

Faith Worship and Ministry

Report to General Synod

May 1998

To the Most Reverend Michael Peers, Primate, and Members of the General Synod.

General Synod, meeting in Ottawa in 1995, gave its approval to a new Strategic Plan. In its restructuring the work of General Synod, national committees were reduced both in number and in size. Out of this emerged Faith Worship and Ministry - whose ancestral committees were: a) Doctrine and Worship, b) Ministry, and c) Inter-Church Inter-Faith Relations Committee.

This report consists of three major sections. The first is an account of how we as a committee worked and functioned in this inaugural incarnation of Faith Worship and Ministry - with particular reference to our Terms of Reference. The second section is a summary of actions and developments that took place with each of the tasks undertaken by Faith Worship and Ministry during this triennium. The third section consists of documents and further background information, referenced in the first two sections.

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Section I: Working Together

Our meeting, communicating, intentional prioritizing and collaboration

Introduction

Our first meeting (February 28 - March 1, 1996) took place at the International Plaza Hotel alongside the first meetings of all the other standing committees of General Synod. For the remaining five meetings of this triennium we met in Oakville at St. Michael's House - Community of the Sisters of the Church (October 3-6, 1996; May 1-4, 1997; October 16-19, 1997; February 5-8, 1998). The warm hospitality which greeted us, and the daily rhythm of prayer into which we were invited to enter, formed a solid base on which to engage in the tasks set before us. As we gathered we regularly placed in our midst symbols of our life together (and signs of our ancestral committees whose concerns we continue to address): Bible, water - sign of our baptism, an icon of the Holy Trinity, bowl and towel - sign of our call to be servants, and a copy of the Book of Common Prayer and the Book of Alternative Services.

Communication

Communicating our life and work with those beyond the committee structure of General Synod was an ongoing concern- both in the sharing of what we were discussing, and also in finding opportunities to listen to the concerns and work of others in the church. We tried two new ways of facilitating communication (in addition to an occasional article in Ministry Matters, our regular reporting to the Council of General Synod, and consulting with other committees).

First, we began to make use of computer networking, with one of our members summarizing our meetings and posting these summaries to an Ecunet discussion group (Canadian Anglican Chat). Secondly, we invited several groups active in the life of the Anglican Church, but not part of its organizational structure, to come and give a brief presentation on their life, ministry and concerns - followed by their joining us for lunch and further informal conversation. During this triennium we welcomed at three separate meetings, members of the Church Army, the Hoskin Group, and the Prayer Book Society.

Periodically throughout our time discussion took place concerning how we might better communicate the work being done with the dioceses and local communities. We also maintained contact with Robert MacLennan of Anglican Book Centre publications about emergent resources, including the production of the new hymn book, "Common Praise."

Setting Priorities

At our very first meeting an overview was undertaken of the tasks and projects that had been placed with Faith Worship and Ministry - through the actions of General Synod, the ancestral committees of Doctrine and Worship, Inter-Church Inter-Faith Relations, and Ministry, various task forces, networks, and ongoing work. We utilized an “open space” technique to discuss the tasks, make recommendations about how to pursue them, and identify who might be involved. An indication of how much energy (actual enthusiasm as well as in terms of anticipated levels of needed expenditure of energy) was made for each of the identified tasks. The identified tasks will be found in section II of this report.

Although the list is long, there is a coherency in these tasks being considered within a common framework. The number, complexity and nature of these varied tasks require, particularly in light of the numbers of committee members and the availability of staff resources, the discovery of new ways to accomplish these tasks. It was very clear that working on each task “as a committee” or dealing with tasks in several “subcommittees” was not an option if more than a handful of tasks were to be dealt with. We developed a model of “anchoring” for the tasks. At each meeting tasks needing the attention of the whole committee were brought forward - either for reporting, or for more extensive time and attention.

Members of the committee have acted as “anchor” persons for each task (see below). The thinking behind this concept was that the “anchor” would have (or would gain) a familiarity with the particular task which would lead to identifying the best means for moving that task forward. Further it would ensure a feedback loop between those engaged in the task and the Faith Worship and Ministry Committee, under whose mandate those tasks fall. Some tasks consumed a great deal of energy in getting them done, while others have been ongoing and have required an attentive openness to listen and respond as may be requested or needed.

We needed to set priorities for tasks receiving time and attention. It needs to be noted that the establishing of a “priority” for each task was not an evaluative judgement of its ‘worth’, rather it had to do with a finite amount of energy in the life of the Committee, and how best to prioritize the allocation of that energy in meeting the requirements of each task. Hence in our listing of tasks the Hymn Book (task 4) received a ‘low’ priority regarding the need for committee energy, because the ongoing work of the Hymn Book Task Force, along with staff resources, was primarily responsible for moving this work forward. However the development of supplementary liturgical material (task 3) received a ‘high’ priority rating regarding the need for committee energy, because this set of tasks was directly mandated and sent to Faith Worship and Ministry by the General Synod of 1995.

