

**REPORT OF THE FAITH, WORSHIP, AND MINISTRY COORDINATING COMMITTEE
to General Synod 2025**

Members: Stephanie London (Edmonton, Chair), Susan Bell (Niagara), Benjamin Gillard (Toronto), Dion Lewis (Montréal), Marnie Peterson (New Westminster), Tanya Phibbs (ex officio, Deputy Prolocutor), Alan Perry (ex officio, General Secretary).

Staff: Sheilagh McGlynn, Youth Ministries (3/5 time), Scott Sharman, Ecumenical and Interfaith Relations (3/5 time), Eileen Scully, Worship and Ministry, Director

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Appendices: Resolutions of the Council of General Synod originating with FWM in this biennium:

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Appendix 11 Resolution: The Ordinal (2025)

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Appendix 14 Document: 500th Anniversary Anabaptist Reformation

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1. Item for Action

Seven (7) motions are appended to this Report, intended for decision by the General Synod. They concern:

- Theological Statement and Practices for a Restored Diaconate: Appendices 1, 2, and 3
- Feast of the Creator: Appendix 4
- Addressing Anti-Judaism in Holy Week and Easter: Appendices 5 and 6
- Thematic RCL Readings: Appendix 7
- 100th Anniversary of the United Church of Canada: Appendix 8
- 150th Anniversary of the Presbyterian Church in Canada: Appendix 9

In all cases, where there is a document relating to the motion, the appropriate documents can be found in an adjacent appendix (i.e. Addressing Anti-Judaism in Holy Week and Easter: Document is Appendix 5, and the Motion is Appendix 6).

2. Items for Information

A number of Resolutions originating with the Faith, Worship, and Ministry committee were decided by the Council of General Synod in this biennium. These, and their supporting documents, are contained within the Appendices to this Report. They concern:

- The Ordinal: Appendices 10 and 11 (Study version available on request)
- Anglican Roman Catholic Dialogue: Ecclesial Apologies: Appendices 12 and 13
- 500th Anniversary of the Anabaptist Reformation: Appendices 14 and 15

2.1. On the Transformational Commitments

Eileen Scully



There are good reasons why the framers of what have become the *Transformational Commitments* placed “inviting and deepening life in Christ” at the centre of the circle. This is the gospel call, the way of life, the way of the cross that leads to abundant life. Each of the additional commitments flows from this Gospel at the centre of our circle, as enhancements to the core lens through which we as disciples of

Jesus are called to look upon the world and upon our lives. They are specifically enfleshed responses to the call of God upon our hearts and minds within the contexts in which we find ourselves and shape our participation in God's mission here and now.

The ministries of Faith, Worship, and Ministry all serve this central *Transformational Commitment* to *invite and deepen life in Christ*. All of the work in youth ministry is about equipping leaders to help young people in their own formation in Christ. The church has entered a new generation in which the core practices of discipleship are the driving animators of ecumenical dialogues and the educational initiatives that flow from these dialogues. FWM's work over several years to build networks of those working in spiritual formation have born fruit in the *You Are Leaven* event and its off-shoots. Anglicans know very well the formative, deepening, power of liturgical prayer. FWM works in such ways that the creation of liturgical resources is shaped within a deep sense of the gravitas of the responsibilities of faithful formation that crafting words for worship entails. That worship is all about gathering in Christ, listening to God, praying in the Spirit, being fed by grace and sent in mission is our common understanding that shapes how we approach this work.

Within this work, the remaining *Transformational Commitments* serve to remind us of how we ought to be working. They draw our attention to how we direct our preferential option attentions and to whom we need to be paying attention. They tell us what relational and justice values need to be shaping and guiding our work. Each of these four encircling Commitments speaks to sets of relationships with others in the church and world, including the cosmos, that need attentive care in order to be right and just relationships. We hold these before us both in terms of what we offer to the church, and in terms of how we order our own working lives together as a committee and in the many bodies that we oversee.

In terms of what we offer to the church, we try to hold these up as a lens on our work. Does the Ordinal do well enough to reflect right relationships within the church – amongst all orders of ministry and the ministry of the baptised, for example? Does the focus work of the Anglican Roman Catholic Dialogue honour our commitments to dismantle racism and colonialism? Does the Canadian Lutheran Anglican Youth gathering steward God's creation well and help young people to seek God's justice? In the partnerships that we establish with external groups, such as Anglican Deacons Canada, are our dealing respecting a right relationship and the principles of partnership that guide the Anglican Communion? In all that we do, do we make and invite the right sort of space and time to listen to the Sacred Circle?

We recognize that we can say a qualified "yes" to each of these questions, but that the qualification is important. Perhaps the best way to frame it would be to say "yes, we're trying, and trust that God will reveal to us new ways to continue to try." Perhaps one of the even better ways to frame it is to recognize that these *Transformational Commitments* – because they reflect the core Gospel call to us here and now – do call us all to pay attention to the transfiguration of grace that confront us in our sin. When this light shines, and if we pay good attention, what is revealed to us is both what ought to be, as well as what is in the present, and in the tension between what ought to be and what is, we can better recognize the ways in which we fall short and wander off course. We embrace this illumination.

The main reason why this FWM report is as long as it is reflects the nature of the work in its many different groups of volunteers. Another reason is because we value transparency and openness. That includes the openness to critique, as well as to offers of assistance and other helpful responses to this report that will help to build the work in the coming triennium. We believe these values to be in line with the ways of working that are emerging as important for the General Synod. We will continue to use

the Transformational Commitments as lens for discernment of both the ‘what’ and the ‘how’ of FWM work in this coming triennium.

2.2. Chair’s Reflections

Stephanie London

This report contains a set of motions for projects that are now ready for their next phase. These are the fruit of many years of hard work and wide consultation. Some of them have travelled through ecumenical circles. Others represent many hours of wrestling prayerfully with theological questions in light of the changing shape of the church.

In my role as chair of FWM, I have had the opportunity to sit in some of these meetings with people from across the country and can confirm (with a hat tip to Mark Twain) that – so far – reports of our ecclesiastical death are exaggerated. As a church, we are rich in people who take their faith in God seriously, who are committed to thoughtful and nuanced theological reflection, and who live with prayerful intention. This is a sign that discipleship formation processes across our church persist even as we – and the wider human family – face great challenges. We are willing to ask hard questions and remain in community with one another as we work them out. We are hauling old and new treasures from the storehouses. We are sifting through this whole wide field we have inherited until we find the pearl: our relationship with God through Jesus, and our call to grow in right relationship with God, one another, and all Creation.

This means that the work of shepherding and nurturing the faith, worship, and ministry of the church is vital and necessary. The motions that follow are not just motions; they will guide our relationships and drive how we follow Jesus. They will provoke conversations. Through them, we gather the living voices of the church today into a call for the church of the future. The revised ordinals, for example, are not just another text to add to our liturgical records. They are the product of many conversations: Who are we? What is important? What is ministry and what shapes it? How can we write poetry for the soul of the church as it rises in prayer? The ecumenical materials are not just fodder for more committees and working groups. They are part of our church’s response to Jesus’ prayer in John 17, and to the longing of the broken Body of Christ for our reality to match our hope of unity. By taking up the statements on the diaconate, we empower the church to release missional energy in renewed ways. There are challenges, as we all know. Yet, the work of refocusing and re-centring ourselves on the Gospel remains essential.

The Faith, Worship, and Ministry committee is pleased to pass these on to you and excited to see how they will contribute to the ongoing life of the church. I am deeply grateful for the many wise and attentive participants in each of these projects, and for the staff overseeing each program area. Their expertise makes much more possible than the available resources would ordinarily allow. I know we have given you a lot to read this time. Thank you once again for your prayerful attention.

2.3. Program Area Reviews

- Ecumenical Relations

**Report of the Animator for Ecumenical and Interfaith Relations
Faith, Worship and Ministry**

Submitted by the Rev. Canon Dr. Scott Sharman


Introduction – on the Transformational Commitments

A former Archbishop of Canterbury, Michael Ramsey, once said: “Let it be made clear that ecumenism includes every part of the healing of the wounds of races and nations... Every breaking down of barriers which divide humanity – social, racial, economic, cultural – is part of the ecumenical task... [E]cumenism is no hobby for church-minded people; it is a task of divine and human reconciliation in which every man, woman, and child can have a share.” This has long been a touchstone for my work of ‘animating’ the ecumenical and interfaith commitments of the ACC, and I can think of no better way to begin this report to General Synod 2025.

The nature of such a report, which is but one section of a larger report that must touch on wide number of distinct areas of ecclesiastical work over a period of several years, is that it can tend to be hard ‘see the forest for the trees.’ There are lots of pieces of distinct work going on in each program area, but how do they fit together? What is the relationship of this stuff to everything else? This introductory preface seeks to address precisely those questions. Using the Anglican Church of Canada’s *Transformational Commitments*, it is intended to frame ecumenical and interfaith engagement within a much bigger picture before jumping into the granular details of one subset of work.

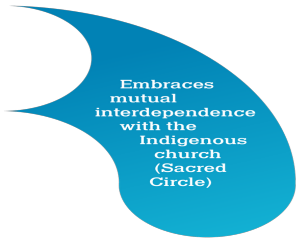


Inviting and deepening life in Christ through intentional discipleship is what we want to animate everything else we do as church. It is no secret that Jesus repeatedly called his first disciples into contact with those who were considered spiritual and religious outsiders and enemies and invited them to love and learn from them. It can be inferred that one way to grow in resemblance to Christ is by fostering genuine interactions with individuals who have different beliefs, prayer practices, and faith community structures. Through such exchanges, we can continually discover the breadth of God’s mercy and grace in unexpected ways. Ecumenical and interfaith relations are thus far from being alternatives to Christian discipleship. Instead, they can be understood as critical elements of how we mature as follows of Christ in this time. In a world that is so hyper-polarized and divided, this is an urgent witness to Good News.



Nurtures
right relationships among
people of faith in local,
national and global
communities and
networks

The Gospel is all about restoring relationships. Each one of us as individuals can be forgiven and transformed in Christ and brought back into friendship with God our Creator. But making right relationships does not just end there. It is always meant to spill over from me and Jesus to me and Jesus and everyone and everything else – **nurturing right relationships in local, national, and global communities and networks**. This often starts ecumenically within the diversity of the one Body of Christ, learning how to live with unity in diversity and diversity in unity with our fellow disciples of Jesus who might not do things in an Anglican way, but nevertheless are our siblings in faith. From there it can radiate outwards in an interfaith way to those of different faiths, striving to appreciate and respect what is good and true and beautiful in the expressions of spiritual and religious seeking and finding among every people and culture and place.



Embraces
mutual
interdependence
with the
Indigenous
church
(Sacred
Circle)

In this land we call Canada, the colonial form of the Anglican tradition often failed profoundly to treat with respect the culture, communal ways, and spiritual ceremonies of the First Peoples in this place, to the cause of great harm. Much of the distorted attitude behind this destruction came from a willful forgetting or outright rejection of Jesus' teaching of respect for other cultures, languages, and ways of life and a sinful insistence on the superiority of one set of ways over others. Whenever this has occurred, the colonizing church fails to live as authentic disciples of Christ. Anglicans in Canada therefore need to recover our models for living together as relatives with our uniqueness and God-given differences honoured and given their rightful space. We can do so by putting the Gospel back in the centre of the circle rather than anything else. Lessons from ecumenical and interfaith relations, therefore, are deeply interconnected with **embracing a path of mutual interdependence for the Indigenous and non-Indigenous church**. Indeed, the concept of churches in full communion may have a lot to offer as an analogy in this regard.



