

## REPORT OF THE FAITH, WORSHIP, AND MINISTRY COMMITTEE TO THE GENERAL SYNOD OF 2016

**Members of FWM:** Andrew Asbil (Toronto, Chair); Jeffrey Metcalfe (Quebec);  
Linda Nicholls (Toronto); Deirdre Piper (Ottawa);  
Ansley Tucker (British Columbia); Peter Wall (Niagara);  
Amos Winter (Mishamikoweesh, to 2014)

**Staff:** Dayjan Lesmond (Administrative Assistant);  
Bruce Myers (Coordinator: Ecumenical and Interfaith Relations, to March 2016);  
Eileen Scully (Director of Faith, Worship and Ministry)

**Part time contract:** Judy Steers, Laura Walton (Youth Initiatives)

**Short term part time contract:** Over the course of the triennium, 12 people were employed for short term, project-specific work.

### Introduction

The Faith, Worship, and Ministry committee coordinates work in the areas of leadership development, formation for ministry and theological education, ecumenical and interfaith dialogue, worship and liturgy, youth initiatives, theology and ethics, congregational development.

Following the Joint Assembly and General Synod of 2013, the committee determined to undertake its work through the establishment of task forces and working groups. Established dialogues continued, and the Anglican United Church Dialogue began work with a renewed mandate. The Liturgy Task Force continued in their mandate and membership as established by General Synod 2010.

Roughly 140 people participated directly in the work of Faith, Worship, and Ministry as active, working members of dialogues, task forces, and working groups, in addition to the many more who participated in gatherings and consultations under the auspices of FWM.

All Task Forces and Working Groups included partners from the Evangelical Lutheran Church in Canada, and several large gathering initiatives have developed into Full Communion projects. These include *Vital and Healthy Parishes*, *Stronger Together*, and the *National Worship Conferences* (the latter originally an ELCIC initiative).

## Contents:

1. Motions to General Synod 2016
2. Summary of FWM work within Priorities of Vision 2019
3. Appendices: Reports and Resources from Task Forces, Working Groups, and Dialogues
  - 3.01 Report of the Task Force on Physician Assisted Dying, with *Resources for Theological and Pastoral Approaches to Physician Assisted Dying*
  - 3.02 Report of the Task Force on the Theology of Money, with *Non nobis, Domine: A Theology of Money*
  - 3.03 *The Iona Report* of the Task Force on The Diaconate, with *Competencies for Lifelong Learning, Formation, and Training for the Diaconate in the Anglican Church of Canada*
  - 3.04 Report of the Task Force on Presbyteral Ministry, with *Project Description: National Gathering on Local Initiatives in Theological Education*
  - 3.05 *Gifts for Episcopal Ministry*
  - 3.06 Report of the Vital and Healthy Parishes Working Group
  - 3.07 Report from Youth Initiatives, including Report of the Youth Secretariat, *Canadian Lutheran Anglican Youth Gathering (CLAY)* and *Stronger Together*
  - 3.08 Report of the Liturgy Task Force, with *Inclusive Language Liturgical Psalter, Daily Office: Seasonal Forms for Morning and Evening Prayer*, and *Proper Prayers for the RCL Cycle*
  - 3.09 Report of the Hymn Book Supplement Task Force
  - 3.10 Report of the Anglican United Church Dialogue
  - 3.11 Anglican Roman Catholic Dialogue – Canada submission to the Commission on the Marriage Canon
  - 3.12 Proposal for Anglican Mennonite Dialogue

## 1. Motions to General Synod 2016

### Liturgical Texts

That this General Synod receive with gratitude the Report of the Liturgy Task Force and authorize the following for trial use and evaluation for a period of three years:

- *Seasonal Forms of Daily Office: Morning and Evening Prayer*
- *Additional Collects and Prayers following the Revised Common Lectionary*
- *Inclusive Language Liturgical Psalter*

### Future Work on Liturgical Texts

That this General Synod encourage the work begun within the term limit of the Liturgy Task Force (2010-2016) to continue, guided by the *Liturgical Principles* and *Agenda for Liturgical Revision* as adopted by the General Synod 2010, and in light of evolving priorities in the General Synod's ministry.