The Mechanics of Moving the Tasks Forward

In the work of Faith Worship and Ministry, the ability to move tasks forward in a coordinated manner has depended on the Chair, Director and staff being able to bring information together from those working on tasks, synthesizing it, and then encouraging and engaging in facilitative communication which aimed at maximizing collaboration, and minimizing duplication of effort. An example of this is contained in Section II - the development and regular updating of task list sheets which outline and summarize the state and stage of dealing with each task. With the large number of tasks that comprise the agenda of Faith Worship and Ministry, the use of task sheets has been invaluable in maximizing the usefulness of agenda time - helping it to be used for discussing pertinent issues and questions, and helping to minimize the need to continually review the history and nature of the task at hand. Chair, Director and staff worked collaboratively in both the accurate recording of information, and in the ensuring that there is an articulation on the part of “anchors” as to not only where the task was at the moment, but also in identifying what was needed for the next step in that task’s moving forward to occur.

Over this past triennium the Chair and Director have met regularly between meetings of the Committee. In addition to the planning of agendas for upcoming meetings, these meetings have been times of updating on what is happening with the various tasks, identifying any new situations in the horizon that might fall within our mandate, and brainstorming strategies for moving the work of the Committee forward.

The Coordinating Group of Faith Worship and Ministry met from time to time to help clarify our agenda, critique our manner of working together and coordinate communication with the Council of General Synod or with the Mission Coordination Group. Our very first meeting was to help prepare for the first meeting of the Committee, and subsequently we have met as occasion required during committee meetings, and also via conference call. On occasion (particularly at the end of meetings when the lack of time prevented some matters from being completely resolved) there were tasks that the Committee passed on to the Coordinating Group to deal with.

The agenda for each meeting was formidable and required from the Chair not only a determination to keep “noses to the grindstone” and maximize the time we had together, but also required a discerning ear to ensure everyone who needed to be heard on an issue was given the opportunity and encouragement to contribute. As we approached more than one issue which could spark intense involvement, it was critical to always see issues as issues, apart and distinct from the personalities and personal passions of those around the table. While always respectful of one another, holy humour carried us through many a moment of tiredness and despair over “too many tasks - too little time.”

With such an agenda, we developed a plan of action that invited each committee member to “anchor” one or more tasks. The description of what that entailed emerged and was refined in the course of our work.

A job description for “Anchors”:

When a person agrees to “anchor” a task, he or she will: Gather and receive information from other committee members, through research, from persons contacted, and in committee meetings pertaining to the area of responsibility. Their responsibility is then to:

- Communicate information to relevant committee members;
- Monitor the area of responsibility and analyze and summarize material obtained, for report to Faith Worship and Ministry;
- Act as a link to other relevant group(s) and relay information where needed;
- Enlist people from beyond Faith Worship and Ministry Committee for particular tasks, as needed, and report names of people proposed for such tasks to the Chair and relevant staff;
- Know (or discover) how to find the entry points in their area of responsibility;
- Report all relevant information to Faith Worship and Ministry;
- Periodically advise the appropriate staff person of what is happening in their area of responsibility, and seek staff assistance as necessary.

E. Collaboration

We have sought to work collaboratively - with one another and with other committees, networks, councils and groups. Reporting to the Council of General Synod, we have also, as occasion demanded or invited, attempted to coordinate overlapping issues through the Mission Coordination Group. There were a number of people and groups we connected with over the triennium including: the House of Bishops, Ecojustice, Information Resources, the Anglican Council of Indigenous Peoples, Partners in Mission, Diocesan Liturgical officers, Diocesan Ecumenical Officers, the Churches’ Council on Theological Education; Heads of Theological colleges; the World Council of Churches; the Canadian Council of Churches, and various offices of the Anglican Communion.

II. Terms of Reference

During this triennium some revisions were made to the “Terms of Reference” for Faith Worship and Ministry. What follows are those Terms of Reference, accompanied by commentary outlining the major ways in which we have carried out our work.

Faith Worship and Ministry shall:

Articulate standards and develop resources for worship and liturgy.

1. “Common Praise” - a new hymn book for the Anglican Church (see Section II, Task 4)

Faith Worship and Ministry inherited from the former Doctrine and Worship Committee responsibility for the work of the Hymn Book Task Force. We maintained regular contact with that Task Force, and were kept up to date particularly

with the reporting of Paul Gibson, our recently retired Liturgical Officer. Throughout the triennium typesetting and work on credit lines and copyright were necessary and frequently frustrating time consuming areas of work. A halftime copyright clerk was hired to assist with this process.

Two Faith Worship and Ministry Committee members were identified to review material as it became available - they will also be consulted prior to final approval being given by the Officers of General Synod to print the finalized work, now expected to be late summer, 1998. Proofs came to our Committee and then, with further recommendations, were presented to the Council of General Synod. Our Committee felt it was important that a hymn book for use in the Anglican Church of Canada include hymn translations in various aboriginal languages which could be used in those areas where occasions for worship bring together both aboriginal and English speaking peoples. The Council of General Synod concurred with this recommendation, and also acted to include the hymn "Onward Christian Soldiers" which had not been previously included in the collection of hymns for publishing. We are grateful that the Canadian Bible Society will typeset the syllabic texts.

