

FAITH WORSHIP AND MINISTRY COMMITTEE

of the General Synod Anglican Church of Canada

LITURGICAL PRINCIPLES: Principles to guide the revision of contemporary language Common worship texts

Preface: Origins of the Mandate, why “Principles”?

The General Synod of 2007 resolved to direct the Faith Worship and Ministry Committee of General Synod to prepare principles and an agenda for the revision of our contemporary language common worship texts. The pages that follow are intended to serve as a guide for those who will undertake the creation of the next generation of liturgical texts for the Anglican Church of Canada. The Principles and Agenda contained here are intended neither to be exhaustive nor absolutely definitive, but are articulated as guideposts on the journey of this work.

Principles for the revision of texts emerge from reflection on the church’s experience of worship through the ages and across culture and from engagement with Scripture and the call of discipleship. It takes place in communion (*koinonia*) with the church in every age and in all places in the world. In order to work on revision, we have to ask some fundamental questions about who we are called to be as the Body of Christ, and what the gifts and tasks of Christian worship are about. Liturgy is at its heart *leitourgia*: a public work voluntarily undertaken by the few for the common good of all — and so Christian liturgy serves God’s good purposes for us and for all of creation.

The work of authentic liturgical revision has always been and will always be no more and no less than a faithful reflection and discernment on the relationship between God’s gifts in creation and redemption and our grateful responses in prayer, praise, adoration and discipleship. There are, at the heart of liturgical revision, principles of creedal faith: that we worship the One Triune God who is Creator, Incarnate Word, and Holy Spirit, for example. Principles also derive from Scriptural witness and example and the identity of the Holy Scriptures themselves as an element within the offering of worship in the Jewish and Christian traditions. The historical journey of Christian discipleship across time, cultures and languages has shaped the gathering of prayer, praise and sacrament as the one faith is proclaimed, celebrated and fed across many diverse contexts. Whether self-consciously or not, the development of authentic Christian worship has always given witness to the communion (*koinonia*) between scriptural revelation and the contemporary voice of Christian discipleship of the church in every age and place.

Though created to answer a specific request of the General Synod in 2007, what has been developed here are also general principles for the revision of any liturgical texts. The Principles in particular, will likely continue to develop in the context of actual revision work.

The Anglican Church of Canada lives at present in a time of transition. We live our Christian faith in the context of an increasingly secular society. Demographic changes of recent years have been many and rapid. Movements across the Christian churches have been addressing these many changes, seeking to deepen the authenticity of Christian witness in varied contexts. From “Fresh Expressions” to “Emergent Church” and “Mutual or Total Ministry” initiatives, these movement inspire liturgical renewal.

The Anglican Church of Canada has made a number of commitments which form lenses through which this work is undertaken. Our relationship of Full Communion with the Evangelical Lutheran Church in Canada (ELCIC)¹ commits us to undertake liturgical renewal and revision of texts in cooperation with each other. The *Renewing Worship* project of the ELCIC led to the creation of their worship book, *Evangelical Lutheran Worship* (2006) and has helped to shape some of the Principles contained in the pages that follow. The 2001 adoption of the *New Agape*² commitment to work towards healing and reconciliation in relationship with First Nations, Métis and Inuit peoples of Canada is a relational context that must inform liturgical revision in everything from language and cultural sensitivities to the articulation of visions of reconciliation and healing, and to tend to justice issues in relationship. The *Marks of Mission*³ of the Anglican Communion have begun to be reflected on and lived out in real ways in the Anglican Church of Canada, and provide yet another lens through which priorities and foci of liturgical revision can be discerned.

The ‘Introduction’ to *The Book of Alternative Services* of the Anglican Church of Canada offers the following reflections which are pertinent to this present situation:

The gospel is truly perennial: unchanging but ever new in its confrontation and transfiguration of the world. Liturgy is the means by which the Church is constantly invested in that gospel, in the reading of the scriptures, in proclamation, in praise, in prayer of deep concern, and in those sign-acts which wordlessly incorporate the believer in the Word. Liturgy is not the gospel but it is a principal process by which the Church and the gospel are brought together for the sake of the life of the world. It is consequently vital that its form wear the idiom, the cadence, the world-view, the imagery of the people who are engaged in that process in every generation.

