

## FAITH, WORSHIP AND MINISTRY

### REPORT TO GENERAL SYNOD, JUNE 2007

To the Most Reverend Andrew Hutchison, Primate, and Members of General Synod.

#### I. OVERVIEW

The role of Faith, Worship and Ministry (FWM) is to help Canadian Anglicans live out their Christian faith thoughtfully, prayerfully and with commitment through liturgical development and theological education, to foster inter-church and inter-faith dialogues, to promote theological reflection and to provide resources on issues of doctrine, ethics, ecumenism, evangelism and mission.

The Mandate, as listed in the Handbook of General Synod 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.

Over the past triennium, FWM has engaged in almost all of the above, to the extent that it could, given the time and cost restraints and the priority issues given to the Committee.

FWM was also conscious to keep the General Synod Framework and Letting Down the Nets in view so that its ongoing tasks as well as strategic planning were consistent with them.

Given its large and demanding mandate, FWM endeavored to practice good stewardship of time and resources by breaking its work down into three task groups, Anglican Identity and Relationships (AR), Ethics and Inter-Faith Relations (EI) and Ministry, Worship and Theological Education (MWTh). The meetings of FWM contained significant blocks of time wherein the task groups could do their own work.

In carrying out its mandate, FWM developed priorities based on the following:

- i) Matters referred to the Committee by meetings of the General Synod
- ii) Matters referred to the Committee by the Council of General Synod
- iii) Matters referred to the Committee by other General Synod bodies
- iv) On going work begun by previous FWM Committees
- v) Reflection on its over all mandate and the Framework

Members of Synod are urged to review the FWM section on the National Church's Website. It contains much valuable information over and above the limited nature of this written report, and it gives a good idea of the scope of the work of FWM.

FWM is very much a national committee and endeavors to take a national view of the many matters that lie at the heart of our church. These include its faith, doctrines, liturgies, ways of helping congregations carry out ministry, relationships with other Christian traditions and faith groups, ethics and theological training. Being a national committee requires that voices from different parts of this large country be heard, as well as voices from First Nations, youth, the Military Ordinariate and our Evangelical Lutheran Church in Canada full communion partner.

The full committee met six times during the triennium, two times each year. Meetings were held mostly in the Toronto Area. However one meeting was held near Quebec City and another at the Sorrento Centre in British Columbia. This enabled FWM to have face to face interchanges with the local church, which enhanced in important ways our sense of how the work we do is played out in different parts of our church.

Members of the Committee also try to attend Sunday liturgy in a local parish, if possible. During the triennium we were able to worship at two ELCIC parishes, (Holy Cross, in Burlington, and Church of the Advent, North York), St. Mary, a joint Anglican-United Church charge in Sorrento and the Paroisse Tous les Saints at the Cathedral in Quebec City.

Daily worship was usually led by members of the different task groups, though if at one of the convents we sometimes joined the worship offered by the sisters. Daily worship offers members of the committee a chance to explore some of the different worship resources that are available.

FWM is indeed grateful to those who hosted us: St. Michael's Convent of the Sisters of the Church in Oakville, the Convent of the Sisters of St. John the Divine in Toronto, the Sorrento Centre in British Columbia and the Centre de Spiritualité in Loretteville, Quebec.

The work of FWM over the past triennium was dominated by the St. Michael Report and the Windsor Report, as well as consideration of meetings of the Primates and of the Anglican Consultative Council. With regard to the latter, FWM was grateful for a briefing by the Prolocutor, Dean Peter Elliott, who along with Canon Allan Box of Ottawa and our own FWM member Maria Highway helped make the Canadian presentation at the ACC. CoGS and others asked for our reflection on the important issues with which the Canadian Church and the Anglican Communion are wrestling.

The last meeting of General Synod sent motions regarding Theological Education to FWM. In order to deal with the matter substantively, an optional extra day was added on to one of our meetings, and many members over and above the MWTh task group attended. In addition, work in the priority of Congregational Development was referred to FWM. Again, an optional extra day was added on to a regular meeting and many members of the full committee attended. FWM was also asked to devote the better part of a day to Anti-racism training, which turned out to be of great value.