A joint Introduction Task Force was established between Faith Worship and Ministry and Information Resources to develop educational/promotional strategy and materials. Workshops were planned and carried out in every region introducing this new book. Leaders were trained and feedback has been gathered from those who have attended. Materials were prepared to introduce "Common Praise," including a booklet ("An introduction to Common Praise") and a cd - for distribution to workshop attendees.

2. Development of Supplementary Liturgical Material (See Section II, Tasks 3, 33)

The task of developing supplementary liturgical material was given Faith Worship and Ministry by General Synod 1995, which called for: (a) an inclusive language Eucharistic rite; (b) a contemporary Eucharistic rite embodying Reformed theological conscience; (c) a Eucharistic rite allowing local communities to explore native and other cultural traditions in Christian worship; (d) French translation of Baptism, Eucharist, Marriage and Funerals from the Book of Alternative Services; (e) a service of the Word as the main Sunday act of worship.

a) **Inclusive language Eucharistic rite:** In developing the two prayers that are before this Synod, a great deal of discussion took place regarding what "inclusive language" meant: did General Synod intend the language to be balanced, non-sexist or emancipatory? Many existing prayers were gathered and evaluated. The group then proceeded to develop the best possible prayer for use by the whole Church (and not exclusively for one segment), and which would include women's role in salvation history.

b) **Eucharistic rite embodying Reformed theological conscience:** A task group met and spent a good deal of time identifying what General Synod meant by "Reformed theological conscience." The principles used to develop this Eucharistic Prayer will be found in the introductory material accompanying the motion to General Synod regarding Supplementary Liturgical Material.

c) **Cultural traditions in Christian worship:** After much discussion, the Committee did not believe the task would be appropriately engaged in by developing a single Eucharistic prayer. Given the diversity of aboriginal cultures and

spiritualities, alongside the diversity of non-aboriginal cultural expressions, the Committee believes the way forward is to develop guidelines regarding inculturation and the exploration of aboriginal and other cultural traditions in liturgical celebrations. This can most authentically and helpfully be done in partnership and consultation with the Anglican Council of Indigenous Peoples and the multicultural network.

d) **French translation:** The Committee sought out existing French liturgical material currently being used in Anglican churches. In the course of this review we were offered, and received a French translation of the Book of Alternative Services liturgies of baptism, Eucharist, marriage and funerals. Upon initial consultation, it appeared that the text was an accurate translation of the Book of Alternative Services material. However, the evaluation by Francophone Anglicans indicated that the text did not sufficiently reflect current French idiom and liturgical practice.

The Committee agreed that Faith Worship and Ministry should commission a French translation of the Book of Alternative Services liturgies of baptism, Eucharist, marriage and funerals, with the recommendation that such a translation be the work of a single Francophone translator, and that the commissioned translation be tested by Francophone members of the Anglican Church of Canada according to the criteria of accuracy of translation, and consistency with current Canadian French idiom and liturgical linguistic usage.

e) **Service of the Word** for the main Sunday act of worship: Two forms for a Service of the Word are being provided to Synod for trial use.

3. Evaluating Translations of the Bible (See Section II, Task 30)

Faith Worship and Ministry was requested to examine the Contemporary English Version (CEV) of the Bible, with a view to making a recommendation to the House of Bishops as to whether they should authorize it for use in the public worship of the Anglican Church of Canada. A number of Anglican Biblical Scholars teaching in Canada were consulted. Early in the process the following general criteria emerged for evaluating translations of Scripture:

- A translation produced by a group is generally better than a translation produced by an individual (a group being less likely to miss errors and eccentricities in textual criticism and translation).

- A translation produced ecumenically is generally better than a translation produced within a single denomination or theological tradition, since an ecumenical project is less likely to endorse decisions biased in a particular theological direction.

- An accurate translation needs to be founded on a good reconstruction of the original text, through the sound textual criticism of the manuscript tradition.

- A reliable translation needs to be loyal to the original meanings, avoiding theologically motivated translations. A too loose translation can be inaccurate or theologically loaded.

- The style should be accessible. A too literal translation is hard to understand.

- Inclusive language for humanity should be expected.

4. Consultation on Common Texts (See Section II, Task 19)

This ecumenical consultation (which has brought us the Sunday three year Revised Common Lectionary) is one on which the Anglican Church has ongoing representation. Faith Worship and Ministry has endorsed the circulation and use of the Revised Common Lectionary.

B. Foster and facilitate collaboration between Canadian theological colleges, and with the national church.

Ongoing monitoring and participation in networks - particularly the meetings of "Heads of Anglican Colleges," the Churches' Council on Theological Education (an ecumenical organization of theological educators in Canada), also the recently held Consultation on Discernment for Ordained Ministry. (See Section II, Tasks 7, 8.)

