landscape of congregational song. The pattern of publishing a new denominational hymn book every 25 to 30 years still prevails, but now seems inadequate by itself to keep pace with the volume of new material, the expansion of stylistic diversity, and our growing awareness of the worship and music practices of sister churches around the globe. Because a hymnal supplement is not intended as a comprehensive collection, and because of its smaller size, it can be produced more quickly and at lower cost than a full-blown hymn book.

Why now? *Common Praise* [CP] appeared in 1998 (about 12 ½ years ago), and has been successful in establishing itself as the dominant hymn book in use in Canadian Anglican churches. A hymnal supplement prepared during the current triennium would probably appear in 2013 or 2014, that is, 15 or 16 years after *Common Praise*.

By comparison,

- The Episcopal Church USA's supplement *Wonder, Love, and Praise* was published in 1997, twelve years after *The Hymnal 1982* (which was not published until 1985).
- The United Church of Canada published *Many Voices* in 2007, eleven years after *Voices United* (1996).
- The Lutherans published the supplement *With One Voice* in 1995, seventeen years after *Lutheran Book of Worship* (1978) and eleven years before *Evangelical Lutheran Worship* (2006).

The need for a supplement to CP is more urgent than publication dates alone suggest. CP was over a decade in preparation--an unusually long time for a denominational hymn book--owing in part to budget and staffing constraints. The first decisions about texts to be included were made in late 1987 or early 1988, and the 'canon' of texts was closed in 1995. CP's publication date of 1998 suggests that the collection is 'newer' in character than it actually is. In addition, the Hymn Book Task Force was given the task of creating a book that could serve as a successor to either the *Book of Common Praise 1938* or *The Hymn Book 1971*, because both books were in use throughout the Canadian church, in approximately equal numbers of parishes. This meant that the HBTF had to retain in CP a larger number of hymns from the earlier collections than would have been the case if we were planning a book to follow only HB1971. There was therefore less space for newer items than there would otherwise have been.

Process A working group of six to eight people chaired by Kenneth Hull FWM will serve as the compilation committee. Each diocese in the Canadian Church will be invited to conduct an all-day meeting with diocesan musicians both to identify newer congregational songs and hymns currently in use in their diocese, and to assess the contents of one or more

recently published collections. The results of this work at the diocesan level will be considered by the compilation committee, which will make the final determination of the contents of the supplement.

2. Consultation of Bishops in Dialogue

The Faith, Worship and Ministry Committee resolved to request that the Council of General Synod send a letter to the members of the Consultation of Bishops in Dialogue expressing the gratitude of the Anglican Church of Canada for the witness of *A Testimony of Grace*.

Motion to the Council of General Synod:

Moved by Lynne McNaughton

Seconded by Lela Zimmer

Be it resolved that the Council of General Synod send a letter to the members and staff of the Consultation of Bishops in Dialogue expressing the gratitude of the Anglican Church of Canada for the witness of *A Testimony of Grace*.

3. Liturgy Task Force

The Faith, Worship and Ministry Committee resolved to request the Council of General Synod to direct the Financial Management Committee to ensure funding for the Liturgy Task Force, within the Faith, Worship and Ministry budget 2012 in the sum of \$30,000 and 2013 in the sum of \$35,000.

Motion to the Council of General Synod:

FWM0311.2

Moved by Lynne McNaughton

Seconded by Lela Zimmer

Be it resolved that the Council of General Synod direct FMC to allocate to FWM for the Liturgy task Force the sum of \$30,000 for the fiscal year 2012 and \$30,000 for fiscal year 2013.

Rationale

GS resolution 141 directed FWM to establish a Liturgy Task Force and that COGS was to allocate funding for this endeavour. Funding for this project in 2011 is covered by a one time grant from the Ministry Development Fund. In order for the task force to fulfill its mandate it requires guaranteed funding for 2012 and 2013.

Items for Discussion

1. Theological Principles in Budget Processes

The Faith, Worship and Ministry Committee holds its conversations in a context where discernment and decision making happens within the context of theological reflection. We request that the Council of General Synod make space and time within their work to do reflection and to discuss the ecclesiological principles at stake in the process of setting budgetary priorities. In a context where we are tempted to drive our agendas out of fear of scarcity, we need to remind ourselves that we live within God's abundance. The church is the ecclesia called by God. The Holy Spirit gifts us according to our needs in responding to the call of the mission of God. Its decisions are at the service of God's mission in the world. When we operate out of scarcity that is when people who have less voice at the table get abandoned. There are questions, then, of the equitable distribution of resources. The whole people of God need to be considered. We are stewards of our gifts. As the Governance body, the Council of General Synod is in a place of authority and responsibility regarding the setting of the work agenda and priorities for the General Synod. We are on a tight timeline – budget planning for the 2012 budget will soon be underway. We strongly urge for theological reflection at all levels within that process.