### Anglican-United Church Dialogue

That this General Synod

- a) receive with gratitude the final report of the latest iteration of the dialogue between the Anglican Church of Canada and the United Church of Canada;
- b) endorse the report's recommendations, including the establishment of a national coordinating committee for unity and mission between at least our two churches, whose size, membership, and mandate will be determined by the Council of General Synod in consultation with the United Church of Canada and any other participating churches.

### Anglican-Mennonite Dialogue

That this General Synod

- a) welcome the establishment of a new bilateral dialogue with Mennonite Church Canada for a period of five years;
- b) direct the Faith, Worship, and Ministry Coordinating Committee, in consultation with Mennonite Church Canada, to determine the size, membership, and mandate of this dialogue.

### The Iona Report, and Competencies for the Diaconate

That this General Synod

- a) receive *The Iona Report*, including the *Competencies for the Diaconate*, and commend it to the dioceses for study and for use in review of their existing guidelines and practices with respect to the diaconate, sending their feedback to Faith, Worship, and Ministry no later than October 2018;
- b) request that the Primate convene a study of *The Iona Report* within the House of Bishops and report to the Faith, Worship, and Ministry
- c) request that the Faith, Worship, and Ministry Committee review the Ordinal, in light of current scholarship and best practices, and present to the General Synod of 2019 a revision of the liturgical text for the Ordination of a Deacon

## 2. Summary of FWM work within Priorities of Vision 2019

### ***Vision 2019: Develop leadership education for mission, evangelism, and ministry***

- ***Task Force on Physician Assisted Dying:*** Goal: *Create pastoral, locally-accessible resources to assist in theological-ethical reflection on assisted death, within the context of current issues.* A full Report from the Task Force is to be found in the Appendix. The *Resource for Theological and Pastoral Approaches to Physician Assisted Dying* was received by the Council of General Synod in March 2016, and commended to the church for study and discussion. A series of educational resources will be rolled out throughout this year.
- ***Task Force on the Theology of Money:*** Goal: *Produce resources and pathways to nurture theological reflection on the meaning of money, and the relationship between faith and economics.* A full Report from this Task Force is to be found in the Appendix. The work of this Task Force has been completed, and was received and commended for study by the Council of General Synod in March 2016. Faith, Worship, and Ministry is now working to develop adult education and discussion resources to accompany the Report.
- ***Task Force on Diaconal Ministry:*** Goal: *Assemble existing, and produce new, resources to support the diaconate, including a statement of 'competencies.'* The final report of this task force, *The Iona Report* (including Competencies for the Diaconate) is to be found in the Appendix. A motion is coming, through Faith, Worship, and Ministry, to this General Synod, the text of which can be found on page 4 of this Report.
- ***Task Force on Presbyteral Ministry:*** Goal: *Implement Recommendations from primatial commission of 2010-2013, with focus on supporting local training, formation and education.* A national gathering on local initiatives in theological education, formation and training for the priesthood is in early planning stages. Most dioceses have expressed a strong desire to participate. A progress report from the Task Force is to be found in the Appendix.
- ***Episcopal Ministry:*** Goal: *create a set of descriptive competencies for the episcopate, particularly with the aim of assisting dioceses in processes of discernment towards episcopal elections.* Bishop Linda Nicholls, following consultation with the House of Bishops, and upon conducting research, brought *Gifts for Episcopal Ministry* to the FWM committee, who commend it for use by dioceses particularly in the context of preparations for episcopal electoral processes. *Gifts for Episcopal Ministry* is to be found in the Appendix.
- ***Congregational Vitality:*** Goal: *Establish regular national gatherings for mutual learning; construct tools and practices to share resources and educational opportunities across dioceses, networks and institutions.* Begun as a time-limited project supported by a grant from the Ministry Investment Fund, the Vital and Healthy Parishes consultations and supporting resources have been affirmed as an important expression of the ministry of the church gathered nationally to support local ministry.