¹ See *The Waterloo Declaration* at <http://www.anglican.ca/primate/communications/waterloo.htm>

² See *The New Agape* at <http://www.anglican.ca/im/newagape/index.htm>

³ The *Marks of Mission* are: To proclaim the Good News of the Kingdom; to teach, baptize and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; to strive to safeguard the integrity of creation and sustain and renew the life of the earth; to work for reconciliation, peace and justice among all people. These were adopted by the Anglican Consultative Council 2006, the sixth mark added in 2009.

It is precisely the intimate relationship of gospel, liturgy, and service that stands behind the theological principle *lex orandi: lex credendi*, i.e., the law of prayer is the law of belief. This principle, particularly treasured by Anglicans, means that theology as the statement of the Church's belief is drawn from the liturgy, i.e., from the point at which the gospel and the challenge of Christian life meet in prayer. The development of theology is not a legislative process which is imposed on liturgy; liturgy is a reflective process in which theology may be discovered. The Church must be open to liturgical change in order to maintain sensitivity to the impact of the gospel on the world and to permit the continuous development of a living theology.⁴

Liturgical revision has been an integral part of the life of the Anglican Church of Canada. The revisers of the first Canadian prayer book (1918) noted two complementary forces in the liturgical life of the church: fidelity to a tradition of liturgical prayer extending over many centuries and responsiveness to the expressed needs and concerns of the present generation of Christians who gather to offer their praise and prayers to God. Forty years later, the revisers of the second Canadian prayer book (1962) echoed the words of their predecessors. Three years later, the General Synod of 1965 authorized diocesan bishops to engage in liturgical experimentation even as the church became accustomed to its then new prayer book. In 1971 General Synod directed the National Executive Council to initiate a process of liturgical revision to prepare alternatives to the services of the prayer book of 1962. Between 1974 and 1982 the Doctrine and Worship Committee produced a series of texts for trial use and evaluation by the Church.

In 1980 the General Synod committed the Anglican Church of Canada for the foreseeable future to a pattern of worship found in the Church of England and the Anglican Church of Australia. In this pattern the traditional rites of the Church as printed in *The Book of Common Prayer* (1962) co-exist with contemporary and alternative rites as authorized in *The Book of Alternative Services* (1985). During the past twenty years the Anglican Church of Canada has continued to review the rites contained in *The Book of Alternative Services* as well as provide a new *Occasional Celebrations* (first published in 1992), *For All the Saints: Prayers and Readings for Saints' Days* (first published in 1994) and *Eucharistic Prayers, Services of the Word and Night Prayer: Supplementary to The Book of Alternative Services* (2001). Various General Synods have also added services to *Occasional Celebrations* and commemorations to *For All the Saints* as well as French-language texts based upon *The Book of Alternative Services*.

In the years since the publication of *The Book of Alternative Services* there have been developments outside of Canada that warrant the attention of the Canadian church. The International Anglican Liturgical Consultation, a body that reports to the Anglican Communion Office, has produced a series of agreed statements on baptism, eucharist, ordination and Anglican identity and worship. Our full communion partners, the Evangelical Lutheran Church in Canada, participated in a multi-year project that has resulted in their new worship book,

⁴ *The Book of Alternative Services* (1985), 10.

Evangelical Lutheran Worship (2006). This project produced a number of informative preparatory documents that have much of value for Anglican reflection. The Church of England has completed its *Common Worship* project to replace *The Alternative Service Book 1980*.

In addition to the developments mentioned above, the Anglican Church of Canada has the documents associated with the BAS Evaluation Commission and of a study during 2000 of liturgical leaders in the church. These critiques, evaluations and proposals as well as the actions of General Synod suggest that it is appropriate for the Faith, Worship and Ministry Committee to consider principles and an agenda to guide the revision of common worship texts.