Jesus taught that unity among his disciples and among peoples of faith was never an end unto itself. It was always a means to something else for the life of the world – i.e., “I pray they may be one SO THAT...” (John 17). The social needs in this time and across the globe are great, and creation itself groans in an ecological crisis longing to be set free. When the challenges we are facing are so big, we cannot afford to face them as Anglicans alone. We can be so much stronger when we take common cause together, not only for our own good but for the good of everyone else. In this we see the reminder that working to develop ecumenical and interfaith engagement and partnership, though valuable in their own right, are ultimately steps on the way to more faithfully and effectively **championing human dignity, stewarding creation, and pursuing justice for all.**

With this attempt at a more comprehensive framing in place, we are hopefully now in a much better place to begin to review the distinct pieces of program work which animate these commitments in the ecumenical and interfaith spheres of the General Synod’s convening and supporting work.

For Action: Ecumenical Relations

a. Resolution – United Church of Canada 100th Anniversary (see Appendix 8)

The United Church of Canada was formed in 1925 through the organic union of the Methodist Church, Canada, the Congregational Union of Ontario and Quebec, two-thirds of the Presbyterian Church in Canada, and the Association of Local Union Churches. The Evangelical United Brethren Church also joined some years later. Though not without some difficult points of conflict and tension along the way, for much of the 100 years since, the Anglican Church of Canada has regularly worked alongside of and in common cause with United Church siblings in Christ in numerous areas of mutual concern as an expression of our shared witness to the Gospel of Jesus Christ. In recent decades, ecumenical dialogues and active engagement between Anglican and United disciples have enabled Anglicans to receive many gifts from the distinct witness of the United Church and have allowed our two churches to grow even more closely together as partners in common mission. This has included numerous arrangements in certain local contexts which have seen some Anglican parishes and United Church communities of faith able to share together deeply in their mutual ministry – in some cases everything from outreach programs, to buildings, to clergy, to regular gathered worship. As we anticipate even more opportunities for collaboration in the future, at local, regional, and national levels, the occasion of the 125th anniversary of the United Church of Canada represents an important moment to express our gratitude for one of our closest ecumenical partners, and to rededicate ourselves to ongoing ecumenical friendship and cooperation in the years ahead.

b. Resolution – Presbyterian Church in Canada 150th Anniversary (see Appendix 9)

The Presbyterian Church in Canada was formed in 1875 through the joining of four predecessor Presbyterian church expressions of European origin that had been in Canada for several decades prior. While a portion of Canadian Presbyterians entered the Union that formed the United Church of Canada in 1925, another portion continued as the Presbyterian Church in Canada from that point on. Anglicans and Presbyterians in Canada, as elsewhere, have not always enjoyed peaceful and positive relations. However, with the dawning of the modern ecumenical movement in 1910, and especially with the formation of the World Council of Churches and Canadian Council of Churches in the 1940s, Presbyterians and Anglicans have come to know one another more deeply and to work together more closely in common mission. This has included several arrangements in certain local contexts which have seen some Anglican parishes and Presbyterian congregations able to share together deeply in their mutual ministry – in some cases everything from outreach programs, to buildings, to clergy, to regular gathered worship. As we anticipate even more opportunities for collaboration in the future, at local, regional, and national levels, the occasion of the 150th anniversary of the Presbyterian Church in Canada represents an important moment to express our gratitude for these our valued ecumenical partners, and to rededicate ourselves to ongoing ecumenical friendship and cooperation in the years ahead.

For Information



Ecumenical Relations

a. Lutheran-Anglican-Moravian Full Communion

General Synod 2023 passed a Resolution agreeing to recognize and extend relations of full communion to the Moravian Church in North America (MCNA). This was a joint action undertaken at the same time by the Evangelical Lutheran Church in Canada (ELCIC), effectively creating a trilateral full communion relationship between the three churches.

Pursuant to the commitments of the *One Flock, One Shepherd* document which established this partnership, the period of time between General Synod 2023 and 2025 has seen several developments in the emergence of this expanded full communion initiative. Most significant is the creation of a full communion coordinating commission which is working under the name of the Lutheran-Anglican-Moravian Commission, or LAMC, which effectively replaces the predecessor Joint Anglican-Lutheran Commission, or JALC. This new body is comprised of 13 members appointed by the Council of General

Synod, the Anglican Council of Indigenous Peoples, and our Lutheran and Moravian partners. It also includes ACC and ELCIC national staff support.

During its first phase, the LAMC has met in person once and several times online. Thus far it has identified four main areas to focus on:

- Ongoing facilitation of networking opportunities and resource sharing for local shared ministries, including existing and emerging “Waterloo Ministries” between ACC and ELCIC, as well as potential trilateral “LAM Ministries” in places where this is particularly possible (Edmonton, Calgary, Toronto, Newfoundland and Labrador).
- Expanded full communion work towards mutual understanding the ministry of diakonia in each church, the opportunities and challenges in mutual recognition of deacons, and the goal of becoming a more “diaconal church.”
- Working in full communion alongside of Indigenous siblings as self-determining Indigenous expressions of Church grow and flourish, including pursuing greater connection and communion relations with the largely Inuit population of the Moravian churches in eastern Labrador.
- Further exploration of the potential for sharing human, spiritual, programmatic, and physical resources and infrastructure in support of common mission at local, regional, and national levels.

With each area, a smaller working group of Commissioners has been struck to begin to move specific pieces of work forward.

Current Anglican members of the LAMC include: Co-Chair Maylanne Maybee (Montreal), Kevin Robertson (Toronto), Brendon Neilson (Islands and Inlets), Travis Enright (ACIP-Edmonton), Blessing Shambare (Athabasca), and Scott Sharman (staff).

b. Churches Beyond Borders

At General Synod 2023, a public recognition of the inauguration of the Churches Beyond Borders Communion (CBB) between the Anglican Church of Canada, the Evangelical Lutheran Church in America, the Evangelical Lutheran Church in Canada, and The Episcopal Church took place, following the final ratification of the Memorandum of Agreement by TEC. In effect, this initiated a full communion partnership between the ACC and US-based ELCA, including the possibility of clergy exchange and the use of authorized liturgical sources subject to the approval of the local ordinary. More broadly, it expanded the impetus for greater continent-wide and indeed global collaboration as four churches in mission and ministry who share many common commitments and values.

During 2024-25, CBB has had three main areas of collaboration:

The first of these is relationship building and advocacy for the Anglican and Lutheran churches in Jerusalem, specifically the Episcopal Diocese of Jerusalem (EDJ) and the Evangelical Lutheran Church in Jordan and the Holy Land (ELCJHL). Several zoom meetings between the ‘heads of communion’ in North America, bishops Naoum and Azar, and staff for all six churches, have been held, for the purposes of prayer and mutual support during the conflict in Gaza. This has been invaluable for informing joint Anglican-Lutheran messaging to the governments of Canada and the United States, as well as sharing updates with people in the churches. A 2023 Advent cycle of prayer and devotional resource was jointly produced in support of this work. This initiative dovetails with and builds upon work during the previous

triennium in the areas of racial justice, decolonization, and repudiation of the doctrine of discovery in the North American context.

A second area of exploration is in the potential for transatlantic recognition of full communion. The Porvoo Communion of churches is a communion relationship between the English, Irish, and Scottish Anglican churches and a number of their Scandinavian and northern European Lutheran counterparts. Although its nature is quite different, it represents, like CBB, a trans-national expression of Anglican-Lutheran full communion. At the initiative of staff colleagues serving the Porvoo group, two zoom meetings between the ecumenical staff of the CBB churches and the Porvoo Communion Contact Group have been held to identify whether and how a future relationship of mutual recognition between CBB and Porvoo could be established on the basis of the CBB formation model. While this remains work in progress, it has led to the Church of Denmark and the Church of Finland taking steps to recognize the orders of Anglican, Episcopalian, and Evangelical Lutheran churches in Canada and the USA.

Thirdly, the creation of CBB also prompts another iteration of the question “what does my full communion with your church imply for my relationship with other churches with whom we are each in full communion?”. For example, the ELCA and TEC are both independently in full communion with the Moravian Church in North America. In Canada, ACC and ELCIC also enjoy full communion relations with Moravians. What does this imply for the Moravian Church, which is a binational church to begin with, in its involvement with CBB. This is a new question to answer in the world of trans-national full communion, and one which is now on the docket for exploration by CBB church staff. And it is no mere jurisdictional administrivia, but in fact a complex matter of issue of ecclesiology which could have other potential implications for expanding full communion conversations in the future.

It should also be noted that, in the 2024-25 window, the four current CBB churches have all seen transitions at the level of the head of communion with retirements and ends of terms for the respective primatial/presiding/national bishops. With the advent of new leadership, it remains to be seen how CBB will develop and focus its priorities going forward.

Anglicans involved in CBB at this stage primarily include General Synod staff: the Primate, the Animator for Ecumenical Relations, and occasionally other General Synod staff who relate to program areas being engaged collaboratively with the other CBB churches.

c. Anglican-Roman Catholic Relations in Canada

The ACC continues to carry out two formal national dialogues with the Roman Catholic Church in Canada, a theological dialogue (ARC) and a bishops’ dialogue (ARC-B). Each of these bodies meet in person once per year, and several times online. In 2023 and 2024, they were scheduled to overlap with one another by one day, and the meetings were held in Halifax and Edmonton respectively.

Over the last 2 years, the focus of the ARC dialogue has been around questions related to church sin and church apologies. This has been motivated in part by numerous instances in recent years of apologies being expressed by Anglican and Roman Catholic churches in both Canada and elsewhere in connection with things like ideological and religious persecution, antisemitism, sexual abuse, colonialism, and residential schools. While Anglican and Roman Catholic churches and church leaders share responsibility for the perpetuation of these wrongs, often in the name of Christ and/or the Church, differing theologies, spiritual practices, and ecclesial polities have led to differing understandings of why, and when, and what, and how expressions of ecclesial apology are made, as well as what they might lead to. The members of ARC believed that an ecumenical study of these matters from biblical, doctrinal,

historical, and practical angles was called for in order to support the churches in living out more deeply their expressions of guilt and contrition. The content of this resource was completed in late 2024 and is currently awaiting additional work of editorial, translation, graphic design, etc. It is expected to be published in late spring or early summer of 2025, and is intended for engagement in congregational study groups, by local ecumenical organizations, in theological schools, etc.

ARC-B focuses more of its efforts on relationship building between bishops and serving as a forum for reflecting on issues of pastoral concern facing the two churches. In 2025 and 26, ARC-B anticipates placing some greater focus on exploring the question of the contemporary potential for developing national guidelines for the Canadian Conference of Catholic Bishops on limited sacramental sharing between Roman Catholics and Anglicans, especially in more remote rural contexts where regular access to sacramental ministry is increasingly less common.

Anglicans currently on ARC include: Co-Chair Bruce Myers (Quebec), Iain Luke (Saskatoon), Krista Dowdeswell (Calgary), and Scott Sharman (staff). The Anglican contingent also includes two ELCIC members: Cindy Halmarson (Ottawa) and Paul Sartison (Winnipeg).