### **V2019: Engage young people in mutual growth for mission**

- **The Youth Secretariat and Youth Initiatives:** The Youth Secretariat is the coordinating body for networks of leaders involved in ministries with young people. The work aims to support those local ministries, which often sit outside the usual diocesan or parish structures and supports. The Secretariat also provides support to two major gatherings: The Canadian Lutheran Anglican Youth gathering (CLAY), and Stronger Together. See the full Report from the Youth Initiatives staff, to be found in the Appendix.
  - *Canadian Lutheran Anglican Youth Gathering:* This is a biennial formation event for young people ages 14-16 begun by as a national ministry of the ELCIC. are some very good news stories.
  - *Stronger Together:* Is the annual gathering of diocesan or regional leaders in youth ministry. This began as an Anglican initiative, and into which ELCIC participation is now woven.

### **V2019: Enliven our worship**

- **Liturgy Task Force:** *Goal: Produce, by 2016: alternative collects for the Revised Common Lectionary; additional baptismal rites; an inclusive language liturgical psalter; a form for Daily Office, changes and additions to the liturgical calendar, and an educational resource on the Eucharist.* The full Report of the Liturgy Task Force, which is found in the Appendix. See also the motions to coming from this group, through Faith, Worship, and Ministry, to this General Synod, found on page 4. The liturgical texts that are coming to General Synod have been posted on [www.anglican.ca](http://www.anglican.ca) under 'trial use liturgies.' In 2014, the Council of General Synod passed a resolution permitting this set of texts from the Liturgy Task Force to be promoted for trial use as soon as they were ready. This has meant a gradual roll-out of additional proper prayers and seasonal forms of morning and evening prayer.

The LTF was created by an action of General Synod 2010 directing the FWM committee to create such a task force, to operate under the terms of the *Liturgical Principles and Agenda for Revision* adopted by that General Synod. They have been meeting face to face twice a year since 2011. Appointments were for a 6 year term, coming to end with this General Synod 2016.

- **Hymn Book Supplement Task Force:** *Goal: Assemble a collection of service music and congregational song to supplement Common Praise.* This Task Force has nearly completed their work. See Appendix 9 for full report from the task force.
- **National ACC-ELCIC Worship Conferences:** *Goal: Offer biennial events for formation of leaders of worship, lay and ordained.* The next National Worship Conference will be held July 24-27, 2016, in Waterloo, Ontario. The theme, *Formation and Reformation: Worship, Justice, and God's Mission* was developed in reference the theme being promoted by the Lutheran World Federation for the 2017 commemoration of the beginning of the Reformation: *Liberated by God's Grace: Salvation not for sale; human beings not for sale; creation not for sale.* The conference will explore the weaving of justice-making and worship. The previous Conference held within this Triennium took place in Edmonton in August 2014, on the theme: *Weaving Strands: Liturgy and Life.*

***V2019: Be leaders in the Anglican Communion and in ecumenical actions***

**Anglican Church of Canada-United Church of Canada Dialogue**

After a pause of nearly three decades, and in the shadow of the failure of the Plan of Union in 1975, the Anglican Church of Canada re-established a formal dialogue with the United Church of Canada in 2003. The fruits of this six-year round of conversations are catalogued in *Drawing from the Same Well: The St. Brigid Report*.

Seeking to build on this progress, in 2010 the General Synod passed a motion to “welcome the renewal of dialogue with the United Church of Canada and authorize the Council of General Synod to continue the dialogue for a period of three years, focused on an examination of the doctrinal identities of the two churches and the implications of this for the lives of the churches, including understandings of sacraments and orders of ministry.”