## **II. MEMBERSHIP**

The Rev'd Canon Jonas Allooloo (Arctic)  
Dr. Patricia Bays (Ottawa)  
The Rt. Rev'd Michael Bedford-Jones (Toronto)  
The Rt. Rev'd George Bruce (Ontario)  
The Rev'd Dr. Timothy Connor (Huron)  
Dr. Walter Deller (Saskatoon)  
Ms. Mary Dove (Anglican Parishes of the Central Interior)  
The Ven. Jennifer Gosse (Eastern Newfoundland and Labrador)  
Ms. Maria Jane Highway (Brandon)  
The Rev'd Dr. Richard Leggett (New Westminster)  
The Ven. Dr. Richard LeSueur (Calgary)  
The Rev'd Michael Mills (ELCIC Partner)  
Ms. Emily Pollock (Kootenay)  
The Rev'd Dr. Paula Sampson (Caledonia)  
Captain, The Rev'd Michelle Staples (Canadian Forces)  
The Ven. Pierre Voyer (Quebec)  
The Very Rev'd Peter Wall (Niagara)

AR was convened by Patricia Bays, EI was convened by Paula Sampson and MWTh was convened by Richard Leggett. Michael Bedford-Jones chaired FWM as a whole.

Staff: The Rev'd Canon Dr. Alyson Barnett-Cowan (Director)  
The Rev'd Canon Dr. Linda Nicholls (Coordinator for Dialogue)  
Dr. Eileen Scully (Coordinator for Ministry and Worship)  
Ms. Jo Abrams (Resource Production Coordinator)  
all attended the meetings, ably assisted in the office by  
Ms. Kathy McClellan, Office Administrator

### **III. MATTERS REFERRED BY THE MEETING OF GENERAL SYNOD**

Note: General Synod 2004 Act numbers are given.

#### 1. Theological Education

(General Synod Act 76). FWM was asked, in cooperation with the House of Bishops, to undertake a study of educational standards for those training for ordered ministry. Specifically, such a study would include a review of the Task Force for Theological Education for Ordained Ministry, 2001 ("The Bays Report"); an assessment of the means for implementation of core expectations/national standards; an assessment of the implications of the agreement of full communion with the ELCIC for Anglican theological education, and to examine the respective roles of theological colleges and the wider church in practical and immediate post-ordination training.

As noted, FWM as a whole added a significant block of time to study the matter of theological education. In addition, the MWTh task group undertook a number of initiatives in response to this Act, consulting widely, including with the annual meeting of Heads of Anglican Colleges, the Ontario Provincial Commission on Theological Education, and with appropriate ELCIC bodies. They collected and reviewed diocesan expectations and standards for candidacy and theological education for ordained ministries, and studied national canons and standards documents from other Provinces of the Anglican Communion, liaising with TEAC and other international and ecumenical partners.

The MWTh task group proposed consultations with the House of Bishops. The link bishop (Michael Bedford-Jones) facilitated conversations in the full house and conversations were held in each of the four Provincial Houses of Bishops and finally in the national house together with the ELCIC bishops. The latter meeting has recommended 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 a national gathering be held in consultation with ecumenical partners in Canada and our conversations with the work of Theological Education in the Anglican Communion (TEAC).

(General Synod Act 77) General Synod also directed FWM and the Financial Management and Development Committee to find ways to encourage the development of national funding sources for theological education at both the basic and graduate studies level. The matter is on the agenda for FMD, and a member of that committee will be present at the national Heads of Anglican Colleges meeting in Saskatoon this June. Staff worked with the leadership of Letting Down the Nets to develop a network of College financial and development officers, and have begun to create a portrait of the financial realities facing the Colleges, in cooperation with the annual meeting of Heads of Anglican Colleges.

## 2) Calendar of Holy Persons: Revisions to the BAS Calendar

- i) (Act 32) Mother Emily Ayckbowm. Her name has been added to the Calendar, and Propers were sent to CoGS for authorization. See Appendix A
  - ii) (Act 33) Florence Li Tim Oi. Her name has been added to the Calendar, and Propers were sent to CoGS for authorization. See Appendix A.
- 3) (Act 59) Renewal of Marriage Vows General Synod 2004 authorized the existing service of Renewal of Marriage Vows found in *Occasional Celebrations*, as requested by General Synod 2001.
  - 4) (Act 80). Blessing and Celebration of a Civil Marriage. General Synod 2004 authorized a new liturgy for the Blessing and Celebration After a Civil Marriage. FWM ensured its publication as a worship booklet and inclusion in *Anglican Liturgical Licensing*.
  - 5) (Act 38) In response to the request for study material on marriage the EI task group has produced “Marriage: An Exploration of Marriage in Church & Society” which included material on: cohabitation before marriage, divorce, civil vs. Christian marriage, same sex marriage, and the blessing of a civil marriage.