Anglicans currently on ARC-B include: Co-Chair Nigel Shaw (Military Ordinariate), Lesley Wheeler Dame (Yukon), Mary Irwin Gibson (Montreal), William Cliff (Ontario), and Scott Sharman (staff).

d. Anglican-United Relations in Canada

The Anglican-United Dialogue of Canada completed its mandate in 2022. This work was centred on two things: 1) seeking new ways forward in the mutual recognition of orders of ministry, and 2) supporting new and developing local Ecumenical Shared Ministries between Anglican and United churches across the country. Since the conclusion of that work, occasional formal and information connections and collaborations between Anglican and United leadership have occurred, including ecumenical advocacy in relation to Indigenous Justice, Israel-Palestine, the war in Ukraine, etc., as well as periodic meetings between the ACC Primate, General Secretary, and Ecumenical Animator, and the UCC Moderator, General Secretary, and other General Council national staff. Of course, continuing fruitful negotiations around a shared office space in Toronto with both the United Church of Canada and the Presbyterian Church in Canada have also been ongoing.

At the renewed request in 2024 of the heads of church in both the ACC and the UCC, and pursuant to resolutions of General Synod in 2016 and 2023, a draft Terms of Reference document for a potential new Anglican-United Coordinating Commission (AUCC) has been developed collaboratively between ecumenical staff officers in both churches and in consultation with General Secretaries. It outlines a rationale, mandate, ways of working, accountability, and various other matters pertinent to the formation of such a body. The FWM Coordinating Committee, at its meeting of January 14, 2025, endorsed these Terms of References, and hopes for action by CoGS soon to create this body. This will be important not only in advance of the office sharing relationship, but also as the two churches continue to see more instances of congregational Ecumenical Shared Ministries in the years ahead. The year 2025, as the 100th anniversary of the creation of the United Church of Canada, represents an important occasion to renew our commitment to ecumenical collaboration with the UCC at local, regional, and national levels, which we will seek to do so through General Synod resolution.

e. Anglican-Mennonite Relations in Canada

A report from the first phase of the Anglican-Mennonite Dialogue in Canada (AMDC), together with recommendations, was presented to General Synod 2023. Among those recommendations, approved by the Council of General Synod, was the formation of a second round of dialogue with Mennonite Church Canada. An appointment process incorporating direct member recruitment and open application was undertaken on the Anglican side, with similar steps taken by the Mennonites, leading to the creation of the new AMDC in 2024. An in-person meeting was held in Winnipeg in June 2024 for the purposes of further articulating the mandate and ways of working. The AMDC reaffirmed two particular areas of work given to it by its predecessor body: 1) Continued exploration and encouragement of tangible national and regional level collaborations by the two churches in social and ecological justice efforts of mutual concern, and especially around Indigenous justice and decolonization, and 2) Focused dialogue on questions of ordination and ministry as they pertain to the potential for local Ecumenical Shared Ministry arrangements involving Anglican and Mennonite churches at congregational levels.

Online meetings of the AMDC have continued throughout late 2024 and early 2025. Topics have included looking at examples of church apologies to Indigenous communities in the two traditions, conversations with leaders and members of the Ecumenical Shared Ministry known as Pinawa Christian Fellowship, hearing about example of Anglican and Mennonite initiatives of church reparations to Indigenous communities, exploration of Anglican and Mennonite ecclesiologies as they relate to theologies of ministry, and research into competencies for ordained ministry within both churches. Another 2-3 online meetings of the dialogue are expected in the first half of 2025, with a view towards an in-person meeting either in the late 2025 or early 2026. This work will result in another final report with a new round of recommendations for ways to continue to grow the ecumenical relationship between Anglicans and Mennonites at local, regional, and national levels.

A joint message from AMDC in commemoration of the 500th anniversary of the beginning of the Anabaptist movement has been produced and is anticipated to be issued in the name of the Dialogue on January 21, 2025, to coincide with various global events connected with this anniversary. This statement has been shared widely using General Synod communications channels. It could also be promoted locally throughout 2025 as a way of drawing attention to the work of formal and informal Anglican-Mennonite relations.

Anglicans currently on the AMDC include: Co-Chair Elin Goulden (Toronto), Charlie Scromeda (Ottawa), Bram Pearce (Ontario), Vince Solomon until December 2024 (ACIP-Rupert's Land), and Scott Sharman (staff). The Anglican contingent also includes one ELCIC member: Chris Bishopp (Winnipeg).

f. The Ecumenical Shared Ministry Task Force

The mandate of this informal working group is to promote greater awareness and understanding of the model of Ecumenical Shared Ministry as a means of congregational vitality and sustainability. After a bit of a hiatus during the Covid years of 2020-22, the Ecumenical Shared Ministry Task Force has reactivated as a semi-regular contact point between especially the Anglican Church of Canada, the Evangelical Lutheran Church in Canada, the Presbyterian Church in Canada, and the United Church of Canada. In 2023-24 it has also been able to expand its circle to include Mennonite Church Canada and the Moravian Church in North America and is continuing to work on connections with the Christian Church, Disciples of Christ. Further to this, an increased connection with the Prairie Centre for Ecumenism has been reestablished in 2023-24, which brings with it some increased potential for centralization and digital delivery of ESM information and resources. There is little doubt that the ESM Task Force will continue to play an important role in serving the ACC and our full communion and ecumenical partners in the

coming years, and a continued investment of time and energy in its work is almost certainly going to be increasingly essential.

As an informal and unofficial multi-denominational group, ACC involvement in the work of the ESM Task Force remains at the level of staff, with the Animator for Ecumenical Relations being the primary participant.

g. The Canadian Council of Churches

The Canadian Council of Churches (CCC) continues to be the preeminent multilateral ecumenical forum in Canada. The Anglican Church of Canada was a founding member of the CCC back in 1944, and the fellowship now includes 26 member churches, 12 affiliate churches, and 8 churches who participate as observers. It is without question a critical forum for ecumenical communication, collaboration, and advocacy.

There are currently 10 representatives from the ACC serving on CCC bodies, including the Governing Board, the Commission on Justice and Peace, the Commission on Faith and Witness, the Christian Interfaith Reference Group, the Faith and Life Sciences Reference Group, the Week of Prayer for Christian Unity Writing and Animation Team, the Finance Committee, the Personnel Committee, and in the role of Treasurer. This represents a significant investment of time and some major contributions to the CCC's work. Recent topics of dialogue and collaboration have included a) ecumenical efforts in Anti-Racism, b) ecumenical collaboration on Indigenous/non-Indigenous reconciliation, c) the Church and digital ministry, d) the Church and questions of citizenship and nationalism, e) collaboration in opposing sexual exploitation and human trafficking, f) theological and ethical questions around gene editing and bio-enhancement, g) spiritual and theological issues related to Artificial Intelligence, machine learning, robotization, and human technological enhancement. Many of these matters are at the forefront of Christian reflection and engagement, and it is critical that our church engages in dialogue with other Christian churches as we face them and begin responding to them.

Throughout 2024 the CCC celebrated its 80th anniversary, including a liturgy hosted in the chapel at Trinity College in Toronto, and a fundraising campaign among member churches (including a contribution from ACC) which reached the goal of raising \$650,000. This also provided occasion for some evaluation of the recent past as well as planning and preparing for the future. Part of the new vision includes significant investment and effort to try to reconnect the organized ecumenical movement with youth and young adults as it was during its formative years. Likewise, the CCC is seeking to reestablish and develop greater connections with local grassroots ecumenism and ecumenical associations across Canada. Both of these goals are important for the handing on of the ecumenical project to a new generation and receiving fresh perspectives and renewed vitality. As such, the ACC is actively seeking to draw upon youth and younger voices from within our own church to introduce them to the work of CCC and encourage them into positions of leadership.

Anglicans currently serving CCC bodies include: Alan Perry, Peter Wall, Andrea Budgey, Roshni Jayawardena, Scott Sharman, Ryan Weston, William Crosby, and Terry DeForest.

h. The World Council of Churches

The World Council of Churches (WCC) remains the largest and most dynamic ecumenical network in the world, representing churches that are comprised of over half a billion Christians around the globe

(nearly 2 billion if you count the Roman Catholic church who are an actively engaged affiliate if not a full member). After the highly creative and visionary season occasioned by the General Assembly of the) in the fall of 2022, including a large delegation from the ACC, the WCC shifts into a mode of ongoing implementation. Bishop Riscylla Shaw, as a member of the WCC Central Committee, plays a major role in steering the Council in the pursuit of its priorities and bringing the voice of our church to bear.

A significant opportunity for engagement with the WCC in Canada was able to take place in late 2024 with a 6-day visit to Canada by the General Secretary and other members of WCC leadership. The Rev. Dr. Jerry Pillay was able to spend 3 days in the Toronto area and 3 days in Winnipeg, engaging deeply with a diverse range of church leaders and many local ecumenical and social justice issues. In particular, there were two circles with Indigenous leaders from a variety of church traditions, providing an opportunity to inform the General Secretary about movements for Indigenous ecclesial self-determination in the Canadian context, as well as the work of justice, healing, and reparations more broadly. Representatives from the Anglican Council of Indigenous Peoples, as well as Indigenous Ministries staff, were prominently involved. There were also several meaningful engagement events with the interfaith community, youth and young adults, Ukrainian Christians in the diaspora and recent refugees, and regional political leaders, in which Anglican leaders participated. Together with our ELCIC full communion partners, the ACC hosted a breakfast in Winnipeg with a wide range of Canadian church leaders to talk about how the WCC can better serve the needs of the churches in Canada, as well as to share priorities which the Canadian churches would like to see engaged more broadly in the international ecumenical circles.

A notable WCC initiative taking place in 2025 is the commemoration of the 1700th anniversary of the Ecumenical Council of Nicaea in 325. Led by the Faith and Order Commission of the WCC, a variety of efforts to engage the occasion of the anniversary ecumenically and both celebrate and reflect on the Council and its Creed are being organized. All of this will culminate during the World Conference of Faith and Order in Alexandria Egypt in October 2025, a gathering to which the ACC, as a founding member church of the WCC, has been invited to nominate 1-2 representatives. In an effort to develop connections between these international efforts and our churches in Canada, Faith, Worship and Ministry staff are anticipating development of several ACC programmatic offerings in the fall of 2025.

i. International Ecumenical Dialogues

The Anglican Communion supports a wide range of bilateral ecumenical relationships and dialogue groups at the international level. Canadian Anglicans have had a long history of substantial contribution to the global ecumenical movement, and that continues to be the case. The following are the bodies on which ACC leaders are serving:

The Anglican-Lutheran International Commission for Unity and Mission (The Most. Rev. Chris Harper and the Rev. Canon Dr. Scott Sharman) – Currently working on building Anglican-Lutheran full communion partnerships in more places where the two traditions overlap in significant ways but may not have had a long history of collaboration.

The Anglican-Methodist International Commission for Unity and Mission (The Rt. Rev. Susan Bell) – Currently working on reception of theological convergences through local partnership agreements.


The Anglican-Oriental Orthodox International Commission (The Ven. Dr. Edward Simonton) – Currently working on themes of Migration, Displacement, Witness, and Martyrdom.

The Anglican-Roman Catholic International Commission (The Most Rev. Linda Nicholls) – Currently working on understanding moral and ethical discernment processes in the two churches.

The International Anglican-Roman Catholic Commission for Unity and Mission (The Rt. Rev. Bruce Myers) – Working in ecumenical pairs of Anglican and Roman Catholic Bishops in particular nations and regions on advancing partnership in mission and witness.