Delays in establishing the membership of this iteration of the dialogue meant that its first annual meeting did not occur until January 2012. In 2014 the members of the dialogue requested an extension of their mandate so that they might engage more deeply with questions related to a possible mutual recognition of ministry between the two churches. Both churches agreed (the Council of General Synod providing its blessing on the Anglican side), with the stipulation that this round of dialogue would conclude in 2016 and report to that year’s meeting of the General Synod.

That report is included as an appendix and makes recommendations to be considered by the General Synod in the form of a resolution. While the obstacles to a hoped-for mutual recognition of ministry between our two churches have yet to be surmounted, the dialogue sees value in continuing to engage with the question, especially the issue of *episkopé*. In the meantime the dialogue is insistent that our two churches, in all of their expressions—local, regional, and national—can and should be working more closely together in mission and ministry, on the basis of the vast agreement in the faith we already share.

**Anglican members of the Anglican Church of Canada-United Church of Canada Dialogue:**

The Rev. Dr. William Harrison (co-chair)

The Rev. Dr. Gordon Jensen (ELCIC)

The Ven. Dr. Lynne McNaughton

The Rt. Rev. Michael Oulton (2015-16)

The Rev. Dr. Paula Sampson (until 2015)

The Rev. Stephen Silverthorne

The Ven. Bruce Myers OGS (staff)

**Anglican-Roman Catholic Dialogue of Canada (ARC Canada)**

ARC Canada has been the official venue of theological encounter between Anglicans and Roman Catholics in Canada since 1971, making it our church’s longest continual bilateral ecumenical dialogue. Over its four decades ARC has addressed a myriad of issues related to our churches’ common desire to make more visible the real, if imperfect, communion we share as Christians in Canada.

One tangible way ARC Canada sought to express this in the past triennium was through a project called *“Did you ever wonder...”: Small Answers to Big Questions* ([www.didyoeverwonder.ca](http://www.didyoeverwonder.ca)). This multimedia common witness initiative is a free, web-based resource that attempts to answer existential-type questions for a popular audience from the perspective of our shared faith as Anglicans and Roman Catholics.

The project is in the spirit of the Anglican Communion’s Marks of Mission, especially their call “to proclaim the good news of the kingdom” and “to teach, baptize, and nurture new believers.” For Catholics, *“Did you ever wonder...”* represents a response to the New Evangelization, an initiative aimed at understanding better how the church might reach out to the people who are asking questions about life and faith. *“Did you ever wonder...”* is intended for wide and general use, and has already been used in some parishes for Christian adult education and as a Lenten study resource.

ARC Canada’s other major recent initiative was the preparation of a submission to the Anglican Church of Canada’s Commission on the Marriage Canon, which actively sought out opinions from our ecumenical partners on the proposed doctrinal change related to marriage. Working collaboratively the members of the dialogue produced a nine-page submission which addresses theological, ecclesiological, and pastoral aspects of the question, drawing from existing Anglican-Roman Catholic agreements on marriage while also creating space for the Catholic members of the dialogue to articulate questions for the Anglican Church of Canada to consider in its discernment. The submission, which is included as an appendix, represents an unprecedented ecumenical gesture: one church inviting another into its moral discernment on an (ostensibly) internal matter. As the document itself states, it is “an extraordinary gesture of deep trust between our churches.”

In seeking to fill two Anglican vacancies on the dialogue an open call for nominations was issued, a new and more transparent process for populating our ecumenical dialogues. The result was very encouraging, with a diverse array of highly qualified and interested members of our church offering to serve the cause of visible Christian unity in this particular way.

ARC Canada meets twice annually over three days, always in a residential setting in which dialogue members not only discuss theology together, but also share meals, social time, and—most importantly—common prayer.