C. Develop policy for, monitor, and engage in inter-church dialogues.

1. Joint Working Group with the Evangelical Lutheran Church in Canada (ELCIC) (See Section II, Task 1)

At the very first meeting of the Joint Working Group in 1996, various issues inviting further exploration, clarification or development, were identified, including: the threefold order of ministry, the historic episcopate, transferability of ministries, recognition of pastors from Nordic Baltic countries, collegial and periodic review of the bishop's ministry, authority of the House/Conference of Bishops, participation in each other's ordinations/installations, lay presidency, the Augsburg Confession, and shared program and mission. Work on these and other issues continues to take place in this Working Group and also in the House of Bishops. A Canon is proposed on first reading to address the question of the reception and recognition of clergy from churches in full communion. Should full communion be agreed to in 2001, Lutheran clergy would be covered by that canon.

As part of this process the Council of General Synod (at their May 1997 meeting) discussed and positively responded to the question posed by the Joint Working Group: "Are you prepared to view the historic episcopate in the context of the understandings of apostolicity articulated in *Baptism, Eucharist and Ministry*, *The Niagara Report*, and *The Porvoo Common Statement*. Other related questions were addressed to the ELCIC. The Council also endorsed a policy regarding membership i.e. that lay people of the Evangelical Lutheran Church in Canada moving to the Anglican Church of Canada are to be received with the same status (baptized/communicant/confirmed) which they had in the ELCIC.

See further *Called to Full Communion - A Study Resource for Lutheran-Anglican Relations including The Waterloo Declaration*, and the materials accompanying the motion to approve in principle the declaration of full communion between the ELCIC and the Anglican Church of Canada.

Given that the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, and the Canadian Conference of Catholic Bishops are all in fruitful but separate bilateral dialogues with one another, the Council of General Synod has authorized the participation of the Anglican Church in exploring the best way of establishing an ongoing theological dialogue involving representatives from all three

church bodies.

2. Other Ecumenical dialogues

Faith Worship and Ministry continued to particularly monitor the ongoing work of Canadian and international ecumenical dialogues, in particular the Anglican / Roman Catholic dialogue (See Section II, Task 10) - especially with the anticipated third statement on Authority (ARCICII) and the recently published booklet and study guide on the common good, person and participation in society (Canadian Anglican-Roman Catholic dialogue), and the dialogues with the Orthodox and Oriental Orthodox (See Section II, Tasks 23 & 24) - especially the theological work around ecclesiology and trinitarian theology.

3. Diocesan Ecumenical Officers Conference

Most dioceses have an Ecumenical Officer appointed by the Bishop. This is one of the existing networks that Faith Worship and Ministry monitors and supports. (See Section II, Task 12)

4. National Coalition of Christian Festivals

The last Christian Festival was held in Hamilton, Ontario, in 1994. A feasibility study is underway to determine if another should be held in Ottawa in 2001. (See Section II, Task 22)

D. Develop policy for, monitor, and engage in inter-faith dialogues.

1. Published Guidelines for Worship Involving Anglicans and Members of Other Faith Traditions (See Section II, Task 13)

The formulation of these guidelines began with a joint working group comprised of members from the former Inter-Church Inter-Faith Relations Committee and the former Doctrine and Worship Committee. This task force was given the mandate to prepare guidelines for marriage and for worship involving persons of other faith traditions. The first task was completed by the former National Executive Council in March, 1995. This present set of guidelines was referred to the House of Bishops for their input and commendation at their meeting in April, 1996.

Anglicans are increasingly invited to participate in worship with people of other faith traditions, in the context of a multi-cultural society and also against the background of growing dialogue with representatives of some other faith traditions. Guidelines for inter-faith dialogue were commended to the Church by the General Synod in 1986. Inter-faith dialogue is a long process and it is not always easy for a number of reasons. At the same time, it has proven to be rewarding for both partners in many situations. In the course of dialogue partners are frequently drawn to worship together, which may raise new difficulties and opportunities. These guidelines are offered to help Anglicans reflect on the issues raised by these opportunities and their practical implications for worship events.

2. Inter-Faith Dialogues (See Section II, Task 14; see also Task 21)

In response to a request from the Canadian Jewish Congress calling on other faith communities to join them in asking the Canadian Government that every effort be made to pursue proceedings against those accused of war crimes in connection with the Holocaust, Faith Worship and Ministry prepared a statement which the Primate made at a meeting with Justice Minister Alan Rock. The Christian Muslim Liaison Committee

is struggling with how to be more representative nationally (it is largely Toronto based). Questions have arisen about what might be done in dialogue with Buddhists, Sikhs and Hindus.

E. Promote theological reflection, and provide resources and education on issues of doctrine, ethics, ministry, ecumenism, leadership, evangelism and mission.

