

## FAITH, WORSHIP, AND MINISTRY COMMITTEE REPORT TO GENERAL SYNOD JULY 2013

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### 1. Overview

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

The role of Faith, Worship and Ministry is to help Canadian Anglicans live out their Christian faith thoughtfully, prayerfully and with commitment. The work encompasses a diversity of areas: Anglican identity and doctrine; worship; theological education and ministry; ethics; ecumenism and interfaith relationships; congregational life and leadership; and theological education.

The goals are to resource learning and nurture theological reflection, and to provide resources to equip and encourage the proclamation of the Good News of God's reign.

The General Synod Handbook mandates 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 interfaith relations.
- VIII. Convene gatherings and develop networks related to the work of the Committee.
- IX. Work alongside the Anglican Council of Indigenous Peoples around aboriginal spirituality.
- X. Work with the House of Bishops to define doctrine where necessary.

- XI. Use the Lund Principle to work ecumenically wherever possible.
- XII. Report to the Council of General Synod.
- XIII. Encourage theological reflection on stewardship and on the committee's mandate.
- XIV. Within the Committee's mandate, do functional strategic planning and visioning.
- XV. Maintain liaison with the House of Bishops.
- XVI. When deemed appropriate, invite partners (international, ecumenical, or internal) to join the committee.

FWM has a large and demanding mandate. Over the past triennium, in order to practice good stewardship of time, finances, and energy the committee was focused on four priority task areas as directed by resolutions of General Synod 2010 and discernment within the committee of priorities for its work. The committee internally arranged itself into four working groups:

- Anglican and Ecumenical Relations (convened by Iain Luke)
- Ethics and Public Life (convened by Eric Beresford)
- Worship (convened by Ken Hull)
- Congregational Life and Leadership (convened by Lynne McNaughton)

FWM relates to a number of external bodies: ecumenical and interfaith dialogues, the theological and ministry work of the Canadian Council of Churches, the World Council of Churches and the Anglican Consultative Council's networks and commissions. In this triennium, FWM also established an external task force to carry out the work towards a hymn book supplement, and, on mandate from General Synod 2010, established the Liturgy Task Force. It also oversaw the work of the Primate's Commission on Theological Education for Presbyteral Ministry.

Members of FWM 2010-2013: Andrew Asbil (Toronto, Chair), Eric Beresford (Nova Scotia and Prince Edward Island), Stephanie DeForest (Niagara), Travis Enright (Edmonton), Ken Hull (Huron), Iain Luke (Athabasca), Lynne McNaughton (New Westminster), Linda Nicholls (Toronto, 2012-2013), Anne Marie Nicklin (Saskatoon), Barbara Shoomski (Rupert's Land) John Steele (British Columbia), Peter Wall (Niagara), Lela Zimmer (Anglican Parishes of the Central Interior)

Members of FWM 2010-2011: George Bruce (Ontario), Constance Joanna Gefvert (Toronto), Greg Gilson (Caledonia), Bruce Myers (Quebec)

Programme Staff: Isaac Kawuki-Mukasa, Coordinator for Dialogue; Bruce Myers (60% from 2012), Coordinator for Ecumenical Relations; Eileen Scully, Director, and Coordinator for Ministry and Worship; Administrative Support: Jo Mutch (50%)

## 2. Chair's Reflections

It is a profound joy and privilege for me to offer this Faith Worship and Ministry report for reception by General Synod 2013. This report embodies three years of ministry begun, continued and imagined for the future. It is a distillation of six meetings (each four days long), meetings between meetings, conference calls, emails, consultations, research, writing, reflection and meeting some more. At times the three years moved at a snail's pace as we wrestled with the work that we were commissioned to do by General Synod 2010, absorbed the scope of work already in progress and imagined our tasks for the future. Yet, once we found traction, the three years passed like the blink of an eye.

The scope and mandate of Faith Worship and Ministry is well articulated in the body of this report. It is both vast and deep. We serve the Church by developing, enhancing and supporting relationships with the Anglican Communion, ecumenical and interfaith partners, dioceses and local parishes. We serve the Church by wrestling with matters of doctrine and ethics, theology and education to enhance our life together. We serve the church by uniting voices in prayer, praise and song and by encouraging the development of worship and liturgical resources. We serve the Church by supporting opportunities for faith and leadership development in dioceses and local communities.

What makes FWM somewhat unique amongst standing committees of General Synod is that we have both a task/project function and an oversight function. We have completed much of our work through smaller task forces and working groups. Each time the whole committee would gather much of our meeting was spent in smaller hub groups to coordinate the tasks that needed to be completed. The four working groups were: Anglican and Ecumenical Relations, Ethics and Public Life, Worship and Congregational Life and Leadership.

The work was important and compelling and it was ably brought to this point by the passion, faith and imagination of those who were part of this committee. I am deeply grateful for all of the members of FWM who dropped what they were doing at home so that we might bring home what is important for our Church. I express my deep thanks to Eric Beresford, Stephanie DeForest, Travis Enright, Ken Hull, Iain Luke, Lynne McNaughton, Linda Nicholls, Anne Marie Nicklin, Barbara Shoomski, John Steele, Peter Wall, Lela Zimmer, George Bruce, Constance Joanna Gefvert, Greg Gilson, Bruce Myers.

### **The Work Mandated by GS2010**

General Synod 2010 directed FWM to complete several important pieces of work and to bring these to Joint Assembly 2013, namely: Primate's Commission on Theological Education and Formation for Presbyteral Ministry, the translation of the National Aboriginal Day of Prayer proper prayers, the formation of the Liturgy task Force, Theological reflection on the Anglican Communion Covenant, support the celebration of 400 Year Anniversary of the Authorized Version of the Bible (King James translation) and Study of Cessation of Solemnization of Matrimony. You will find these pieces of work placed strategically throughout the full report.

### **Carrying the Work Forward**

Some of the ministry pieces that FWM has carried these past three years may also be characterised as work that continues, like a thread that holds the garment together. Some of this work is about supporting relationships and some of this work is about developing resources for ministry and worship. Some of the highlights include our continued work with ACC-ELCIC National Worship Conferences, development of Hymnal Supplement, Anglican Lutheran International Commission (ALIC), Anglican-Roman Catholic Dialogue of Canada (ARC) & Anglican-Roman Catholic Bishops' Dialogue of Canada (ARCB), Anglican-United Church Dialogue and World Council of Churches.

### **Future Ministry**

Christian ministry, by its very nature assumes that there will be a verdant, fruitful and robust future shaped by the hope and resurrection of Jesus Christ. In a time of change and flux, this essential premise has shaped and guided the work and ministry of FWM. In January of 2013, The General Secretary sent a letter to department heads, coordinators and chairs of standing committees to inform us that the

Structures consultation would be bringing to the March meeting of CoGS, a proposal to suspend the meetings of standing committees for the upcoming triennium, and that necessary work in these areas be assigned to working groups and task forces as needed. Over the course of our final meeting, this proposed change to standing committees shaped much of our conversation. And what we continued to come back to again and again was an important consideration. FWM has completed much of its work through smaller task forces and working groups. However, we have also discerned that having a committee to report to is crucial in helping to provide oversight of work priority setting, identifying tasks, coordinating responsibilities, coordinating efforts, integrating information and keeping connections.

When things change it is tempting to try and keep things as they were. It is tempting to shape the future based on self-preservation. We recognize that the way we have been meeting needs to change, partly because of economic constraints, partly because of technological advances, and partly because of the sheer strain and stress on volunteer and staff time. We believe that a coordinating committee mandated to support and guide the work of FWM would benefit the ministry and ensure that important threads continue to be woven for a future tapestry.

In the latter part of this report FWM 2010-2013 commends to the future coordinating body/CoGS to consider supporting; 2016 Lay Leadership Event, Faith Formation for Discipleship for Mission, Safe Church Canada, and Ethics issues: Theology of Money; Ethical use of Social Media.

**And the last word... thank you!**

It has been a profound joy for me to serve as Chair of The Faith, Worship and Ministry Committee these past three years. The members of this committee have been faithful to the task that they were asked to carry out. I am moved beyond words by the gifts that are contained within the gathering of this little community. They have offered their considerable gifts of insight, knowledge, wisdom, time, treasure, faith and hope. In a time of changing structures and uncertain horizons, I have been impressed by the hope that this group has for the Church of the future. We could not be nearly as effective as we have been, if it were not for the faithful witness and hard work of Isaac Kawuki-Mukasa, Coordinator for Dialogue and Bruce Myers, Coordinator for Ecumenical Relations. Most especially I am deeply grateful for the wisdom and guidance of Eileen Scully, Director, and Coordinator for Ministry and Worship, who has kept all of us on course. May God continue to bless the Anglican Church of Canada.

Faithfully submitted  
Rev. Canon Andrew Asbil

### 3. FWM Project Work (organized according to V2019)

See also Recommendations, following this section.

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

1. Primate's Commission on Theological Education and Formation for Presbyteral Ministry  
The commission was mandated by a resolution [GS2010 A-143](#). See the *Final Report* of this commission, Appendix 1. Recommendations for future work are contained within the motion coming to General Synod. These include recommendations for implementation of the *Competencies*, work on the diaconate and episcopate, and on adult faith formation for discipleship. Motion to GS 2013 being presented.
2. Congregational Life and Leadership: Congregational development officers' gathering 2013  
A network of diocesan congregational development officers has emerged in this triennium, and a task group established to work towards a national consultation on congregational health and growth, scheduled for December 2013. This promises to be a rich time of mutual learning and support.
3. 2016 Lay Leadership Event  
The Congregational Life and Leadership Working Group of FWM conducted a survey across the church toward establishing a vision and process toward a conference on lay leadership in 2016, as per the Vision 2019 priority. It is recommended that this work continue. Results of the survey of dioceses led the group to see the need to make distinctions between lay leadership and licensed lay ministries, both in and outside of the gathered community. The consultation is envisioned to be about gathering lay leaders and those who help to equip them, identifying best practices, contextualization of lay leadership skills, and doing lay leadership education. It may also open the door to intra-diocesan partnerships between better-resourced and less-resourced dioceses, and to cultivate partnerships.
4. Faith Formation for Discipleship for Mission  
This is an emerging priority discerned from work on the item immediately above, as well as from conversations within the Liturgy Task Force on initiation and on liturgical formation of the whole people of God for mission, conversations within CoGS, and within the Primate's Commission on Theological Education. At the request of FWM, CoGS resolved to identify this work, and the Lay Leadership Event, as priority work for FWM in the next triennium, subject to emerging priorities and available finances. We recognise that across the church we need to do better at making disciples who are formed in their faith for God's mission in the world. How we do that well is a question that we address locally and also together, gathering up local conversations to share wisdom, resources, stories and practical advice.
5. Safe Church Canada  
FWM has connected with both Safe Church Canada and the Anglican Communion's Safe Church Network. The Safe Church Canada network recommends further attention to safe ministry practices in the Anglican Church of Canada, to share resources across dioceses and to work towards national articulation of best practices and policy. At the request of FWM, CoGS resolved to ask FWM to carry on this work in the next triennium, subject to emerging priorities and available finances.

6. Ethics issues: Theology of Money; Ethical use of Social Media

These were areas of discussion within FWM which emerged as recommended priorities in theological-ethical reflection, recognizing that such reflection would be a helpful resource across the church.

**Vision 2019: Walk with Indigenous Peoples on a journey of healing and wholeness**

FWM was blessed to have two Indigenous members throughout this triennium. FWM oversaw the translation of the National Aboriginal Day of Prayer proper prayers as per resolution GS 2010 A-136-R2. FWM is providing resources for the work of the International Anglican Liturgical Consultation's 2013 work on *Rites Relating to Healing and Reconciliation*, a key component of which emerging is going to engage Canadian Indigenous focus. The collection of liturgical texts from Indigenous Anglican communities continues, in support of initiatives of Indigenous Ministries.

**Vision 2019: Engage young people in mutual growth for mission**

The work of Youth Initiatives, including the Youth Secretariat mandated by resolution GS 2010 A-182, in 2013 came under the auspices of Faith, Worship, and Ministry late in the Triennium. It is hoped that this move will assist in drawing youth experiences and concerns into a variety of aspects of FWM's programmatic work. See the *Report of the Youth Initiatives Team* appended to this Report. There is much to celebrate in this work.

**Vision 2019: Enliven our worship**

1. Liturgy Task Force

General Synod 2010 adopted *Principles for Liturgical Revision: Principles to Guide the Revision of the Contemporary Language Authorized Liturgical Texts of the Anglican Church of Canada*, and directed FWM to establish a Liturgy Task Force (LTF) to carry out this work. See resolution GS 2010 A-141. The LTF has met five times. The work is progressing steadily and has been prioritized at present to focus on:

- Eucharistic rites
- Initiation rites (baptism, catechumenate)
- Proper of the Church Year, Calendar of Holy Persons
- Daily Office and Psalmody

See the *Progress Report of the Liturgy Task Force*, appended to this Report.

2. Baptismal Covenant Addition

General Synod Resolution C-002 directed FWM to consider the best way to incorporate into the Baptismal Covenant set out in the Book of Alternative Services our ministry to sustain, respect, and renew the earth as stewards of creation. This item has been integrated into the work of the Liturgy Task Force, above.

3. ACC-ELCIC National Worship Conferences

These conferences are planned in partnership between FWM and the ELCIC's Programme Committee for Worship, and carried out by local planning teams. Conferences were held this triennium in Vancouver, 2010 ("Taking Care of the Neighbourhood") and in Winnipeg, 2012, ("Beyond the Fortress"). The next conference will be in Edmonton in 2014, and will focus on themes relating to liturgies of life passages.

