006-07-18-11

REPORT OF THE FAITH, WORSHIP, AND MINISTRY COORDINATING COMMITTEE

to the Council of General Synod November 2018

**1.For Action**

1.a.Seeking A Common Word <http://www.acommonword.com/>: Scott Sharman, Animator for Ecumenical and Interfaith Relations, will make a presentation on the major worldwide initiative in Christian Muslim relations, endorsed by the Archbishop of Canterbury (amongst others), called *Seeking a Common Word.* CoGS will be asked to provide direction towards the official adoption of the principles and support of the project. This request emerged within the context of the Joint Anglican Lutheran Commission and the ELCIC’s National Church Council has already endorsed the Common Word project.

Motion: Be it resolved that this Council of General Synod endorse the efforts of Faith, Worship, and Ministry to garner support for the Anglican Church of Canada’s full participation in *Seeking a Common Word.*

Mover: Beverly Kean Newhook

Seconder: Bruce Myers

1.b. Gathering Rites for the Paschal Cycle (See appendix): FWM requests that the Council of General Synod approve the attached prayers for a process of Trial Use and Evaluation.

Motion: Be it resolved that this Council of General Synod approve the liturgical texts, *Gathering Rites for the Paschal Cycle* for Trial Use and Evaluation where permitted by the Ordinary.

Mover: Beverly Kean Newhook

Seconder: Lynne McNaughton

**2. For Consideration**  Medical Assistance in Dying

 A Marketplace session will be held, facilitated by the Rev’d Dr. David Pfrimmer (ELCIC) to discuss the core theological-pastoral-ethical issues involved in current law and practice. Copies of the FWM document *In Sure and Certain Hope*  and its *Study Guide* will be available to CoGS members.

**3. For Information**

**3.1. Ecumenical Relations**

*General Comments*

This is an interesting time for the ecumenical movement, as it continues to undergo a time of transition towards a greater emphasis on the dialogue of common mission and ministry. Many of the dialogues that the ACC is involved in nationally are seeing this reflected in the kinds of things they are focusing their conversations on, and in the kinds of projects and statements they are producing.

Another feature of this transition has to do with generational changes, as the torch of ecumenical concern and leadership must be passed on to another generation and to new kinds of voices. Over the summer there was a need to appoint some new members to the Anglican-Roman Catholic Dialogue, the Anglican-Roman Catholic Bishops’ Dialogue, and the Anglican-Mennonite Dialogue. This was due to retirements and changes in working circumstances for some previous members. In the case of Anglican-Roman Catholic and Anglican Mennonite, a public call for applications was issued, with submissions reviewed and decided upon by the Coordinating Committee of FWM. The membership of the Anglican-Roman Catholic Bishop’s Dialogue is the purview of the Primate, and several new appointments were also made.

*Anglican-Lutheran Full Communion Relations*

The ELCIC is currently considering the adoption of a new policy statement “Public Ministry in the ELCIC.” It seeks to articulate a theology of ministry -- ordained and lay -- which responds to the realities and needs of the 21st century, with a particular emphasis on what is perceived as the growing importance of the Diaconate as a distinct order of ordained ministry. Part of the process of adopting this document has involved the invitation of feedback from various partner churches. A number of Anglican individuals, including Anglican Deacons, have forwarded comments based on their impressions of the text. The FWM study of the Diaconate, the Iona Report, was also consulted widely by the ELCIC. These are important expressions of our full communion relationship.

In September 2018 the Joint Anglican-Lutheran Commission and the Lutheran-Episcopal Coordinating Committee held their once-every-three years joint meeting at Niagara Falls. One highlight of the agenda was the time spent working on a mandate coming from the national/primatial/presiding bishops to explore the question of the cross-border implications of the respective Canadian and American full communion relationships (i.e. what does the ACC full communion relationship with ELCIC and TEC imply for our relationship with ELCA, etc.). International work done by the Anglican-Lutheran International Commission (ALIC), as well as related steps taken in other ecclesial jurisdictions where Anglicans and Lutherans enjoy full communion relationships were explored. The results of this study will be reported to the next meeting of the “Four-Way Heads of Church” which will meet in May 2019.

*Anglican-Roman Catholic Dialogue*

In November 2018 the A-RC dialogue will complete the work that has occupied it for the last 2.5 years -- a collection of true Canadian ecumenical stories and theological commentaries designed to encourage the greater local awareness and reception of the work of the International Anglica-Roman Catholic International Commussion (ARCIC I and ARCIC II). This will allow A-RC to turn its attention to the latest work of ARCIC III, its 2018 report Walking Together on the Way: Learning to be Church -- Local, Regional, Universal. This document seeks to encourage receptive ecumenism in the area of approaches to the exercise of synodical processes and governance in the two churches.