The International Commission for Anglican-Orthodox Dialogue (The Rev. Canon Philip Hobson) – Working on themes of repentance, formation, and discipleship in the contemporary world.

The International Pentecostal-Anglican Commission (The Rev. Canon Dr. Preston Parsons) – Working on the topic of holiness as it is understood in the two traditions.



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Interfaith Relations

a. Christian-Jewish Relations

At Assembly/General Synod 2023, in joint fashion with similar action by ELCIC, ACC passed Resolution A160 On Peace and Justice in Palestine and Israel. While this Resolution was primarily focused on providing a mandate for ACC advocacy and activism on behalf of the rights of Palestinians, including our Christian siblings, both Anglican and otherwise, in the land, it also reiterated or further specified certain commitments to work to oppose antisemitism, supercessionism, and Christian Zionism as inconsistent with the teaching of our church and our contemporary relationship with the Jewish People. Although it is always a delicate and careful balance to try to speak out for justice and peace for Palestine and the accountability of the state and government of Israel to international law and the principles of human rights without leaving such interventions prone to misunderstanding and distortion as being anti-Israel and anti-Jewish, our church has, for the last several decades, consistently felt itself obliged to seek to do so. We believe that, to do so appropriately, we must also make every effort to maintain regular dialogue with the Jewish community in Canada. This continues to be the approach we endeavor to follow.

The Centre for Israel and Jewish Affairs (CIJA) is one large and active Jewish advocacy organization in Canada with which our church occasionally has contact. Leading up to General Synod 2019, and affirmed in 2023, the Canadian Rabbinic Caucus, as an entity within CIJA, was consulted in connection with the process to replace the Prayer for the Conversion of the Jews in the 1962 Book of Common Prayer. Consultations with CIJA in connection with Resolution A160 were complex, with some frustrations expressed to our church about the continuing lack of Christian understanding and appreciation for the way that Christian statements about Israel so often cause harm and promote antisemitism, even if this is far from the stated intention. Since October 7, 2023, with the Hamas-initiated terrorist action and hostage crisis, and subsequent Israeli military siege that has led to an estimated 60,000 Palestinians killed and over 100,000 wounded, have dramatically complicated interfaith conversations in virtually

every context. As a result, there has not been any sustained ACC contact with CIJA interfaith colleagues since late 2023.

During early 2024 through 2025, small efforts have been ongoing to seek to cultivate more opportunities for contact with a variety of other national Jewish organizations and entities in Canada. This work has been pursued with the intention of trying to hear from a variety of diverse points of view which exist among Jews in Canada on many different topics. Examples of such associations include Ameinu Canada, J-Space Canada, the New Israel Fund, and Canadian Friends of Peace Now.

In late 2024, after a process of consultation and discernment, the Acting Primate, along with 12 ACC bishops, and a number of other Anglicans, signed their names to a Canadian Christian Declaration on Antisemitism. The 5 ELCIC bishop also joined this initiative. The statement was a wide-ranging ecumenical effort to say something together as Christians about the fact that – despite the reality of differing conclusions from different Christian communities as to what constitutes the right kind of Christian response to the Palestine-Israel conflict – churches in Canada must be clear and resolute in their denouncement of twisted versions of Christian doctrine that promote antisemitism and the hatred and abuse of Jewish people and communities closer to home and around the world. This was a strong ACC witness, and God willing could, in time, provide a new building block for seeking to reengage in interfaith relationships and dialogue with the Canadian Jewish community.

b. Christian-Muslim Relations

General Synod 2023 provided an opportunity to update on and feature the Common Word online resource which ACC worked together with ELCIC and Muslim partners to develop. This website remains a valuable collection of curated tools for assisting Anglicans and others in forming local dialogue and engagement groups of Muslims and Christians who want to know more about one another.

In an effort to continue to build upon that momentum and keep building awareness of the Common Word resources, a national webinar hosted by ACC and ELCIC was held in April 2024. This was an attempt to do some teaching about the origins and history of the A Common Word initiative, and to showcase the website and its collection of documents and media designed for local implementation. Over 80 people registered, and it was a well-attended event.

c. The Christian Interfaith Reference Group

The Christian Interfaith Reference Group (CIRG) of the Canadian Council of Churches was formed to provide a space for different Christian traditions to speak together in an ecumenical setting about how they understand and set priorities for interfaith engagement. It continues to be an important connecting point for this. Currently served by ACC co-chair Roshni Jayawardena, CIRG has been focused through to the end of 2024 on Indigenous Spiritualities in Canada, Christian-Muslim relations, and Christian-Jewish dialogue. While much of this focus will continue in 2025-26, new priorities are also being discerned. In this context, interfaith work by Anglicans at the local level – which is typically where it most effectively happens – is often featured for awareness and modelling. We are also able to receive inspiration and guidance from our ecumenical partners in things they are working on. It has been and remains a key conviction of the Anglican Church of Canada that we should engage in interfaith work as much as possible in collaboration with our ecumenical partners. CIRG provides one valuable place to keep us accountable in that regard.

d. The Anglican Inter Faith Commission

Following from the Lambeth Conference of Bishops in 2022 was the Lambeth Interfaith Call. Among the commitments made in this text was the reanimation of a network for interfaith concerns to interfaith work by the Provinces of the Anglican Communion and to encourage the sharing of resources. The ACC is recognized as a place where the church exists within a unique spiritual and religious context and therefore was invited to appoint a representative to work with the Communion Commission and seek to connect its work more deeply within the Canadian Anglican church. In his capacity as national staff in the role of Interfaith Animator, the Primate asked Scott Sharman to take on this appointment.

The Anglican Inter Faith Commission (AIFC) has taken some time to coalesce during 2023 and 24, seeking to ensure a very broad representation from diverse social and ecclesial contexts. As of 2025, there is now a plan for regular online meetings, an in-person gathering in Malasia in late 2025, and a series of webinars on interfaith topics hosted by the Communion and planned by the Commission. As this work continues to unfold, the AIFC will be a valuable interfaith resource to help support local interfaith work across Canada and to learn from the initiatives that are taking place and bearing fruit elsewhere. A critical contribution of the AIFC is that it brings interfaith practitioners working in Christian majority contexts together with those in minority contexts. This is a necessary and helpful dynamic for our church to be more aware of.




a. Spiritual Formation for Discipleship network

The Spiritual Formation for Discipleship Network was formed with the express intention to connect people to strengthen work in inviting and deepening life in Christ. In 2020 a network was developed of practitioners in spiritual formation. Beginning by connecting staff in dioceses who had been at that point fairly recently appointed to positions that involved aspects of Christian formation, this network hosted a number of initiatives in that extended triennium. In this shorted biennial period, the Steering Committee for this network focussed their attentions towards planning and leading a major by-invitation conference on spiritual formation. A Ministry Investment Fund grant of \$60,000 was applied for and granted to support the participation of 66 people in a practice-reflection-action based conference entitled *You are Leaven*. The conference took place in April of 2024 at the Queen of Apostles Retreat and Conference Centre in Mississauga, Ontario.

Participants were invited as teams of 3-4 people from dioceses and from theological colleges. The learning style was hands-on and reflective, interspersed with worship and mystagogy (reflection on the experiences of worship), mutual-learning, in which participants shared their knowledge, skills, and spiritual wisdom with their peers. The intention was that participants would take home both the model of mutual learning as well as particular new insights and practices to be able to share in local gatherings of similar sorts. Several of these events have taken place now in the short time since April of 2024.

FWM is grateful to the Ministry Investment Fund Committee for the award of the grant, without which this conference could not have taken place.



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b. Health Care Chaplains

Health Care spiritual care providers or chaplains are amongst those ministry personnel who serve at the thresholds of life and outside of the usual boundaries of what we consider 'church.' Nurturing good and right relationships amongst peer colleagues in ministry, and of these health care ministry personnel with the church has been an important goal of this work. A brief promotional communication around Spiritual Care Awareness Week was developed and shared online in October in both 2023 and 2024. A

steering committee was named following the in person gathering in October 2022, but there has not been the collective energy needed to sustain the work with leadership from within the network. We are considering this time a temporary hiatus and hope for leadership to emerge in the next triennium to help to steer this network.

c. Theological Colleges & Theological Education

FWM was asked in 2019 by the Heads of Anglican and Lutheran Theological Colleges to host another in person national conference on theological education to involve all of the bishops and other appropriate diocesan personnel, and representatives of the theological colleges. Two of these conferences have been held in the past generation, in 2010 and in 2017. Recommendations from the participants in each of these national in person conferences was that this model continue on a regular basis, perhaps every 3-5 years.

One of the four Ecclesiastical Provinces has a standing body in which representatives of the diocese and of the schools meet on a regular basis. In Ontario, the Provincial Commission on Theological Education meets twice during a calendar year and has been addressing issues in theological education within the Province of Ontario directly. In 2020, they were launching their own self-study as a Province, a multi-year process. It was not feasible to run a national conversation at the same time.

Once the Ontario process was completed and listening again to the annual meeting of Anglican and Lutheran Heads of Colleges, FWM worked with a representative group of that body (Heads of Colleges) in 2023 to develop a formal Proposal which was shared with bishops and diocesan executive officers along with a set of questions. The questions were designed to elicit clear feedback to FWM about whether there was significant enough ‘buy in’ from the dioceses to do what the Heads of Colleges very much want to do. From the feedback received, FWM judged that there is not at present significant enough energy from the dioceses for there to be a national in person conference on this topic, though all agree that matters of theological education require attention.

FWM has reported back to both the Heads of Colleges and to the House of Bishops that we recommend good energies to be given to engaging conversations between dioceses and colleges locally. As mentioned above, this happens in the Province of Ontario through a structured Commission in the Province. In Newfoundland, a different context in theological education exists because of the governance relationships between the three dioceses and the Queen’s Theological College. Regional conversations may be best done Provincially in some contexts, or in other configurations of what ‘regional’ best means in terms of accessing the offerings of colleges. There is currently no standing mandate in FWM for a project in theological education as such.

d. Discipleship & Evangelism (CoGS resolution March 2024)

A resolution of the Council of General Synod in March 2024 picked up and reshaped a C-Class motion that had been brought to the General Synod in 2023. It directed FWM to set up a task force on Evangelism and Discipleship to “create a curriculum” to engage Canadian Anglicans in evangelism and discipleship. FWM created Terms of Reference to direct first, rather than the creation of a curriculum, the collecting up of existing resources and their review towards being able to recommend existing resources to Canadian Anglicans. Additional initiatives are awaiting further conversation and perhaps consultation with the Transformational Commitments Implementation Group.



Champions the
dignity of every
human being; works
to dismantle racism and
colonialism

e. Medical Assistance in Dying

Since 2016, FWM as a committee has not had an explicit mandate to do any work on medically assisted dying until the resolution of CoGS in March 2024, directing the committee to “do more to educate Canadian Anglicans about issues relating to MAiD.” One of the most difficult theological-ethical-pastoral challenges to us as Christians and particularly for those who are pastors has been how to uphold the dignity of every human being, maintain a duty of pastoral care, and, as we journey pastorally with those who are dying and who are choosing medical assistance, how best to be faithful, loving, strong, and wise in that accompaniment.