4. Companion of the Worship Arts

This item relates to the above. Since 1996 the Evangelical Lutheran Church in Canada has awarded the Companion of the Worship Arts, which “recognizes ongoing inspiration and encouragement to others, together with service to God through worship, spirituality and the arts.” FWM accepted an invitation from the ELCIC to participate in this honour. FWM has adopted protocols and a nominations process for the honour which will be conferred at the National Worship Conference 2014 and in biennial conferences into the future.

5. Programme Committee for Worship

FWM enjoys a reciprocal partnership sharing with the ELCIC Programme Committee for Worship. Each body, as appropriate, actively engages in each other’s projects. Several joint initiatives have arisen from this partnership, including the National Worship Conferences, and the sharing of liturgical expertise has been useful to both groups.

6. Hymnal Supplement

The Hymn Book Supplement Working Group expects to complete its work of selecting material during the next triennium. A variety of publication options is being explored. Several regional consultations have been held with a variety of degrees and kinds of input. The group is collecting a wide range of new musical resources for both hymnody and service music. FWM is looking to develop an online resource piece that helps people to find what they need in order to make good choices within the musical components of the *ordo* and that upholds some best practice.

7. Common English Bible/Authorized biblical translations

FWM undertook a thorough review process of the Common English Bible (2011), engaging a diversity of biblical scholars and liturgists. The committee commends the use of this translation in personal study, but recommends no change to the current list of biblical translations authorized for public worship in the Anglican Church of Canada. The committee is working to create an annotation to the List of Biblical Translations Authorized for Use in Public Worship in the Anglican Church of Canada (a House of Bishops document).

8. International Anglican Liturgical Consultation

The Consultation’s Report *Rites Surrounding Death* (Palermo 2007) was published in 2012. The Consultation met in 2011 in Canterbury with five participants from Canada. The Anglican Consultative Council received IALC’s *Rites Relating to Marriage*, and has requested study and response by the Provinces of the Communion. The Consultation will meet next in August 2013 in Dublin to begin work on *Rites relating to Healing Forgiveness and Reconciliation* and include consideration of issues ranging from prayers with the sick to the reconciliation of peoples.

**Vision 2019: Be leaders in the Anglican Communion and in ecumenical actions**

1. Anglican Communion: Anglican Communion Covenant

FWM was directed by resolution GS 2010 A-137 to provide theological and ecclesiological reflection on the implications of adoption or non adoption of the Anglican Communion Covenant. This Report was brought to CoGS in November 2012 and is appended to this Report.

2. Anglican Communion: Anglican Consultative Council, Commissions and Networks

FWM relates to several aspects of Anglican Communion work in the areas of theological education and liturgy. The Committee’s work on the Theological and Ecclesiological Implications of Adoption or Non Adoption of the Anglican Communion Covenant is attached in the Appendices. Recommendations made to CoGS regarding future work of FWM identify the need to keep connection with work of the various Networks of the Communion which interface with

FWM mandate: Safe Church, theological education, youth, and the Inter-Anglican Standing Commission on Unity, Faith, and Order (IASCUF0). CoGS resolved to implement a response to the ecclesiology section of IASCUF0's recent Report to ACC-15, subject to emerging priorities and available finances. See:

<http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/IASCUF0%20Complete%20Report%20to%20ACC.pdf> .

FWM has identified the need for better coordination of our Anglican Communion relations across the systems of the General Synod.

3. Anglican Communion: Anglican Lutheran International Commission (ALIC)

FWM celebrates the release of *To Love and Serve the Lord: Jerusalem Report of the Anglican Lutheran International Commission*. The document can be found at:

[http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/OEA-ALIC\\_report-EN.pdf](http://www.anglicancommunion.org/communion/acc/meetings/acc15/downloads/OEA-ALIC_report-EN.pdf) . A motion is coming to this General Synod to receive, study and respond to the report. A similar motion is being presented to the ELCIC's National Convention.

4. Anglican Communion: Anglican-Roman Catholic International Commission (ARCIC)

Bishop Linda Nicholls (Toronto) serves on the Anglican Roman Catholic International Commission, which is in its third iteration. ARCIC III is addressing interrelated issues: the church as communion, local and universal, and how in communion the local and universal Church come to discern right ethical teaching. See

<http://www.anglicancommunion.org/acns/news.cfm/2012/5/10/ACNS5104>

5. Anglican Communion: Canadian African Bishops' Dialogues on Sexuality and Mission

Resolution GS 2010 A-144 supported the continuation of these dialogues. The Canadian-African Bishops' Dialogue met this Triennium in Dar Es Salaam in 2011, releasing the statement "A Testimony of Grace" at the end of their time together. A third meeting was held in Pickering, Ontario, in June 2012, releasing "A Sacrament of Love: our Continuing Testimony of Grace." A fourth meeting was held in Cape Town South Africa in May 2013. See

<http://www.anglican.ca/faith/identity/bishopsconsultation/> for videos and Reports from each of these meetings. FWM recommends a reflection on learnings from these dialogues, written by Eric Beresford and posted on [www.anglican.ca](http://www.anglican.ca).

6. Anglican-Roman Catholic Dialogue of Canada (ARC) & Anglican-Roman Catholic Bishops' Dialogue of Canada (ARCB)

These two bodies are now holding an annual overlapping meeting to facilitate closer collaboration. ARC is working on a resource to address basic questions such as: What is a good life? What is fair? Why is the world the way it is? What good is the church? Will it be okay? After five years as ARC's co-chair, Bishop Dennis Drainville stepped down in 2012 and has been succeeded by Bishop Linda Nicholls, who brings experience as a past member of ARC and also as a current member of the Anglican-Roman Catholic International Commission. Emerging work: ARC will review: *Pastoral Guidelines for Interchurch Marriages Between Anglicans and Roman Catholics in Canada* (1987) and *Pastoral Guidelines for Churches in the Case of Clergy Moving from One Communion to Another* (1991).

7. Anglican-United Church Dialogue

This new round of Anglican-United Church dialogue builds on six years of formal conversations concluded in 2009, and was mandated by resolution GS 2010 A139-R2 to focus on "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." The dialogue's objective is to explore and recommend to the Anglican and United churches ways in which they can together be more effective in mission and ministry. One meeting remains in this present mandate, at which point



members will discern recommendations for future work for decision by the appropriate governance bodies.

8. World Council of Churches

The tenth assembly of the World Council of Churches (WCC) will gather in Busan, South Korea, October 30-November 8, 2013, under the theme, “God of life, lead us to justice and peace.” Assemblies are the WCC’s highest governing body, setting the organization’s agenda and orientation for the following seven to eight years. A charter member of the WCC, the Anglican Church of Canada was initially invited to send two voting delegates to the assembly, along with a staff person to serve as an advisor to the delegation. A call for nominations was issued and nearly 20 submissions were received. At the request of the Nominating Committee of the Council of General Synod (CoGS), the Anglican and Ecumenical Relations Working Group of FWM reviewed the submissions and recommended five names go forward to CoGS for consideration. Of those five, two were elected: John Alfred Steele, a priest of the Diocese of British Columbia, and Melissa Green, a young laywoman from the Anglican Parishes of the Central Interior. The remaining three names were submitted to the WCC for inclusion in a pool of potential additional delegates who may be chosen to help the assembly achieve a more representative demographic balance. One of those names was indeed chosen, and so Nicholas Pang, a candidate for ordination in the Diocese of Montreal, will be our church’s third voting delegate at the Busan assembly. Six regional presidents will be elected at the Busan assembly. In discussions with other WCC member churches in Canada and the United States, the name of Bishop Mark MacDonald has emerged as the consensus candidate for the North American region. It is believed he would be the first indigenous person to serve as a WCC president.

The final text of the WCC Faith and Order Commission’s ecclesiology text, *The Church: Towards a Common Vision*, has been released and is coming to this General Synod with a motion to receive, study and provide a response by June 2015. Twenty years in the making, this is the first ecumenical convergence text of its kind since the release of *Baptism, Eucharist, and Ministry* in 1982.

9. Canadian Council of Churches

Jeffrey Metcalfe and Paul Jennings represent the Anglican Church of Canada on the Commission on Faith and Witness of the CCC. It is concluding work on an ecumenical Christian apologetics project called “Why be a Christian?” and will spend the next triennium discussing the “theology of Christian witness in an age of religious plurality.” FWM commends their recent work, *The Bruised Reed: A Christian Reflection on Suffering and Hope*. See [http://www.councilofchurches.ca/documents/social\\_justice/Bruised%20Reed%20Proof\\_7\\_txt.pdf](http://www.councilofchurches.ca/documents/social_justice/Bruised%20Reed%20Proof_7_txt.pdf). The Rev. Val Kerr of the Diocese of Niagara serves as the Anglican Church of Canada’s representative on the Canadian writing team for the Week of Prayer for Christian Unity who have been invited to prepare the liturgical materials for the WCC’s Week of Prayer resources for 2014. FWM also connects to the CCC’s Biotechnologies Reference Group which in 2012 produced a theological education curriculum resource on biotech issues. See <http://www.councilofchurches.ca/en/Biotechnology/biotechnology.cfm>.

10. Ecumenical Shared Ministries

The Ecumenical Shared Ministries Bureau at the Prairie Centre for Ecumenism remains the national hub for these ministries, curating a database of all identifiable ecumenical shared ministries in Canada. The Ecumenical Shared Ministries Task Force, which includes representatives of the Anglican, Lutheran, United, and Presbyterian churches in Canada, has not met in approximately two years. However, the *Ecumenical Shared Ministries Handbook*, which was the group’s chief work, remains available as a resource to congregations considering partnerships of various kinds with other denominations.

11. Diocesan Ecumenical Officers

An updated list of diocesan ecumenical officers is being maintained and information is forwarded to them on a periodic basis, often in the form of a quarterly update. Most dioceses have an individual designated to deal with ecumenical relations. A few do not, and in some cases it is the diocesan bishop. The Coordinator for Ecumenical Relations provides regular updates for this network.

12. Diocese of Jerusalem – Interfaith items

Resolution GS 2010 A184-R2 requested FWM to make available resources to assist local interfaith dialogues. Links have been provided from [www.anglican.ca](http://www.anglican.ca) to the work produced by the Canadian Council of Churches in this area.

13. Interfaith Dialogues

Anglican Church of Canada participation in two major national interfaith dialogues is coordinated through the Canadian Council of Churches, working on the principle that we approach interfaith dialogue as Christians together, ecumenically. The National Muslim-Christian Liaison Committee is functioning well. Stephanie DeForest and Isaac Kawuki Mukasa represent the Anglican Church of Canada at that table. The Canadian Christian Jewish Consultation (CCJC) experienced increasing tensions and is now in hiatus following the decision of the Centre for Israel and Jewish Affairs (the former Canadian Jewish Congress, historically the dialogue partner in the CCJC) to withdraw from the dialogue after the United Church of Canada's General Council 2012 resolution relating broadly to Middle East peace, and in particular its recommendations regarding support for Palestine and the directed boycott of goods produced in the Israeli Settlements. Work is ongoing to determine the best ways forward for this dialogue. The CCC also has a "Canadian Interfaith Reference Group" which monitors these dialogues, and provides the space for the Christians to reflect on their experiences in the dialogues, and to create resources for Christians involved in interfaith dialogue. FWM hopes to see networks of local interfaith dialogues develop.

### **Vision 2019 Practices**

FWM has given significant attention to two aspects of the Vision 2019 practices, by reflecting on its work and the structures that serve that work, and by working intentionally to build bridges. FWM contributed thoughtfully to the work of the Structures Working Group by offering serious review of its mandate and its ways of working, identifying the dual functions the committee has always held in programme-task and in governance-oversight. Recommendations for effective working were made to the Council of General Synod.

### **Other items, mandated by General Synod 2010**

1. BCP 50<sup>th</sup> Anniversary GS 2010 C-005

Materials were posted on <http://www.anglican.ca/faith/1962-bcp/> to celebrate the anniversary. Promotion of the anniversary was undertaken by the Prayer Book Society with links to their work through the *Anglican Journal* and through [www.anglican.ca](http://www.anglican.ca).

2. 400 Year Anniversary of the Authorized Version of the Bible (King James translation) GS 2010 A140-R1

FWM invited the Anglican Church of Canada to mark this anniversary on October 11, 2011, and produced resources of suggested readings and proper prayers, which can be found at: <http://www.anglican.ca/faith/identity/400th-anniversary-of-the-king-james-bible/>

3. Study of Cessation of Solemnization of Matrimony GS 2010 A142-R2

FWM was asked to conduct a study of the question of what the implications would be of the Anglican Church of Canada ceasing to perform the civil solemnization of marriages. The committee invited written position papers from legal, canonical, theological and liturgical perspectives, and from these created its Report which was received by the Council of General Synod in October 2011. It does not recommend the cessation of the solemnization of marriage. *See Report on GS Resolution (Act 36): Solemnization of Matrimony*, Appended to this Report.

### **Recommendations I:**

#### **Items brought to the Council of General Synod March 2013 regarding future work**

The Faith, Worship, and Ministry Committee brought a number of motions to the Council of General Synod March 2013 regarding future work. All of these were resolved by CoGS as recommendations for future work of FWM dependent upon emerging priorities and available funding. Some of these resolutions targeted matters of discerned emerging priority; the final resolution deals with ongoing work that the committee judged needs to be continued within any emerging new structures.