After a hiatus in 2017, the A-RC Bishops Dialogue will convene again in November of 2018 with several new members on each side. The Bishops have met together via videoconference on a couple of occasions in the interim, and have expressed a strong desire to keep the focus of their conversations on pastoral issues. The agenda of the November meeting will see focus on topics such as relations with Indigenous Peoples, responses to sexual abuse and the protection of minors in our churches, etc.

*Anglican-United Church Dialogue*

In June of 2018 the members of the Anglican-United Church dialogue wrote a letter addressed to the United Church of Canada’s General Secretary and the Chair of the Theology, Inter-Church and Interfaith Committee regarding the implementation of “Remit 1”, a proposal to move the UCC to a “Three Council Model” of church governance. This modification of UCC polity is one that is likely to have significant impact on the work of the dialogue, specifically with regard to the mandate given by General Synod Resolution A141 to “continue to dialogue on episkope.” The letter in question encouraged the members of the Remit Implementation Committee of the UCC to keep in mind the ecumenical dimensions involved in this process of change.

The present iteration of the ACC-UCC Dialogue began a new 3 year mandate with its first meeting held in November of 2017. It met a second time in June 2018, and will do so again in February of 2019. A progress report on its work so far will be included as part of the FWM report to General Synod 2019.

*Anglican-Mennonite Dialogue*

The Anglican-Mennonite dialogue has had one in person meeting and a series of three online videoconferences since its official formation in 2017. While the conversations and work are still in very early stages, it has been rich opporunity for mutual learning and edification on both sides. The next in person meeting will take place in May 2018. A progress update thus far will also be forthcoming as part of the FWM report to General Synod 2019.

*Canadian Council of Churches*

In October of 2018 the Canadian Council of Churches (CCC) convened the 6th annual Canadian Forum on Interchurch Dialogues. This triennial gathering is an opportunity for the Canadian churches to bring together staff, theologians, and members of dialogues to share where the various bilateral conversations between churches are at, and to try to encourage cross-pollination between them in a multilateral setting. The bilateral work of the ACC was well represented in this regard, with the Rev. Canon Dr. Alyson Barnett-Cowan participating as one of the plenary speakers, and the General Synod’s Animator for Ecumenical Relations, Scott Sharman, taking part in a panel discussion and a teaching workshop. As new churches become more involved in the ecumenical movement, these kinds of opportunities are important both as a means of learning about new approaches, as well as sharing some of our Anglican experience and expertise that has been developed through decades of involvement in this important area of the life of the Church.

The Commission on Faith and Witness (CFW), which is the body of the Council that is specifically concerned with matters of doctrinal focus, has begun a new project of study for the triennium that will run from 2018-2021: The theology of the human person (with a particular interest in the person and mental health). The ACC is represented by the Rev. Nick Pang and Scott Sharman, who will will be asked to bring and present an opinion paper from an Anglican theological perspective in 2019. FWM will oversee the commissioning of scholars and relevant practitioners to contribute their expertise to the writing of this text.

**3.2. Interfaith Relations**

*Christian-Muslim Dialogue* http://www.acommonword.com/

Dialogue with people of the Muslim faith continues to be a growing necessity in the Canadian context. The “Common Word” (CW) initiative, now 10 years along, represents one prominent global effort which seeks to encourage understanding and peace between Muslims and Christians through mutual study and reflection on their scriptural texts. This CW model of learning and relationship building has spawned many fruitful points of contact between Muslims and Christians around the world, including a vibrant iteration centred in Edmonton and known as “A Common Word Alberta.” With the encouragement of FWM, the Animator for Interfaith Relations, Scott Sharman, has been undertaking some study of the CW initiative in Canada. This has included consultation with Anglican scholars from across the country, as well as some field research on the group in Edmonton. Scott is seeing some significant potential in the CW approach to Muslim-Christian dialogue, and would like to see it receive more attention in our church as a format of interfaith engagement which is both faithful to Christian self-understanding and the Great Commission to share the Gospel, while also being open to learning and receiving from those who are increasingly our neighbours of another faith.

*Canadian Council of Churches*

For about 10 years now, the CCC’s Canadian Christian Jewish Consultation (CCJC) has been held in abeyance due to tensions that arose between certain Christian and Jewish partners in the dialogue over policies regarding the state of Israel. This has meant that there has been no forum for conversation and connection between the churches and the Jewish community at the national level for a decade. While there are indeed many ways in which Anglicans at the local level are engaging with Jewish communities, the loss of this national forum has been experienced as a loss and a detriment to our relationship. Through the initiative of Canadian Interfaith Reference Group (CIRG) of the CCC, a proposal has been in development which seeks to bring this issue back on the table and see if there might be some new ways to move forward again in a positive direction. Scott Sharman, as a member of CIRG, and the Anglican members of the CCC Governing Board have been actively involved in these efforts, and are encouraged by the progress so far. As a church it has been our conviction that, as far as it is possible, Christians should always strive to be in dialogue with people of other faiths not as individual denominations (i.e. not as Anglicans alone) but as Christians together. That is why renewing the national Christian-Jewish conversation, in spite of the challenges, remains a priority.