The current practice of worship in our Church falls into several patterns: (a) use of *The Book of Common Prayer*, sometimes with a degree of flexibility not envisioned by its rubrics; (b) use of *The Book of Alternative Services*, sometimes with a degree of flexibility not envisioned by its rubrics; (c) authorized diocesan aboriginal liturgical rites; (d) authorized diocesan rites in languages other than English or French; and (e) use of rites not authorized for use in the Anglican Church of Canada. All five patterns suggest that the development of principles for the revision of common worship texts is a desirable action for our Church to take.

The challenge in planning and leading worship is that of balancing stability and variety. From the foundations of liturgical structure and content that are shared by the community, grow the variable elements and expressions. This variety takes shape in different aspects of the liturgical action: seasonal patterns, the Proper of the Church Year, the cultural and artistic expression brought into worship through music, dance, poetry and the visual arts, and homiletic expression are just a few examples. Others involve the careful crafting of texts, such as prayers of the people and other occasional prayers and even occasional rites that are created in a local community. Such creativity is to be encouraged and be guided by a spirit of mutual accountability and discernment, for this can be a gift to the wider Church of which we are a part in the one Body.

The year 2010 marks the 25th anniversary of the authorization by the General Synod of the *Book of Alternative Services*. Review offered on the occasion of the 10th anniversary and subsequent re-authorization of the BAS at the General Synods of 1995 and 2001 presumed the ongoing review of this text, anticipated revision and ongoing development. The following *Principles* are offered in a spirit of celebration of the anniversary of the *Book of Alternative Services* and toward the continued renewal of the worship life of the Anglican Church of Canada.

We acknowledge our indebtedness to the Lutheran World Federation for *The Nairobi Report*, to the Evangelical Lutheran Churches in the United States and Canada for *Principles for Worship*, and to the International Anglican Liturgical Consultations for their various statements.

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Introduction: On Christian Worship

Worship, whether in formal ritual, personal devotions or in the activity of our lives, is at the heart of Christian faith, common life and witness. In worship, as creatures before our creator, our lives are oriented, in love, toward the One who first loved us, in an offering of praise, adoration and gratitude. In so doing, we open ourselves to the working of God's transforming grace and become ever more fully who we are intended to be.

Liturgy is the primary way we give concrete expression to our common worship. That concrete expression is not accidental or arbitrary, but is itself shaped and directed by God's self-revelation in the person and work of Jesus Christ; through the whole narrative of the great story of God's love and faithfulness, from the beginning of creation to the end of time; and in the various cultures in which the Christian faith has been lived out.

Christian liturgy, then, is always Christ-centred. It is Christ-centred both in that it hinges upon the great mystery of our salvation in the death and resurrection of Jesus, and that it is Christ's presence in the Church, his Body, which brings us into the presence of God the Father in worship when two or three are gathered in Christ's name.

Christian liturgy is always Spirit breathed and sustained. It is the Holy Spirit's presence which calls forth faith in us, unites us to Jesus and to one another, and gives us both the will and the words to offer ourselves in worship. It is the Spirit whose agency in creation has made us, who sustains us in life and carries us back to the Source of all life and love.

Christian liturgy, then, is always Trinitarian, for it mirrors back the self-revelation of God as one God, yet three persons, who invites us continually into the eternal communion, the eternal dance, of divine love.

Christian liturgy is always both memorial and anticipation; it is memorial in rooting us in the historical events of God's creating and saving activity, which in turn points us forward in hope to the end of time when all that we celebrate, all that is promised, comes to its fulfillment in a "new heaven and new earth."

Christian liturgy embodies these things as the proclamation of the overwhelming mystery of God's goodness and love in the language of thanks and praise.

Principles for Liturgical Revision of Contemporary Language Common Worship Texts

The following paragraphs describe key principles intended to shape the ongoing work of liturgical revision of the contemporary language liturgical texts in the Anglican Church of Canada. They are derived from and guided by a creedal affirmation of faith, the witness of Scripture, insights from the history of liturgical development, and the common life and witness of the Anglican Church of Canada through its diocesan and national life.