2. Study on the Cessation of the Solemnization of Marriage

General Synod, at its 2010 meeting, requested the Council of General Synod to direct a study of the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada and of the adoption of the 'European' model of blessing those civil marriages that conform to a canonical definition of marriage as the normative practice of the Church. FWM, having received expert position papers, is working to deepen their analysis around Canonical and theological implications, liturgical and mission/witness implications. FWM requests clarification from CoGS regarding the scope of what has turned out to be a very broad and complicated question.

Request for Clarification from CoGS

We note that the task as sent to us refers to the blessing of civil marriages, "that conform to a canonical definition of marriage." There are a number of ambiguities in this phrase that would require clarification in order for the committee to do its work.

- To change our practices as envisioned by this motion canon XXI could not stand in its current form. The question then arises as to whether the current definition would change or whether it would remain the same. If it remains the same there are going to be challenges to understand how a liturgy of the church relates to the actual practice of marriage in the culture
- If the canonical definition is to remain the same there needs to be a recognition that the vows exchanged and understandings of marriage articulated in civil ceremonies differs

somewhat from province to province. Given that few if any of these civil expressions of marriage meet the current canonical definition how would this compatibility be expressed. Likely the question could not be applied to the promises etc undertaken in the civil marriage but to the declared intention of the couple that being married seeks the churches blessing. As noted above this raises a range of issues.

- This second point is related to a third. Namely, is it envisaged that the church would be providing religious marriage as a supplement / alternative to civil marriage or that the church will be providing liturgies of blessing to those who are civilly married. Clearly there are challenges with either alternative.

We note also that the motion refers to “the European model”. In fact there is no single model in Europe. In some jurisdictions clergy perform marriages in similar ways to clergy in Canada, in others (France) religious marriage is not recognized by the state and civil marriage not recognized by churches. Two understandings of marriage exist side by side and those who wish their marriage to be recognized by both ecclesial and civil authorities must undergo two ceremonies. We are aware of no European jurisdiction that operates in the exact manner that seems to be envisaged by the motion.

The Question: Given these observations the committee would like CoGS to do some reflection on the scope of this exploration? What are CoGS expectations regarding the depth of the study? Is the expectation to conduct an exhaustive study of all the implications and potential effects or a simple survey of what could happen or to provide a brief and general framework for the Church’s reflections? It is our view that the question of scope is made problematic by some confusing elements in the motion as referred to FWM and that our work will be seriously compromised if the scope of the question it is being asked to address is clarified.

Items for Information

1. Theological Education Commission

The Theological Education Commission, appointed by the Primate and Chaired by the Rev'd Dr. Todd Townshend, met after FWM but before CoGS in Calgary. A separate Report will be forthcoming if it is able to be prepared in time for the CoGS meeting. The D'Youville Report contains recommendations to the Faith, Worship and Ministry committee along with those sent to the Commission. The staff is directed to maintain and update the theological education portion of www.anglican.ca. FWM is in the process of connecting with the Association of Anglican Deacons in Canada and with dioceses for conversation about diaconal competencies. They also reflected on how to encourage mutual responsibility amongst bishops.

2. Liturgy Task Force

FWM approved Terms of Reference for, and appointed the membership of, the Liturgy Task Force. Appointments are for a preliminary five year term. A report from this Task Force will be brought to the General Synod of 2016, with an interim report to be given in 2013. A first meeting of the Task Force is being planned for June or September. Budget provisions for 2011 are in place, with a requested \$30,000 for 2012 and \$30,000 for 2013. The full mandate is provided in the document *Liturgical Principles: Principles to Guide the Revision of the Contemporary Language Common Worship Texts of the Anglican Church of Canada* which was received by the General Synod 2010. An agenda for this task is also provided within this document. Priority items for the first phase of work will be determined by the Task Force in conjunction with FWM and through a process of survey across the Church.