*The Parliament of the World’s Religions*

With the backing of FWM, Scott Sharman has partnered with a team from the Diocese of Toronto to put together an exhibit booth at the 2018 Parliament of the World’s Religions. This is a massive global gathering, with an estimated 10-12,000 participants, which brings together religious communities and organizations from all over the world to learn more about one another, and to look for ways in which common action for the life of the world and those on the margins might be possible. In addition to the many Canadian Anglicans who are taking part in leading various workshops and panel discussions at the Parliament, this booth is an opportunity for the ACC to demonstrate that we are interested in being a church in dialogue. It is also a means of connecting with many people who are spiritually curious and seeking, to let them know about our church and the ways it seeks to love and serve and part of God’s work in the world.

**3.3. Youth Ministries**

*Canadian Lutheran Anglican Youth Gathering*

The majority of work in 2018 has been focused on planning and implementing CLAY *Threads*. The biannual gathering happened in Thunder Bay August 15-19, 2018. Anglicans started participating in CLAY in 2010. It has been a slow sell to the Anglican community but our numbers have been increasing steadily. For CLAY 2018 there was significant Anglican leadership on the National Planning Committee and in leadership from the stage. The Storyweaver was Rev. Steve Greene from the Diocese of Huron. One of the three Storytellers was Jenny Salisbury a layperson from the Diocese of Toronto. Anglicans made up about 31% of the registrations, making this the best attended CLAY yet.

The program for this event focused on stories. Our personal story, stories of faith, stories of the land, God’s story for us. The theme of Threads encouraged us to weave together these stories into a tapestry of faith. We discovered how we are bound together in God’s love. A significant part of the theme held up the story of Thunder Bay and the Indigenous community that lives there. We did a massive Blanket Exercise led by KAIROS and local community elders that was the largest youth blanket exercise on record. We told the story of the Seven Fallen Feathers (Seven Indigenous high school students that have died since moving to Thunder Bay to go to high school because there was no high school option in their home communities). The 850 participants learned about these pieces of our history with great reverence and respect. Many were affected in deep meaningful ways and committed to work for change of unjust structures that exist in our society.

Overall, the program was a great success. The planning team for CLAY 2020 has been formed and we are currently looking at the evaluations from *Threads* to start our planning for the next gathering. Our first planning meeting will be in Nova Scotia November 22-25, 2018. The dates for the next CLAY Gathering are August 19-23, 2020, It will be held at the Southern Alberta Institute for Technology in Calgary, AB.

*National Youth Project*

This is a joint activity of youth from both the Anglican and Evangelical Lutheran Churches in Canada. It is launched at CLAY and generally wraps up at the following CLAY two years later. The theme of this National Youth Project is - Welcome... Home. Inspired by the declaration made by both our churches at the Joint Assembly in 2013, we wanted to hold up the issue of Homelessness and Housing. Over the next two years, activities will be released to encourage young people to learn about housing and homelessness, fundraise for a local organization in their community working to address the needs of young peopl

*Ecumenical Campus Ministry Gathering*

May 14-17, 2018 thirty Campus Ministers from across Canada representing the Evangelical Lutheran, United, Mennonite, Baptist, and Anglican Churches in Canada to learn and support each other in their work on campuses across the country. We met at Five Oaks Retreat and Conference Centre in Paris, ON. The conference focused on the changing landscape of post-secondary education and how Campus Ministers can work within the University establishment to foster spiritually on campus and create community so that students can thrive in their studies. Our key note speaker, Cody Nielsen, director of Convergence encouraged campus ministers to create diversity on their campuses and to fully incorporate religious, secular and spiritual identities into the broader life of their universities. Other speakers led workshops on the topics of Gender Based Violence, White Privilege, and Indigenous Justice. It was a very positive event. The campus ministers felt like they received a good amount of education and support for their work.

*Stronger Together*

September 13-16, 2018 twenty two Youth Leaders from across Canada from the Evangelical Church in Canada and the Anglican Church in Canada came together to learn about how to support young people in the area of Mental Health. Our presenters focused on the general state of young people as they face mental health issues and how the church can respond to that need. The topic of the gathering was timely. Many of the youth leaders gathered the appreciated content of the weekend. Many could see how to incorporate the learnings in their local context. We were joined by one of the Indigenous Ministries Youth Staff and Suicide Prevention Worker. These participants enriched the life of the gathering immensely. For many of the new youth leaders, learning about the work Indigenous Ministries is doing with Youth and Suicide Prevention was new and greatly appreciated information. We hope to have the next Stronger Together in the spring of 2019 in Calgary, AB. A different time of year may attract different youth leaders and having it in Calgary will hopefully get leaders excited about bringing their young people to CLAY in 2020.