- 6) FWM assisted in the preparation of a second edition publication by ABC of the Marriage Canon together with a theological introduction and the Report of the Task Force on Marriage and Related Matters.
- 7) (Act 64). Dialogue with the United Church of Canada. This dialogue remains an important one for FWM to monitor. Reflection took place on that Church's new creed. The dialogue has produced a study guide for neighbouring congregations to use to explore our relationship. There was also an examination of protocols that exist where there are joint Anglican-United Church clergy appointments. Some of the work initiated in this Dialogue is being taken up by a newly established Shared Ministries Task Group which will monitor developments and recommend common policies for Ecumenical Shared Ministries. The ELCIC and the Presbyterian Church in Canada have joined the Anglican and the United Churches in this venture.
- 8) (Act 38). Blessing of Same Sex Unions-Resources for the Church. As many resources exist, FWM put together a comprehensive, though not exhaustive resource list, and this is available to the Church on the Web Site. An article was written for the Anglican Journal. FWM is committed to making these resources available to the church, in as accessible a way as possible. It is important to use formats and language translations which are both appropriate and user –friendly. FWM remains concerned about the difficulty and the cost of obtaining translations of its major documents and wants to keep before the church the importance of doing so. An added complexity is the task of providing written materials for cultures that are primarily oral. Serious attention needs to be given in our church to cross cultural realities of language, beyond that of translation. Part of the resources includes an annotated bibliography, how to find resources, how to conduct conversations, and a glossary of terms. This glossary has been translated into a variety of languages. Discussions have been held with some First Nations people about how to engage with these matters. We have kept in mind the need for resources both on human sexuality (including same-sex blessings) and the changing nature of marriage in our society.
- 9) (Act 75). Code of Ethics. Through its EI task group, “We Will, with God’s Help”, a Guide to Codes of Ethics for those Authorized to Practice Ministry in the Anglican Church of Canada has been produced. This document and will be coming to the 2007 meeting of the General Synod for approval and commendation to dioceses, encouraging each of them to develop a code of ethics for ministry. See **Resolution A221** and Appendix B.
- 10) (Act 84). Roman Catholic Relations: The Gift of Authority. FWM has promoted the study of this document in the Anglican Church of Canada. However, few responses have been received
- 11) (Act 65) Changes to Episcopal Services Language. Changes have been made in both printed and electronic forms of the Book of Alternative Services to reflect gender inclusivity in the office of bishop in all services.

#### **IV. MATTERS REFERRED TO FWM BY CoGS**

##### 1. Sexuality, Same Sex Blessings, The Anglican Church of Canada and the Anglican Communion

As noted above, this issue dominated much of FWM's work.

During the course of the Triennium, the Primate's Theological Commission produced the St. Michael Report. FWM developed a guide to help the church study this document. We were helped by members of the Clericus of the Diocese of Quebec who took part in one of our sessions at our meeting in Quebec City. We were also grateful that a member of FWM, Dr. Walter Deller was also a member of the Primate's Theological Commission.

FWM received responses to the St. Michael Report and a summary is included in Appendix C.

FWM was also asked to give guidance to CoGS as to the disposition of the report at the 2007 General Synod

Early in the triennium, the Lambeth Commission on Communion, known as the Windsor Report was issued. FWM Director, Canon Alyson Barnett-Cowan was a member of the Lambeth Commission. The Primate requested a Windsor Report Response Group to obtain response from the Church which would guide him at meetings of the Primates, and to give guidance to the Anglican Church of Canada. Three members of FWM served on this the Windsor Report Response Group, including its chair, Dr. Patricia Bays. The AR task group worked on what an Anglican Communion Covenant might look like.

FWM engaged in a reflection both theological and legal as to what is meant by "reception", as in what would it mean for a document such as the Windsor Report or the Virginia Report to be "received" by a province of the Anglican Church. It was noted, for instance, that though the Virginia Report was never received by provinces, some of its recommendations, such as the instruments of unity, are referred to as operative in the church. A suggestion about what reception could mean in the Canadian Church was sent to CoGS for its consideration, and clarification was sought from the Chancellor of General Synod.