References to source material is provided in footnotes and in the table of Sources found in the Appendix to this document.

1) Liturgy and culture

1.1) Article XXXIV of the *Articles of Religion (Book of Common Prayer)* states:

It is not necessary that Traditions and Ceremonies be in all places one, and utterly alike; for at all times they have been divers, and may be changed according to the diversities of countries, times and men's manners, so that nothing be ordained against God's Word. Whosoever through his private judgement, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) (as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change and abolish, ceremonies or rites of the Church ordaineth only by man's authority, so that all things be done to edifying.

1.2) Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. Worship always involves actions, not merely words. To consider worship is to consider music, art, and architecture, as well as liturgy and preaching.⁵

- a) Liturgical rites should articulate the theology of the Church's metaphorical and dynamic center which is trinitarian, scriptural and sacramental and defines the Church's unitive and diverse nature.

⁵ *Nairobi Statement 1.1*

- b) Liturgical unity is expressed by our faithfulness to an authentic core shaped by our invitation into the life of the Holy Trinity, the witness of the Holy Scriptures and the historic faith as expressed in the Apostles' and Nicene Creeds.

1.3) The reality that Christian worship is always celebrated in a given local cultural setting draws our attention to the dynamics between worship and the world's many local cultures.⁶

- a) Support for and facilitation of the development of liturgical resources in local languages, as well as appropriate translations, is a supporting principle to undergird processes of liturgical development.

- b) Within the Anglican Church of Canada we celebrate the communion of many diverse cultural contexts. Therefore particular local translations and locally-developed liturgical resources are to be available across the whole church. The sharing of locally-developed liturgical texts is a way both toward the shaping of common text and the discernment of authentic local voice.

1.4) Christian worship is *trans-cultural*, i.e., the same substance for everyone everywhere.⁷

- a) The resurrected Christ whom we worship, and through whom by the power of the Holy Spirit we know the grace of the Triune God, transcends and indeed is beyond all cultures. In the mystery of his resurrection is the source of the transcultural nature of Christian worship. Baptism and Eucharist, the sacraments of Christ's death and resurrection, were given by God for all the world. There is one Bible, itself of many voices and translated into many tongues, and biblical preaching of Christ's death and resurrection has been sent into all the world. The fundamental shape of the principal Sunday act of Christian worship, the Eucharist or Holy Communion, is shared across cultures: the people gather, the Word of God is proclaimed, the people intercede for the needs of the Church and the world, the eucharistic meal is shared, and the people are sent out into the world for mission. The great narratives of Christ's birth, death, resurrection, and sending of the Spirit, and our Baptism into him, provide the central meanings of the transcultural times of the church's year: especially Lent/Easter/Pentecost, and, to a lesser extent, Advent/Christmas/Epiphany. The ways in which the shapes of the Sunday Eucharist and the church year are expressed vary by culture, but their meanings and fundamental structure are shared around the globe. There is one Lord, one faith, one Baptism, one Eucharist.⁸

- b) Several specific elements of Christian liturgy are also transcultural, e.g., readings from the Bible (although of course the translations vary), the ecumenical creeds and the Our

⁶ *Nairobi Statement 1.2*

⁷ *Nairobi Statement 1.3* adapted

⁸ *Nairobi Statement 2.1*

Father, and Baptism in water in the Triune Name, the elements of bread and wine and the use of Jesus' words of institution at the Lord's Supper.⁹