*Ongoing support of Youth Leaders*

The Animator for Youth Ministries is always trying to make contact with Diocesan Youth Leaders across the country. Since starting in this position, Sheilagh has been in contact with almost every Diocese in the country (youth staff or volunteer, Bishop, staff or volunteer that oversees youth ministry, Diocesan Committee member, etc.). Currently the Dioceses that she hasn’t connected with are Moosonee, Yukon, Quebec, Ontario and Kootenay. It is her goal to make contact with those Dioceses in early 2019.

One new initiative that Sheilagh has taken on is to connect Youth Leaders with each other quarterly by Zoom call. The next Zoom call will be November 9th and currently there are 12 youth leaders planning to join. This is a simple yet helpful way of connecting people doing similar work so they can share ideas and support each other in this sometimes isolating work.

**3.4. Worship**

*New Liturgical Texts for Trial Use – Gathering Rites for the Paschal Cycle - Action item 1.b See Appendix*

FWM continues to act on the conviction that a robust approach to Christian Initiation is foundational to effective discipleship formation and missional action. As a result, we keep before ourselves the question of how to foster a culture shift reflecting a more substantive baptismal ecclesiology in the life of congregations.

As part of this larger concern, FWM initiated a “test” of gathering rites for Lent and Easter during the paschal seasons of 2018. The gathering rites for Lent are simply revisions of the opening penitential rite provided in the BAS. There are two options. In one, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In the other option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serves as the act of confession. The Easter gathering is based on a rite included in *Evangelical Lutheran Worship.* Two of the three were part of the original posting of the 'Becoming the Story We Tell' resource. Congregations associated with the 2017 Liturgy Working Group members, those involved with *Liturgy Canada,* and other settings receiving appropriate permission of the Ordinary used these rites and provided feedback. Therefore, we are submitting the rites (attached) to CoGS, seeking approval to post them as liturgical texts for trial use in The Anglican Church of Canada.

*Liturgical Texts Currently in Trial Use Towards approval*

The following have been in in Trial Use (from date as noted). The Director of FWM is reviewing feedback and making final edits to bring to the FWM committee at their January meeting. The intention is that, once approved, final texts will be brought to CoGS with a request for action by General Synod.

* *Revised Common Lectionary Collects and Seasonal Prayers over the Gifts and Prayers after Communion (began in autumn 2014, added to up to 2016)*
* *Thanksgivings over the Waters (2018)*
* *Inclusive Language Liturgical Psalter (both pointed and regular versions) (2016)*
* *Seasonal Forms for Daily Prayer (began 2014, added to up to 2016)*

A series of Notes will be prepared for all texts to offer background and rationale regarding their composition and use.

*Liturgical Texts in Development:*

* *Prayers for Ministry with the Sick and Dying*: A preliminary draft of an expanded collection of prayers for *Ministry with the Sick and Dying* is in process. At present, the Director and several volunteers are working to secure a comprehensive collection of extant resources from a variety of sources, and identifying gaps, before beginning to write additional resources. Notably, prayer resources for use in contexts of medically assisted death are being requested, both as prayer support for the dying person and for the community of care.
* *Forms of prayer for use in the Catechumenate:* Versions of catechumenal rites have been in circulation and use in our church for several decades, but none has been officially authorized. FWM is reviewing and finalizing texts, and intends to bring a form of the rite for action by CoGS in 2018.
* *The Ordinal - Background work*: The three Services of Ordination in the BAS were adopted from other Communion sources in the late 1970s. Since that time, many of the Provinces of the Communion have produced revised versions of their Ordinal to be more in keeping with Anglican theological consensus around ordination practices and baptismal ecclesiology that solidified in the 1990s and since then. Research is underway to support a review and revision of the *Ordinal* in the *Book of Alternative Services.* A preliminary ‘white paper’ will be prepared in the winter of 2019 in preparation for use in the next triennium as basis for wider consultation with bishops, scholars, and leaders in liturgical thinking. The paper will outline the issues and offer results of a comparative textual study of rites of other Provinces in the Communion and other relevant partners.

*Hymn Book Supplement*

The hymnbook supplement is now in the production phase, in the hands of Church Publishing International (CPI), with an anticipated release date to be determined for the autumn of 2019, and a Sampler available prior to that time. CPI will market this resource to have an appeal beyond The Anglican Church of Canada. The collection still lacks a name. So please pass along any ideas you have!