Here are the Resolutions of the Council of General Synod regarding FWM's future work – *all subject to available financial resources and Council's priorities*:

That the Council of General Synod:

1. *Rites Relating to Marriage*: in response to Resolution 15.33 of the Anglican Consultative Council-15, receive *Rites Relating to Marriage: Report of the Canterbury International Anglican Liturgical Consultation 2011* and coordinate and finalize the Canadian response to this Report.
2. *Theology of Money, Social Media*: make arrangements for the continuation of ethical reflection in the areas of 1. Theology of money and 2. Social media.
3. *Inter-Anglican Standing Commission on Unity, Faith, and Order*: circulate the portion of the IASCUFO report to ACC-15 dealing with communion ecclesiology to bishops, theological faculties, diocesan doctrine committees, persons or groups involved in Anglican Communion networks and companion relationships, and others with appropriate interests and expertise, for study and response.
4. *Anglican Communion and Ecumenical Relations Coordination*: establish a task group to determine how we best coordinate our Anglican Communion and ecumenical relations.
5. *Adult Faith Formation and Lay Leadership*: 1. Provide ways and means to share best practices and initiatives and to explore and institute networking and information sharing to support adult Christian faith formation and lay leadership training; 2. proceed towards a national consultation on lay leadership and adult Christian formation in 2016.
6. *Safe Church*: request the next CoGS to oversee the development of i) national policies concerning physical abuse, sexualized violence, bullying and harassment for adoption by dioceses within the Anglican Church of Canada and present these policies for adoption to the next General Synod; ii) a national screening policy for ministry in the church, lay and ordained, for adoption by dioceses within the Anglican Church of Canada and present this policy to the next General Synod.
7. *FWM continuing work*: recognize the importance of the following work currently in progress under the auspices of the Faith, Worship, and Ministry Committee for the good of the Anglican Church of Canada, and direct the next Faith, Worship, and Ministry committee to continue the work:

*a. V2019: Being leaders in the Anglican Communion and in ecumenical actions*

- Anglican Communion relations and connections – to work within Faith, Worship and Ministry mandate in areas of ministry, theological education, doctrine, liturgy, and ethics. Participate in International Anglican Liturgical Consultation, monitor the work of the Inter-Anglican Standing Commission on Unity Faith and Order.
- Ecumenical Relations – Joint Anglican Lutheran Commission, Anglican-Roman Catholic dialogue, Anglican Church of Canada-United Church of Canada dialogue, Canadian Council of Churches, World Council of Churches: monitoring, responding, appointing.
- Ecumenical Relations – Ecumenical Shared Ministries Task Force; network of Diocesan Ecumenical Officers: gathering, resourcing.
- Interfaith Dialogues: Canadian Christian Jewish Consultation, National Christian Muslim Liaison Committee, Canadian Interfaith Reference Group monitor, respond, appoint.
- Consultation of Bishops in Dialogue: encourage monitoring and discerning of best practices for ethical discussion learned from the Consultation.

*b. V2019: Enlivening our worship*

- Liturgy Task Force: continuation of mandate given by General Synod 2010.
- National Worship Conference, Companion of the Worship Arts, PCW-ELCIC partnership: appoint, monitor, promote, participate in.
- Hymn Book Supplement Working Group: continuation of mandate given by FWM 2010.
- International Anglican Liturgical Consultations: monitor, appoint, participate in.
- Confirmation (as per JALC request, consultatively with House of Bishops): study, consult, make recommendations.

## **Recommendations II: Affirmations of Ways of Working into the Future**

FWM affirms the need for both closely-focussed task groups, ad hoc committees and commissions, and also for a body to oversee and connect this work. Oversight is about coordinating, connecting, enabling, assisting and guiding. It involves:

- *the maintenance and nurture of connections* amongst the discreet tasks and mandate areas;
- *decisions with respect to nominations or appointments* within the FWM mandate to bilateral, full communion and ecumenical and interfaith partner dialogues and working groups, to partner church cooperative ventures, and to work within the FWM mandate in the Anglican Communion;
- *active monitoring of and contribution to ecumenical and interfaith dialogues, and with respect to areas of Anglican Communion work within its mandate;*
- *active monitoring of and connection making across all areas:* keeping the big picture of activities of external networks before us, the better to discern our work and find resources for the work;
- *Looking actively for others to draw into the work* as we connect with individuals and with local, diocesan or provincial bodies with whom to partner in General Synod work.

**Appendices**

1. *Final Report of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry*
2. *Solemnization of Matrimony*
3. *Youth Initiatives Report*
4. *Theological Reflections on the Adoption or non Adoption of the Anglican Communion Covenant*
5. *FWM Appointments and Connections to External Bodies*
6. *Report of the Liturgy Task Force*

**FWM Report to General Synod, Appendix 1**



**The Anglican Church of Canada**

**The Primate's Commission  
on  
Theological Education and Formation for Presbyteral Ministry**

**Final Report  
2013**

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## 1. Mandate, History and Process

### 1. a. Mandate and Membership 2010-2013

The *Primate's Commission for Theological Education and Formation for Presbyteral Ministry* was established by a resolution of General Synod of 2010 as follows:

*Resolved that this General Synod:*

1. *affirm the continued need of the church to make the formation of persons for ministry a continuing priority of the church in the coming triennium;*
2. *and that this General Synod request the Primate to appoint a 'Commission on Theological Education and Formation for Presbyteral Ministry'.*
  - a) *that the Primate consult with the Faith, Worship and Ministry Committee and the House of Bishops in the appointment of members to the Commission who represent a healthy diversity and the skills necessary to undertake the furtherance of the work begun by the National Gathering;*
  - b) *that the Commission report to the Council of General Synod and the House of Bishops through the Faith, Worship and Ministry Committee given that Committee's responsibilities in its terms of reference for theological education;*
  - c) *that the Commission's work continue on the bases established at the National Gathering on Theological Education 2010 with a specific focus on:*
    - i) *the development of national competencies with reference to 'The Learning Outcomes for Preparation for Ministry in the Anglican Church of Canada' of the D'Youville Report as well as the existing standards within the dioceses of the church;*
    - ii) *the development of criteria for responsible local adaptation, translation and administration;*
    - iii) *the development of avenues for mutual accountability between dioceses, colleges and training institutions and programmes.*
  - d) *that the Commission work in cooperation with the Programme Committee for Leadership for Ministry of the Evangelical Lutheran Church in Canada;*
  - e) *that the Commission consult ecumenically, making particular use of the Churches' Council for Theological Education;*
  - f) *that the Commission work with the Philanthropy Department of the General Synod toward a national bursary programme;*
  - g) *that the Commission work to develop a national faculty and programme for effecting cooperation amongst the colleges and training programmes to enable remote theological education;*
  - h) *that the Commission prepare concrete recommendations for consideration by the General Synod 2013;*
  - i) *that the funding for the Commission be secured by the Council of General Synod.*



This *Final Report* contains details on accomplishments under sections 1 and 2 of this Resolution, and Recommendations relating to sections 2 f) and g).

The time seems to have been right for this resolution of General Synod 2010: Dioceses, Provincial Synods, theological colleges, leaders and parishoners have affirmed the mandate provided by their by their deep, wide, and sustained engagement in conversation and consultation with the Commission.

Shortly after General Synod 2010, the Primate acted to appoint the members of the Commission, as follows:

The Reverend Canon Todd Townshend, Huron University College, Chair

The Right Reverend Jane Alexander, Bishop of Edmonton \*

The Reverend Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend John Chapman, Bishop of Ottawa

The Reverend Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Paula Sampson, Indigenous Studies Centre, Vancouver School of Theology

Ms. Katie Silcox, Student at Wycliffe College (now The Reverend) \*

The then Interim Director of Faith, Worship and Ministry, Eileen Scully, was appointed as staff to the Commission. The Reverend Dr. Richard Leggett, served as staff support for an interim period within the process. The Primate and the National Indigenous Bishop were involved as key Consultants in the work.

\* Both Jane Alexander and Katie Silcox were unable to continue for the full terms of their appointments.

The Commission recognized that it was born out of a process of consultation. Members were from the beginning committed to affirming the high importance of ongoing active consultation with a wide body of groups and individuals. To define 'stakeholders' in this work is in fact to imply the whole church at all levels, and includes a good variety of different particular interest groups, such as bishops, ACPO secretaries, theological colleges, training centres and programmes, diocesan personnel with responsibilities for discernment and formation, the Anglican Council of Indigenous Peoples, continuing education centres, students and ELCIC partners. Consultation was clearly to involve wide conversations, and not be a 'talk shop' amongst clergy or amongst specialists in theological education. In this way, the Commission provided leadership for a much wider engagement of the membership of the Anglican Church of Canada, so that the developing *Competencies* really did become a document "by the Church and for the Church."

The Commission is particularly grateful to the Primate for his reflections at various stages in the process, to the National Indigenous Bishop Mark MacDonald for his continued feedback, suggestions and wisdom, and to our Lutheran partner the Rev'd Dr. Mark Harris for connecting us with work of the ELCIC in this area and for offering wise counsel from an ELCIC perspective.

## 1.b. History

From its formation, the General Synod has always had a responsibility with respect to theological education and ordination. The Declaration of Principles of the General Synod of the Anglican Church of Canada states:

*“Subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . .*

*g) structural uniformity in relation to the episcopal prerogative of licensing clergy;...  
l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church;”*

Since 1994 these responsibilities have been exercised within the mandate given to the Faith, Worship, and Ministry Standing Committee of General Synod (FWM).

The present mandate emerged through over fifteen years of work by the Faith, Worship and Ministry Committee in the areas of theological education and formation for ministry. Of particular note from the early stages are the following:

- Consultations on Discernment for Ministry, held Provincially, reported to General Synod in 1998, distilled reflections on the character, charisms, and skills desired in clergy, resulted in the revision of the ACPO Handbook and contributed to further reflections on processes of candidacy for both presbyteral and diaconal formation.
- The Theological Education Commission of 1998-2001 consisted of lay and clergy leaders, bishops and theological educators. Chaired by Ms. Patricia Bays, the Report received by General Synod 2001 was later known as *The Bays Report*. Among its several recommendations it suggested the development of Provincial Commissions for theological education, on the model of the Ontario Provincial Commission for Theological Education (OPCOTE), noting the importance of bringing representatives of theological education institutions together with representatives of the dioceses.
- Work on resolutions General Synod resolutions from 2001 and 2004 explored the possible content and exercise of core competencies for theological education.
- Regular engagement at all stages of this work and in the following years with the House of Bishops.

Throughout these years, committee members and staff (Canon Eric Beresford and the Reverend Barbara Liotskos) provided leadership to the steady work of developing and nurturing relationships with the theological colleges and training institutes and other bodies, such as the Churches' Council on Theological Education. As these relationships deepened, the relational ground was tended for regular conversation and consultation.. Other institutional relationships developed over time, with the

Association of Theological Schools, the emerging Anglican Communion work on Theological Education in the Anglican Communion, and in partnerships with other Provinces of the Anglican Communion, the Programme Committee for Leadership for Ministry of the Evangelical Lutheran Church in Canada, and ecumenical partners.

Many things were going on during this time. Within FWM, initiatives in areas such as baptismal ministry and the diaconate, for example, continued to emerge. These grew even further conversations, providing focus for particular projects, and for the development of networks. Elsewhere in the Anglican world, other Provinces also began wrestling with their own issues of formation and training for an emerging world and church, the shape and future of which we cannot predict. Theological Education in the Anglican Communion (TEAC) produced a set of competencies and standards for lay and ordained ministries. Colleges in Canada began to face unprecedented financial pressures, and student debt loads increased massively. And in our new Full Communion relationship, as the mutual recognition of ministries began to grow into real experiences of Anglican priests serving ELCIC congregations and ELCIC pastors serving Anglican parishes, our ELCIC partners began asking us questions about how we teach and form our clergy.

Throughout 2005 and 2006, the Faith, Worship, and Ministry Committee prompted the House of Bishops to reflect together on present issues involved in theological education and formation for ordained ministries. Led by Bishop Michael Bedford-Jones, then FWM Chair, these conversations began with a review of the recent history of conversations and the initiatives noted here above. At their April 2006 meeting, the House of Bishops passed the following resolution:

*“That this House of Bishops request the Council of General Synod to 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) such national gathering to be held in consultation with ecumenical partners in Canada, and also in our conversations with the work of Theological Education in the Anglican Communion (TEAC).”*

This initiative of the House of Bishops was welcomed by the Faith, Worship, and Ministry Committee which then brought a report to the General Synod the following year. The areas of concern under the general mandates of theological education and ministerial formation are many and far reaching. How to

organize the work, especially given the fewer resources available to the General Synod? Realizing the need to prioritize for reasons of pragmatism with respect to resources, and focus with respect to energy, FWM offered a motion to General Synod to pull energies into focus, for a time being, to presbyteral ministry.

General Synod 2007 passed the following resolution:

*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:*

- 1. Develop a strategic plan for the future needs for ordained ministry in the Anglican Church of Canada*
- 2. Make recommendations to the Church about the strategic use of resources to support theological education*
- 3. Review the current patterns of preparation for ordained ministry in the Anglican Church of Canada and make recommendations for their effective use;*
- 4. 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;*
- 5. That such national gathering to be held in consultation with ecumenical partners in Canada, and our conversations with the work of Theological Education in the Anglican Communion (TEAC).*

The National Gathering on Theological Education took place in Chateauguay, Quebec, at the D'Youville Retreat and Conference Centre, in January 2010. Amongst the one hundred and twenty people gathered, were all of the bishops, along with diocesan personnel locally selected to attend, ACPO secretaries, representatives of theological educational institutions (including, MDiv granting colleges, training centres, and Indigenous colleges for ministry), ecumenical and full communion partners and a representative from the Anglican Communion Office. The Report from the consultation, known as *The D'Youville Report*, summarized insights from the conference, with a focus on still fairly broadly defined notions of 'competency'.

The work of this present Primate's Commission on Theological Education and Formation for Presbyteral Education emerged from the recommendations of the National Gathering 2010.