At its fifth meeting, FWM made recommendations to CoGS as to how the Windsor Report, in conjunction with the St. Michael report might be handled at General Synod. We were grateful to the Prolocutor for his visit and advice on this matter. We were also grateful to the Chancellor of the Diocese of Toronto, Canon Robert Falby for his visit to our final meeting as we continued to wrestle with what advice we should give to CoGS

Mindful of its mandate concerning doctrine, liturgy, authority and identity in our own church as well as monitoring these matters in the Anglican Communion, FWM also made recommendations regarding our church's presentation at the Anglican Consultative

Council, and our concern that our duly elected members were being asked not to participate in that council's deliberations.

Because of the on-going and no doubt demanding time commitment the sexuality issue and its impact on our church and the communion will take, FWM is recommending that a special group be set up by General Synod to handle this matter, and the Council of General Synod has agreed to establish an Anglican Communion Working Group, made up, as the Windsor Report Response Group was, of members of FWM, Partners-in-Mission, and the House of Bishops. The first task of this group will be to monitor diocesan responses to the draft Covenant.

FWM is bringing a resolution commending the October 2006 Statement of the House of Bishops. **See Resolution A224.**

## 2. Open Meeting Policy

FWM basically concurred with the policy as developed by CoGS, but requested that it be amended to: a closed meeting may be held to discuss personnel issues, contract proposals, litigation and/or at the request of a member of the committee subject to section 3.3"/ and that section 2.3 be amended by deleting the existing sentence and replacing it by "The Council of General Synod and the Standing Committees of General Synod as outlined in Section 39 of the Constitution of General Synod.

## 3. Anti-racism

As noted, FWM received training in Anti-racism which was highly valued by the members. It is hoped that General Synod itself will be able to give attention to this issue.

# V. MATTERS REFERRED TO FWM FROM OTHER BODIES

## 1. Liturgical texts and electronic publishing, including copyright issues.

During the triennium, FWM had several conversations concerning a proposal for Anglican Church involvement in a project under development by the publishing arms of the Church of England and the Episcopal Church (USA). The project will enable electronic liturgical planning tools using our authorized texts to be tested in parishes of the Anglican Church of Canada and subsequently available to congregations. The proposal sparked secondary conversations about complex issues of the copyright of liturgical texts, the right of parishes and dioceses to duplicate the church's resources, the rightness of charging royalties to congregations and other church based organizations, and the impact of all of this on future liturgical reform and the principles involved. A paper was produced on the topic, "Principles to guide the preparation of platforms for the liturgical planning using the liturgical resources of the Anglican Church of Canada. This paper was shared with the publisher of the Anglican Book Centre, the communications and Information Resources Committee, and the Financial Management and Development



Committee. A resolution was sent to CoGS with advice on the matter, and FWM gave its approval to proceed with the project. In a related action, FWM, in consultation with CIRC, brought a motion to COGS asking that copyright fees not be charged to parishes, dioceses and other bodies of the Anglican Church of Canada for duplication of liturgical texts, but that the right to charge fees be retained with respect to commercial enterprises. This motion passed as a resolution of CoGS in May of 2006 and is included as Appendix D.

## 2. Ecumenical Participation in Ordinations

FWM studied the document, “Guidelines for Ecumenical Participation in Ordinations” formulated by the Inter-Anglican Standing Commission on Ecumenical Relations which has been proposed for all churches of the Anglican Communion as the standard to be followed by the Church in all situations in which Anglican bishops and priests are invited to participate in ordinations outside the Anglican Communion, or in which clergy of other churches are invited to participate in Anglican ordinations. FWM approves these guidelines and sends them to the General Synod for adoption. See **Resolution A222** and Appendix E.

## 3. French translations of liturgical texts

FWM gratefully receives translations of our liturgical texts from Le Comité Liturgique Episcopale francophone (CLEF). It asked CoGS to approve for trial use and evaluation texts for Night Prayers, Services of the Word, and the Ordination of Bishops, Priests and Deacons and is bringing these texts to this General Synod for authorization where permitted by the Ordinary. CLEF looks to further guidance to shape its continued mandate. See **Resolution A223** and Appendix F.