- c) The use of this shared core liturgical structure and these shared liturgical elements in local congregational worship — as well as the shared act of people assembling together, and the shared provision of diverse leadership in that assembly (although the space for the assembly and the manner of the leadership vary) — are expressions of Christian unity across time, space, culture, and confession. The recovery in each congregation of the clear centrality of these transcultural and ecumenical elements renews the sense of this Christian unity and gives all churches a solid basis for authentic contextualization.¹⁰
- d) Although vernacular language is the primary language used in worship, certain non-vernacular terms and expressions integral to the vocabulary of Christian faith and tradition enrich our worship by linking the assembly of God's people across time and space, e.g. 'Hosanna', 'Kyrie eleison', 'Amen', 'Alleluia'.¹¹
- e) We seek to acknowledge and develop liturgical texts and hymns in cooperation with other churches and in particular with those churches with whom we share full communion agreements. We support and participate in ecumenical efforts to prepare texts for common use and initiate such cooperation where none exists.¹² This church may also adopt or adapt texts prepared for use in other churches.¹³
- f) Because every congregation's worship is open to the whole church, the ecumenical creeds are the creeds used in worship, unless and until a worldwide ecumenical consensus is reached regarding additional creedal texts. Eucharistic prayers and trinitarian hymns are confessions of faith that complement the ecumenical creeds.¹⁴
- g) Care is taken in adapting, altering or replacing texts, so as to respect the memory of the community and the witness of previous generations while exercising a sense of responsibility towards future generations.¹⁵

⁹ *Nairobi Statement 2.2*

¹⁰ *Nairobi Statement 2.3*

¹¹ *Principles for Worship L-11B.*

¹² Examples of this would include the Consultation on Common Texts processes toward the creation of the *Revised Common Lectionary*, and the English Language Liturgical Consultation's *Prayers we have in Common*, in which representatives of the Anglican Church of Canada played key roles.

¹³ *Principles for Worship L-12B*, resolution of the House of Bishops 2005 authorising *Evangelical Lutheran Worship* for use where permitted by the Ordinary.

¹⁴ *Principles for Worship L-13B.*

¹⁵ *Principles for Worship L-14E.*

- h) Within the assembly, proclamation of the word includes the public reading of the scriptures, preaching, teaching, the celebration of the sacraments, confession and absolution, music, arts, prayers, Christian witness and service.¹⁶
- i) The shared responsibility for proclamation is demonstrated when, within worship, a number of people proclaim the word in various ways. In addition to those who preside and preach, there are those who read the scriptures, lead the prayers, encourage the assembly's song and interpret the word through the arts.¹⁷
- j) Interpretation of the Word is an integral part of the eucharist. This proclamation and interpretation of the Word is a sacramental act in which the Word of God becomes incarnate in our own assemblies through the medium of human speech and action. No breaking of the bread at the table can be complete without the breaking of the bread of the Word. In some liturgies, such as services of daily prayer, preaching may or may not be included.¹⁸ Breaking open the bread of the Word can take many different forms: preaching, shared reflections on the Scriptures or various forms artistic expressions.
- k) Christian faith is hewn from the rock of the covenant God made with the people of Israel. The language of Christian worship resists supersessionism, anti-Semitism and anti-Judaism.¹⁹

1.5) Christian worship is contextual, varying according to the local situation (both nature and culture).²⁰

- a) Jesus whom we worship was born into a specific culture of the world and time in history. In the mystery of his incarnation are the model and the mandate for the contextualization of Christian worship. God can be and is encountered in the local cultures of our world. A given culture's values and patterns, insofar as they are consonant with and are able to be used to uphold the values of the Gospel, can be used to express the meaning and purpose of Christian worship. Contextualization is a necessary task for the Church's mission in the world, so that the Gospel can be ever more deeply rooted in diverse local cultures.²¹

¹⁶ *Principles for Worship* P-2A.

¹⁷ *Principles for Worship* P-2C.

¹⁸ *Principles for Worship* P-4C.