**Anglican members of the Anglican-Roman Catholic Dialogue of Canada:**

The Rt. Rev. Linda Nicholls (co-chair)  
Ms. Caitlin Reilley Beck  
The Rev. Dr. Eileen Conway (until 2015)  
The Rev. Prof. Kevin Flynn (until 2015)  
Dr. Joseph Mangina  
The Rev. Dr. David Neelands  
The Rev. Dr. Scott Sharman  
The Ven. Bruce Myers OGS (staff)

## **Anglican-Roman Catholic Bishops Dialogue of Canada (ARC Bishops)**

In addition to the theological dialogue between our two churches, a separate gathering of representative Anglican and Roman Catholic bishops has taken place since 1975. Though there is, of course, theological content to these episcopal meetings, they are also an opportunity for the bishops to build interpersonal and ecclesial relationships, and in so doing to find common ground for mission and ministry together.

To that end the bishops discussed a variety of issues during this past triennium, including the changing methods of prison chaplaincy, protocols for the exchange of clergy between our communions, end-of-life legislation, marriage, and successful local models of Anglican-Roman Catholic collaboration in places like Regina, Saskatoon, and Kingston.

In 2014 the ARC Bishops, together with ARC Canada, received a presentation from Monsignor Jeffrey Steenson, at the time ordinary of the Personal Ordinariate of the Chair of Saint Peter, the North American expression of the structure put in place by the Catholic Church in 2009 to receive communities of former Anglicans into full communion with the Bishop of Rome. This frank and friendly exchange helped the members of both dialogues better understand the Ordinariate, and also strengthened their resolve to continue to pursue the path of reconciliation through ecumenical dialogue.

Like ARC Canada, ARC Bishops typically meet once annual over three days. (Because of significant scheduling conflicts among the Anglican bishops, the 2015 meeting did not take place.) Since 2011 these meetings have included a day-long overlap with a meeting of ARC Canada so that each dialogue can be aware of and inform the other's work.

Separate but related to the work of the ARC Bishops Dialogue of Canada is the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM), which seeks to implement the plan for common mission articulated in the document *Growing Together in Unity and Mission*. IARCCUM has a bishop-at-large from each church in every country where there is active Anglican-Roman Catholic engagement and/or dialogue. Our church's current IARCCUM representative is Bishop Dennis Drainville.

## **Anglican members of the Anglican-Roman Catholic Bishops Dialogue of Canada**

The Rt. Rev. Barry Clarke (co-chair, until 2015)

The Rt. Rev. Peter Coffin

The Rt. Rev. David Irving

The Rt. Rev. Michael Oulton

The Most Rev. John Privett

The Ven. Bruce Myers OGS (staff)

## **Joint Anglican-Lutheran Commission (JALC)**

The Anglican Church of Canada and the Evangelical Lutheran Church in Canada have enjoyed a relationship of full communion since 2001. As stipulated by *Called to Full Communion: The Waterloo Declaration*, the Joint Anglican-Lutheran Commission exists "to nurture our growth in communion, to coordinate the implementation of this Declaration, and report to the decision-making bodies of both our churches."



Though staff support to JALC is provided through FWM, Anglican members of the commission are appointed by, and report to, the Council of General Synod. Therefore JALC submits its own separate report to the General Synod, found elsewhere in the convening circular.

**Anglican members of the Joint Anglican-Lutheran Commission:**

The Very Rev. Peter Wall (co-chair)  
The Rt. Rev. Terry Dance  
The Rev. Dale Gillman  
Ms. Marion Jenkins  
The Rev. Canon Rob Towler  
The Ven. Bruce Myers OGS (staff)

**Canadian Council of Churches (CCC)**

Established in 1944 the Canadian Council of Churches today includes 25 member churches from a wide variety of ecclesial traditions who together claim to represent 85 per cent of the country's Christians. The CCC seeks to facilitate "dialogue, witness and work in common action" among its member churches, and to offer a unified Christian voice to the country on issues as diverse as human trafficking, religious freedom, genetic research, euthanasia, climate change, and disarmament.