1. At the beginning of the triennium Faith Worship and ministry responded to the request of the Primate in developing criteria for membership on the **Primate's Theological Commission** (we were asked to consider "what are the constituencies and points of view needing representation on that body?"). (see section II, Task 9) Later in the triennium we invited The Rev. Dr. Robert Wright, Professor of Church History at General Seminary in New York, and the Rev. Don Philips, Executive Secretary for the Diocese of Qu'Appelle, to assist us in **theological reflection on issues arising from new forms of ministry emerging in the Church**. Of particular focus were those programs rooted in the principle of "mutual ministry," "total ministry" or "local ministry." A number of issues were raised for further reflection including: expectations (of employment, placement, movement as well as of licensing), formation and education (where do seminaries and curricula fit in?), isolation and support, role of bishop and a question of whether this will create two 'classes' of clergy. In view of the need to discover more of what is happening (not only with "mutual ministry" settings, but also in "shared ministry" settings), it might be appropriate for Faith Worship and Ministry to meet in other areas of the country, and to spend some time in an intentional encounter with the context.

2. Homosexuality and Homosexual Relations (See Section II, Task 2; also Task 20)

As will be seen in the task summary (Section II, Task 2) a great deal of exploration and discussion focussed on the mandate given Faith Worship and Ministry by General Synod in 1995 (Act 58 "Continuing Dialogue on Homosexuality and Homosexual Relations") - there have been clergy days in various dioceses, the response of biblical scholars' has been sought regarding scriptural material in "Hearing Diverse Voices," and consideration given as to how best to revise or supplement the original study material. Evaluation responses to "Hearing Diverse Voices" were both sought and pondered, and the House of Bishops' Statement received attention.

There was a strong feeling that a study on the use of Scripture in moral reasoning be proceeded with as quickly as possible along with how to apply those principles to the issue of homosexuality and homosexual relationships in particular. There has also been a strong feeling that discussion needs to be widened to consider the full range of expressions of human sexuality in relationship (including reference to family and the single life) and the church's response to those expressions (making sure that the diversity of attitude within the Church is represented).

Much discussion took place regarding Ecojustice' work on the human rights principles, "**A Covenant of Protection.**" Representatives of Faith Worship and Ministry met with representatives of Ecojustice, who then recommended that both Committees commend the document, "A Covenant of Protection," to General Synod. While the majority of members of Faith Worship and Ministry could not endorse the statement - considerable discussion arising around both the merits and potential pitfalls of

using “rights” language in the life of the Church, the Committee wished to try and find some way of contributing to the conversation.

3. Emerging Ethical Issues (See Section II, Task 28)

In addition to preparing the statement and background material being presented to this Synod regarding euthanasia and assisted suicide, discussion ranged widely regarding emergent ethical issues needing attention and also how the church can best respond in a timely fashion to requests from various agencies (particularly governmental agencies and task forces) who from time to time ask for the church’s input and insight into various ethical issues. Please see further the background material and motions being presented to this General Synod regarding human cloning.

Faith Worship and Ministry requested the Council of General Synod to establish a task group to examine issues arising from developments in biotechnology and its management (cloning of livestock, patenting of genetic material, etc.). The group is to include Anglicans involved in the scientific community, agriculture, ethics, and other relevant areas. The group will advise Faith Worship and Ministry and Ecojustice as to the implications of developments in this area, and to assist in articulating the issues raised by these developments for Canadian Anglicans in response to government initiatives.

4. Symposium on Ministry (1994) follow up (See Section II, Task 5)

The follow up to this symposium was the production of a video and study guide - both of which are available from the Resource Centre.

5. ACPO (Advisory Committee on Postulants for Ordination) and the Consultation on Discernment for Ordained Ministry (See Section II, Tasks 6, 26)

In May of 1996, the House of Bishops issued a memorandum “Recommendations to the Council of General Synod re. ACPO.” Our own discussion of this memo touched on the tension between the desire for national standards, and the desire of bishops and dioceses to develop their own programs for ministry formation to meet local needs. Valuable input was given by several of our members who had recently participated in a Discernment for Ministry conference sponsored by the Ontario Provincial Consultation on Theological Education. In light of the House of Bishop’s memorandum, Faith Worship and Ministry offered to the Council of General Synod a suggested proposal for how to respond to the request to establish a consultation regarding the role of ACPO, models of ministry, and lines of accountability. The Council requested Faith Worship and Ministry to establish a consultation.

The Consultation on Discernment for Ordained Ministry was made up of 14 people from all the Provinces. They developed an interview process to “seek the mind of the church,” and altogether 227 people were interviewed (including laity, clergy, executive officers, and active and retired bishops). Participants also were invited to share documents outlining methods of discernment used their diocese and information on new forms of ministry being developed. From this material a second meeting of the consultation identified a number of common themes out of which emerged recommendations. While much work remains to be done (not only in the arena of discernment for ordination to the priesthood, but also with issues pertaining to the diaconate and episcopate), the Committee felt significant progress has begun as a result of this Consultation. Please see further the summary of the interim report and the recommendations approved by the Council of General Synod at their November 1997

meeting, which will be found in Section III of this report to General Synod.

6. The Coming of the Third Millennium (See Section II, Task 11)

There is a great deal of interest arising in the Christian community and beyond as we approach the dawning of a new millennium. There is a growing focus on the year 2000 as a year of Jubilee - which challenges and touches us to both engage in reflection and action in matters of justice, and also to engage in prayer, celebration and a renewal of hope.