¹⁹ This needs a footnote to supporting documentation

²⁰ *Nairobi Statement* 1.3 adapted

²¹ *Nairobi Statement* 3.1

- b) Among the various methods of contextualization, that of dynamic equivalence is particularly useful. It involves re-expressing components of Christian worship with something from a local culture that has an equal meaning, value, and function. Dynamic equivalence goes far beyond mere translation; it involves understanding the fundamental meanings both of elements of worship and of the local culture, and enabling the meanings and actions of worship to be "encoded" and re-expressed in the language of local culture.²² Such work can also elucidate new or deeper insights into the meaning of the Gospel when local languages and cultures are set free to engage fully with the Gospel.
- c) In applying the method of dynamic equivalence,²³ the following procedure may be followed. First, the liturgical ordo (basic shape) should be examined with regard to its theology, history, basic elements, and cultural backgrounds. Second, those elements of the ordo that can be subjected to dynamic equivalence without prejudice to their meaning should be determined. Third, those components of culture that are able to re-express the Gospel and the liturgical ordo in an adequate manner should be studied. Fourth, the spiritual and pastoral benefits people will derive from the changes should be considered.²⁴ Care needs to be taken, for example, to understand that the dominant culture's way of constructing liturgy is itself a translation into a particular culture.
- d) Local churches might also consider the method of creative assimilation. This consists of adding pertinent components of local culture to the liturgical ordo in order to enrich its original core. The baptismal ordo of "washing with water and the Word", for example, was gradually elaborated by the assimilation of such cultural practices as the giving of white vestments and lighted candles to the neophytes of ancient mystery religions. Unlike dynamic equivalence, creative assimilation enriches the liturgical ordo -- not by culturally re-expressing its elements, but by adding to it new elements from local culture.²⁵
- e) In contextualization the fundamental values and meanings of both Christianity and of local cultures must be respected,²⁶ inasmuch as those local cultural values are consonant with the Christian faith. Local culture may mean generational as well as ethnic or linguistic.

²² *Nairobi Statement 3.2*

²³ Consider, for example, the gathering of the people at the beginning of eucharistic worship. Why are we gathering? We gather in the name of Christ, preparing to worship the triune God. How we gather may be in different ways – in a circle, for example, or in a procession, or moving from a narthex into the nave of a church. Whether gathering under a tree or in a building, there is dynamic equivalence between the gatherings that are ordered toward the same purpose.

²⁴ *Nairobi Statement 3.3*

²⁵ *Nairobi Statement 3.4*

²⁶ *Nairobi Statement 3.5*

- f) An important criterion for dynamic equivalence and creative assimilation is that sound or accepted liturgical traditions are preserved in order to keep unity with the universal Church's tradition of worship, while progress inspired by pastoral needs is encouraged. On the side of culture, it is understood that not everything can be integrated with Christian worship, but only those elements that are connatural to (that is, of the same nature as) the liturgical ordo. Elements borrowed from local culture should always undergo critique and purification, which can be achieved through the use of biblical typology.²⁷
- g) The rich biblical language for God includes numerous ways of addressing God, uses both female and male images and employs social and natural metaphors to describe and call upon God. Varied images and ways of addressing God help the assembly envision the fullness of the Trinity.²⁸
- h) Careful crafting of texts to minimize the use of gender-specific pronouns for God helps to avoid conveying the impression that God is either male or female.²⁹
- i) A growing number of communities include people with different primary languages. To encourage full participation of those present at worship, several languages or a language held in common may be used within a given liturgy. The assembly may sing, speak and/or sign together in more than one language at the same time. Texts may be spoken in one language with translation provided in a worship folder or in some other way that facilitates the flow of the liturgy.³⁰
- j) The language of worship reflects God's love for people of every colour and ethnicity, for all persons regardless of gender, for people of differing abilities, for people of all ages and varied human experiences as well as for the whole creation. We seek to use words, images and metaphors that express the breadth of God's love and our respect and care for all that God has made.³¹
- k) All in the assembly are invited into the preaching event through the use of languages, signed or spoken, with which individual participants are most familiar. Providing translation or interpretation may be necessary to ensure communication.³²

²⁷ *Nairobi Statement* 3.6

²⁸ *Principles for Worship* L-9F.

²⁹ *Principles for Worship* L-9G.

³⁰ *Principles for Worship* L-10D.

³¹ *Principles for worship* L-15 (adapted).

³² *Principles for Worship* P-5D.

Provision of translation of common liturgical texts into and the composition of indigenous liturgical texts in the languages of the peoples of the Anglican Church of Canada is a grounding principle. It is not always a matter of translation from English *into* other languages, but rather the composition of liturgical texts in the languages of the people, is an integral part of the inculturation of worship. This is to be done within a spirit of mutual accountability and discernment.