3. Consultation of Bishops in Dialogue

FWM heard from Bishop George Bruce, Isaac Kawuki Mukasa and Eileen Scully about the recent meeting of the Consultation of Bishops in Dialogue, and reviewed the statement from that meeting, *A Testimony of Grace*. They noted the encouragement given by this statement to the Communion to engage in conversation about the legacies of slavery and the slave trade and wondered how the Anglican Church of Canada might participate in this conversation both domestically and internationally.

4. Anglican Lutheran National Worship Conference

The National Worship Conference 2012 will be held in Winnipeg in June or July of that year. FWM heard from the Rev'd Geoff Woodcroft, Anglican Co-Chair 2012, who presented the proposal for the 2012 Conference which was warmly received by the committee.

5. Anglican Communion Working Group

FWM heard from George Bruce, Chair of the Anglican Communion Working Group, about the development of the Anglican Communion Covenant Study Guide. A Report will be brought from the ACWG directly to CoGS. FWM notes that the Inter Anglican Standing Commission on Unity Faith and Order has published its study guide for the Covenant. This is available on www.anglicancommunion.org.

6. Ecumenical Relations

a. Anglican United Church Dialogue

The Anglican members of the Anglican United Church dialogue have been named: Stephen Silverthorne, Bill Harrison (Chair), Lynne McNaughton. An appointment from ACIP is still pending. FWM also invited the ELCIC to name a Lutheran to serve in one of these Anglican spots on the dialogue. An appointment from ACIP is awaited.

b. Anglican Roman Catholic Theological Dialogue

A fortieth anniversary of Anglican Roman Catholic dialogue in Canada is being planned with a celebratory liturgy November 13 at St. Joseph's Oratory in Montreal. The liturgy will be distributed widely in the hopes that local parishes will want to celebrate on that date or some other time. The journal *Ecumenism* has set aside two issues to cover a review of forty years of Anglican Roman Catholic dialogue. Faith, Worship and Ministry has written to congratulate Bishop Linda Nicholls on her recent appointment to the Anglican Roman Catholic International Commission III. The mandate of ARCIC III involves the study of the church as communion local and universal and the work of discernment local and universal in ethical matters.

c. Anglican Roman Catholic Bishops' Dialogue

The Anglican Roman Catholic bishops' dialogue continues to explore common areas of concern in episcopal ministry. At a recent meeting, they studied *Anglicanorum Coetibus* and its implications, held bible study on creation themes, and discussed what might be the most effective ways of talking to government.

d. Faith and Order Commission, World Council of Churches

The Faith and Order Commission of the World Council of Churches continues to develop its work on ecclesiology. A response to a next draft of *The Nature and Mission of the Church* will be requested of FWM after the F&O Plenary this July. Eileen Scully serves on the Commission.

e. Ecumenism at the local level

Work is being done to connect with Diocesan Ecumenical Officers through newsletters and email networking. The Summer Ecumenical Institute at the Prairie Institute for Ecumenism, 6-9 of July. The future of Canadian ecumenism will be the topic of a CCC-sponsored day within this event.

f. Theological Reflection on Ecumenical Shared Ministries experiences

Some of the theological issues that have come up in recent observations involve matters of orders and lay presidency. These issues will come up within the Anglican United Church dialogue. FWM will be connecting with local ecumenical shared ministries, find them and connect with the Anglicans involved. The Ecumenical Shared Ministries Handbook is now online.

7. 400th Anniversary of the Authorized Version of the Bible

2011 marks the 400th anniversary of the Authorized Version (King James Version) of the Bible. FWM is sending a letter to Bishops to distribute to their parishes. This letter includes suggestions of ways in

which parishes may mark the anniversary, and include prayers and other resources. A web page will be developed on www.anglican.ca to link to resources and suggestions being made by the Canadian Bible Society and other agencies.