### **1.c. Expectations and Competencies**

Whilst our work has focused on *competencies*, we have recognized from the beginning that ordained ministry is rooted in the call to service. Ordained ministry is not just about skills, knowledge and tasks. It is a call by God to service in sacrament and word, teaching and care. The church hears this call and summons persons into this life of service. The church recognizes this call in the personal character and charism of the individual and in their willingness to grow in the gifts we have received.

The journey is a local one and dioceses each have their own processes for accompanying candidates in mutual discernment, and in preferred routes to education and to ministerial, spiritual and professional formation. Decisions towards ordination are made within a diocese, by the bishop usually with counsel from committees and personnel designated with these responsibilities. As noted earlier, this discernment is carried out amidst expectations set by the General Synod. At the most basic level, these expectations are expressed in the *Ordinals*.

What is it that we expect of those who are about to be ordained to the priesthood in the Anglican Church of Canada? What gifts, knowledge and skills do we expect at the time of ordination and what gifts, knowledge and skills do we expect to have been formed and developed years on in ministry? At present there are two sets of expectations articulated at the national level.

The *Ordinal* expects that the candidate for ordination to the priesthood has been selected in accordance with the canons and customs of the Church and has a manner of life to be suitable to the exercise of this ministry. Willing consent of the people of the diocese, and judgment of no impediment to ordination presumes diligent examination in the processes leading to the ordination.

The formal liturgical Examination and vows set out the content of vocational expectations: within the family of all of the baptized in their call to ministry and mission, the priest is to work as pastor, priest and teacher, in a life of discipleship that lives out loving service, preaching, blessing, and administering the sacraments. (BCP, pp 645-653, , BAS, pp. 644-649)

The 1986 House of Bishops *Guidelines for Ordination to the Priesthood* articulate expectations of a Master of Divinity or its equivalent, baptism, confirmation or reception, and at least two years as a regular communicant member of the Anglican Church of Canada prior to postulancy, It provides a sketch of a pre-ordination process.

Throughout its work, the Commission has worked carefully with the language relating to standards, guidelines, expectations and competencies. Guidelines offer suggested routes. Expectations are firm hopes expected to be realized. Standards are the tools by which the achievement of expectations are measured. Competencies build on personal gifts, encompass expectations, and set the ground for the development of specific skills. Competencies can be measured in many ways.

The *Competencies* developed by the Commission have been framed by the *Ordinal* (both BAS and BCP). The *Competencies* state expectations of core abilities and practices, on the basis of which particular skill sets can be developed. They are intended to be held up as goals to which one will aspire over a life in ministry. They do not stand alone but are one tool amongst many to be used in candidacy processes and in life-long ministerial formation and continuing education. The standards used to assess competency across the different fields will be developed in ways appropriate to the local context and culture of ministry and of assessment.

### 1.d. Presenting Issues

Here are some of the key presenting realities which have coalesced in the background to this work:

- Issue of transferability. A priest is ordained to the Anglican Church of Canada, and whilst licensing is enacted locally, the validity of the order is recognized across the church. From time to time, challenges emerge in particular cases where a priest transfers from one diocese to another, where what is expected of a priest differ from place to place. A set of agreed national articulated best practices does not mean uniformity, but a common language and template from which to enter into conversations about, and uphold, expectations.  
In our full communion relationship with the Evangelical Lutheran Church in Canada, mutual recognition of ministries means an ELCIC pastor can serve Anglican parish, and Anglican priests can serve a Lutheran congregation. We need to prove that ACC priest is qualified to be 'rostered' (eligible to serve) in the ELCIC.
- Those entering into discernment processes may well be asking "what is expected of me?" Candidacy committees or parish priests having first conversations with enquirers may be well served by a common text articulating expectations.
- The Church is increasingly aware of the need for, and is committed to, lifelong continuing education and formation in ministry. The template of *Competencies* can be a helpful tool for discernment and self-reflection about appropriate directions for such learning.
- We recognize that rapidly changing contexts require that we think again about what we expect of clergy and how they are called and prepared.
- There is an uneasy tension between the need to minister to the existing church, and to provide leadership for the sorts of changes that will shape the church of the future, whatever that will look like. We don't know what the future church will look like in years to come, even within the ministry lifetimes of those who are studying right now. We do know that those called to ministry at this time will need to help the church negotiate the journey from here to there.

### 1.e. Steps along the way

As stated above, the Primate's Commission on Theological Education and Formation for Presbyteral Ministry engaged in broad and deep consultation. This started in the work of the FWM (2004-2010) with the House of Bishops in the processes leading up to the National Gathering on Theological Education 2010, and the recommendations made by that Gathering to the General Synod of 2010.

The National Gathering heard presentations on possible bases for the development of competencies that were based in large measure on the Standards of the Association of Theological Schools and on the *Competencies Grids* of Theological Education in the Anglican Communion. Recommendations from the consultative process of the National Gathering led the Commission to reshape and refocus its work.

A first draft of the *Competencies* document was shared with the Faith, Worship and Ministry committee, the Heads of Anglican Colleges, the House of Bishops, the Primate, the ELCIC's Programme Committee for Leadership for Ministry and the National Indigenous Bishop, over the course of 2011. Feedback from

each context contributed to the next stage of drafting. This second draft was then circulated as previous, and to an expanded set of contexts for consultation, such as colleges and training institutions, diocesan and Provincial committees on ministry or theological education, the ELCIC Programme Committee for Leadership for Ministry and other ecumenical partners. It was also posted publicly on [www.anglican.ca](http://www.anglican.ca) and circulated through Anglican Church of Canada social media, with invitation for feedback.

The Commission sought opportunity to consult with all Provincial Synods. In the event, members of the Commission held consultations with the Provincial Synods of 2012 in Rupert's Land, Canada and Ontario. The Provincial Committee on Ministry of the Province of British Columbia and the Yukon reflected on the draft and sent written feedback.

The feedback received was recorded and collated into over one hundred and seventy pages. The Commission met in October 2012, studied all feedback, and completed the final version of the document. This was sent to the Faith, Worship and Ministry Committee, who released it later that month to the House of Bishops and to the Council of General Synod.

**2. *Competencies for Ordination to the Priesthood in the Anglican Church of Canada***



The Anglican Church of Canada

***Competencies  
for Ordination to the Priesthood  
in the Anglican Church of Canada***

***The Primate's Commission on Theological Education and Formation  
for Presbyteral Ministry***

**2013**

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## Competencies for Ordination to the Priesthood in The Anglican Church of Canada

### *Preface*

In 2010 the General Synod (exercising its responsibility as described in the Declaration of Principles<sup>1</sup>), on advice of the Faith, Worship and Ministry Committee in consultation with the House of Bishops, asked the Primate to establish a Commission on Theological Education and Formation for Presbyteral Ministry. The Commission was mandated to prepare competencies for those whom the church has called to exercise the ministry of priest in the Anglican Church of Canada.

The Commission has undertaken its work in the light of the following assumptions:

- This document has been created by the church for the church.
- The foundation of this work is our faith in Christ who is continually raising up a body for the work of God’s mission in the world.
- The church in every age is guided by the Holy Spirit as it lives its discipleship within the tensions of mission and promises of ministry, and we trust that same Spirit to guide us in emerging and future contexts.
- These guidelines are only one part of the processes of identifying and discerning candidates for priestly ministry and for their on-going formation and support. Diocesan processes, spiritual direction, the Advisory Committees on Postulants for Ordination, and theological education processes themselves are partners in the process.
- The Anglican Church of Canada commits to making resources available to ensure that contextually appropriate pathways for education and formation for presbyteral ministry are available.

The document is intended to be used in a variety of contexts and ways, for example,

- As tools in early stages of candidacy processes, by local discernment and formation personnel and candidacy committees along with the candidates and postulants themselves.
- As guides in self-reflection by priests on their own vocation and ministry, to help discern areas for continued growth, formation and education.
- In ministry review contexts, by peers, bishops, archdeacons, and others who work with priests to develop excellence and health in ministry.
- In programmes of theological education, to help to guide institutional support for the church’s ministry.

Any statement of *Competencies* will be limited. For example, it:

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<sup>1</sup> Declaration of Principles: “6. Subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . . (l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church . . . .”

- Does not constitute a set of standards. A standard is something by which a competency is measured. The understanding, interpretation, and application of the competencies will vary appropriately from context to context. The companion *Commentary* provides some guidelines to assist dioceses in developing measurement and assessment tools in order to set their own standards.
- Is not a curriculum for theological education
- Does not advocate a single-path approach. There will be multiple paths by which candidates may come to maturity in these competencies.
- Is not an ordered checklist but is rather a guide that will support judgments and allow them to be better articulated and explained.
- Does not provide a list of all skills that might be needed in all circumstances. A *competency* is a foundational proficiency, the growing maturity in which allows for particular skills to develop. Most skills required, whether in pastoral care or stewardship or preaching, necessarily are dependent upon the coalescence of a number of different competencies. How these skills are then developed is in turn much dependent upon contextual and personal particularities
- Competency alone is not enough. Passion in ministry is an essential ingredient. Charism, call and character, those gifts assessed through the ACPO process, are the foundations, and need to be brought into dialogue with what is offered here in the *Competencies*. While competency without passion, character and call is ineffective, passion without competence can be destructive. These two parts of ministerial formation are intended to be brought together in every step in the life of ministry.

In the midst of the breadth of material covered in this document it is important to note that it contains only five basic competencies. A priest must:

- have a personal faith and spiritual life that is adequate to lead others;
- understand who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family;
- be able to translate that rich tradition into the real life of the actual communities and contexts where we minister;
- have the capacities to provide effective leadership in the communities we are called to serve;
- be able to teach, mentor and support the development of the ministry of the whole people of God.

The document will have done its work when it has informed and inspired the development of those who are called to the ministry of a priest. It will also help with navigating various tensions, such as those which exist between local needs and the universality of the church, or between diocesan autonomy and a desire for common expectations. It will provide assistance in situations of ministry transitivity, as priests, whose orders are recognized across the church, move between different ministry contexts.

Detailed explanation of the *Competencies* is provided in the companion *Commentary on Competencies for Ordination to the Priesthood in the Anglican Church of Canada*. Also treated in the *Commentary* are particular questions relating to issues of transitivity, assessment and measuring tools, guides for local adaptation, and suggestions for a variety of applications.

The Commission is grateful to have been entrusted with this important mandate, and offers their work to the glory of God and for the strengthening of the church.

***Members of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry , 2010-2013:***

Canon Dr. Todd Townshend, Chair

Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend Dr. John Chapman, Bishop of Ottawa

The Reverend Dr. Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Dr. Paula Sampson, Vancouver School of Theology

Consultants:

The Right Reverend Dr. Mark MacDonald, National Indigenous Bishop

The Most Reverend Fred Hiltz, Primate

Staff:

The Reverend Dr. Eileen Scully, Director of Faith, Worship and Ministry

### **I Personal and Spiritual Formation**

*“We hope that you will... continually pray to God the Father by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost.” BCP*

*“Will you do your best to pattern your life in accordance with the teachings of Christ, so that you may be a wholesome example to your people?” BAS*

A priest is one who has a personal faith and spiritual life that is adequate to lead others. He or she:

1. Displays a mature understanding of a call to ministry, service and study.
2. Demonstrates a commitment to loving service in the church rooted in a sustained and growing love of God in Christ.
3. Cultivates a disciplined life of prayer, rooted in the Anglican tradition of common prayer, which responds well to the demands of personal formation and the expectations of public ministry.
4. Shows evidence of personal and spiritual growth and healthy self-awareness.
5. Exercises appropriate care of self, accountability to others, and has an awareness of sources of support available when needed.
6. Shows a commitment to live his or her Christian faith within the Anglican Church of Canada.
7. Demonstrates a healthy and loyal but not uncritical relationship to her or his bishop, diocese, province and the national church.
8. Reflects with insight on her or his personal strengths and weaknesses, gifts and vulnerabilities.
9. Discerns God’s presence and activity in her or his own life and in the lives of others.
10. Bears witness to his or her own experience of God’s love and grace in acts of evangelism.
11. Demonstrates a capacity to deal maturely in personal relationships with family and friends.
12. Models stewardship as a spiritual discipline in response to God’s gifts
13. Has read and continues to read the whole Bible in a systematic way.

### **II Christian Heritage and Anglican Identity.**

*“Will you be diligent in the reading and study of the holy scriptures and in seeking the knowledge of such things as will make you a stronger and more able minister of Christ?” BAS*

*“...that by daily reading and weighing of the Scriptures, ye may wax riper and stronger in your ministry.” BCP*

A priest is one who understands who we are as the people of God, our stories, our history and what it means to be an Anglican within the wider Christian family. He or she:

#### II.1 Scripture

1. Continues to read Scripture in a systematic and holistic way, in personal devotion and study, recognizing them as, “containing all things necessary for salvation”, for the shaping of personal life and public ministry.

2. Is able to exegete select texts from the Bible using appropriate theological, historical, critical, and literary tools.
3. Understands the significance of the different genres of the texts within the Bible.
4. Is aware of how the Bible is interpreted through the lenses of gender, socio-economic, historical and cultural perspectives.
5. Engages with the Scriptures and the traditions of Christian thought in faithful obedience and with openness to new insights.
6. Develops a practice of study and reflection, and a working knowledge of how to interpret and use Scripture in a range of different contexts.
7. Interprets the Bible in a way that makes it accessible to the community.
8. Is able to help the community read the Bible in the light of Christian tradition and God-given reason.
9. Understands a wide range of theological themes within the canon of Scripture, and is familiar with how these themes relate to basic credal doctrine and the teaching of major figures in church history.