7. Monitoring work on Evangelism and Mission (See Section II, Tasks 27, 31)

The Primate's Commission on Evangelism will be meeting in the spring of 1998. Some clarification is needed regarding the monitoring of "mission" - particularly in light of the many groups in the Anglican Church involved in both mission and evangelism.

8. Faith and Science (See Section II, Task 34)

Faith Worship and Ministry were asked to consider establishing a network of people interested in the interconnectedness between faith and science. Work on this has just begun.

F. Monitor work of the Anglican Communion in the areas of liturgy, doctrine, authority and identity.

1. Reception of the Work of the International Anglican Liturgical Consultation
(See Section II, Task 18)

Recommended to the Council of General Synod that the "Principles and Recommendations" of the Fifth International Anglican Liturgical Consultation held in Dublin in August, 1995, be commended to the wider Church for study - particularly to theological colleges and diocesan liturgical officers. These principles and recommendations relate to this consultation's work at defining the principles and standards which will influence the Eucharistic rites which the Provinces of the Communion will adopt in the course of the next round of revision of liturgical texts. (See Section III)

2. Anglican Communion (See Section II, Tasks 17, 32)

In addition to hearing reports from those active in meetings and work of the wider Anglican Communion, attention was drawn to various reports which having been prepared for the Anglican Consultative Council at Panama (1996), will also play a role in the meeting of the Lambeth Conference (1998). In addition, from time to time, we are asked to reflect with others in the communion on a variety of matters. During this triennium the Episcopal Church (USA) requested reflection from other provinces in the Anglican Communion on their involvement in a proposed plan of ecumenical action (Consultation On Church Union).

G. 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. (See Section II , Tasks 15, 16, 29)

The World Council of Churches has been engaged in a process of reflection that has given rise to a new policy statement “Towards a Common Understanding and Vision of the World Council of Churches,” which will be considered for approval at the Eighth Assembly to be held in Harare, Zimbabwe, in the fall of 1998. During this past triennium representatives from Faith Worship and Ministry along with Partners in Mission, PWRDF, the delegates to the WCC Assembly, and several others, gathered to critique the working draft of the proposed policy statement. This was approved and sent on to the Council of General Synod for forwarding to the World Council of Churches.

Faith Worship and Ministry commends for use a study guide, *Towards Sharing the One Faith*, which was prepared for discussion groups seeking to explore the apostolic faith as expressed in the Nicene Creed. This guide was recently published by the World Council’s Commission on Faith and Order.

The Faith and Witness Commission of the Canadian Council of Churches is in the process of publishing a statement and a collection of the member churches’ theologies of marriage. Of particular interest is that recently both the Canadian Council of Catholic Bishops and the Council of Christian Reformed Churches have become full members of the Canadian Council of Churches.

Faith Worship and Ministry contributed funds to the creation of a video on Gospel and Culture in Canada. This was an ecumenical project by an ad hoc group endorsed by the Canadian Council of Churches, Faith and Witness Commission.

H. Convene gatherings and develop networks related to the work of the Committee.

The networks - actual and proposed - which relate to the work of Faith Worship and Ministry, will be found referenced in the task descriptions in Section II. Further work is being explored in the areas of inter-faith dialogues, the interface of faith and science, and emergent ethical issues. Gatherings were convened during the triennium as need and budget allowed (e.g. the Consultation on Discernment for Ordained Ministry).

I. Work alongside the Anglican Council of Indigenous Peoples around aboriginal spirituality. (See Section II, Task 25)

Our ability to move forward with this was initially slowed due to the absence, because of serious illness, of one of our aboriginal committee members. We were saddened by her need to resign from the Committee because of illness. We were grateful for the Primate appointing another representative of our aboriginal community to the Committee. In the course of our work we heard reports of a workshop at the Rupert’s Land Provincial Synod led by Bishop Gordon Beardy, as well as from a meeting of the Anglican Council of Indigenous Peoples. In response to their feedback to Faith Worship and Ministry, we changed the name of Task 25 from “Native Spirituality” to “Aboriginal Spiritualities.”

Recognizing the need to study and engage contemporary issues of inculturation and, in particular the question of the integration of traditions of aboriginal cultures and spiritualities in the life, ministry and worship of the Church, Faith Worship and Ministry

commits itself to work together with the Anglican Council of Indigenous Peoples, honouring the principles of partnership set out in the Covenant of 1994 and in the Strategic Plan. Coordination and support for this work could be provided by the Consultant for Ministry and Worship and by the Coordinator for Indigenous Ministries.

J. Work with the House of Bishops to define doctrine where necessary.

While there has been no call to ‘define doctrine’ in this triennium, the Committee consults regularly with the House of Bishops. In particular, the House was consulted about the supplementary liturgical material, ACPO and the related issue of theological education, and Lutheran relations.

K. Use the Lund principle to work ecumenically wherever possible.

One of the disappointments we experienced was the lack of ecumenical partners being members of Faith Worship and Ministry. Despite our requests to both the Evangelical Lutheran Church in Canada, and the Canadian Conference of Catholic Bishops, representatives were not able to be appointed by these bodies to our Committee.