*Calendar Additions*

In 2017 FWM produced an educational brochure, *Holy People,* and circulated it to diocesan offices and educational institutions. The intention was to stimulate local reflection upon local practices of commemorations and memorials. The Director will then collect feed-in towards a substantial review of the BAS Calendar of Holy People (and perhaps the ferial calendar as well). Several persons have been suggested, informally, for example William Winter, Oscar Romero. In addition, the Primate has requested that FWM consider a process by which a motion might be brought to General Synod 2019 to include Commemorations of The Apology (1993) and The Covenant (1994) in the Calendar of Holy Persons. FWM will partner with ACIP on Propers for these proposed commemorations. Other calendar additions will continue to be part of the longer and wider process of church-wide consultation. ACIP will also be talking about this latter issue – identifying potential persons-for-addition. CoGS members are to be encouraged once again to make use of *Holy People* in their own contexts, and, perhaps informally during the meeting of CoGS to talk together about possible additions.

*National Worship Conference 2020*

Begun as a tradition of the Evangelical Lutheran Church in Canada in the 1980s, the National Worship Conference (NWC) has, since 2002, become a highly successful Full Communion initiative. As with CLAY, these conferences take place every two years. The next NWC will take place in Ottawa in July of 2020. It will focus on themes relating to baptismal living and ‘church in the public sphere.’ The Anglican co-chair is the Rev’d Gregor Sneddon, of the Diocese of Ottawa.

*Liturgical Texts for Trial Use – Questions of Authorization*

In its most recent conference call, the FWM committee considered asking that some resources currently approved for trial use be commended to the Church: *Inclusive Language Liturgical Psalter; Seasonal Forms for Daily Prayer.* While we see an advantage in treating some resources and rites in this way, FWM wondered if further consideration was warranted before pursuing such an approach.

This led to a helpful but, on some instances, inconclusive discussion about what level of authorization is necessary and by whom for certain texts. Some, of course, quite obviously need authorization by the competent authority. The question as it concerns other texts, however, is not always as clear. For example, a significant amount of work went into the preparation and “testing” of the seasonal daily office posted on the website of the church national. Comparison of the resource with already authorized rites might easily lead to the conclusion that, in terms of ordo and rubrics, it is in conformity with the offices in the BAS and the supplementary rites for the Liturgy of the Word. If this is so, there is no need for authorization. Yet, because it is a useful, appreciated resource shaped by our denomination, is it something that should be commended and, if so, by whom? Similarly, a Psalter or Hymn Book can be *commended* for use – authorization is not the usual route for such texts. The committee is keen to engage a wider discussion about what sorts of liturgical texts ought to require which sorts of levels and kinds of authorization, and by whom? What is the line between texts requiring authorization by the General Synod (Eucharistic Prayers would be the strongest example) and texts that are to be considered merely resources to be commended for use (by CoGS? By General Synod?) along with other liturgical resources. And all of these under the rubric of “where permitted by the Ordinary.” What are the best ways of thinking about these issues well into the 21st century?

**3.5. Ministry**

*Baptismal Living*

FWM has been considering how to engage conversations about the relationships between the ministry given in baptism, and how ministries are lived out, within a robust baptismal ecclesiology, within the whole people of God, both lay and ordered. One intention is to do more to promote good resources for use in baptismal identity and ministry formation, such as the Lutheran *Animate! Faith!* series or a new Canadian Anglican resource, *Revive*, (written by Dawn Davis and published by Forward Movement). Approximately ten writers have been invited to submit articles about baptismal living, baptismal ministry and mission, *Ministry Matters.*

*The Diaconate/Follow up to The Iona Report*

The General Synod 2016 received *The Iona Report* on the Diaconate, and commended it for study by the dioceses, requesting that responses be provided to FWM. Eileen is in the process of collecting reports (written and verbal) from dioceses. There exists a range of responses. Several dioceses report that they have been using *Iona* and the diaconal competencies to develop their own diocesan candidacy processes and programmatic content for theological education, spiritual formation, and training of candidates and of deacons. Others are using *Iona* to engage learning in their dioceses about what the diaconate is. Others report that they are not in a position to find the Report helpful to their ministry context. The Association of Anglican Deacons in Canada has been at the forefront of promoting and implementing *Iona* and have been an excellent partner in this work. A progress report will be provided within the FWM Report to General Synod.

*ACPO*

Though it is not a project of FWM as such, national oversight of the Advisory Committees for Postulants for Ordination is staffed by the Director of Faith, Worship, and Ministry, and its interests touch on many areas of FWM responsibility. The ACPO Handbook is being reviewed towards an update (last updated in 2010). A meeting of the four Provincial ACPO Secretaries and four Provincial ACPO bishops will take place over three days in early December, during which resources to assist Assessor training and other key parts of the discernment process will be developed, and outstanding issues addressed. A series of Reports have gone to the House of Bishops over the past year, and this December meeting will take into account the feed-in received from the bishops.