## II.2 Theology

1. Understands the development of the Christian tradition and how it has been received and interpreted in Anglican thought.
2. Articulates core Christian doctrines, including their defences and their critiques, and the particularities of how they have been received within Anglicanism.
3. Understands the significance of philosophy as challenge and resource in the development and defence of the Christian faith.
4. Is familiar with the writings of a variety of major theologians, including key shapers of the Anglican tradition.
5. Understands the role and function of the creeds within the life of the Christian community.
6. Is familiar with the role and function of canon law -- national, provincial and diocesan.

## II.3 History

1. Understands the development of the Christian tradition with particular attention to the patristic, medieval, Reformation and modern periods.
2. Appreciates the diversity of the Christian tradition, historically and globally.
3. Understands the significance of the relationship between the Christian faith and its Jewish origins and the subsequent influence of Islam in the development of Christian thought.
4. Is familiar with the history of missions in Canada and how that has shaped the heritage and character of the Anglican Church of Canada.
5. Is familiar with the history of Christian missions globally.
6. Has an understanding of the Anglican Communion worldwide -- its character, history, diversity, successes, shortcomings and contemporary challenges.
7. Is familiar with the origins of Anglicanism within the English appropriation of the Reformation.

#### II.4 Contextual ministry

1. Is aware of the challenge and promise of living as a Christian in a pluralistic and secular society.
2. Is familiar with the teachings and practices of partner Christian Churches, particularly those that are encountered in the Canadian context.
3. Is aware of the teachings and the practices of other faiths, particularly those that are encountered in the Canadian context.
4. Considers the place of the Christian faith in ever changing contexts and its implications
  - a. for building of relationships with those of other faiths and,
  - b. for sensitive and effective proclamation of the gospel.
5. Demonstrates a capacity to understand how the ministry of a congregation is shaped by the community it serves.
6. Is able to exercise creativity and imagination and good judgment to enable groups and communities to adapt in the face of changing contexts and demands.

#### II.5 Liturgy

1. Displays an understanding of Anglican spirituality and of the centrality of liturgy in Anglican identity and self-understanding.
2. Demonstrates a thorough grounding in the authorized worship texts and resources of the Anglican Church of Canada.
3. Understands the role of liturgy in expressing and forming doctrine and ethics.
4. Presides effectively and graciously within worship, especially at Baptism and the Eucharist.
5. Preaches the gospel with faith and passion in a way that reflects an understanding of the role of proclamation within the liturgy.
6. Understands and participates in worship with a clear sense that it is the action of the whole people of God, and has an understanding of the particular roles of deacon, priest and bishop.
7. Demonstrates familiarity with the worship practices and resources of the Evangelical Lutheran Church in Canada.
8. Understands the contextual and missional implications of liturgical practice and is familiar with a range of recent developments in the life of the church.

### **III Cultural and Social Context**

*“All baptized people are called to make Christ known as saviour and Lord and to share in the renewing of the world.”* BAS

*“Seek for Christ’s sheep that are dispersed abroad.”* BCP

A priest is one who is able to translate the rich tradition of Christian and Anglican thought into the real life of the actual communities and contexts where we minister. She or he:

1. Identifies the manner in which local context contributes to the shape of theology and the call to the church to participate in the mission of God.
2. Demonstrates awareness of the pains and stresses in their own context and of the spiritual and ethical issues raised there.
3. Demonstrates
  - a) an awareness of the cultural and social contexts that shape Anglicanism and
  - b) an understanding of how these shape ministry in a local context.
4. Seeks to transform unjust structures of society, and engages appropriately the tools of the social sciences and traditional knowledge bases to reflect upon issues of culture, race, class and gender and their impact upon theology and church practices.
5. Is familiar with issues of environmental and economic justice and is able to articulate theologically and pastorally what it means, “to seek to transform unjust structures of society”, and “to safeguard the integrity of creation and sustain and renew the life of the earth.”
6. Is sensitive to the global character of the Church and the relationship between the Canadian Church and the wider global communion.
7. Is aware of and attentive to the contributions of and challenges faced by indigenous people in our context, the ongoing heritage of colonialism, the aftermath of residential schools and systemic racism.

#### **IV Capacity for Leadership**

*Ye are called, “to be messengers, watchmen, and stewards of the Lord.” BCP*

*“Will you undertake to be a faithful pastor to all whom you are called to serve, labouring together with them and with your fellow ministers to build up the family of God?” BAS*

A priest is one who has the capacities to provide effective leadership in the communities we are called to serve. In order to exercise this ministry effectively and faithfully, he or she:

1. Demonstrates an understanding of and capacity for shared leadership:
  1. Shows willingness to work with the bishop in the leadership of the diocese.
  2. Demonstrates the capacity for effective collaborative leadership and an ability to work in teams in a range of settings, including ecumenical.
  3. Discerns the gifts of others and equips them to lead and to serve.
  4. Demonstrates an awareness of the church’s role and opportunities in public life, and a capacity to collaborate in a well informed way with ecumenical partners, other faith communities and secular agencies.
  5. Shows a capacity to be able to maintain healthy interpersonal relationships in order to form community within and outside the church.
  6. Demonstrates the capacity to understand and consent to the promises and affirmations in the ordinal.
  7. Leads congregations in their calling to make disciples.
  8. Is prepared to submit his or her leadership to the discipline of those in authority over them as provided for in canon.

2. Demonstrate a capacity to exercise leadership pastorally:

1. Articulates the nature of priestly vocation and identity as it has been received within Anglicanism and
  - a. give an account of how her or his own vocation to ministry and mission relates to this,
  - b. demonstrate her or his readiness to receive and exercise this ministry as a priest within the Church of God.
2. Demonstrates familiarity with responsibilities appropriate to the newly ordained.
3. Exercises leadership in a manner that reflects good pastoral practice.
4. Preaches effectively in public contexts.
5. Demonstrates gifts and capacity to provide pastoral care.
6. Demonstrates the character of one able to develop a creative pastoral presence as leader and caregiver.
7. Understands the principles that support effective administration including stewardship of resources, prioritization, collaborative working, finance and accountability.
8. Demonstrates a capacity to assist a community in the process of visioning, planning, and implementing future directions.

3. Demonstrates a capacity to understand, reflect upon, and be guided by insights from a range of pastoral practices.

1. Demonstrates a capacity to reflect upon different types of ministry and understand the particular ministries to which individual priests are called.
2. Understands the complexities and challenges of change in the life of a community and demonstrate a capacity to use these understandings to lead change.
3. Does effective ministry planning.
4. Shows an understanding of the causes and effects of conflict, and responds appropriately to expressions of conflict within a community.
5. Assesses strategies for active justice-seeking mission.
6. Shows awareness of a variety of ministry settings, e.g., Indigenous, urban, northern and rural ministries, and is exposed to at least one context other than her or his own.
7. Demonstrates awareness of the public character of theology and is able to exegete and communicate theologically in the contexts of worship, personal interaction, group-study, and the media.
8. Demonstrates an understanding of the theory and practice of mission and evangelism, changing expressions of church life, and their relation to the local context.
9. Understands the implications of size and structure of parishes and ministry settings for style of leadership.



**V Skills for Teaching and Learning**

*“Will you endeavour so to minister the word of God and the sacraments of the new covenant, that the reconciling love of Christ may be known and received?”* BAS

*“to teach and to premonish, to feed and provide for the Lord’s family.”* BCP

A priest is able to teach, to mentor and support the development of the ministry of the whole people of God. Leadership requires the ability to nurture the faith of others and to draw out their capacities for baptismal ministry and leadership. He or she:

1. Is equipped to teach the Christian tradition.
2. Shows the capacity to gather, critically assess, integrate, and use insights, information, and ideas in support of the teaching ministry.
3. Shows a commitment to embrace wisely the resources that are available to support ongoing life long learning in support of the teaching ministry.
4. Develops communication skills, both oral and written, that are clear, engaging and effective.
5. Shows understanding of how children and adults learn in order to nurture others in faith development.
6. Integrates and assists others to integrate what is learned into life, ministry and practice.

### 3. Recommendations

The Primate's Commission on Theological Education and Formation for Presbyteral Ministry makes the following Recommendations:

- A. Request the Faith, Worship, and Ministry Committee to receive this Final Report and forward it the General Synod of 2013 with the attached motions.
- B. Recognizing the General Synod of the Anglican Church of Canada Declaration of Principles, item 6, “subject to the provisions of section 7 the General Synod shall have authority and jurisdiction in all matters affecting in any way the general interest and well-being of the whole Church and in particular: . . . (l) the basic standards of theological education, and the qualifications and training of candidates for the ministry of the Church . . . ”, the Commission recommends the following actions to the General Synod of 2013:

That this General Synod

- 1. receive the *Final Report of the Primate’s Commission on Theological Education and Formation for Presbyteral Ministry* and adopt *Competencies for Theological Education for Ordination to the Priesthood in the Anglican Church of Canada* and commend this document to the dioceses for implementation;
- 2.
  - a. request the Primate in consultation with the Council of General Synod to develop pathways to support implementation by the dioceses of the *Competencies* and report on such implementation on a regular basis to the Council of General Synod;
  - b. build on the work of this Commission to fulfill its responsibilities for theological education by:
    - coordinating a national register of recommended resource persons for ministry formation to assist in the achievement of the *Competencies*;
    - identifying and/or developing other resources to assist in the implementation of these competencies across the church, as appropriate, eg. teachers, mentors, programmatic materials and centres of excellence in teaching and ministerial formation;
    - strengthening stewardship, including increased financial capacity to support ministerial development, and more effective approaches to the distribution of these resources.
- 3. That the General Synod undertake the emergent work recommended during this consultation process, as follows:

- a. develop mechanisms to ensure that the *Competencies* continue to reflect the current needs of the Church;
  - b. develop ways to support the faith formation of the whole people of God, with a view to the formation in community for discipleship and mission;
  - c. develop guidelines for competencies for the diaconate;
  - d. develop guidelines for competencies for the episcopate;
  - e. consider the development of a national roster of ordained ministry personnel
  - f. continue to work in concert with the Evangelical Lutheran Church in Canada in all of these recommended initiatives, and to work more broadly ecumenically where appropriate.
4. That this General Synod request that the House of Bishops
- a. create regular opportunities to reflect together upon the meaning and significance of the *Competencies* and upon their implementation;
  - b. develop ways of strengthening the mutual accountability of bishops in the exercise of their responsibilities regarding ordination within the mandates of the General Synod.

#### **4. Financial Matters**

The Commission wishes to express its gratitude to the General Synod Ministry Investment Fund, a grant from which made this work possible as an extra-budgetary project of the General Synod through Faith, Worship, and Ministry. These grants were of \$10,000 in 2011 and \$20,000 in 2012, which carried over into 2013 funds, covered the costs of Commission meetings and consultations by Commission members across the church. Staff support was provided through the Faith, Worship and Ministry department of General Synod.

#### **5. Members of the Primate's Commission on Theological Education and Formation for Presbyteral Ministry 2010-2013**

The Reverend Canon Todd Townshend, Huron University College, Chair

The Reverend Canon Eric Beresford, President, Atlantic School of Theology

The Right Reverend John Chapman, Bishop of Ottawa

The Reverend Mark Harris, Evangelical Lutheran Church in Canada

The Reverend Paula Sampson, Indigenous Studies Centre, Vancouver School of Theology

Staff: The Reverend Eileen Scully, Director of Faith, Worship and Ministry

#### **6. Acknowledgements**

The Primate's Commission on Theological Education and Formation for Presbyteral Ministry is grateful to all who participated in their consultative processes, to the Faith, Worship, and Ministry Committee for its leadership in these initiatives throughout the years, to the Primate and to the National Indigenous Bishop for their support and good counsel throughout the work, and to all who tend with care and wisdom to the formation of presbyters in our Church.

**FWM Report to General Synod 2013 Appendix 2.****Report on GS Resolution (Act 36): Solemnization of Matrimony**

Received by the Council of General Synod in October 2011

**Introduction**

General Synod, at its 2010 meeting, requested the Council of General Synod to direct FWM to study the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada and of the adoption of the European model of blessing those civil marriages that conform to a canonical definition of marriage as the normative practice of the Church.

At its meeting in March 2011, FWM noted difficulties with the second part of the resolution and requested clarification from CoGS. CoGS indicated that this work should be limited to the identification of the canonical, theological and liturgical implications, as well as the potential effects on the mission and witness of the Anglican Church of Canada, of the cessation of the solemnization of matrimony by the clergy of the Anglican Church of Canada.

The Ethics Working Group of FWM has not found this response to be a clarification. It seems to us that understood simply the clarification actually sits in tension with the original motion. While the reference to European practice is complicated by the multiplicity of European practices no mainstream European Church simply withdraws from the solemnization of marriage. Rather the issue is that there are a variety of different relationships between ecclesial and liturgical practice and civil status. We will therefore respond to the motion as passed by CoGS and then provide a more nuanced read of the intention of this motion with reflection on some of the options which may lie before us and their implications.

Our focus is on questions, implications and potential effects. We are most concerned to indicate where further in depth work would be required to facilitate discussions before action could be taken on this issue. The report has two parts. The first reflects on the implications of the cessation of the practice of solemnization of matrimony. The second reflects on the implications of adopting a French model where the state does not recognize religious marriage and the Roman Catholic Church does not recognize civil marriage. This leads to a dual track approach. This model appears to be the closest to that intended by the General Synod motion. Prior to preparing this report we asked experts in the area of civil and canon law, liturgy, pastoral and systematic theology and member of CoGs to identify the range of questions that in their view needed to be asked. We received responses from a variety of individuals and their responses have informed the shape and content of this report.

**PART I: Cessation of Solemnization of Marriage with or without the option of Blessing of Civil Marriage***Canonical Law*

1. Jurisdiction: The Anglican Church of Canada has a confederal model of jurisdiction. Having clergy cease from solemnization of marriage could be accomplished by either deleting or amending Canon XXI.