The Anglican Church of Canada does not have an agreed position on the ethics of medically assisted dying. In 2014, the Faith, Worship, and Ministry committee created a Task Group on what was at that time being called physician assisted suicide. That group contributed to the creation of the publication *In Sure and Certain Hope*. Though this group included voices which differed on the acceptability of medically assisted dying, they were nevertheless united in stating that the church nevertheless has a duty of pastoral care to all who are dying. This position asserted in that resource has been met with vociferous objection. It has been difficult to discern how to proceed, to know where the church lives on this issue. The FWM Director (E. Scully) takes responsibility for pursuing a course that aims to be responsive to the questions and concerns of those who are wrestling with not the question of whether to be pastorally present with those who have opted for MAiD, but rather with the question of how to be pastorally present with those who have opted for MAiD.

At the time that CoGS passed the resolution directing more work to be done (March 2024), it was not well known to members of the Council of General Synod that despite there not being an official mandate, there had been a primatial directive to staff to create a resource to engage Canadian Anglicans in the different perspectives relating to MAiD. During the course of 2022 and 2023, Staff served as project manager and editor to *Faith Seeking Understanding: Medical Assistance in Dying – Reflections by Canadian Anglicans*. With personal spiritual, theological, ethical, and pastoral reflections on the question and the experience of MAiD, the book is a collection of diverse views and includes questions for reflection, study, or discussion with each of the 30 chapters. The essays were first published online in late 2023 (<https://www.anglican.ca/faith/understanding/maid/>) then turned into a paperback book published in early 2024 and available through the Anglican Church of Canada’s E-Store.

This book includes reflections by those who are close to and support those who have chosen MAiD, and by those who assert that such a choice is less than faithful; it includes reflections by those who wrestle openly with their personal ethics around the question and who are trying to offer good pastoral care whilst caring for their own souls; it includes raw and developing-thinking as well as solid positions. It reflects a diversity of views in our church that are difficult to engage across the difference. May we continue to listen to each other.

In response to the March 2024 Resolution directing FWM to do more to educate the church on issues relating to MAiD, the FWM committee agreed that the main thing that is missing in our church is pastoral guidance for pastoral care at the time of death in the context of MAiD. Eileen consulted with the Network of Anglican Health Care Chaplains and several professors of pastoral care, eventually uncovering pastoral guidance issued by two professional ministry associations: the Parish Nurses' Association and the Canadian Association for Pastoral Care. These and other resources were forwarded to dioceses to assist bishops in forming their own local pastoral guidance.

In addition, over the autumn of 2024 a task group of the Liturgical Advisory Committee began work on prayer resources for contexts where MAiD has been chosen. This work is expected to continue into the next triennium, hopefully to be completed by November 2025.



f. Deacons and Diaconate

Deacons stand at the threshold of the church and world, walking in places of suffering in the world, bringing the light of Christ into those places, and bringing the cares and concerns of the world in to the church. These ministries nurture right relationship, care for creation, and pursue justice for all people, particularly those who are suffering.

The Faith, Worship, and Ministry committee has enjoyed a good relationship with the Board of Anglican Deacons Canada (ADC) over several years and has supported their work to solidify their own organizational structure. In 2022 FWM led the application for a Ministry Investment Fund grant to support the ADC's strategic planning process. Within this ADC Strategic Planning process, a Writing Group was created with the aim of drafting a Theological Statement on the Diaconate to be presented as an agreed theological statement to the General Synod of 2025. A compendium or collection of Practices for the Diaconate was also proposed. At the end of the triennium that found its completion at General Synod 2023, FWM was approached by the Strategic Planning arm of Anglican Deacons Canada (ADC) to request partnership in bringing this work to the General Synod.

A partnership was begun, in which FWM sent a liaison to the ADC's writing team and monitored its progress. FWM ceded its time on the agenda of the Council of General Synod to allow for ADC's writing team to present the proposal for its work, and received reports of progress. In January 2024 they received a penultimate draft that was awaiting consultations with bishops. The FWM committee was at that time happy to forward the Theological Statement for approval to the General Synod, but wished to await the completion of consultations with bishops before considering the status of the Practices for a Restored Diaconate document.

These consultations with bishops took place over January and February of this year and an amended draft of the Practices for a Restored Diaconate was received by the FWM committee in late February.

The work of the Writing Committee of Anglican Deacons Canada is presented here as a unified document but with two motions. This is because there are two parts to the document. The Theological Statement is being brought for adoption by this General Synod. The compendium or collection of Practices for a Restored Diaconate is being presented as a working document for commendation to the dioceses of the Anglican Church of Canada for what we hope and plan to be a robust period of engagement within the church about the diaconate in this coming triennium.

The Director of FWM takes responsibility for proposing that the next triennium's FWM work on the diaconate begin and be undertaken in partnership with the Board of Anglican Deacons Canada, within principles of right relationship partnership. She hopes that soon after the formation of the new FWM committee conversations can begin in that partnership to draft Terms of Reference to create the group and to direct the work that will oversee the organization and leadership and resourcing of the consultations that will be needed to engage dioceses, theological colleges and other groups within this coming triennium to deepen our understanding of the diaconate, and to support the ministries of deacons across the country.



g. ACPO – Advisory Committees for Postulants for Ordination

The church needs good candidates for the priesthood who are well discerned for their call, character, charism. These candidates should be those who continue to respond to God's invitation to life in Christ, and who radiate that invitation to others so that people can be led into deeper life in Christ.

The Advisory Committees on Postulants for Ordination is a national program which aids in the discernment of the church undertaken by bishops and their ministry leadership colleagues within dioceses. ACPO was established by the House of Bishops who maintain authority over the Handbook and any revisions undertaken to it. The principal costs of ACPO Assessment weekends are covered by budget lines in each of the four Ecclesiastical Provinces, met by a roughly equal grant amount from the General Synod through a regular budget. This work is further supported by the General Synod by a portion of the time of the Director of Faith, Worship, and Ministry.

Each of the Provincial ACPO processes is administered by a Provincial Secretary. The Secretaries, along with the four Provincial ACPO bishops, including one bishop named as national ACPO Chair, form the National Coordinating Committee of ACPOs. Normally the ACPO Secretaries meet at least annually, and more frequently for work on issues of common concern. The full committee, including bishops, normally meets once in a triennium. Meetings are normally on Zoom with occasional exceptions if budget permits.

In this biennium, the Provincial Secretaries met three times: in late 2023, late 2024, and in early 2025. Each meeting was by videoconference. They will meet in person in September 2025 to complete an update revision of the ACPO Handbook and additional resources needed for the training of Assessors.

The National ACPO Chair is Bishop Susan Bell (Niagara). The Provincial Secretaries are: Leo Martin (Canada), Matthew Griffin (Ontario), Kevin Kraglund (Northern Lights), Sue House (British Columbia and Yukon, to 2024), Kelly Duncan (British Columbia and Yukon, 2025-)

2.5. Youth Ministries

Sheilagh McGlynn



Youth Secretariat

The Youth Secretariat is made up of Youth Ministry professionals from each Ecclesiastical Province and Alongside Hope (formerly PWRDF), along with the Animator for Youth Ministries. In this past biennium the work has focused on the following areas:

- oversight of Canadian Lutheran Anglican Youth Gathering (CLAY) and support for Youth Ministry leaders. Since the pandemic the annual event bringing Youth Leaders together has shifted from a training event (*Stronger Together*) to a reflective, regenerative event called *Rhythms of Renewal*.
- selection of Anglican Bishops invited to CLAY 2025 and site selection for CLAY 2027
- oversight of the National Youth Project
- resourcing Anglican Youth Leaders through Zoom calls, Advent/Lenten reflection series, online book studies
- Working with the Program Committee for Youth Ministry (ELCIC) in making CLAY a Reconciling in Christ (RiC) Partner
- Visioning for a future program to engage Young Adults in their faith and in the world

Strategic Commitments – The Youth Secretariat approaches all of its work as work that invites youth and young adults to deepen their life in Christ. All of the work is to help young people connect with and express their faith. Some of this work happens directly with young people (CLAY, National Youth Project, Pilgrimage) and sometimes it is in supporting their leaders (Rhythms of Renewal, online youth leader sessions, CLAY).

In this biennium the Youth Secretariat was made up of –

Allie Colp, Diocesan Youth and Family Ministry Coordinator, Diocese of Nova Scotia and PEI

Sarah Bird (interim member), Missional Formation Coordinator, Diocese of Niagara

Rev. Cheryl Kukurudz, Executive Archdeacon, Diocese of Brandon

Jason Wood, Youth and Families Ministry Coordinator, St. Laurence Coquitlam, Diocese of New Westminster

Su McLeod, Youth Engagement Coordinator, Alongside Hope



Canadian Lutheran Anglican Youth Gathering (CLAY)

Rooted in the foundations of Lutheran/Anglican expressions of faith, CLAY amplifies, celebrates and commissions youth to claim their place in the church and the world by facilitating spiritually authentic, hope-filled, youth-centered experiences of God.

CLAY vision statement approved by the Youth Secretariat (ACC) and the Program Committee for Youth Ministry (ELCIC) November 2024

At CLAY, young people find a place where they are loved and accepted within a community of faith, with rich opportunities to celebrate our churches' full-communion relationship, develop leadership skills, and learn about the land on which we gather, including the local indigenous peoples and culture.

Ashes and Embers was held at Laurier University in August 2023. The theme will explored the stages of fire that often get ignored. The spark and the blaze get a lot of attention, so we focused on the phases of ashes and embers. The keynote speakers reflected on their lives and the struggles they have been through (what felt like ashes). Young people heard the message and were empowered, knowing that they weren't alone in feelings of difference or seclusion. One significant moment in the event was having the youth write on paper their feelings of isolation or not feeling good enough. Those papers were burned and were used in the imposition of ashes. When the youth were given the ashes they were told "you are loved by the God who created you, and one day you will return to that God". It was one of the most powerful moments of the event.

National Planning Committee (NPC) for *Ashes and Embers* was made up of –

Pastor Jordan Smith, CLAY Chair (ELCIC)
 Lauren Odile-Pinkney, CLAY Vice-Chair (ACC)
 Zack Ingles, Large Group Gathering Producer (ACC)
 Rev. Matteo Carboni, Worship (ACC)
 Teri Skakum, General Member (ELCIC)
 Pastor Anne Anderson, Local coordinator (ELCIC)
 Pastor Bonnie Schelter-Brown, Local volunteer coordinator (ELCIC)
 Emma Fongbami, Youth member (ELCIC)
 James Suknundun, Youth member (ELCIC)
 Laureen Wray, General Member (ELCIC)
 Rev. Scott McLeod, Indigenous connections (ACC)
 Dawn Maracle, Indigenous Knowledge Carrier (ACC)
 Angela Chorney, Gathering Manager

Deacon Gretchen Peterson, ELCIC Staff
 Sheilagh McGlynn, ACC Staff

CLAY also depends heavily on local volunteers as chaplains, ushers, First Aid support, etc. At *Ashes and Embers* there were 45 volunteers registered at the event. CLAY couldn't pull off these events without the support of many volunteers.

The NPC is in full swing planning for *Rooted and Rising* to be held in Saskatoon in August 2025. The theme summary was written by Darya Saed, one of our youth representatives on the NPC – “From our roots laid down for us, from our past, to rising up and putting our best foot forward, and standing up for what we believe in. Like the rising of the sun in the east, each day starts with a light glow at the break of the day, to the flourishing beams at midday. As the hours pass becoming more powerful.