A charter member of the CCC, the Anglican Church of Canada has a long-standing commitment to conciliar ecumenism. This engagement continues to be strong, with more than a dozen members of our church serving on the CCC's various commissions, committees, and working groups, or on staff.

Our church's engagement with the council has deepened further during this triennium with the acclamation of the Rev. Canon Alyson Barnett-Cowan as its president. She has initiated a broad review of the CCC's structures, methods, and priorities, "with a view to determining what each [member] church values about the work of the CCC, in what ways it wants to show its commitment to that work, and what the CCC could do better." This priority aligns well with a desire expressed by a number of Anglicans (and others) for an intentional conversation about the vocation of a national council of churches in a context of diminishing capacity on the part of many member churches and a re-evaluation of ends and means of the ecumenical movement.

Canon Barnett-Cowan's other priority during her term as CCC president is "to assist the [member] churches in living out their expressed commitment to the work of truth and reconciliation with Indigenous peoples," an objective that also aligns well with the current priorities of our church.

**Anglicans engaged in the life and work of the Canadian Council of Churches:**

The Rev. Canon Alyson Barnett-Cowan, President  
Ms. Mary Conliffe, Governing Board  
The Rt. Rev. Michael Oulton, Governing Board  
The Ven. Bruce Myers OGS, Governing Board & Christian Interfaith Reference Group  
Ms. Henriette Thompson, Commission on Justice and Peace  
The Rev. Dr. Walter Hannam, Commission on Faith and Witness

Ms. Hanna Goschy, Standing Committee on Finance

The Rev. Jesse Dymond, Standing Committee on Communications

Mrs. Esther Wesley, Canadian Ecumenical Anti-Racism Network

The Rev. Carolyn Seabrook, Human Trafficking in Canada Working Group

Mr. Michael Buttrey, Biotechnology Reference Group

The Rev. Andrea Budgey, Week of Prayer for Christian Unity Writing Committee

The Rev. Jeffrey Metcalfe, Faith and Public Life Intern

### **World Council of Churches (WCC)**

A major highlight of our church's engagement with the life and work of the World Council of Churches was our participation in the WCC's 10<sup>th</sup> Assembly, which gathered in Busan, South Korea, under the theme, "God of life, lead us to justice and peace."

Since Busan the Canadian member churches of the World Council of Churches have been working together to develop a joint response to the WCC's invitation to participate in a "Pilgrimage of Justice and Peace," which builds on the theme of the 2013 assembly in Busan.

Work continues on crafting an official Anglican Church of Canada response to *The Church: Towards a Common Vision*, the WCC's convergence text on ecclesiology. The WCC's Commission on Faith and Order has extended the deadline for responses from member churches to December 31, 2016. This is a welcome extension and will ensure a more fulsome response from our church.

A founding member of the WCC, the Anglican Church of Canada continues to support this worldwide fellowship of churches financially, but also through the active involvement of members of our church in its life and work.

### **Canadian Anglicans engaged in the life and work of the World Council of Churches:**

The Rt. Rev. Mark MacDonald, North American Regional President

Ms. Melissa Green, Delegate to the 10<sup>th</sup> Assembly

The Rev. Nick Pang, Delegate to the 10<sup>th</sup> Assembly

The Rev. Canon John Alfred Steele, Delegate to the 10<sup>th</sup> Assembly

The Rev. Canon Virginia Doctor, Commission on World Mission and Evangelism

Mr. Brandon Witwer, Commission on Education and Ecumenical Formation

Ms. Aleshia Johnson, ECHOS Commission on Youth in the Ecumenical Movement

The Ven. Bruce Myers OGS, Minute Taker, Commission on Faith and Order

Ms. Natasha Klukach, Programme Executive, Church and Ecumenical Relations

The Rev. Canon Dr. John Gibaut, Director, Faith and Order (2008-2014)

## **International ecumenical dialogues**

In addition to national-level ecumenical dialogues, the Anglican Communion works with other Christian world communions to organize bilateral theological conversations internationally. The Anglican Church of Canada has a history of active and meaningful participation in these ecumenical dialogues, and currently Canadian Anglicans serve on four international-level conversations.