L. Report to the Council of General Synod.

At each meeting of the Council of General Synod, reports were submitted by Faith Worship and Ministry requesting action when needed, describing its life and work, and reflecting on the carrying out of its mandate.

M. Encourage theological reflection on stewardship and on the committee’s mandate.

During this triennium members of Faith Worship and Ministry found it a challenge to work as well as reflect on all the matters demanded and requested of it. One of the frustrations we experienced was the limitation of both time and energy to reflect on matters beyond the tasks falling within our mandate.

III. Nominations

Throughout the triennium, Faith Worship and Ministry responded to a number of requests for nominating individuals to various committees, boards and consultations. Most often these nominations were forwarded on to the Council of General Synod for their consideration and decision.

- Canadian Council of Churches Faith and Witness Commission
- Christian Muslim Liaison Committee
- Canadian Christian Jewish Consultation
- Canadian Anglican Roman Catholic Dialogue

- Consultation on Common Texts
- Churches’ Council on Theological Education
- Inter-Faith Committee (Corrections Canada)

World Council of Churches Assembly delegates
Faith and Order Commission of the World Council of Churches
Worship Committee of General Synod
Anglican Consultative Council (lay member)

Ecumenical Leadership Award (Centre for Ecumenism in Montreal)
Confirmation of the appointment of ACPO Secretaries (until the responsibility for ACPO was transferred to the House of Bishops)
Request to the Primate to appoint a replacement for the Rev. Phyllis Keeper who had to resign from the committee due to ill health
Faith Worship and Ministry 1998-2001

IV. Volunteer Development

Many requests were received for funding and we were able to give financial assistance in the following ways with projects falling within the mandate of Faith Worship and Ministry:

assisting in sending a representative to a planning meeting in England for an International Local Ministry Conference (which will take place in 1999)
Diocese of Qu'Appelle for Local Ministries Conference in January 1997
Several individuals doing work in the area of inculturation and ministry / worship
Providing limited assistance in attending / presenting papers at the International Anglican Liturgical Consultation

In the face of receiving requests for far more funds than we had at our disposal, questions were drawn up to help us prioritize these requests in light of our Committee's mandate and areas of responsibility. Each request is asked:

Does it come out of an ancestor committee?

What kind of project is it? (Conference, network meeting, research project)

Has the Committee encouraged the development of the network / conference / research?

Who is applying: student, Committee member, someone presenting a paper? Does this person have access to Continuing Education funds?

What other sources of funding are available / have been applied for?

What value is added to the life of the Church as a result of the object of this request?

What is the cost? What is the amount being requested?

Does it fit with the mandate for Faith Worship and Ministry as provided by the Strategic Plan?

If it does not, are there compelling reasons to support it?

What other demands are there for these funds on this budget line?

Has this person previously received funding from Faith Worship and Ministry, or other church sources?

Discussion also touched on the benefits of someone gathering of information regarding sources of funds for bursaries and grants for volunteer development and support.

V. Identified Tasks for the next triennium

The following have been identified as tasks to be considered or undertaken

by Faith Worship and Ministry in the next triennium:

- explore implications of the House of Bishops' statement regarding the blessing of covenanted relationships, and any actions of the General Synod in this area;
- set up a task group consisting of a representative group of Canadian Anglican biblical scholars to prepare a report on the use of the Scriptures in moral reflection with particular reference to matters of sexuality and with reference to singleness, heterosexual marriage and same sex unions to be proposed for study in the Church, with such study materials as may seem appropriate. The rationale needs to make it clear that the emphasis is on the use of Scripture in moral reflection, rather than on the issues themselves;
- to design a process of consultation among aboriginal Anglicans and bishops, and to plan a feasibility study regarding a core curriculum for theological education;
- in light of negative Francophone reviews of French liturgical texts sent for evaluation, it was strongly felt that Faith Worship and Ministry should commission a French translation of the Book of Alternative Services liturgies of baptism, Eucharist, marriage and funerals with the recommendation that such a translation be the work of a single Francophone translator, and that the commissioned translation be tested by Francophone members of the Anglican Church of Canada according to the criteria of accuracy of translation of the BAS material, and consistency with current Canadian French idiom and liturgical usage;
- continue its work of reflecting on issues of health and human values, and especially in new developments in this area, by establishing a small task group to draw on expertise in the area of reproductive and genetic technologies, health, ethics, and other relevant areas, to explore the issues raised for Anglicans by these technologies. The group is to be anchored in Faith Worship and Ministry and to provide a resource to Faith Worship and ministry to assist in ongoing reflection and enable a timely response to developments in this area;
- setting up a network to provide a forum for ongoing reflection and consultation on issues of health and human values, particularly in the areas of reproductive and genetic technologies, with the aim of assisting the faith communities to respond to government initiatives in a timely and informed manner, this to be done in consultation with our ecumenical and inter-faith partners;
- foster education, monitor developments, and act on proposals in relationship to the Joint Working Group with the Evangelical Lutheran Church in Canada, as we move toward a decision about full communion;
- continue to monitor and promote the work of dialogue with other churches and with other faiths;
- liturgy task group continue its work on Night Prayers and bring a proposed rite to the Council of General Synod in the fall of 1998 for permission to publish for trial use during a three-year period to conclude with the next General Synod; and that the Faith Worship and Ministry Committee be directed to report on the use and reception of the prayers to the next General Synod;
- invite a group of representative Canadian Anglican Biblical scholars to serve as a committee of reference to evaluate translations of Scripture for use in public worship and personal study; to submit significant new translations of Scripture to the committee of reference and to report its conclusions from time to time to the House of Bishops, and that they evaluate inclusive language Psalters and inclusive language New Testaments for