*Theological Education and Formation in Ministry*

* The 2017 national consultation on local initiatives in theological education (*Equipping the Saints*) served to spark the building of a network of western dioceses who are now one year in to their efforts to coordinate local offerings for ministerial formation and education. This network is known as “WECAN.”
* Eileen has revived a practice of visiting the theological colleges individually and notes the happy development of increasing cooperation amongst some colleges.
* *Equipping the Saints* made several recommendations. The following are presently being worked on by the Director of FWM:
	+ Credentialing: what tool can be developed by which we can offer a national ‘recognition’ of programs, building upon a growing consensus about the basic contents of several versions of Licentiate programs? This was a strong recommendation of the Consultation.
	+ Revision of the 2013 *Competencies for Priestly Ministry* with additional tools for use
	+ Perhaps the most important achievement of *Equipping the Saints* was *that people met*: diocesan leadership met heads of local educational programs and the academy based schools, and issues faced by the different constituencies were discussed jointly. Partnerships were in some cases initiated, in others, deepened. Another such gathering is being planned – as recommended by the 2017 consultation – for 2020.

*FILL* <http://www.interculturalleadership.ca/>

The Canadian Council of Churches’ Forum for Intercultural Leadership and Learning has, over the past few years, moved its focus from preparation-for-overseas-ministries to Canadian ministries, with General Synod responsibilities consequently moving from Global Ministries to Faith, Worship, and Ministry. FWM staff is working to help to promote FILL’s locally-based educational initiatives in intercultural ministries.

*Safe Church*

The Anglican Communion’s Safe Church Commission met in Kuala Lumpur October 30-November 4 and a Report is expected to be published in the Spring, before the next meeting of the Anglican Consultative Council. The Commission is working on a series of Principles to be addressed in the development of Safe Church policies and training materials, along with a set of definitions to help in the work (such as the meaning of ‘bullying’). Their work is feeding in to the FWM ‘toolkit’ project, intended to provide resources to help dioceses in policy and training review, and in thinking theologically about the issues (as distinct from operating only from a ‘risk management’ approach).

*Spiritual Care Providers’ gathering*

FWM received a MIF grant that will enable us to host between 30-40 Anglican Health Care Context Spiritual Care Providers in a national gathering in June of 2019. So far, a loose network has been established, with a membership of roughly 40 professionals who are eager to share resources, to assist with the FWM Ministry with the Sick and Dying project, and to work together to strengthen their own ministries. Top on the list of items they wish to address in June are “Anglican identity,” and Medical Assistance in Dying.

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Again, the Faith, Worship, and Ministry committee invites questions and conversation about its work. Please make your inquiries to Eileen Scully (staff), Jay Koyle (chair), or Beverly Kean-Newhook during CoGS.

Members of the Faith, Worship, and Ministry committee: Sandra Bender (Quebec, now in Rupert’s Land), Douglas Fenton (New Westminster), David Giffen (Toronto), Jay Koyle (Algoma), Beverly Kean-Newhook (Military Ordinariate)

Staff: Sheilagh McGlynn (Youth Ministries), Eileen Scully (Ministry and Worship, Director), Scott Sharman (Ecumenical and Interfaith)

Respectfully submitted, The Rev. Dr. Jay Koyle, chair djk@golden.net

Appendix 1

*Gathering Rites for the Paschal Cycle*

FWM continues to act on the conviction that a robust approach to Christian Initiation is foundational to effective discipleship formation and missional action. As a result, we keep before ourselves the question of how to foster a culture shift reflecting a more substantive baptismal ecclesiology in the life of congregations.

As part of this larger concern, FWM initiated a “test” of gathering rites for Lent and Easter during the paschal seasons of 2018. The gathering rites for Lent are simply revisions of the opening penitential rite provided in the BAS. There are two options. In one, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In the other option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serves as the act of confession. The Easter gathering is based on a rite included in *Evangelical Lutheran Worship.* Two of the three were part of the original posting of the 'Becoming the Story We Tell' resource. Congregations associated with the 2017 Liturgy Working Group members, those involved with *Liturgy Canada,* and other settings receiving appropriate permission of the Ordinary used these rites and provided feedback. Therefore, we are submitting the rites (attached) to CoGS, seeking approval to post them as liturgical texts for trial use in The Anglican Church of Canada.