2. Deleting Canon XXI would remove GS from jurisdiction, but would not necessarily remove the church from the solemnization of matrimony. Canons could be adopted at the Provincial or Diocesan level and in some civil jurisdictions clergy could act independently to proceed to solemnize marriages in their parishes. Only a canon that asserts the will of the General Synod that solemnization of matrimony not be a practice of the Anglican Church of Canada would truly respond to the motion as it is written.
3. There is some dispute as to whether a canon preventing clergy from officiating at solemnization of marriage is within the authority of General Synod.
4. This would place the Anglican Church of Canada in a unique position within the Anglican Communion and may create significant pastoral and canonical issues for clergy and other church members moving to other jurisdictions where concerns may be raised as to the marriage status of individuals who are only civilly married after such a change.
5. A decision to cease solemnization of marriage but continue to bless civil marriages raises difficult questions concerning the status of civil marriage. Are we asserting that all civil marriages therefore reflect a Christian understanding of marriage allowing them to be simply blessed? Given that many civil marriages do not even contain vows of lifelong union this seems unlikely.
6. If the church wishes to make a distinction between civil marriages that it will bless and those that it will not, what will be the basis for this decision? Who will make this decision and on the basis of what guidelines? Debates about the appropriate content of such guidelines may prove to be protracted.

#### *Liturgy*

1. If clergy are no longer authorized to solemnize matrimony at all, marriage rites will need to be removed from the BCP & BAS. This would make the Anglican Church of Canada the only Province of the Anglican Communion without marriage rites. This might be read as having implications under section 4 of the Covenant.
2. If the church decides to continue the blessing of Civil marriages, there are currently two authorized forms of The Blessing of a Civil Marriage contained in the Book of Occasional Services. However, the decision to cease to have marriage rites whilst retaining rites for the Blessing of Civil marriage might raise issues about the coherence of the church's position on marriage.
3. One response might be to suggest that the Blessing of a Civil Marriage be commended to all Anglican Christians who receive civil marriage. While recognizing civil marriage as a place where God's purposes might be fulfilled this provides an opportunity for the explicit articulation of God's presence and purposes. This still leaves unresolved questions concerning the theological and pastoral understanding of marriage

#### *Theology*

1. Any changes in the civil status of marriages solemnized by the church will have theological, pastoral and missiological implications. However, the decision to cease the solemnization of marriage altogether would have implications that would depend on whether or not the blessing of civil marriages remained as an option. In either case the marriage is viewed as a creation ordinance open to Christians but not marked by a specifically Christian character and not reflecting the drama of salvation history.

2. Regarding debate on the status of marriage as sacrament or covenant, it would effectively eliminate a sacramental understanding of marriage. It would also suggest that the covenantal understanding of marriage could not be clearly linked to the character of the Christian community and drama of salvation (Christ and his church).
3. If there is no blessing of civil marriage the opportunity to invoke the presence and purposes of God in our most intimate human relationships is removed.
4. The visible, liturgically expressed support of the Christian community is removed. Civil marriages are often seen more as private contracts between individuals. Witnesses are present for reasons of legal verification. This is different from the communal context provided and assumed by Christian marriage rites. Marriage therefore seems to take on a more individualistic character. This is different not only from current theological understandings and practices but also earlier historical periods where marriages, although civil in character, were reflections of relationships between families that usually arranged them.
5. If the Anglican Church of Canada acts unilaterally it would put us at odds with the practices of other Christians in Canada and elsewhere. Is this prophetic witness or is this introducing unhelpful tension within Anglican Communion and Ecumenical Relationships.

#### *Mission and Witness*

1. Pastoral offices can serve as an opportunity to bring the Gospel into people's lives. A decision to cease to solemnize marriage would remove that opportunity.
2. In Quebec the Anglican Church is beginning to be seen as a sacramental and pastoral community that is non-judgmental and is increasingly attractive to young couples. This will remove an emerging missional opportunity.
3. The decision may be read as a retreat from an engagement with the world, even as judgmental. It may even be understood as devaluing marriage, which would have less prominence within the life and witness of the church.
4. If we do not solemnize marriage but bless civil marriage this will send a mixed and confusing signal. Is civil marriage the same as Christian marriage, if so why do we need to add anything to it, if it is not, why would we bless it? Contrary to the intention, it may even suggest a wider disparity between civil marriages and those "blessed" by the church.
5. Some might hope that this would remove canonical obstacles to the blessing of gay and lesbian civil marriages and therefore, they would argue, further the witness of the church.
6. Others would argue that the move to remove the canon at this point would prevent changes allowing the solemnization of the marriages of gay and lesbian people.
7. Aboriginal and rural communities may have no access to civil ministers and many see marriage as very much a communal event within which the ordained have a particular communal role. This would be lost and the community disadvantaged if clergy were unable to solemnize marriages.

#### **Part II: Solemnization of Marriage as a Christian Celebration without Civil Status**

An alternative interpretation of the motion would be to understand the motion not in terms of the liturgical celebration of marriage but rather in terms of the civil status of such celebrations. To cease to solemnize matrimony on this view is not to cease to celebrate the marriages of couples but to cease to act as a registrar of civil status – to cease to perform marriages that would be recognized as such by the state. This approach brings with it a somewhat different set of Canonical, Liturgical, Theological, and Missional implications.

*Canonical and Legal*

1. A simple rescinding of Canon XXI would not achieve the goal of extracting the church from the solemnization of civil marriages. The decision of who can and who can not act as a registrar of civil marriage is at the discretion of the state and varies amongst civil jurisdictions. For example, in British Columbia anyone may apply to become a marriage commissioner. In Quebec such a status is only available to certain categories of individual.
2. Even if the General Synod chose to amend Canon XXI to prohibit clergy from acting as registrars of civil status this would have a different impact in different parts of the country.
3. Notwithstanding, the problems that would follow such a decision, if the General Synod passes canonical legislation of this type thought would have to be given to the canonical discipline that might be imposed on clergy who were in a position to obtain civil status independently and choose to do so.
4. New canonical provisions would have to be made for records concerning ecclesiastical marriages in the absence of civil records.
5. Some canonical implications are going to depend on how the new emerging understanding of the relationship between Ecclesial and Civil marriage is framed. In the French context the Roman Catholic Church does not recognize civil marriage and the state does not recognize marriage in church. The two “marriages” therefore take place on parallel and separate tracks. Many Anglicans would be reluctant to take such a strongly negative stance on civil marriage. However, if there is some degree of recognition of civil marriage what is it, and what does the ecclesial marriage add?

*Liturgical*

1. The liturgical practice would continue as at present. However, civil paperwork would not be used. Presumably the Church would need to keep its own records of ecclesiastical marriages.
2. If civil marriages are not recognized, then the Blessing of Civil marriage would need to be removed from the BOS. If some recognition is given to civil marriages a complex situation emerges. Presumably, if we are dealing with a couple at the point of marriage they would undergo civil marriage and church marriage around the same time. If, however, we are dealing with a couple who come into the church having been civilly married for many years a blessing might be pastorally and even theologically more responsible.
3. If we are saying that the liturgical is a sign of God’s presence and purpose in the world how does the separation of the civil and ecclesial support this claim?

*Theological*

1. The decision to solemnize marriages without ascribing civil status to them leaves open both sacramental and covenantal approaches to the understanding of marriage. It does, however, leave serious questions about the relationship of these theological models to the broader understanding of marriage as creation ordinance that for most theologians has underlain both approaches.
2. Such a change would also raise all of the complex theological questions of the relationship of Church to state and seems to support a more Anabaptist or even separationist approach than has been typical within Anglican thought. It is interesting to reflect that both the Evangelical renewal of the 18<sup>th</sup> Century and the Catholic renewal of the 19<sup>th</sup> have roots in a critique of attempts to separate Church and State<sup>2</sup>.

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<sup>2</sup> John Wesley in his University Sermons launched a sustained critique of government interference in the mission of the Church. John Keble’s Assize sermon of 1833, one of the markers of the start of the Oxford Movement, was



3. If we cease to act as registrars of civil status but continue to recognize the validity of civil marriages what do we claim ecclesial marriage adds to civil marriage and how does this addition not undermine the validity of civil marriage?

#### *Missional Implications*

1. Would the separation of civil marriage from marriage in church enable the church to clarify its commitment to a specifically Christian understanding of marriage?
2. Would this be heard as a rejection / critique of the marriages of those civilly married that would be pastorally damaging?
3. Would the need for two marriage services put people off seeking church marriage? Would this be a good thing? Or the loss of an evangelistic and / or formational opportunity?
4. How would the decision to withdraw from civil marriage affect the churches image in and engagement with the wider community?

#### *Other Factors*

Some have expressed concerns for the financial implications of the loss of fees associated with weddings for both congregations and individual clergy, which might be significant in some contexts.

#### **Conclusion**

This report will not seem to be a particularly positive assessment of the proposal that we were called to address. In part this is simply a product of the nature of the task. We were asked to identify questions and issues. If something is not a question or an issue we have not addressed it. In part it is a product of the responses we received from the broad range of experts we consulted. At the same time the work of the task group suggested that the proposal raises significant and complex questions that would likely be highly controversial. We are unclear what the benefits of engaging in this process might be. Put simply, our consultations have not suggested a deep willingness to embrace the theological and pastoral implications of denying the validity of civil marriage. We recognize that questions remain about our current practice and that these require continued theological reflection and pastoral wisdom. Still, the question seems to us to be inevitable, if we find ourselves drawn to recognize the validity of civil marriage, why would we not be willing to act as a civil registrar?

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an attack on the forcible disestablishment of the Church of Ireland, again a critique of government's making decisions on the mission and ministry of the Church.

### FWM Report to General Synod 2013 Appendix 3

#### REPORT on YOUTH INITIATIVES of the Anglican Church of Canada

Since 2006 there has been one staff member, part time (1/4), coordinating Youth Initiatives for the Anglican Church of Canada. In November 2011, three more (even more part time) people were hired. One of these has had to resign owing to demands of other part-time jobs. The hours for the youth initiatives staff members put together is the equivalent of one half-time position.

Within the team, some excellent work has been either continued or begun, and the generous support of the MIF grant has enabled us to 'dream big' and see good results in terms of ***helping youth ministry be better at the local level***, which is the main priority of National Youth Initiatives.

It should be borne in mind that all the work of National Youth Initiatives has largely happened outside of GS budget. The work of Youth Initiatives has been supported by a MIF grant since 2011, and many projects have been funded by others (ELCIC) or by other grants and foundations. Prior to 2009, the youth initiatives work was supported by the Anglican Foundation, the All Churches' Trust (UK head office of Ecclesiastical Insurance) and the Lilly Endowment. Some small funds were made available through FWM to support the Youth Initiatives Task Force in 2008/2009. There was a short period (around 2009 – 2010) when a VERY small youth initiatives budget was part of GS budget, but this only covered the one p/t staff member (16,000 per year) and a small travel budget so that 2 Anglicans could participate in the planning team meetings (for travel) for the Canadian Lutheran Anglican Youth gathering for 2010, and one meeting of the Youth Initiatives Working Group.

Current MIF funds will support Youth Initiatives for one more year, but no funding has been designated beyond December 2013 for any projects or staff. If there is no additional funding, almost all of the following projects will cease.

And now, here's the good news:

#### **2012 Projects**

##### 1. Stronger Together 2012:

Stronger Together began in 2011 as a grassroots movement of Diocesan youth leaders to gather together for mutual support, networking, visioning for youth ministry in Canada and training. In 2011, 20 youth leaders from across Canada met at Camp Columbia in BC thanks to grants from various Diocesan sources and the Anglican Foundation.

In 2012 Diocesan youth staff/leaders were able to meet again for Stronger Together thanks to MIF funding. 27 Anglican youth leaders from across Canada met at Kings Fold retreat centre near Calgary in October. The purpose of the gathering, again, was networking, training and visioning. The goal of this gathering is to best support, encourage and empower youth ministry at the local and regional level.

2. CLAY 2012: 800 youth and leaders from across Canada participated in the Canadian Lutheran Anglican Youth gathering in Saskatoon in August, 2012. Nine Anglican Dioceses from coast to coast were

represented at this event; many of them partnering with local Lutheran congregations in their home towns to send teams to the gathering. Youth describe this event as an amazing experience of friendship, fellowship, worship and learning as they meet hundreds of peers from across Canada.

This event is self-funding. Participants attend as members of “Home Teams” and pay an individual registration fee (under \$400, which includes the program and most meals). Home Teams arrange their own accommodations and travel. The approx. cost ends up being approx. \$1,000.00 per person including travel, meals, accommodations and program (depending on where groups are travelling from). Many home teams organize a lot of fund raising activities over the two years between each CLAY to help off-set the cost. Home teams also raise funds and do education projects in support of the National Youth Project. This is a justice-based initiative that follows a particular theme or issue and runs for two years in between each CLAY gathering. It is organized in partnership with PWRDF, CLWR, CLAY and National staff.

3. Shalom Justice Camp was held in Peterborough in August 2012. This is a national event which is organized by a local diocese and supported by registration fees, grants and bursaries. 75 participants came from Dioceses from Newfoundland to Alberta. 30 of those participants were between 16 and 30 years old. Justice camp strives to be an intergenerational event with a goal of having 50% of participants under 30. One member of the planning team commented, “To me, they embody what our church should be about—and what it rises to, when we cast off our fear about trying courageous ways of “making all things new” and look at Jesus’ message with fresh eyes. We Anglicans constantly talk about our declining numbers, and how we need to attract more youth. Yet all too often, there’s a yawning gap between the energy, exuberance and concerns of young people, and what they see and experience in our parishes.” Justice Camp’s aim is to be a strong bridge in that gap, and raise the next generation of faith-based justice advocates in our congregations and communities.