The International Commission for Anglican-Orthodox Theological Dialogue brought to completion the first section of its work on the theological understanding of the human person, an important conversation to have as Anglicans and Eastern Orthodox seek to understand their theological differences related to issues like women's ordination and human sexuality.

The Anglican-Oriental Orthodox International Commission issued an agreed statement on Christology, which articulates a common understanding of the person of Jesus, resolving a centuries-long theological division between our two families of churches. The dialogue's renewal after a 10-year hiatus also provides another means by which the Anglican Communion can be in solidarity with the Oriental Orthodox churches, many of which are facing unprecedented persecution in their homelands, such as in Syria, Iraq, and Egypt.

The Anglican-Roman Catholic International Commission (ARCIC) will this year produce an anthology of Anglican-Roman Catholic agreements achieved during the dialogue's previous round—on matters as diverse as authority, moral teaching, and Mary—in hopes of further promoting their reception within our two communions.

Separate but related to the work of the ARCIC is the International Anglican-Roman Catholic Commission on Unity and Mission (IARCCUM), which seeks to implement the plan for common mission articulated in the document *Growing Together in Unity and Mission*. IARCCUM has a bishop-at-large from each church in every country where there is active Anglican-Roman Catholic engagement and/or dialogue.

The International Anglican-Reformed Dialogue began a new round of conversations in 2015, its first since the early 1980s. The dialogue has been mandated to study to the nature of communion (*koinonia*), a wide range of missiological challenges facing the two communions, and the sources wherein the work of the Holy Spirit may be discerned, notably authority and governance, *episkopé* and episcopacy. The latter topic could be of particular interest to our church's ongoing conversations about ministry with the United Church of Canada

### **Canadian Anglicans serving on international-level ecumenical dialogues:**

The Rev. Canon Alyson Barnett-Cowan, Director of Unity, Faith, and Order, Anglican Communion (until 2015)

The Rt. Rev. Dennis Drainville, International Anglican-Roman Catholic Commission for Unity and Mission

The Rev. Canon John Gibaut, Director of Unity, Faith, and Order, Anglican Communion (from 2015)

The Rev. Canon Philip Hobson OGS, International Commission for Anglican-Orthodox Theological Dialogue

Ms. Natasha Klukach, International Commission for Anglican-Orthodox Theological Dialogue

The Rt. Rev. Linda Nicholls, Anglican-Roman Catholic International Commission

The Rev. Tim Perry, International Anglican-Reformed Dialogue

The Ven. Edward Simonton OGS, Anglican-Oriental Orthodox International Commission

### **Local ecumenism**

All of these national and international ecumenical conversations are for naught if their fruits do not find expression in the local churches. Therefore an increasing amount of effort is being dedicated to the question of ecumenical reception: helping our churches acknowledge, integrate, and more fully live into the high level of ecumenical agreement already achieved.

Opportunities for local ecumenical learning have started emerging. During the course of the triennium the Coordinator for Ecumenical and Interfaith Relations was invited to offer workshops on ecumenism during a week-long gathering of more than 40 lay leaders from the dioceses of Ontario, Ottawa, Huron, and Toronto. He also offered a workshop in St. John's, NL, at the invitation of Queen's College, and participated in a roundtable discussion in ecumenical ecclesiology at Trinity College, Toronto.