**‘Gathering of the Community’:**

**Seasonal Option for Lent (Option 1)**

*This file is provided for those who might find it easier to work with MSWord than with the PDF file available in the online “Becoming the Story We Tell” resource.*

*The Book of Alternative Services (and Evangelical Lutheran Worship) provide different forms for the beginning of the Holy Eucharist (BAS, pages 185, 216; see also ELW, peoples’ book, pages 94 to 102). The forms provided in “Becoming the Story We Tell” are suggested specifically for the seasons of Lent and Easter.*

*By using this penitential form of Gathering during Lent, followed in the Easter Season with a form of Gathering based on thanksgiving for baptism, the customary order of Confession and Absolution may be seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ.*

*In this option, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession. In Option 2, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serve as the act of confession.*

*The customary Confession and Absolution is not used after the Prayers of the People if this form of the Gathering is used.*

**Gathering of the Community**

*All stand. The presider greets the community.*

*Presider:* The grace of our Lord Jesus Christ,

and the love of God,

and the fellowship of the Holy Spirit,

be with you all.

*People:* **And also with you.**

*Presider:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures for ever.**

*Presider:* Almighty God,

*All:* **to you all hearts are open,**

**all desires known,**

**and from you no secrets are hidden.**

**Cleanse the thoughts of our hearts**

**by the inspiration of your Holy Spirit,**

**that we may perfectly love you,**

**and worthily magnify your holy name,**

**through Jesus Christ our Lord. Amen.**

**Confession and Absolution**

*Presider:* Dear Friends in Christ,

as we prepare for the Paschal Feast,

continuing in the apostles’ teaching and fellowship,

in the breaking of bread, and in the prayers,

let us make ready our hearts

to renew the covenant of our baptism.

Let us kneel before our Creator and Redeemer.

*All Kneel.*

*The presider continues,*

Let us ask God to bring to light

the things now hidden in darkness,

and to disclose to us the secret purposes of our hearts.

And most especially,

let us remember the covenant of our baptism

and test our hearts and conscience

to know how faithfully...

*Lent 1:*

...we have persevered in resisting evil,

and whenever we fell into sin,

have repented and returned to the Lord.

 *Lent 2:*

...we have proclaimed by word and example

the good news of God in Christ.

 *Lent 3:*

...we have sought and served Christ in all persons,

loving our neighbours as ourselves.

 *Lent 4:*

...we have striven for justice and peace among all people,

respecting the dignity of every human being.

 *Lent 5:*

...we have striven to safeguard the integrity of God’s

creation, respecting, sustaining and renewing the life

of the earth.

 *Silence is kept.*

*Presider:* Most merciful God,

*All:* **we confess that we have sinned against you**

**in thought, word, and deed,**

**by what we have done,**

**and by what we have left undone.**

**We have not loved you with our whole heart;**

**we have not loved our neighbours as ourselves.**

**We are truly sorry and we humbly repent.**

**For the sake of your Son Jesus Christ,**

**have mercy on us and forgive us,**

**that we may delight in your will,**

**and walk in your ways,**

**to the glory of your name. Amen.**

*Or*

*Presider:*  Holy and immortal God,

*All:* **you formed us from the dust in your image,**

**and redeemed us from sin and death**

**by the cross of our Saviour.**

**Through the washing of baptism**

**you raised us up with him**

**to share in the new covenant with all your holy people.**

**But we have squandered the inheritance of your saints,**

**and have wandered far in a land that is waste.**

**Therefore we turn to you in penitence and humility.**

**In your great mercy, forgive us and restore us,**

**that we may rejoice in your presence,**

**and walk in your ways**

**to the glory of your name. Amen.**

*Presider:* Almighty God have mercy upon you,

pardon and deliver you from all your sins,

confirm and strengthen you in all goodness,

and keep you in eternal life;

through Jesus Christ our Lord.

*People:* **Amen.**

*Then may follow an act of praise: Kyrie Eleison or the Trisagion, or a hymn or other*

*canticle.*

**The Collect of the Day**

*Presider:*  Let us pray.

*The community may pray silently. The presider then sings or says the collect, after*

*which the people respond,* **Amen.**

**‘Gathering of the Community’:**

**Seasonal Option for Lent (Option 2)**

*This file is provided for those who might find it easier to work with MSWord than with the PDF file available in the online “Becoming the Story We Tell” resource.*

*The Book of Alternative Services (and Evangelical Lutheran Worship) provide different forms for the beginning of the Holy Eucharist (BAS, pages 185, 216; see also ELW, peoples’ book, pages 94 to 102). The forms provided in “Becoming the Story We Tell” are suggested specifically for the seasons of Lent and Easter.*

*By using this penitential form of Gathering during Lent, followed in the Easter Season with a form of Gathering based on thanksgiving for baptism, the customary order of Confession and Absolution may be seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ.*

*In this option, the recollection of all the questions belonging to the baptismal covenant, each followed by a congregational response, serve as the act of confession. In Option 1, a different question arising from the baptismal covenant is recalled each week, followed by the choice of two prayers of confession.*

*The customary Confession and Absolution is not used after the Prayers of the People if this form of the Gathering is used.*

**Gathering of the Community**

*All stand. The presider greets the community.*

*Presider:* The grace of our Lord Jesus Christ,

and the love of God,

and the fellowship of the Holy Spirit,

be with you all.