4. Ongoing support of [www.generation.anglican.ca](http://www.generation.anglican.ca): The three-member youth initiatives team continue to develop content for the national youth website. This site is mostly being accessed by parish youth leaders looking for ideas, resources and reflections to support them in local ministry.

5. Though not part of their official mandate, the Youth Initiatives team continues to provide phone and email support for questions coming from Dioceses or parishes on youth ministry concerns, hiring and job descriptions.

### **Projects upcoming for 2013**

There are some residual funds remaining from the previous MIF grant, and additional MIF funds were made available to support the Youth Initiatives team for 2013.

1. Youth at General Synod/Joint Assembly. Prior to the start of General Synod, there is a youth delegates ‘pre-gathering’ which will include both Anglican and ELCIC youth delegates (approx. 40 youth). Young people will also participate in the planning and implementation of the event on the Hill, which is being planned jointly with the youth delegates, ACC staff, ELCIC staff and local youth staff in Ottawa.

2. CLAY 2014 planning team. The National Planning Committee for the national youth gathering (happening in Kamloops in 2014) will meet twice in 2013. There are 4 Anglican members of this planning team: Judy Steers (staff), Melissa Green (APCI), Rev. Andrew Halliday (New Westminster) and Rev. David Burrows (Eastern NF and Labrador). One of the youth members chosen for the planning team is an Anglican from Edmonton - Devon Goldie. David Burrows has also been appointed as Vice

Chair for the CLAY 2014 planning team, with a view to him becoming Chair of the planning team for CLAY 2016. This will be the first time an Anglican member has taken on this role and we celebrate this further step in our full communion partnership.

3. Support and Resourcing for Dioceses hoping to host Justice Camps.. In years past, the Eco Justice/Partnerships committee and staff have provided continuity for local planning teams, and have helped them get their ideas and initiative off the ground. (Justice Camp is always planned and lead by a Diocese, with the support and encouragement of National). The role of one of the youth initiatives team is to help sustain continuity, to work with Dioceses who wish to host to get them started on the process, to provide the institutional memory for the project and encourage Dioceses to take it on as a project. Currently there are three Dioceses who are exploring the possibility of hosting Justice Camp in 2014 or 2015.

4. Stronger Together 2013. This is the national gathering of Diocesan youth ministry leaders/key staff or volunteers on Diocesan committees. The first two ST events were instrumental in establishing a strong sense of connectedness, common vision and purpose amongst youth ministry leaders in the ACC. We will continue this work in September 2013 and will be hosted by the Diocese of Ottawa.

5. Youth Secretariat. Acting on a resolution from GS 2010 (A-182), members of the Youth Secretariat have been nominated and were appointed in 2013. There is one member from each Ecclesiastical Province, and the national staff. This group will meet in person as part of Stronger Together 2013

6. Participation in PCYM/ELCIC. Since 2009, the ACC has sent a national staff member to participate in the meeting of the Program Committee for Youth Ministry of the ELCIC. ELCIC covers the cost of accommodations and meals for this person, and we pay the cost of their travel. In 2013, the ELCIC hopes to have this meeting jointly with Stronger Together in September.

7. Continued support of generation.anglican.ca. In order to increase the visibility of both this site and The Community (on line discussion forum of the ACC) the two sites will have linked content so that discussion can be engaged from multiple directions.

#### 8. On-Line Youth ministry mini-modules

In partnership with the Youth Ministry Internship program of the Diocese of Toronto, and the Ask & Imagine youth theology program, we are undertaking to support the development of a series of on-line mini modules on different aspects of youth ministry theology and practice. These modules will start to be developed over the first half of 2013. The target audience is youth ministry volunteers and part time staff in parishes who may or may not have formal theological training, but who do a vital and essential ministry, often without any training or experience. The modules are intended to provide the groundwork in praxis of youth ministry in the Anglican Church of Canada. The aim is to strengthen local and regional youth ministry, where parish-based volunteer youth workers (still) often feel intimidated to do much beyond provide social programming.

A team of three people will do much of the construction work on these modules; Andrew Stephens-Rennie as the project director, Judy Steers in a collaborative/consultative capacity for content and employing the consulting services of Brian Harvey who has professional expertise in the field of on-line and distance education. The modules will use a variety of media resources to present an engaging course in a wide variety of youth ministry topics.

Andrew has been hired on an additional contract (20 hr/ week) to work on this project and see the completion of at least four modules by June 2013, which will be promoted and viewable to GS participants in the Youth Initiatives display area at the Joint Assembly in July 2013. This contract is being supported by the MIF grant.

DRAFT November 2012

Terms of Reference – YOUTH SECRETARIAT

Reporting to:  
General Synod  
Council of General Synod

(Faith Worship and Ministry has administrative oversight of the Youth Initiatives coordinator and staff)

Responsibilities:

- a. to envision, encourage conversation and deep reflection on youth ministry and related matters;
- b. to engage and promote opportunities for training for youth leaders and professional youth workers;
- c. to create networks of support and develop collaboration between various youth related projects where appropriate
- d. to work collaboratively with the ELCIC where appropriate in areas of youth ministry development and joint projects
- e. to encourage gatherings of youth, young adults and youth leaders.
- f. To continue to develop and promote the values and goals for youth ministry in the Anglican Church of Canada as initially set out in the documents created by Stronger Together 2011 and 2012, and the Report of the Youth Initiatives Task Force (“Tending the Flame”, 2008) and the report of the Youth Initiatives Working Group (2009).

The Values for Youth Ministry from Stronger Together is included with this document.

The length of this appointment is for an initial one year, with possible extension pending financial resources being available.

Members of the Youth Secretariat are:

Ms. Su McLeod, Diocese of British Columbia  
Rev Emily Carr, Diocese of Saskatoon  
Mr. Matthew Brown, Diocese of Ottawa  
Mr. Mark Dunwoody, Diocese of Montreal

Supported by the Youth Initiatives team at the national office.

**Our Values for Ministry With and Among Young People in Canada**  
*Document created by Stronger Together 2011 refined by Stronger Together 2012*

*Foundational to our understanding of the nature and task of youth ministry is “participating in God’s action.” Youth ministry then at the local levels is the ministry of the church that seeks to participate in God’s action with and among young people.*

**1) Knowing God**

In all we do, we never forget who we are: humans created in the image of God beautiful, broken and loved.

**2) Living in Christ**

Our work is anchored in the priority of living out a vital relationship with Jesus Christ and sharing that way of life.

**3) Missional Direction**

Our work is to empower young people to be the hands and feet of Christ in the world.

**4) Beyond Survival**

Stories of effective ministry with and among young people inspire expectation and hope among Anglicans and Lutherans, inviting the church to move beyond survival and fear to trusting God and claiming what is life giving.

**5) God Conversations**

We are intentional about having God conversations with young people, equipping and encouraging them to share the story of their faith with the wider community.

**6) Bold Experimentation**

We foster experimentation recognizing the gifts of our rootedness in our rich heritage and story. Our ministries with and among young people are environments that empower creativity, leave room for failure and provide opportunities for learning and growth.

**7) Spiritual Practice**

We commit to re-affirming and renewing our faith through worship, the study of scripture and spiritual practices.

**8) Individual Young People**

We always keep in mind the reality that somewhere there’s a young person who is yearning to deepen their relationship with God and is waiting to be connected to a transforming Christian community.

**FWM Report to General Synod Appendix 4**

**Reflections on the Theological and Ecclesiological Implications  
of the Adoption or Non-Adoption of the Anglican Communion Covenant**

Received by the Council of General Synod, November 2012

General Synod 2010 Resolution A137: Anglican Communion Covenant

**Be it resolved that this General Synod:**

1. receive the final text of *The Covenant for the Anglican Communion*;
2. request that materials be prepared under the auspices of the Anglican Communion Working Group, for parishes and dioceses in order that study and consultation be undertaken on *The Covenant for the Anglican Communion*;
3. request that conversations, both within the Anglican Church of Canada and across the Communion, reflect the values of openness, transparency, generosity of spirit, and integrity, which have been requested repeatedly in the context of the discussion of controversial matters within the Communion;
4. request that the proposed Covenant be referred to the Faith, Worship and Ministry Committee and to the Governance Working Group in order to support these conversations by providing advice on the theological, ecclesiological, legal, and constitutional implications of a decision to adopt or not to adopt the Covenant;
5. direct the Council of General Synod, after this period of consultation and study, to bring a recommendation regarding adoption of *The Covenant for the Anglican Communion* to the General Synod of 2013.

\*\*\*\*

Our task, to examine the “theological and ecclesiological implications of a decision to adopt or not to adopt the Covenant”, has not been a straightforward one. We have found it impossible to achieve a consensus on what those implications (in either direction) might be. This is not a matter of interpreting the document itself differently, but rather due to divergent perceptions of the context in which the text of the Covenant came to exist and is now being read.

*Theological Vocabulary*

Some of these divergent perceptions come to the fore in the theological concepts which appeared in our discussion of the Covenant text. These concepts provide a basic vocabulary with which to examine the document, but we also observed that the way we apply the concepts brought to light some of the divergence in our reaction to the Covenant. We identified some of these concepts as follows:



1. Trust and trustworthiness – qualities which are revealed in our experience of God and called forth from us by that same experience. Yet failures and betrayals of trust are also part of the human experience narrated in Scripture.
2. Communion – similarly, begins with God’s invitation to us and is reflected in our growth in relationship with each other. God’s grace in communion enables the formation of trust but is imperfectly received by human beings.
3. Authority – divine authority both supplies and transcends boundaries for human action and relationship. In Scripture, divine authority is portrayed as implying consequences for human failure to live out our commitments, but also as maintaining our covenant relationship with God even while those consequences are being lived out. By contrast, human authority is portrayed as having the capacity both to break down and to build up relationship and trust.
4. Conflict – The story of Scripture is a story of conflict. Conflict is a part of the human condition, and as a result, also part of the church’s condition. The accounts of God’s people reveal a range of human elements in the resolution of conflict, ranging from processes of communal discipline and wise judgement, through mutual forbearance, acceptance, and respect. In each of these the church also looks for a further divine element, in the shared experience of transforming grace.
5. Purity & inclusion – The trajectory of the story of salvation is one of increasing inclusiveness in the offer of divine grace, culminating in the Incarnation which happened in the midst of all human imperfection. In Jesus we meet the one who dismantled the boundaries of law and whose table fellowship welcomed everyone; and we also meet a robust rejection of any teaching or behaviour which strips grace of its power to produce holiness of life. The community of his followers proved to be defined, sometimes shockingly, by its distinctive holiness – and yet to remain committed to a universal embrace.
6. Communal and prophetic theology – Scripture shows the community of faith discerning together, and also being challenged by prophetic voices to be faithful to its true commitments.
7. Understanding of terms – divergent applications of the preceding concepts are bound to influence what we understand by a “controversial action” within the life of the church or the achievement of a “shared mind” on a particular issue.

### *Context for reading*

There are more concrete divergences of interpretation of the context of the Covenant which also surfaced in our discussion and in our perceptions of what its implications would be. For example, some see the Covenant proposal more as a direct response to specific recent disagreements in the Anglican Communion, where others interpret it more in the context of longer-term evolution of structures within the Communion.

Our perception and experience of the Anglican Communion itself creates some divergence. We noted that some of us were more comfortable describing the Communion through the imagery of “friendship in Christ” (with its implications of autonomy and freely offered interaction), where others were more comfortable drawing on the imagery of a covenanted relationship in marriage. We also observed that this type of divergence may be a source of conflict in the Communion, where there are mismatched

expectations about the degree of trust and accountability implied in our relationships to one another as member churches.

A further source of divergence arises in the recognition that we interpret the text of the Covenant in our own cultural contexts. We recognize that the Canadian context is strongly influenced by individualism, shaping an understanding of freedom in relationship that rules out the imposition of constraints on one another. In addressing conflict within relationships, we tend to assume that the responsibility for resolution lies with the individual parties, and that reference to a third party signals a breakdown or failure of the relationship, rather than the potential for resolution within a larger communal framework. These assumptions may not hold for all contexts, including some within our own country, but they do have an impact on our reading of the Covenant.

### *Adopting the Covenant*

As a result of these divergent ways of reading, different conclusions can be drawn regarding the consequences for our church of a decision to adopt the Covenant. The potential for positive consequences is associated with readings of the Covenant that see it as a natural evolution of the structuring of relationships within the Anglican Communion, designed to build mutual accountability, articulating a positive basis (in sections 1-3) for our commitment to one another, yet recognizing the inevitability of human fallibility within relationships even in the church, and offering a way for the Communion as a whole to resolve conflicts.

For those who read the Covenant in these ways, the key implication of adopting the covenant is the message it sends to partner churches who also adopt it. Adopting the Covenant issues an invitation to partner churches, and accepts their invitation, to share in a new kind of relationship characterized by an updated and mission-focused agreed definition of Anglican identity (in sections 1-3) and by a commitment to mutual accountability as spelled out in section 4.

While we take the text of the Covenant at its word that it does not represent submission to external jurisdiction or compromise the constitutional integrity of our province, we acknowledge that a fresh degree of mutual accountability would require us to re-examine our own faithfulness to the shared commitments of the Covenant and the way we live them out. We have already experienced similar processes as we have committed to greater mutual accountability with First Nations people within our church, and to full communion partners in the Evangelical Lutheran Church in Canada. It is not possible to say in advance what the consequences of such a commitment can mean, precisely because they are discovered mutually as both parties live into the new relationship.