## 4. Theological Education for the Anglican Communion (TEAC)

FWM received a visit from Bishop Ann Tottenham who represents the Canadian Church on TEAC. We have been given copies of the training grids and expectations for those who serve in holy orders as well as the laity. The TEAC material will be valuable as it continues to inform the discussion on our own theological education issues. The grids have been shared with all bishops and theological colleges and constructive critical appraisals and adaptations to our Canadian context have been sought.

## 5. Youth Initiatives

The FWM Department has been the Church House home for Judy Steers who is the part time youth consultant at the national level as well as being the Director of the highly effective Ask and Imagine programme. Judy’s primary work for General Synod was the establishment of the website ‘Generation’ ([www.generation.anglican.ca](http://www.generation.anglican.ca)). While not having oversight of Judy’s work, the FWM Committee has served as a support group. We are continually impressed by the quality of that programme and hope that it receives

wide support from the church. Youth Initiatives need to find a proper home in General Synod and be supported by budget if they are to continue at the national level.

## **VI. ON-GOING WORK OF FAITH WORSHIP AND MINISTRY**

Much of the work of FWM derives from its mandate as well as applying the mandate to The Framework. I highlight as much of this as I can, though no doubt there will be omissions.

- 1) Through AR, and mindful of the need in the Framework to strengthen Anglican identity, FWM has developed a “Travel Kit” for pilgrims, which is a list of basic resources. As part of this kit, The Rev’d Canon Dr. Kim Murray has been commissioned to write an introduction to Anglican Foundational documents. ABC hopes to have this published in time for General Synod.
- 2) A related project is a resource list compiled by MWTh on various programmes in the church that nurture baptismal ministry. This is an ongoing, web-based project of interactive resource sharing. See <http://www.anglican.ca/faith/education/fsu.htm>
- 3) I have already noted the need for translation not just of liturgical texts into French and First Nation languages, but other important documents (such as the St. Michael Report) and the difficulty of obtaining these. FWM is also aware that in the more multi-cultural centres of the country, translations, especially of liturgical texts into languages such as Cantonese, Mandarin, Spanish, Japanese, Tamil, Sudanese and other would be valuable. FWM continues to monitor this need and the development of local initiatives in translation work.
- 4) Full Communion Partnership with the ELCIC. FWM resources this partnership in a variety of ways, such as taking part in a study of the diaconate, co-sponsoring and providing leadership at a national Liturgy Conference every two years and reciprocating membership on various committees. It also monitors progress of the Anglican-Lutheran Joint Commission, and it is hoped that the membership might be expanded, particularly to include persons in the order of deacon.
- 5) Ecumenical Dialogue. Many different dialogues are monitored and membership is provided. Some of these are of higher priority than others. Of note are: the Roman Catholic-Anglican dialogues which operate at different levels in the communion. The ARCIC documents *The Gift of Authority*, and, *Mary-Grace and Hope in Christ* (the most recent document, which we commend to parishes for study). FWM was visited by the Rev’d Canon Dr. John Gibaut who serves internationally on the Anglican-Orthodox Theological Dialogue. FWM will be asking General Synod to welcome the publication of the work of the International Commission titled, “*The Cyprus Statement: The Church of the Triune God*”, and commend it for study in the church. **See Resolution A220**. The Anglican-United Church dialogue also receives attention as does the Oriental Orthodox and Moravian dialogues. In addition, FWM nominates persons to serve on the Canadian Council of Churches (Archdeacon Pierre Voyer, a

FWM members is a Vice President) the Canadian Council of Churches Faith and Witness Commission, the Church's Council on Theological Education, The World Council of Churches Assembly, The World Council of Churches Faith and Order Commission, the Anglican Roman Catholic Dialogue and the board of the Canadian Centre for Ecumenism (Montreal).

We had hoped to have a conference of Diocesan Ecumenical Officers, but that had to be postponed due to budget restrictions.

- 6) Inter-faith Dialogue Four conversations are monitored and support provided: i) the Canadian Christian Jewish Consultation (Anglican Members: Kevin Flynn and Linda Nicholls; ii) the National Muslim Christian Liaison Committee of Canada (Anglican members, Michael Bedford-Jones and Linda Nicholls serve here); iii) The World Conference on Religion and Peace; and, iv) The Canadian Council of Churches Interfaith Relations Committee (Anglican Member: Linda Nicholls).