Each time you rise, your roots will become greater and stronger. Like a community, with just a few people, it would not survive, but the more roots, the more people in the community, the more likely it will thrive. Just like in the parable of the mustard seed, the mustard seed starts as the smallest seed. Growing its roots, to rise into a bright yellow flower. Where will you rise to? How deep will your roots go?”

NPC members* for *Rooted and Rising* are as follows –

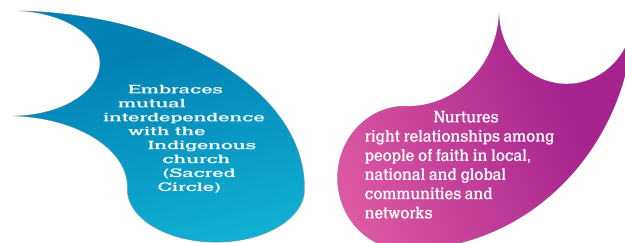
Lauren Odile-Pinkney, CLAY Chair (ACC)
 Pastor Margaret Koizumi, Acting CLAY Vice-Chair (ELCIC)
 Zack Ingles, Large Group Gathering Producer (ACC)
 Rev. Matteo Carboni, Worship (ACC)
 Darya Saéd, Youth member (ELCIC)
 Joey Mathers Scholl, Youth member (ELCIC)
 Dawn Maracle, Indigenous Knowledge Carrier (ACC)
 Angela Chorney, Gathering Manager
 Deacon Gretchen Peterson, ELCIC Staff
 Sheilagh McGlynn, ACC Staff

*The number of NPC members was reduced this CLAY to save on costs

CLAY is facing some financial uncertainty. Prior to the pandemic this event was self-sustaining. Neither the ACC or the ELCIC contributed money to subsidize the event. The registration costs brought in enough income that the budget always balanced (with some money in the reserve fund to kick start the planning for the next event). Since the pandemic, costs have increased and CLAY numbers have decreased. We have had to look to outside sources for funding. We have subsidized the cost per person for *Rooted and Rising* which will probably clear out the reserve fund. With the support of Acting Primate Anne and National Bishop Susan, we are reaching out to the church (Dioceses, Ecclesiastical Provinces, and Synods) to help support the ministry of CLAY.

Site selection for CLAY 2027 is underway and will be announced at our closing session at *Rooted and Rising* in August 2025. The National Planning Committee (NPC) that is made up of Anglican and Lutheran volunteers is currently being selected as well. CLAY planning for 2027 starts with the new NPC joining in at CLAY 2025.

Strategic Commitments – The work of CLAY hits on all of the Strategic Commitments in different ways. It holds up the dignity of every human being. *Rooted and Rising* will hold an anti-racism session at the beginning of the gathering led by Indigenous Ministries Staff. It embraces mutual interdependence of the Indigenous Church (Sacred Circle) with having a Knowledge Carrier on our NPC, which helps inform our program and connections with local Indigenous leaders and educational opportunities. Educational sessions focus on stewarding God’s creation and working for justice for all. The commitment CLAY holds up the most is nurturing right relationships among people of faith in local, national, and global communities and networks. Young people and leaders come to CLAY and experience others that share their love of God through Jesus. This is a point that comes up in evaluations at every CLAY, people appreciate knowing there are others in this country like them, wanting their faith to be central in how they express themselves in the world.



Rhythms of Renewal

Youth Leaders in the Anglican and Evangelical Lutheran Churches meet annually to learn and reflect about issues that affect Youth Ministry and create community together. Every year this gathering looks at different topics:

- 2023 – Theme of Resilience with Retreat leader Rev. Dawna Wall in Tatamagouche, Nova Scotia. This was the first in-person gathering since the pandemic.
- 2024 – Creative Journalling with Retreat Leader Rev. Marnie Peterson in Sorrento, British Columbia. Journalling activities led by Kathie MacDuff, Associate Director of the Sorrento Centre.
- 2025 – Worship, Wonder, and Play with Retreat Leader Pastor Anne Anderson at Canterbury Hills, Ancaster, Ontario. Activities led by AdventureWorks.

Strategic Commitments – Gathering youth leaders together nurtures right relationships among people of faith in local, national, and global communities and networks. Youth leaders often operate in a silo without other youth leaders around. If they are lucky, they might connect with other leaders from their Diocese, but many Dioceses don’t have ways for their youth leaders to meet and support each other in their work. This annual event attracts youth leaders from across the country. They meet colleagues, share their struggles and their victories all while being led in reflective ways that will nourish their faith so that they can nourish the faith of their young people.

Indigenous Ministries Youth Suicide Prevention staff have participated in the Rhythms of Renewal Retreats, so this program also speaks to embracing mutual interdependence with the Indigenous church (Sacred Circle).



Champions the dignity of every human being; works to dismantle racism and colonialism


National Youth Project

In between CLAY Gatherings, the National Youth project is a focus for youth groups. The topic of the project is always on a theme of social justice:

- 2021-2025 *More Precious* – educational resources focused on raising awareness and ending Human Trafficking in young people in Canada.
- 2025-2027 *And it was So* – Educational resources, fundraising, and advocacy regarding food, climate change through Alongside Hope and Canadian Lutheran World Relief to increase awareness in our membership in the Canadian Foodgrains Bank.

Strategic Commitments – *More Precious* NYP focused on the dignity of every human being in looking at the issue of Human Trafficking. Young people (mostly young women, and certainly young indigenous women) are at high risk of being trafficked. This NYP looked at educating young people about the risk of trafficking and building up their sense of self, as a beloved child of God, to diminish the risk of them or their friends being trafficked.

And it was So NYP will focus on the strategic commitment of stewarding and renewing God’s creation: protecting and sustaining the earth; pursuing justice for all. It will look at issues of food, food security, and climate change through the work of the Canadian Foodgrains Bank. It will focus on education, fundraising, and advocacy.



Nurtures right relationships among people of faith in local, national and global communities and networks

Youth Leader Connections

Book Studies: The pandemic taught us that we don’t need to be in person to connect with each other. Youth Leaders have continued the connection of gathering online to do book studies together across time zones. These gatherings are a chance to create community and learn together.


- 2024 – Braiding Sweetgrass by Robin Wall Kimmerer
- 2025 – The Serviceberry by Robin Wall Kimmerer (led by the Diocese of Montreal)

Zoom sessions with Youth Leaders: In addition to the book studies, regular Zoom sessions were offered to connect Youth Leaders with each other, share ideas, and support each other in the work.

Strategic Commitments – Gathering youth leaders nurtures right relationships among people of faith in local, national, and global communities and networks.

Canada Summer Student Intern

FWM has taken advantage of the Canadian government's summer student hiring program in recent years. I had the pleasure of supervising an intern in the summer of 2023 that helped with *CLAY Ashes and Embers*. We have applied for another summer student to help with *Rooted and Rising* this August 2025. Part of the Canada Summer Jobs program is mentoring the young person, working with them to meet their goals, and giving them a good work experience. The student that worked in Youth Ministries in 2023 was an excellent worker and did incredible work for us. Her exit interview gave us a glowing review as an employer.




Nurtures
right relationships among
people of faith in local,
national and global
communities and
networks

Youth Pilgrimage to the Holy Land

I continue to connect with the group of pilgrims that participated in the Young Adult Pilgrimage to the Holy Land in May 2023. The group still meets sporadically over Zoom and have an active WhatsApp chat. When the war broke out in Gaza in the fall of 2023, it was only 6 months after we made our pilgrimage. We didn't visit Gaza on our trip, but we did meet with our Palestinian partners and learned about their experiences. It is an understatement to say that we all were all deeply affected by what continues to happen in the land of the Holy One. Our church speaking out for justice for Palestinians is even more crucial today.

Strategic Commitments – The Young Adult Pilgrimage nurtured right relationships among people of faith in local, national, and global communities and networks. It also stewards and renews God's creation: protects and sustains the earth; pursues justice for all.



Nurtures
right relationships among
people of faith in local,
national and global
communities and
networks

Campus Ministry

I am the contact for Anglican Campus Ministers. I respond to inquiries and host Zoom sessions for them to gather.

In 2024, I was called on to help the Student Christian Movement (an Ecumenical Campus Ministry program rooted in Social Justice) vision for their future. They were seeking a new staff person for their National Office. I was part of the visioning process and worked on rebuilding the movement by promoting students to attend their annual Cahoots conference. I presented a workshop at the conference and have been involved with onboarding their new staff person. I will attend Cahoots again in May 2025 and aid in leading two workshops.

Strategic Commitment – Supporting Campus Ministry nurtures right relationships among people of faith in local, national, and global communities and networks.



Champions the
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colonialism

Trainings

In this biennium I have trained to be able to offer Mindfulness Based Stress Reduction to Teens and the Palestine Land Exercise (an experiential historical session looking at the loss of Palestinian land over the decades). I am willing to offer either of these programs to the church as needed.

Strategic Commitment – These offerings speak to championing the dignity of every human being; working to dismantle racism and colonialism.

General Support of Youth and Young Adult Ministry

I speak or preach at events when asked by parishes, Dioceses, or other organizations. When I travel, I meet with Bishops, Diocesan Youth Ministry Teams, or Individual Youth Leaders. Sometimes a Diocese reaches out to consult with me on events they are planning to hold or ask about resources they could use to engage their young people. When I hear of new youth leaders being hired by Dioceses or Parishes, I will reach out to offer support in any way that is helpful.

Strategic Commitment – The overall work of Youth Ministries is to invite and deepen young people's life in Christ. If they attend CLAY, join a youth group, attend a Pilgrimage... it is all to engage in their faith and live into the life they are called to in this world.



- **Worship**

Eileen Scully



a. Feast of the Creator

See Appendix #4 for Motion to General Synod.

It is important for members of General Synod to know that the awareness of the movement to create this Major Feast for the church has happened due to the involvement of several of our Canadian leaders in international and ecumenical networks and conversations. We belong to a church beyond our borders, to an oikoumene wider than our ecclesial boundaries.

The Orthodox Church has, for over a millenium, held a Feast on September 1 marking God's original acts of creation; by 1989, they had expanded the focus of the Feast to include prayers for creation. Invited by the Ecumenical Patriarch, representatives of major world Communion have been engaging the question of adopting such a Feast in the Protestant, Roman Catholic, and Anglican Churches for several years. 2025, being the 1700th anniversary of the Council of Nicaea and thus of the Nicene Creed, leaders from the Roman Catholic creation care group, Laudato Si', along with the Vatican, the World Council of Churches, the World Alliance of Reformed Churches, the Lutheran World Federation, the Anglican Communion, and others gathered in 2024 to begin to explore the ecumenical consensus towards adoption, more globally, of this Feast. The consensus in principle has been a deep success.

The Laudato Si' Research Institute, based at Campion College in Oxford, has been instrumental in drawing together ecumenical conversations to consider moving forward on a Feast of Creation. Along with Pro Civitate Christiana they served as organizers and co-hosts of a major seminar held in Assisi, Italy, in March of 2024. Participants included representatives of the World Council of Churches and major world communions, including the Anglican Communion, the World Communion of Reformed Churches, the Lutheran World Federation, and the World Methodist Council. Consensus was easily expressed, and participants look upon this time as an important *kairos* moment for the Body of Christ globally.