*People:* **And also with you.**

*Presider:* Bless the Lord who forgives all our sins.

*People:* **His mercy endures for ever.**

*Presider:* Almighty God,

*All:* **to you all hearts are open,**

**all desires known,**

**and from you no secrets are hidden.**

**Cleanse the thoughts of our hearts**

**by the inspiration of your Holy Spirit,**

**that we may perfectly love you,**

**and worthily magnify your holy name,**

**through Jesus Christ our Lord. Amen.**

**Confession and Absolution**

*Presider:* Dear Friends in Christ,

as we prepare for the Paschal Feast,

let us make ready our hearts

to renew the covenant of our baptism.

Let us kneel before our Creator and Redeemer.

*All Kneel.*

*The presider continues,*

Let us ask God to bring to light

the things now hidden in darkness,

and to disclose to us the secret purposes of our hearts.

How faithfully have we continued

in the apostles’ teaching and fellowship,

in the breaking of bread, and in the prayers?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we persevered in resisting evil,

 and whenever we fell into sin,

 repented and returned to the Lord?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we proclaimed

 by word and example

 the good news of God in Christ?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we sought and served Christ in all persons,

 loving our neighbours as ourselves?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we striven

 for justice and peace among all people,

 respecting the dignity of every human being?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* How faithfully have we striven to safeguard

 the integrity of God’s creation,

 respecting, sustaining and renewing

 the life of the earth?

*All:* **Lord, have mercy, and complete your work in us.**

*Presider:* Almighty God have mercy upon you,

pardon and deliver you from all your sins,

confirm and strengthen you in all goodness,

and keep you in eternal life;

through Jesus Christ our Lord.

*People:* **Amen.**

*Then may follow an act of praise: Kyrie Eleison or the Trisagion, or a hymn or other*

*canticle.*

**The Collect of the Day**

*Presider:*  Let us pray.

*The community may pray silently. The presider then sings or says the collect, after*

*which the people respond,* **Amen.**

**Gathering Rite for the Easter Season**

*This gathering rite is based on* Evangelical Lutheran Worship*, people’s book, page 97. It is provided for use on Sundays, except when the Renewal of Baptismal Vows (BAS, page 330 - 332) is used.*

*This form of Gathering — a Thanksgiving for Baptism followed by the sharing of the Peace — is suggested for the Easter season, just as a Penitential Order was suggested for the Lenten season. In this way, the customary order of Confession-and-Absolution may be seasonally replicated: a season of penitence, followed by a season of rejoicing in the peace and absolution of the risen Christ. The Confession-and-Absolution are not used after the Prayers of the People if this form of the Gathering is used, and the Greeting of Peace may be used (as shown here) before the Collect of the Day, or after the Prayers of the People, but not in both places during the same liturgy.*

**Gathering of the Community**

**Greeting**

*All stand. The presider greets the community.*

*Presider:* Alleluia! Christ is risen.

*People:* **The Lord is risen indeed. Alleluia!**

*Presider:* May his grace and peace be with you.

*People:* **May he fill our hearts with joy!**

**Thanksgiving for Baptism**

*Standing at the font, the presider continues,*

Joined to Christ in the waters of baptism,

we are clothed with God’s mercy and forgiveness.

Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,

we are raised to new life in the Spirit.

Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,

we are set free from the dominion of evil and death.

Let us give thanks for the gift of baptism.

*or*

Joined to Christ in the waters of baptism,

we are born from above as members of a new creation.

Let us give thanks for the gift of baptism.

*Water may be poured into the font while the presider gives thanks, saying,*

We thank you, Almighty God, for the gift of water.

Over water the Holy Spirit moved in the beginning of creation.

Through water you led the children of Israel

out of their bondage in Egypt into the land of promise.

In water your Son Jesus received the baptism of John

and was anointed by the Holy Spirit as the Messiah, the Christ,

to lead us, through his death and resurrection,

from the bondage of sin into everlasting life.

We thank you, Father, for the water of baptism.

In it we are buried with Christ in his death.

By it we share in his resurrection.

Through it we are reborn by the Holy Spirit.

Therefore in joyful obedience to your Son,

we celebrate our fellowship in him in faith.

We pray that all who have passed through the water of baptism

may continue for ever in the risen life of Jesus Christ our Saviour.

To him, to you, and to the Holy Spirit,

be all honour and glory, now and for ever. **Amen.**

*Presider:* The peace of the Lord be always with you.

*People*: **And also with you.**

*Then follows an act of praise: Glory to God, or a hymn or other canticle. As a reminder of the gift of baptism, the assembly may be sprinkled with water during the singing.*

**The Collect of the Day**

*Presider:* Let us pray.

*The community may pray silently. The presider then sings or says the collect, after which the people respond,* **Amen.**