use in public worship and for private study;
 explore how they might encourage opportunities and explore possibilities for Canadian Anglican theological educators, and others, working in different regions and teaching in different kinds of training programs, to make fruitful connections with a view to strengthening and enriching the ministry and educational mission of the Church;
 responding to the Council of General Synod, who directed Faith Worship and Ministry to undertake a feasibility study on developing a core curriculum for theological education, that, in preparation for a feasibility study on core curriculum for theological education, a survey of the curricular principles and subject content (either written or oral) of the various educational programs for training for priestly ministry across Canada be conducted;
 a possible task for Faith Worship and Ministry is the establishment of a task group to explore the use of the adult catechumenate in dioceses and parishes as a process of mission and evangelism, noting some concern expressed that it might not be in accordance with the Strategic Plan;
 continue engagement with the ongoing tasks of Faith Worship and Ministry.

VI. Committee Membership 1995-1998

The Ven. Barry C.B. Hollowell (Chair) *	Niagara
The Rev. Jonas Allooloo	Arctic
The Rev. Dr. Jody Clarke	Nova Scotia
The Ven. James A.J. Cowan	British Columbia
The Rev. Dr. John Gibaut	Ottawa
The Rev. Dr. Alan Hayes	Toronto
Mr. Paul Hinton	Quebec
Mrs. Elizabeth Hutchinson *	Montreal
(representative on the Mission Coordination Group)	
The Rev. Phyllis Keeper (resigned 1997)	Rupert's Land
Dr. Arthur Kristofferson	Fredericton
The Rev. Mark Loyal (appointed 1997)	Huron
The Rev. Iain Luke	Saskatoon
The Rt. Rev. Victoria Matthews *	Edmonton
Ms. Lindley Roff *	Cariboo
(member of the Council of General Synod)	
The Rev. Kay Schmitt	New Westminster
Dr. Eileen Scully	Huron
* indicates member of the Coordinating Group	

Staff:

The Rev. Canon Alyson Barnett-Cowan Director of Faith Worship and Ministry
 The Rev. Paul Gibson Liturgical Officer (retired January 1998)

The Rev. Eric Beresford	Co-ordinator for Ethics and Inter-Faith Relations (from September 1996)
The Rev. Barbara Liotskos	Consultant for Ministry and Worship (from April 1998)
Ms. Jo Abrams	Program Assistant/Resource Production
Ms. Kathy McClellan	Program Assistant/Office Administration
Mr. Michael duMaresq	Copyright Clerk (May, 1997-January, 1998)

VII. A Word of Thanks

As Chair I would like to give a profound and grateful word of thanks - first to the members of the Committee, and particularly to the Director, the Rev. Canon Alyson Barnett-Cowan, and staff of the Department of Faith Worship and Ministry. Alyson brought a professionalism and competence to each task that was undertaken. Her diligence and hard work knit tasks and people together efficiently and caringly. Without her knowledge, experience and personal commitment, this committee would not have accomplished all that it did.

The Rev. Paul Gibson, Liturgical Officer for the Anglican Church of Canada, retired in January, 1998. Paul served on the staff of the General Synod since May, 1972. He joined the staff to assist work in bursaries and theological education, and took up his liturgical responsibilities in 1986. He will continue to serve part-time as Consultant for Liturgy for the Anglican Consultative Council until September 1999. Our thanks goes to Paul for all his work in the liturgical life of the Church, particularly with the development of the *Book of Alternative Services* and *Common Praise*.

It has not always been easy working with an agenda that felt all encompassing and at times all too weighty. Our ability, though, to work and make progress on the tasks at hand was only possible through the knowledgeable and hard work of each member of the Committee, and because of the active presence, work and contribution of a very talented staff. Coming not only from widely different parts of the country, committee members represented a variety of perspectives and concerns alive in the church today. We strove for consensus in decision making - whether it was dealing with processes being proposed or positions being recommended. In all these things our work was facilitated by staff who did not hesitate to 'go the extra mile' in assisting whenever possible. The Department of Faith Worship and Ministry is truly gifted with dedicated, knowledgeable, and committed staff. It was truly a privilege to work with them and indeed with all the members of this Committee.

Respectfully submitted,

Archdeacon Barry C.B. Hollowell

Chair