At this same time, the Consultation on Common Texts in North America began in earnest to consider lectionary possibilities for the Feast. That work within the CCT is expected to be completed in the Spring of 2025, and includes the Revised Common Lectionary's three year schema for a selection of readings. The May 2024 conference ended with a strong consensus that Western churches should adopt a Feast in their liturgical calendars.¹ This was followed by a second gathering in Assisi in December 2024, convened

¹ [1. Assisi Story \(Digital\).pdf](#)

by the Roman Catholic Church, to which ecumenical partners were invited.^{2 3} Members of The Anglican Church of Canada have participated in these ecumenical conversations and work at the international and North American levels.

In 2019 The Anglican Church of Canada adopted the Season of Creation, beginning September 1st and continuing through to October 4, the Feast of St. Francis, “as an annual season of prayer, education and action to protect the gift of God’s creation”. The designation of September 1st as a liturgical feast is intended to reinforce and further develop the Season of Creation, not replace it.

The word “Creation” in English is ambiguous, as it refers both to God’s act of creation, and to the created order itself. The proposed focus of the Feast would be on the first of these, giving praise and worship to the Trinity for the divine grace and power shown in the creation of the heavens and earth, and exploring the implications of that doctrine for our attitudes towards the world around us, ourselves, and God. It can be argued that this is a gap in our liturgical calendar, that this first and foundational act of God’s loving generosity, as “creator of heaven and earth” (second line in the Nicene Creed) is currently not sufficiently marked with its own Feast. As 2025 is the 1700th anniversary of the Nicene Creed, it has been suggested that the institution of this feast would be a fitting tribute to that church-shaping event.

A major liturgical principle long held by ecumenical as well as Anglican traditions is that all Sundays of the liturgical year, as well as all Major Feasts, are Christocentric in nature. They are all Feasts of our Lord. The focus of a Feast of God, Creator, reminds us of the Trinitarian nature of God, and that all Persons of the Holy Trinity are involved in the creation of the universe and its active sustenance, as well as in the bringing about of the new creation in our midst.

In this time of global climate crisis the impetus is on us to take seriously the Fifth Mark of Mission “to strive to safeguard the integrity of creation, and sustain and renew the life of the earth” which was approved by General Synod 2013 as an addition to our Baptismal Covenant. Whilst the Feast Day will focus on the work of God as Creator, the Season of Creation that follows can be used to focus our attention on our continued offering of worshipful gratitude as well as our work, “with God’s help” as stewards of God’s creation.

In summary, the purpose of this resolution is:

- that the Anglican Church of Canada join an emerging ecumenical consensus around a Feast of Creation by adopting this Feast on September 1 as the inauguration of the Season of Creation;
- that we might pay more intentional liturgical attention to this important aspect of God’s being and action which is expressed in the Nicene and Baptismal (Apostles’) Creeds;
- that the Season of Creation might begin with a strong theological reflection on the origin of the created order in God;
- that Canadian Anglican churches might be encouraged in their celebration of God the Creator, and of God’s good creation; and
- that existing liturgical resources will be collected and new liturgical resources be

² [Catholic seminar in Assisi - Feast of Creation - concept note.pdf](#)

³ [December seminar, Assisi - Program \(Detailed\)](#)

developed to support the discipleship and worship of Canadian Anglicans.

In 2024, FWM staff collaborated with PWSEJ staff to host conversations across each of our networks and to recruit the small group that has worked on this Motion and Backgrounder. It is that body that recommended to the FWM committee that the Feast, as adopted by the Anglican Church of Canada, be entitled Feast of the Creator.

The ecumenical work to create the proposed tables of readings is still underway but should be decided upon by May of this year. We await those ecumenical level decisions to guide work on development of Proper Prayers. The Director of FWM takes responsibility for recommending that, should this motion be resolved that, upon its formation, the next FWM committee create a task group to work on Proper Prayers for this Feast.



b. The Ordinal

See Appendices 10 and 11 Motion: The Ordinal (2025).

The Ordinal process was begun in 2019. The Director of FWM gathered several theologians to review the Principles for Liturgical Revision (adopted by the General Synod in 2010) and together they created a Rationale and Proposal for work that might be undertaken in Ordinal Revision in the coming triennium. That Proposal and Rationale was shared in 2020 with the Council of General Synod and the House of Bishops for feedback. Then the Global Pandemic was declared and FWM determined that this project could go to the back burner for a while.

In 2021 the work was picked up again and the Proposal and Rationale shared again for feedback, with the explicit recommendation that the work begin in the near future. Terms of Reference were created for a Task Group on Ordinal Revision by the FWM committee at the time. The intention was to create a group representative of all orders and from each of the four Ecclesiastical Provinces. This was achieved for the most part in the slate of task group members approved by the FWM committee in 2022. The Task Group began its work in 2022.

One of the core concerns from the beginning of this project was about how to have the liturgical texts properly reflect the right relationships amongst the gifts given in baptism and their particular expressions in the Orders of deacon, priest, and bishop. Care was also being taken to ensure a good reflection of right relationships amongst the orders as well.

When the full task group first met, they decided to organize themselves into three internal working groups: one to consider theological foundations; one to begin to think about drafting; and one group who wished to conduct a survey about Ordinal revision.

The survey group created a survey that was sent to Diocesan Liturgical Officers, Cathedral Deans, and Bishops, asking essentially two questions: what do you value about the BAS Ordinal, and what would you like to see revised? The results of those surveys was drawn in to the shaping directions of the task group's work.

The Task Group on Ordinal Revision met in person as a full task group twice – once in 2023 and once in 2024; the drafting group, a smaller body, also met in person once. In each case these meetings were funded by regular General Synod budget and were the only expenditures under the “worship” FWM budget line in those years.

A penultimate draft of The Ordinal (2024) was circulated for feedback to the bishops, diocesan executive officers, cathedral deans, members of the Liturgical Advisory Committee, and members of the FWM committee in July 2024. All feedback is being retained in active file. Of the written feedback, very few people requested particular changes, and those that did presented argument that were on matters that the task force had already argued through and concluded against. The draft from July 2024 was slightly revised and presented to the Council of General Synod for approval for trial use, evaluation, and feedback where permitted by the Ordinary for a period up to the next meeting of the General Synod (likely 2028). The Council of General Synod added by friendly amendment the word “study” to the combination of actions, so the resolutions reads “for approval for study, trial use, evaluation, and feedback...”. This move was understood to make it explicit that feedback given does not need to rely on trial use, but can be based on study alone.

A Study Guide is being developed and should be ready for circulation along with The Ordinal (2025) this summer. This guide will include discussion of the major changes proposed and the potential points of debate and open discussion.

Questions have been raised within the task group and by some bishops about whether this Ordinal is intended to replace or to be an alternative to the BAS Ordinal. This is also a question to be considered during this study, trial use and evaluation period. Our Church has not been in the habit of rescinding authorizations of liturgical texts. Our approach has been cumulative.



c. National Worship Conference 2026 and Companion of the Worship Arts

The Anglican Church of Canada co-leads the National Worship Conferences through Faith, Worship, and Ministry as a commitment that followed upon the declaration of Full Communion in 2001. Since that time, what had been National Worship Conferences of The Evangelical Lutheran Church in Canada have been planned and hosted by the national leadership of both Churches.

The National Worship Conference 2024 was held in Regina under the theme “*The Stones Cry Out*” and explored questions of inculturation and of deconstructing colonialism liturgically. Deep thanks go out from FWM to Kate Berringer of the Diocese of Qu’Appelle, who served as 2024 Anglican Co-Chair and gathered an excellent team of local Anglicans to help to support the conference.

The planning group for the next National Worship Conference is at this time of writing (March 2025) in the process of being formed. The next conference is tentatively being planned for 2026. The intention at this point is to continue on with the themes that have been developing over several conferences now in relation to addressing Settler colonialism and White supremacy.

The Companions of the Worship Arts is a laureate award given to those who have served the worship life of The Anglican Church of Canada and of the Evangelical Lutheran Church in Canada at the local, diocesan and national levels. In 2024 this Laureate was awarded to the Venerable Richard Leggett, PhD (New Westminster), the first clergy person. Previous laureates include Mr. Thomas Roach (New Westminster), Ms. Blanche Gates (Islands and Inlets), and Mr. Graham Cotter (Toronto). The next Call for Nominations for the award of Anglican Companion of the Worship Arts will be issued in Spring 2025.

d. Authorized Biblical Translations

The background research and some writing has been completed by the group of biblical scholars. The project rests with staff to complete writing and editing, after which it will be shared with the Liturgical Advisory Committee and then the next iteration of FWM. The resource is intended to be advisory to bishops, and may come as an item to the next CoGS to be commended to the church. Anticipated time of completion autumn 2025.



e. Addressing Anti-Judaism in the Revised Common Lectionary

See Appendix 6. Motion: *Addressing Anti-Judaism in Holy Week and Easter*.

This is a Statement of the ecumenical body, The Consultation on Common Texts (CCT), the group are responsible for the Revised Common Lectionary. The Anglican Church of Canada is a founding member of The Consultation on Common Texts and maintains this relationship through regular continuing representation principally through staff. We pay, nationally, a minimal fee to the CCT that permits us to use the table of the Revised Common Lectionary in our publications with no copyright fee, and enjoy the wide multilateral ecumenical roundtable conversation about liturgy that the CCT provides (over 24 denominational members in North America).

The Anglican Church of Canada has, through previous commitments of The General Synod, commitments to address matters of interfaith relations ecumenically. That is: when we can and when the relationships exist, we work with our ecumenical partners as Christians together, ecumenically, when engaging with partners of other faiths. This project of the CCT is a very good example of this sort of good ecumenical engagement.

The Director of FWM works as the representative of The Anglican Church of Canada on the Consultation on Common Texts. In that capacity, I both urged that this work happen and served on the subcommittee of the Consultation on Common Texts that created this advisory document. Please note that the item about adjusting the lectionary readings later in Pentecost are for study only, and not intended to be an adoption of a change to our lectionary at this time.



f. Thematic Stream of the Revised Common Lectionary in Ordinary Time

A motion has been prepared to General Synod to authorize the use of the Thematic Stream of readings in the Revised Common Lectionary (RCL) from First Sunday after Trinity to Reign of Christ. See: <https://www.commontexts.org/rcl/>. When The General Synod adopted the RCL in 1995, it only authorized the semi-continuous stream in Ordinary time. The argument at the time was that it better retained the integrity of the biblical narrative in the Old Testament narratives. Experience has borne out that use of the Thematic stream is both commonly used and is a common choice for reasonable contextual pastoral and homiletic purposes.



g. French Translations

A new task group was formed in winter of 2025 to begin work on revising older French liturgical translations and for beginning work on new translations. This is a non-budgetary item relying entirely on volunteer energy and expertise.



h. Pray Without Ceasing

Daily prayer, including the praying of the Daily Office, is one core spiritual practice that invites us more deeply into life in the Holy Trinity. Repeated patterns of prayer forms, canticles, the psalms, and intercessions and thanksgivings at least twice daily shape us in our common life of prayer.

One of the first bits of feedback received by The Book Of Alternative Services Evaluation Committee was that the Daily Office of the BAS was insufficient and difficult to follow. From roughly 2010 onwards all liturgical subgroups of the FWM committee enjoyed participating in the development of what would become *Pray Without Ceasing*, as The Venerable Dr. Richard Leggett would bring drafts of a daily office compilation to each meeting. It is a compilation work, drawing from already well-received sources from Evangelical Lutheran Worship, Common Worship, Celebrating Common Prayer (the daily prayer book of some Anglican Franciscans) His work was then formally received and encouraged for further development with feed-in from the then-Liturgy Task Force (2011-2016) and tested in those contexts.. Pray Without Ceasing was approved by General Synod 2016 for Trial Use for Evaluation & Feedback to 2019. General Synod 2019 formally authorized Pray Without Ceasing as a Daily Office Book for The Anglican Church of Canada.