A different reading of the Covenant will come to very different conclusions regarding the implications of adopting it. Where the Covenant is read as a means for member churches to impose constraints on each other, to substitute quasi-legal processes instead of working out issues over time within a relationship of trust, or to implement forms of accountability which are incompatible with the real nature of our communion relationship, the implications are negative. For those who read the Covenant in these ways, the key implication of adopting it is that we would become subject to a potential process of exclusion from relationships with other churches and within the Instruments of the Anglican Communion. We have already experienced similar processes in the impairment of communion relationships with other provinces, and in the request not to exercise our membership in the Anglican Consultative Council meeting of 2005. To formalize such possibilities would necessarily affect the atmosphere in which all relations with partner churches would be conducted.

### *Not Adopting the Covenant*

The implications of a decision not to adopt the Covenant again depend on the context within which one interprets it. For those who see the Covenant as a means to enter into the offer of a new relationship with other Anglican churches, non-adoption amounts to the refusal of that offer. While it would not exclude us from the institutions which currently express the life of the Communion, including the Instruments as well as the many other forms of practical partnership in mission, it would exclude us from future developments predicated on the mutual affirmation and accountability set out in the text of the Covenant. As before, the exact nature of these future developments is unforeseeable, as they will emerge from the living out of those new relationships.

For those who read the Covenant as subjecting the relationships between churches to a new form of control, non-adoption means that the potentially constraining effects of the Covenant do not become active for our church. (The Covenant is only operative for those churches who choose to adopt it.) Nothing in the Covenant prevents us from continuing our relationships within the Anglican Communion in the form they currently exist, so long as our partners in those relationships are willing to do the same.

It is significant that there is a high degree of consensus in our church regarding the value of sections 1-3 as an accurate and contemporary description of the reality of Anglican faith and witness in our time. If the Covenant in its complete form is not adopted by our church, these sections could be recognized in a way which indicates our church's desire to identify with that description, and thus to share at least to that extent with churches which adopt the Covenant.

### *The Fate of the Covenant*

The previous considerations about the implications of adopting, or not adopting, the Covenant, are based on the assumption that in the future the Covenant becomes operative for a number of Anglican provinces and becomes a new organizing principle for their shared life and mission. If that were to be the case, the main implications for the Anglican Church of Canada concern whether we do or nor do not wish to be part of the new configuration.

However, there are reasons to believe that assumption may not be well founded. Already in the course of its reception, the Covenant text has had mixed reactions. The resignation of Archbishop Rowan Williams, often perceived as a champion of the Covenant, may have a further impact. Those who see the Covenant as a reaction to recent conflicts in the Communion may sense that the growing distance in time from those conflicts has lessened the urgency for a particular tool to deal with them. The lack of consensus about the meaning and significance of the document may persuade others that the Communion needs a different way forward.

By the time we come to our own General Synod in 2013 some of these questions may have become clearer. It is possible that the question of our adopting the Covenant will be, or will appear likely to be, moot. This too has its implications. As a partner church in the Communion we will want to be sensitive both to the offer of trust implied by those provinces who have already endorsed the document, as well as to the different kind of trust invited by those who have declined to accept it. We will want to be a participant in the process of examining alternative ways forward for the Communion in these circumstances.

The potential use of sections 1-3, to articulate some of the principles of contemporary Anglicanism, may be one of those ways. More concretely, our church is already committed to Communion initiatives which strengthen our friendship and engagement with other Anglicans in mission, such as the Continuing Indaba, Canadian-African Bishops Dialogue, and other patterns of local partnership. The question of the fate of the covenant cannot overshadow how important these relationships are to us and to our partners, especially to those who most need the sense of support from a global communion. Nor can it obscure the need for us to develop new initiatives which encourage greater awareness and involvement by our own members, in opening up their lives to Anglicans elsewhere who share with us in worship, discipleship and mission.

## FWM Report to General Synod 2013 Appendix 5

### FWM Appointments or Connections to External Bodies in 2010-2013 Triennium

1. Primate's Commission on Theological Education for Presbyteral Ministry: Todd Townshend Jane Alexander\*, Eric Beresford, John Chapman, Mark Harris, Paula Sampson, Katie Silcox\*, Eileen Scully (staff) \*unable to complete term
  2. Liturgy Task Force: Andrew Asbil, James Brown, Travis Enright, Janet Hope, Ken Hull, Richard Leggett, Boyd Morgan, Louise Peters, Edward Simonton, David Torrance, Keirsten Wells, Peter Wall Staff: Eileen Scully
  3. Hymn Book Supplement Working Group: Ken Hull, David Buley, John Campbell, Michael Capon, Douglas Cowling, Martha Tatarnic, Becca Whitlaw
  4. Associated Parishes for Liturgy and Mission (Council): Eileen Scully, Richard Leggett, John Hill, Kevin Flynn, Jay Koyle (president)
  5. Joint Anglican-Lutheran Commission (Anglican members): Peter Wall, Mary Conliffe, Terry Dance, Dale Gillman, Richard Leggett, Cynthia Haines-Turner, Staff: Bruce Myers
  6. Anglican-Roman Catholic Dialogue of Canada (Anglican Members): Dennis Drainville (to 2012), Linda Nicholls (from 2012); Eileen Conway; Kevin Flynn; David Neelands; Joseph Mangina Staff: Bruce Myers
  7. Anglican-Roman Catholic Bishops' Dialogue of Canada (Anglican members): Fred Hiltz (to 2011), Barry Clarke, Peter Coffin (from 2011), Michael Ingham, Jim Njegovan Staff: Bruce Myers
  8. Anglican-United Church Dialogue (Anglican Members): William Harrison, Gordon Jensen, Lynne McNaughton, Paula Sampson, Stephen Silverthorne, Staff: Bruce Myers
  9. Commission on Faith and Witness (Canadian Council of Churches, Anglican members): Paul Jennings, Jeffrey Metcalfe, Staff: Bruce Myers
  10. ACC ELCIC National Worship Conference Committees 2010-2014: Christopher Pappas, Alan Perry, Geoff Woodcroft, Dianne Gilford, Richard Leggett, Staff: Eileen Scully, Bruce Myers
  11. Ecumenical Shared Ministries Task Force: John Privett, Bruce Myers
  12. National Christian Muslim Liaison Committee: Stephanie DeForest, Isaac Kawuki Mukasa
  13. Canadian Christian Jewish Consultation: Isaac Kawuki Mukasa, Ian Ritchie
  14. Canadian Council of Churches Interfaith Reference Group: Isaac Kawuki Mukasa
  15. Anglican Communion Working Group (2010-2011): George Bruce
  16. Canadian Council of Churches Week of Prayer for Christian Unity Writing Team (Canadian Council of Churches, Anglican member): Val Kerr
  17. Programme Committee for Leadership for Ministry, ELCIC: Eileen Scully
  18. Programme Committee for Worship, ELCIC: Bruce Myers, Eileen Scully
  19. Consultation on Common Texts: Eileen Scully
  20. International Anglican Liturgical Consultations: Peter Wall, Iain Luke, Richard Leggett, Eileen Scully
  21. Faith and Order Commission, WCC: Natasha Klukach, Eileen Scully, Bruce Myers
  22. Consultation of Bishops in Dialogue (Canadian participants): Jane Alexander, Michael Bird, George Bruce, John Chapman, Terry Dance, Michael Ingham, Colin Johnson, Staff support: Isaac Kawuki Mukasa, Eileen Scully
- Canadian Council of Churches Biotechnology Reference Group: Isaac Kawuki Mukasa

## FWM Report to General Synod 2013 Appendix 6

### Report of the Liturgy Task Force of Faith, Worship, and Ministry

General Synod 2007 directed the Faith, Worship, and Ministry Committee to prepare a set of principles and an agenda to shape the revision of the contemporary language authorized liturgical texts of the Anglican Church of Canada. The resource document *Principles for Liturgical Revision* (<http://www.anglican.ca/faith/files/2010/10/Liturgical-Principles-and-Agenda.pdf>) was received by the General Synod 2010, and that Synod directed FWM to establish a Liturgy Task Force to undertake the work of textual revision. The LTF was named by FWM and began its work in 2011 with a preliminary mandate of six years for present members.

Members of the LTF are: Andrew Asbil (Toronto, Chair), James Brown (ELCIC), Travis Enright (Edmonton), Janet Hope (Niagara), Ken Hull (Huron), Richard Leggett (New Westminster), Boyd Morgan (Eastern Newfoundland and Labrador), Louise Peters (Anglican Parishes of the Central Interior), Edward Simonton (Quebec), David Torrance (Central Newfoundland), Peter Wall (Niagara), Keirsten Wells (Nova Scotia and Prince Edward Island), Eileen Scully (Staff).

Over the past 30 years, many congregations and dioceses across the land have embraced new liturgical expressions beyond the BCP and the BAS. These contemporary expressions grow out of an experience of shifting hermeneutical contexts, expanding visions for mission and changing resources for ministry leadership. What is true for the Canadian context is true throughout the Anglican Communion and amongst our Ecumenical partners. Liturgy shapes who we are and our experience of whose we are. Word and sacrament, prayer and music, rites of initiation and passage help us to sing our lives in the image of God. Theology, scripture, tradition, and context form the lens through which, the LTF sees the work before them.

The LTF is drawing from a wide range of sources in its work, having at hand the prayer books of many Provinces of the Communion, Evangelical Lutheran Worship, and ecumenical liturgical resources. They have connected with several important ecumenical and Anglican networks for liturgy and worship and are integrating a strong field of scholarship as well as reflected-upon pastoral practice.

The Task Force is working consultatively, drawing others into its work, and intends CoGS-authorized processes of trial use and evaluation of developing texts. They have been able thus far to hold one consultation within the meeting of the national House of Bishops, and have been reporting regularly, through FWM to the Council of General Synod.

The Task Force began its work by reviewing *Liturgical Principles* and the *Agenda for Revision* and developed a programme for work setting the following as priorities for the first stages of its work:

1. Eucharistic rites
2. Initiation rites
3. Proper Prayers and Calendar of Holy Persons Review
4. Daily Office and Psalmody

These four were chosen as starting places because they were seen as foundational to the ministry and mission of the church. Pastoral, Episcopal and Occasional Services will be given attention in the next round of work.

One of the ongoing topics of conversation across all areas of ritual focus revolves around catholicity and locality of the church's worship, as we strive to articulate parameters around issues of authority with respect to what the words are (which words require authorization), what the relative license of authorization means, and what sorts of rubrics (permissive, directive) apply to which sorts of texts. From these conversations have emerged commitments to deal very carefully with rubrics and what rubrics mean, and to provide formative guides for liturgical crafting, curating and good decision making in this exercise of local leadership in the worshipping community.

**Eucharistic Rites:** The working group has spent much of its time reflecting on the *Ordo* of the Eucharist, the order and shape of the service. This reflection helps us to understand how the liturgy has changed over time and how new rites may address the emerging mission of the Church. The *Ordo* in the Evangelical Lutheran Worship was an invaluable resource in this reflective phase. The provision of good formation and planning tools relating to the *Ordo* has emerged as a priority task. As the work progresses alternative elements; Propers prayers, prayers of the people, Eucharistic prayers etc, will be easily placed within the overall shape.

**Initiation Rites:** How we call and form Christians is deeply important to the ministry and vitality of the Church. Work at present is focussed around baptisms in special circumstances, the language of the Examination, catechumenal rites, and the forms for credal dialogue. There is also a General Synod resolution from 2010 calling for the addition of a sixth question for the Baptismal Covenant, to be centered on our care for creation. This piece of work will be presented at Joint Assembly in 2013.

The Proper Prayers Working Group is in the process of completing first drafts of prayers for the full three year RCL cycle. The group will continue to work seasonally, with the expectation of completion of a first draft of a three year cycle by early winter 2014. They will then review these drafts in a round of editing, which may take as long as the initial drafting process. However, it is hoped that a set of Year A Collects will be released for Trial Use and Evaluation well before Advent 2013 (beginning of Year A). The group is proceeding with the Collects of the Day, with discussion of possible options (seasonal) for Prayers over the Gifts and Prayers after Communion still in process. Prayers from other Anglican Provinces of the Communion as well as Lutheran and Ecumenical collections are being consulted. In some cases the recommendations are for the adoption of existing prayers; in most, however, editing and adaptation is underway.

**Daily Office and Psalmody:** The group continues to review and assemble a new, seasonally based Daily Office that is user friendly, as well as a contemporary and inclusive translation of Psalms with pointing.

**Calendar of Holy Persons:** The Calendar of Holy Persons reminds us that our story of faith stretches back in time and comes to vibrant expression in the lives of ordinary people who accomplished extraordinary feats of faith. The Gospel came to life through their witness. FWM in 2004 adopted a set of Principles and Procedures, along with criteria, for regular Calendar review and for guiding the consideration of additions to the Calendar of Holy Persons. This text is being developed into a user-friendly educational package for dioceses to guide them in discerning a call for emerging local commemorations or memorials. A calendar that commemorates the local heroes of faith reflects a church that is in touch with a history that stretches beyond a colonial expression.

Feasts and Seasons: In addition to the work being completed on Holy Persons, a comprehensive study of the changes in various feasts and seasonal issues of the past thirty years is underway. We are considering the work that is being done on an expanded season of Advent, moving from 4 to 7 weeks, Kingdom tide, transferring the Feast of the Transfiguration to the Last Sunday after the Epiphany etc. How the seasons shift and move shapes the words and music that we use.

The Liturgy Task Force offers this brief update to the Joint Assembly 2013 as a progress report on our work done thus far. We anticipate that a major body of work will be presented to General Synod in 2016. We are deeply grateful for the continued support of the Faith, Worship and Ministry committee in honing and shaping our work. And we are deeply indebted to Eileen Scully for her vision, direction and administrative gifts to this endeavour.