Inter-faith work has become increasingly important because of situations both at home in Canada and in the world at large. Staff maintain contact with the Interfaith Officers appointed in each diocese. I suspect this area will loom larger in the next few years. FWM is bringing a motion to General Synod 2007 to encourage the Anglican Church of Canada to engage in inter-faith education and dialogue at the local level, ecumenically wherever possible, and to direct FWM to advise the church on available resources. **See Resolution A225.**

- 7) Human Life Task Force In fulfillment of a mandate from General Synod 2001 the Human Life Task Force was formed. In the light of emerging medical technologies, biotechnology, beginning and end of life and genetic engineering issues, the Task Force will provide ethical and theological reflection. Initial work has centered around the potential pandemic (ethical issues, responsibilities for care; and theological reflection) and monitoring stem cell research concerns. This work is in its early stages.
- 8) Congregational Development Congregational Development was referred to FWM as a response to the call in the Framework to strengthen local congregations and dioceses. With a small national planning team Linda Nicholls proposed, a national symposium 'Nurturing Healthy Parishes' which was held in March 2007 with 58 participants from across Canada As well, material has been added to the national web site under 'Healthy Parishes'. Further networking and support is envisioned.
9. Diaconal Formation Through its MWTh task group, and in consultation with the Association of Anglican Deacons in Canada, FWM continues to monitor developments in diocesan initiatives relating to the discernment, formation, education and deployment of deacons.

10. The National Aboriginal Bishop FWM listened intently to its ACIP partner, Maria Highway, and sent its support for the National Aboriginal Bishop to CoGS.
11. The Reserved Sacrament FWM conducted a survey of Dioceses across the Church with regard to the use of the Reserved Sacrament by Deacons and Lay People. A guiding principles document published in 1988 was also reviewed. The results of this survey were forwarded to the House of Bishops.
12. Communications The FWM staff is to be highly commended for their work on the Committee's section of the National Church Website. A considerable amount of material for the benefit of the church is located there.
13. Other ministry matters Under Eileen Scully's direction, a survey is being conducted of the worship lives of the theological colleges. Through the website, we have asked for critical, constructive assessments of the TEAC grids as tools for theological education.

There is continued work with the ACPO national bishop and Provincial ACPO secretaries dealing with privacy legislation, records retention, discernment and training of ACPO assessors, the role of spousal programs where available, and the relationships between diocesan, ACPO and College processes within the wider discernment process for the priesthood.

FWM participates in the Program Committee for Leadership for Ministry of the ELCIC. Eileen Scully and Alyson Barnett Cowan have participated in a conversation with the Evangelical Lutheran Church in Canada, the Anglican Church of Canada, The Episcopal Church, and the Evangelical Lutheran Church of America. This deals with parallel articulated expectations for ministerial formation and education.

Staff monitors parallel work, such as reassessment and developments of formation and training for ministry standards, as well as mutual ministry formation in some other provinces of the communion.

During the meeting at Sorrento, FWM met with representatives of the Anglican Parishes of the Central Interior (APCI) and the Diocese of Kootenay to hear how those parts of our church are dealing with ministry formation, including practices where people are both locally raised and trained.

Canon John Hill and the Rev. David Montgomery of the Diocese of Toronto visited MWTh to update it on work being done in Catechumenate processes, including the development of catechumenal rites which have been forwarded to the next FWM for their consideration.

14. Liturgy and Worship Liturgy and Worship matters are central to the work of FWM and are part of its mandate.

Reference has already been made to the issues of copyright and electronic publishing and duplication of texts.

FWM sponsored The Rev'd Dr. Paula Sampson to attend the International Anglican Liturgical Consultation in Prague in 2005, the topic of which was "Anglican Identity and Worship", and will sponsor Captain, The Rev'd Michelle Staples to attend the Consultation in Palermo in 2007, the topic of which will be funeral rites. We note the leadership of FWM member, The Rev'd Dr. Richard Leggett, and staff, Dr. Eileen Scully in these consultations. See [www.aco.org/liturgy/docs/ialc2005statement.htm](http://www.aco.org/liturgy/docs/ialc2005statement.htm)

FWM appoints the Anglican Co-chair to the Evangelical Lutheran Church in Canada/Anglican Church of Canada biannual Worship Conferences, and plays a key role in developing the themes and planning the conferences. The Rev'd Cheryl Toth served as Anglican co-Chair for the 2006 Worship Conference in Regina, with the Rev'd Dr. Richard Leggett and the Rev'd John Bell as keynote speakers. The Rev'd Bruce Meyer is serving as co-chair for the 2008 Conference, to take place in Montreal with liturgical theologians Gordon Lathrup and Karen Ward as speakers.