8. Ethics Conversations National and International

FWM is considering how the Anglican Church of Canada might reflect together on our own internal practices, identifying models that have worked and finding ways of lifting those up and sharing them. To be reflected upon: how did we come to the decision we did at General Synod 2010 on sexuality? They also wonder about how they might connect with the international listening process. Some of the questions under consideration presently are: How do we make ethical decisions about deployment of resources for mission in the context of diminishing resources - how do we ensure that we are a community in mission rather than competitors for resources? What have we learned about moral conversation in our recent discussions that best reflect who we are and make possible addressing these issues as community? Another piece, in terms of internal practices in the church relates to conversations with the First Nations church as it has to do with living together with differences. What do we learn from aboriginal concepts that may widen conversations on ethical questions; the concept of mediating with the land, for example? FWM is now strategizing a process and framework for a national conversation

9. Non-Stipendiary Ministry:

FWM notes that there are different sorts of unpaid ministry within the church. Some choose such, some work on a worker-priest model, some are not paid because they are not paid by the church. FWM wonders how to rephrase the conversation to be about mission and about how we resource that mission? This leads to the ethical question that we need to address. FWM is concerned to focus on the ethical use of money for ministry rather than on proposing viable models of non-stipendiary ministry. We need to name the issue behind non-stipendiary ministry, define it and uphold it.

From the Chair of Faith, Worship and Ministry

The *Faith, Worship and Ministry Committee* met for the second time in this triennium at the convent of The Sisters of St. John the Divine in Toronto, March 4-7, inclusive. Most of the committee was able to join us for the 4 day meeting, save two members. We welcomed, as our guest, the Rev. Geoff Woodcroft, co-chair of **The Anglican Lutheran Worship Conference 2012**. The theme for the conference will be **Beyond the Rock**, moving beyond the safety of old structures and predictable ways to embrace the missional model of ministry.

We in turn were guests of the sisters of St. Johns'. We gathered from time to time with the sisters for worship. We ate together, sometimes in silence and sometimes in animated conversation. And we prayed on our own, worked on our own and found time for rest on our own. This meeting had a much different feel to it than our initial gathering in October of 2010. In the fall, our time was spent trying to figure out our role, understand the scope of work, address the tasks arising from synod resolutions and comprehend the work left over from the last triennium.

In that first gathering, we formed 4 working groups that would help distil the work: Ethics and Public Life, Congregational Life and Leadership, Anglican, Ecumenical and Interfaith Relations, and Worship. If the first meeting was about understanding the scope, this meeting was about rolling up our sleeves and getting on with the work. Most of our gathering was held in the context of the working groups. The smaller groups allowed the committee members time to wrestle with theological concepts, assemble the cast of people needed for the tasks and work out the details.

The *Faith Worship and Ministry committee* brings to this meeting of the Council of General Synod communication by way of 3 items for decision and two items for discussion. Two of the items for decision spring from the Worship working group. The first motion revolves around the need for a Hymn Book Supplement to *Common Praise* and the second revolves around funding for the work of the Liturgy Task Force. While the two projects are distinct, they are inextricably linked. As the Church considers new and alternate forms of worship, we must also consider music resources that are more current than 1995 as published in *Common Praise*.

The third item for decision is a message on behalf of the Council of General Synod to the members of the Consultation of Bishops in Dialogue, which gathered in Dar Es Salaam. We wish to express gratitude on behalf of the Anglican Church of Canada. *A Testimony of Grace* bears witness to how, with the encouragement of the Holy Spirit, we move beyond the rock.

The two messages spring from the work of the *Ethics and Public Life* working group. The first item has to do with the 2010 General Synod motion on the cessation of the solemnization of matrimony by the

clergy of the Anglican Church of Canada and of the adoption of the 'European' model of blessing those civil marriages that conform to a canonical definition of marriage as the normative practice of the Church. The working group is looking for clear direction from CoGS on the scope of study.

The last item for discussion has to do with the 2012 budget process. The National Church continues to grapple with recent shifts in leadership, staffing and budget cuts. What is true for the Anglican Church of Canada seems also to be a shared experience with some of our ecumenical partners. In times such as these, it is easy to succumb to anxiety and live our faith out of a mindset of scarcity rather than abundance. It is sometimes easier to trim and then trim again in the hopes of getting quickly to the bottom line, or to put it another way...to hide behind the rock. We believe that CoGS has the opportunity to apply theological questions to the fiscal decision making process. We wish to suggest to you a template of questions that may compliment a process that CoGS may already have in place. These questions spring from the *Ethics and Public Life* working group. We commend them to you.

Some Questions to ponder:

1. How do we make ethical decisions about deployment of resources for mission in the context of diminishing resources?
2. How do we ensure that we are a community in mission rather than competitors for scarce resources?
3. How do we work together to ensure that mission is rooted in the national Church?
4. What have we learned about moral conversation in our recent discussions that best reflect who we are and make possible addressing these issues as community?

Yours in Christ

Andrew Asbil