Ecumenical Shared Ministries continue to be one of the most tangible local expressions of ecumenism in our church, with congregations of different traditions (Anglican, Lutheran, United, Presbyterian) sharing buildings, clergy, and/or worship services, in various configurations. Among the recommendations of the Anglican-United Church dialogue is a renewal of the Ecumenical Shared Ministries Task Force. A regional event focussed on some of practical particularities of Ecumenical Shares Ministries is planned in British Columbia in October. This suggests a continued—and potentially growing—interest in this form of local inter-church collaboration.

Approximately half of our church's dioceses have designated ecumenical officers. Efforts can be made to increase this number and creating opportunity better network and contribute to the ecumenical formation of these individuals who are important links between the national and local churches in promoting and modelling ecumenical engagement.

### **INTERFAITH**

#### **Canadian Christian-Jewish Consultation (CCJC)**

This multilateral dialogue table is its fourth year of limbo. A joint response from the participating churches (including the Anglican Church of Canada), inviting the Centre for Israel and Jewish Affairs (CIJA) back to the table has been dispatched and is awaiting a response. The churches are in agreement that the CCJC can only continue in a meaningful way if the United Church of Canada is a participant. The United Church's expulsion from the dialogue has been a condition of CIJA's renewed participation since the denomination encouraged its members in 2012 to participate in a directed boycott of goods produced by Israeli businesses in the Occupied Territories. While negotiations continue, our church has reached out independently to CIJA, conscious of the importance of having an open channel to the

country's organized Jewish community, while remaining hopeful the multilateral table resumes. Archbishop Hiltz had a positive meeting with CIJA's chief executive officer, Rabbi Shimon Fogel, in 2015. Staff members have since been exploring the possibility of our church and CIJA participating together in some project for the common good.

In 2015 FWM re-released *From Darkness to Dawn: Rethinking Christian Attitudes Towards Jews and Judaism in the Light of the Holocaust*, a resource released in 1989 but relatively little known.

### **National Muslim-Christian Liaison Committee (NMCLC)**

This multilateral table, now more than 20 years old, is in a process of re-evaluating its mission and methods, not least of all in light of a marked rise in anti-Muslim rhetoric and incidents in Canada. At the 2013 General Synod our church committed itself to "to resolutely oppose ... anti-Arab sentiments and Islamophobia," and the NMCLC is one means by which we can attempt to fulfil this pledge in partnership with other churches and with Canadian Muslim organizations. The Christian Interfaith Reference Group of the Canadian Council of Churches has identified Christian-Muslim relations as a priority for the next three years.

### **Anglican members of the National Muslim-Christian Liaison Committee:**

Ms. Stephanie DeForest (until 2014)  
The Rev. Canon Todd Townshend

## **Appendices: Reports and Resources from Task Forces, Working Groups, and Dialogues**

1. Report of the Task Force on Physician Assisted Dying, with *Resources for Theological and Pastoral Approaches to Physician Assisted Dying*
2. Report of the Task Force on the Theology of Money, with *Non nobis, Domine: A Theology of Money*
3. *The Iona Report* of the Task Force on The Diaconate, with *Competencies for Lifelong Learning, Formation, and Training for the Diaconate in the Anglican Church of Canada*
4. Report of the Task Force on Presbyteral Ministry, with *Project Description: National Gathering on Local Initiatives in Theological Education*
5. *Gifts for Episcopal Ministry*
6. Report of the Vital and Healthy Parishes Working Group
7. Report from Youth Initiatives, including Report of the Youth Secretariat, *Canadian Lutheran Anglican Youth Gathering (CLAY)* and *Stronger Together*
8. Report of the Liturgy Task Force, with *Inclusive Language Liturgical Psalter, Daily Office: Seasonal Forms for Morning and Evening Prayer*, and *Proper Prayers for the RCL Cycle*
9. Report of the Hymn Book Supplement Task Force
10. Report of the Anglican United Church Dialogue
11. Anglican Roman Catholic Dialogue – Canada submission to the Commission on the Marriage Canon
12. Proposal for Anglican Mennonite Dialogue