FWM appoints representatives to the ELCIC Programme Committee for Worship (PCW). Ms. Mary Dove and Eileen Scully served as FWM's liaison to the PCW for this triennium.

FWM continues to monitor revision of the Revised Common Lectionary Propers prayers, work on which has been ongoing by a team of writers from across the country for several years now.

The MWTh task group spent considerable time reflecting on the future of Liturgical Revision in the Anglican Church of Canada, as did the whole FWM committee. Informal discussions were held with some members of the House of Bishops on the matter. There is a motion being brought to General Synod, "that this General Synod directs the Faith Worship and Ministry Committee to prepare principles and an agenda for common worship texts revision." **See Resolution A226.**

15. Visits Note has already been made of some of those who were kind enough to meet with FWM to assist it with its work. In addition to those already mentioned, the Committee also met with representatives of Essentials, Canon Charles Masters and Mr. Garth Hunt, as well as Mr. Robert MacLennan of the Anglican Book Centre and Ms. Judy Steers, Director of Ask and Imagine and youth consultant for the church.

## VII. FUTURE WORK

At its final meeting, FWM worked on suggested priorities for the next triennium as well as messages for the next FWM Committee. These of course are only a “snapshot” at this time. We share these with you.

1. Theological Education: national standards and resources for theological education and formation for laity lay ministries, deacons, priests and bishops.
2. Theological reflection on ecclesiology
3. Principles and agenda for revision of common worship texts (if passed by General Synod) (and ongoing liturgical work if it doesn't pass)
4. Responding and engaging with emerging issues in the Anglican Communion
5. Environmental ethics – encouraging of Greening of Parishes and other local environmental initiatives
6. Tending to external networks working on worship projects: ELCIC-ACC Worship conference, translations and other liturgical projects

The results for priorities for working group projects were:

1. Doctrine sub-group that can take the lead in monitoring ecclesiological, doctrinal and ecumenical issues for the church
2. Tending to external networks working on worship projects: ELCIC-ACC Worship conference, translations and other liturgical projects
3. Follow-up on Codes of Ethics – mid-triennium – check with dioceses re: progress in establishing codes of ethics for practice of ministry, with attention to sexual misconduct policies.
4. Theological education funding issues
5. Military Personnel – receiving back soldiers – considering a pastoral response to needs of personnel, parishes and communities – *not* discussion of ‘just war’ theories but a pastoral response.

At the request of the Prioritized Operational Plan Working Group we also reviewed our meeting times and processes as well as membership to see if further reductions could be made. However the current membership of seventeen plus staff has replaced three former committees with fifty-four members. To reduce further would require a major adjustment to the mandate of the committee and recognition that the committee could not fulfill the work referred to it by General Synod, CoGS and other bodies of the Church. Some of the task group work can be done by conference call. However our experience is that it is critical for the committee to meet face-to-face, since so much of our work is not only done together, but the sense of community in producing that work is necessary. The addition of congregational development and youth work to our mandate will also require time and resources.

In reviewing the priorities for the next committee, we will need to have members who are interested in or have expertise in ecclesiology, the nature of ministry, liturgy, theological education (including First Nations), Anglican Communion issues, ecumenical and inter-

faith interest and the doctrinal matters that arise from them. We would also recommend that someone in deacon's orders be part of the committee.

During the past triennium, FWM has endeavored to make sure that its work was consistent with the Framework. As such, the New Agape, our full communion ELCIC partners, networking and anti-racism shaped our present work and will in the future.

At the outset of the triennium, I, as Chairperson, was alarmed at both the enormity of the mandate and of the sheer amount of work that needed to be accomplished. That FWM was able to meet so many of its priorities is a tribute to the skills and dedication of its members. But without the consistently high level of commitment and work done by the FWM staff, this would not have happened. Certainly my responsibilities as chairperson were made entirely possible by the staff. We are indeed blessed to have each and every one of them.

Respectfully submitted,

The Right Reverend Michael H.H. Bedford-Jones  
Chairperson, Faith, Worship and Ministry Committee