- l) Similarly, the provision for adaptation of rites and the creation of rites by and for use with children and young people is critical for the inclusion in worship of all God's people. This provision would include both rites intended solely for their use as well as guidance for multi-generational celebrations to ensure the full and active participation of all the members of the community, regardless of age or ability.
- m) The creation of new or revised liturgical texts should always be accompanied by guidelines — in addition to rubrics — that serve an educative and formative purpose by informing worship planners and presiders in the use and adaptation of common liturgical rites and texts.
- n) Frameworks such as those found in *The Book of Common Prayer* (1979) of the Episcopal Church USA for 'An Order for Celebrating the Holy Eucharist' or *Evangelical Lutheran Worship* (2006) for its 'Pattern for Worship' are useful models. They provide guidance to liturgical ministers in understanding the relationship of the various elements of the rite.
- o) Attentiveness to particular pastoral situations can provide the creative stimulus for the development of worship sensitive to those particular contexts (for example, indigenous communities, youth, charismatic renewal, healing ministries, etc.)
- p) Attentiveness to the needs of seekers and those coming into the Christian faith can help to shape worship that takes the questions and needs of seekers and catechumens to heart.

1.6) Christian worship is counter-cultural, challenging what is contrary to the Gospel in a given culture.³³

- a) Jesus Christ came to transform all people and all cultures, and calls us not to conform to the world, but to be transformed with it (Romans 12:2). In the mystery of his passage from death to eternal life is the model for transformation, and thus for the counter-cultural nature of Christian worship. Some components of every culture in the world are sinful, dehumanizing, and contradictory to God's intentions for the fullness of human life. From the perspective of the Gospel, they need critique and transformation.

³³ *Nairobi Statement* 1.3 adapted

Contextualization of Christian faith and worship necessarily involves challenging of all types of oppression and social injustice wherever they exist in earthly cultures.³⁴

- b) It also involves the transformation of cultural patterns which idolize the self or the local group at the expense of a wider humanity, or which give central place to the acquisition of wealth at the expense of the care of the earth and its poor. The tools of the counter-cultural in Christian worship may also include the deliberate maintenance or recovery of patterns of action which differ intentionally from prevailing cultural models. These patterns may arise from a recovered sense of Christian history, or from the wisdom of other cultures.³⁵

1.7) Christian worship is cross-cultural, making possible sharing between different local cultures.³⁶

- a) Jesus came to be the Saviour of all people. He welcomes the treasures of earthly cultures into the city of God. By virtue of Baptism, there is one Church; and one means of living in faithful response to Baptism is to manifest ever more deeply the unity of the Church. The sharing of hymns and art and other elements of worship across cultural barriers helps enrich the whole Church and strengthen the sense of the *communio* of the Church. This sharing can be ecumenical as well as cross-cultural, as a witness to the unity of the Church and the oneness of Baptism. Cross-cultural sharing is possible for every church, but is especially needed in multicultural congregations and member churches.³⁷
- b) Care should be taken that the music, art, architecture, gestures and postures, and other elements of different cultures are understood and respected when they are used by churches elsewhere in the world.³⁸

1.8) While Christian worship exists in these different relationships to the cultures which surround it, worship also creates a culture. It shapes the conscious will and ethos of a distinctive Christian community, and communicates its values. Attention must be paid to how people are invited into this culture and how they learn its ways.

³⁴ *Nairobi Statement* 4.1

³⁵ *Nairobi Statement* 4.2

³⁶ *Nairobi Statement* 1.3 adapted

³⁷ *Nairobi* 5.1.

³⁸ *Nairobi* 5.2.