Since that time, the only version available was a PDF on www.anglican.ca. Thanks to the very hard work of General Synod Communications and FWM Staff, it was created into an ebook publication and a hard copy book publication available on the General Synod's E-Store. <https://anglican.gilmore.ca/en/product/2232ca10-42fc-4916-9160-c5578c141f57>. These books were produced at minimal expense: the contents were produced entirely by volunteer energies, and the layout, copyright permissions and other work done by General Synod staff.



i. Liturgical Advisory Committee

This is a new body created in the summer of 2023 to serve as a specialist think-tank and in an advisory capacity on matters liturgical within the FWM committee. It consists of 13 members who will oversee

and guide liturgical priorities, making recommendations to the FWM committee, and serving as the first hands-on with work reviewing next texts etc..

The LAC is currently studying the results of the Surveys of Bishops (23 responses), Diocesan Executive Officers (11 responses), Cathedral Deans (17 responses), and Parish Leaders (370 responses).

The LAC established several new working groups in early summer of 2024. Each of these is continuing their work this autumn under volunteer leadership, and drawing in other volunteers (not just relying on the membership of the LAC).

- *Ministry with the Sick and Dying* is picking up work that was begun in 2019-2021, beginning with prayers for contexts where MAiD has been chosen. Expect completion by November 2025



- *Calendar*: A new task group has begun work, building on work that had begun in the 2019-2023 quadrennium, and launched into a study and feedback process in 2021. That feedback process revealed a lack of consultation in the previous process, which is aimed to be rectified. Revision is proposed of both the temporal and sanctoral calendars, with a particular view in the sanctoral ("Holy Persons") to retirements and additions based on a critical review of Settler colonial and White supremacist power patterns. The Liturgical Advisory Committee is grateful for the partnership with Black Anglicans Canada in this work, and looks forward to conversations with the Anglican Council of Indigenous Peoples in the course of the work. *This will be a major item of work in the coming triennium.*
- *Baptism*: A series of online consultations is taking place, gathering people from FWM networks to reflect together on recent pastoral experiences of those presenting for baptism. Eventually the task group may consider additional resources to augment the BAS Baptismal rite for particular pastoral contexts.
- *Liturgical Principles*: A working group is exploring foundational principles for worship within the Anglican tradition in the Canadian context and hopes to produce a resource to engage Canadian Anglicans.
- *Good Friday Liturgy*: A working group is looking at the Episcopal Church's trial use Good Friday liturgy along with other rites from other sources (Tenebrae, etc.) and is considering the creation of a revised rite for Good Friday. Additional resources for Monday, Tuesday, and Wednesday in Holy Week may also be considered.
- *Catechism*: Work begun by FWM in the 2019-2023 triennium has been picked up again by a small working group. A draft contemporary language Catechism is being developed.

j. Annual Publications – diary, calendar, McCauslands

The Director of Faith, Worship, and Ministry works principally at the level of proofreading and editing to support the work of General Synod Communications towards the publications of:

- McCauslands
- The Canadian Church Desk Diary (and pocket diary)
- The Canadian Church Wall Calendar

- k. *Sing a New Creation*, the hymn book supplement to Common Praise (1998) was published in late 2022, and launched in 2023. This project was led by a volunteer task group who created the collection under the leadership of Dr. Ken Hull (Huron). It is being well received across the church as a resource for congregational singing, containing hymns that are easily to teach and to learn, and many of which are beautiful with only minimal accompaniment or in voice alone. There is an expanded section of hymns of lament that speak particularly well in our contemporary context.

Publication was delayed due to the challenges in finding an external publisher for a hymn collection. The General Synod ceased its major Anglican Book Centre Publications operations well over a decade ago and does not have the capacity for this sort of publication nor many of the others that have come to be expected with respect to liturgical publication. The Episcopal Church (USA) has a publishing wing through the Church Pension Fund, Church Publishing Incorporated, and offered their expertise, layout and design and other operations, and provided all publishing services with the exception of copyright permissions. In the end, this hymn book project did not incur any major costs to the General Synod. The downside of this publishing arrangement, though, are those inherent in having an external publisher, as the General Synod is not able to control what versions of the publication are made available (large print, words only, etc.).



Faith, Worship, and Ministry

Volunteers involved in the ministries of FWM 2023-2025:

FWM Committee:

Susan Bell (Niagara)
Benjamin Gillard (Toronto)
Stephanie London (Chair, Edmonton)
Dion Lewis (Montréal)
Marnie Peterson (New Westminster)
Tanya Phibbs (Deputy Prolocutor, Ex Officio)

Lutheran-Anglican-Moravian Commission

Maylanne Maybee (Montréal)
Kevin Robertson (Toronto)
Brendon Neilson (Islands and Inlets)
Travis Enright (ACIP-Edmonton)
Blessing Shambare (Athabasca)

Anglican Roman Catholic Dialogue of Canada

Bruce Myers (Quebec)
Iain Luke (Saskatoon)
Krista Dowdeswell (Calgary)
The Anglican contingent also includes two ELCIC members under our Anglican membership:
Cindy Halmarson (Ottawa) and Paul Sartison (Winnipeg)

Anglican Mennonite Dialogue of Canada

Elin Goulden (Toronto)
Charlie Scromeda (Ottawa)
Bram Pearce (Ontario)
Vince Solomon until December 2024 (ACIP-Rupert's Land)
The Anglican contingent also includes one ELCIC member under our Anglican membership:
Chris Bishopp (Winnipeg).

Anglicans involved in the work of the Canadian Council of Churches

Alan Perry (General Secretary)
 Scott Sharman (Animator for Ecumenical and Interfaith Relations)
 Ryan Weston (Animator for Public Witness for Social and Ecological Justice)
 Amal Attia (General Synod Treasurer)
 Donald Shields (Toronto)
 Andrea Budgey (Toronto)
 William Crosby (Saskatoon)
 Roshni Jayawardena (Toronto)
 Terry DeForest (Niagara)
 Peter Wall (Niagara)

Youth Secretariat

Allie Colp (Nova Scotia and PEI)
 Sarah Bird (Niagara)
 Rev. Cheryl Kukurudz (Brandon)
 Jason Wood (New Westminster)
 Su McLeod (Alongside Hope)

National Planning Committee (NPC) for CLAY: *Ashes and Embers*

Jordan Smith, CLAY Chair (ELCIC)
 Lauren Odile-Pinkney, CLAY Vice-Chair (ACC)
 Zack Ingles, Large Group Gathering Producer (ACC)
 Matteo Carboni, Worship (ACC)
 Teri Skakum, General Member (ELCIC)
 Anne Anderson, Local coordinator (ELCIC)
 Bonnie Schelter-Brown, Local volunteer coordinator (ELCIC)
 Emma Fongbami, Youth member (ELCIC)
 James Suknundun, Youth member (ELCIC)
 Laureen Wray, General Member (ELCIC)
 Scott McLeod, Indigenous connections (ACC)
 Dawn Maracle, Indigenous Knowledge Carrier (ACC)
 Angela Chorney, Gathering Manager
 Gretchen Peterson, ELCIC Staff
 Sheilagh McGlynn, ACC Staff

National Planning Committee (NPC) for CLAY: *Rooted and Rising*

Lauren Odile-Pinkney, CLAY Chair (ACC)
 Margaret Koizumi, Acting CLAY Vice-Chair (ELCIC)
 Zack Ingles, Large Group Gathering Producer (ACC)
 Matteo Carboni, Worship (ACC)
 Darya Saéd, Youth member (ELCIC)
 Joey Mathers Scholl, Youth member (ELCIC)
 Dawn Maracle, Indigenous Knowledge Carrier (ACC)
 Angela Chorney, Gathering Manager
 Gretchen Peterson, ELCIC Staff
 Sheilagh McGlynn, ACC Staff

Liturgical Advisory Committee

Alvaro Adderley (Toronto)
 Andrea Budgey (Toronto)
 Ann Cope (Toronto)
 Amy Hamilton (Montréal)
 Paul Jennings (Nova Scotia and Prince Edward Island)
 Walter Kagura (Yukon)
 Jeffrey Petten (Western Newfoundland)
 Andrew Rampton (Niagara)
 Jordan Sandrock (Huron)
 Riscylla Shaw (Toronto)
 David Taylor (New Westminster)
 Alexa Wallace (Saskatoon)
 Jordan Ware (Edmonton)
 Joshua Zentner-Barrett (Ottawa)
 With additions of the following for specific projects:
 Mark Kinghan (Huron)
 Robin Ruder Celiz (New Westminster)
 Maggie Helwig (Toronto)
 Grace Burson (Montréal)
 Kay Schmitt (New Westminster)
 Douglas Fenton (New Westminster)

(The Liturgical Advisory Committee has internal working groups on the following projects: Good Friday liturgy, The Catechism, The Calendar, Feast of the Creator, Ministry with the Sick and Dying – MAiD, Baptism, and Liturgical Principles)

French Translations

Marie-Alice Bell (Ottawa)
 Kevin Flynn (Ottawa)
 Michel Gagnon (Montréal)
 Christina Guest (Ottawa)
 Victor-David Mbuyi Bipungo (Montréal)
 Bertrand Olivier (Montréal)
 Pierre Voyer (Québec)
 Joshua Zentner Barrett (Ottawa)

Task Group on Ordinal Revision

Lisa Chisholm-Smith (Ontario)
 Ann Cope (Toronto)
 William Cliff (Ontario)
 Douglas Fenton (New Westminster, Chair)
 Kevin Flynn (Ottawa)
 Gregory Kerr-Wilson (Calgary)
 Richard Leggett (New Westminster)
 Dion Lewis (Montréal)
 Stephanie London (Edmonton)
 Maylanne Maybee (Montréal)
 Lynne McNaughton (Kootenay)
 Eileen Nurse (New Westminster)

Rosie Jane Tailfeathers (Calgary, ACIP)
 Todd Townshend (Huron)
 Kathryn Smith (ELCIC)
 Erik Parker (ELCIC)

Feast of the Creator

Steve Black (New Westminster)
 Jonathan Crane (Edmonton)
 Paul Jennings (Nova Scotia and Prince Edward Island)
 Marian Lucas-Jeffries (Nova Scotia and Prince Edward Island)
 Paige Soultter (Toronto)
 Clare Stewart (Edmonton)

Authorized Bible Translations

Mary Ann Amor (Athabasca)
 Stephen Andrews (Toronto)
 Steve Black (New Westminster)
 Justin Comber (Huron)
 Walter Deller (Toronto)
 Kayko Driedger-Hesslein (ELCIC Alberta Synod)
 Rob James (New Westminster)
 Iain Luke (Saskatoon)
 Robbie Walker (Toronto)

Anglican members, National Worship Conference 2024

Stephanie London (Edmonton)
 Kate Berringer (Qu'Appelle)

Anglican members, National Worship Conference 2026

Joshua Zentner-Barrett (Ottawa)
 Ben Stuchbery (Montréal)

ACPO Secretaries

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 Leo Martin (Canada)

Spiritual Formation for Discipleship – You Are Leaven Planning Team

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 Jessica Schaap (New Westminster)
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