2. Calendar

2.1) The liturgy of the Church celebrates the saving work of God in the paschal mystery: the life, death, resurrection, ascension and coming again of Jesus Christ.³⁹ Each Sunday is the weekly commemoration of that mystery of Christ. Christians gather each Sunday to celebrate, in word and sacrament, their participation in Christ. The Lord's Day is consequently given primacy over other commemorations.⁴⁰

2.2) Each year the weekly commemoration is celebrated with particular joy when the Church keeps Passover or Easter. This observance includes forty days of preparation in Lent and fifty days of celebration in the Easter season. Easter is the central festival of the Church Year.⁴¹ Sundays which are not immediately related to Easter or Christmas are numbered as Sundays after Pentecost and Sundays after Epiphany.⁴²

2.3) The Church keeps particular observances to celebrate events and figures in the Gospel story, to fast and pray together, and to remember individual Christians (or groups) in whom the work of Christ has been especially evident. These observances need to be coordinated with the weekly celebration of the Paschal mystery, and the annual unfolding of the story of Scripture through the liturgical seasons and patterns of daily reading. In order to balance these considerations, our Church identifies categories of observances based on their theological and historical significance: principal feasts, other feasts which take precedence of a Sunday, holy days, and days of optional observance. In the last category, a distinction is drawn between memorials which have proper Eucharistic readings and liturgical colour, and commemorations which do not.

2.4) Any revision of the calendar will be based on the following principles and using the associated guidelines.

a) The following traits will be found in those who are commemorated:

- i. *Heroic faith, i.e. bearing witness with great generosity to Christ and the gospel.* Historically, the primary model of heroic faith has been witness to the death, but the term may also include persistent risk-taking as well as a life in which other values are set aside for the sake of devotion and service. True heroic faith is healthy and life-affirming; it is not masochistic or suicidal.
- ii. *The fruit of the Spirit.* We may expect those commemorated to have exhibited in an exemplary way the fruit of the Spirit to which Paul refers in Gal 5.22, 'love, joy, peace,

³⁹ *The Book of Alternative Services*, 14.

⁴⁰ *The Book of Alternative Services*, 14.

⁴¹ *The Book of Alternative Services*, 14.

⁴² *The Book of Alternative Services*, 14.

patience, kindness, generosity, faithfulness, gentleness, and self-control.’ Their lives may not have been perfect, but those who knew them should have been aware of this complex, but unified goal within them.

- iii. *Christian engagement.* We may expect those who are commemorated to have participated actively in the life of the Christian community and to have contributed to its sense of mission and to its life and growth.
- iv. *Recognition by the Christian Community.* The commemoration of holy people should have spontaneous roots and should grow from the testimony of those who knew them. The task of authority is to prevent the spread of inappropriate or misleading devotion, not to impose a commemoration which promotes a line of thought or boosts regional self-esteem. The larger church is not obliged to approve such recognition as local Christian communities may give to particular people; however, it should take them seriously.

b) There should exist within the church:

- i. commitment to protecting Sundays as the weekly commemoration of the Lord, as well as the integrity of the great feasts and seasons (If a holy person died on Christmas Day, for instance, it may be appropriate to commemorate him/her on his/her birthday or on the date of some other significant event in his/her life.
- ii. commitment to the commemoration of persons whose witness provides models for Christian life in the present context.
- iii. a climate in the church that is hospitable to local commemorations. Recognition by bishops and other church leaders that they have a responsibility to review local commemorations and to encourage or discourage them as they appear (or do not appear) to foster devotion and holiness.
- iv. provision for dioceses to suggest the names of people remembered locally to an appropriate body of the Province for review (e.g., a Liturgical Commission or a sub-committee of a Liturgical Commission). In the case of the Anglican Church of Canada, Dioceses and Provinces may bring a motion for revision through appropriate avenues to the Faith, Worship and Ministry committee of General Synod, whose responsibilities as outlined below would guide the decisions of the General Synod in revising the Calendar.
- v. provision for local (diocesan) educational tools to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province. This is to be discerned locally.
- vi. provision for the appropriate national body (the Faith, Worship and Ministry committee) to test the acceptance of commemorations and memorials with a larger representation of the church.
- vii. support for the preparation and publication of accurate biographical material on those who are commemorated.

- viii. a process within Faith, Worship and Ministry for the regular review of the BAS calendar that would include possibility of 'retiring' of names which no longer command significant attention.
- ix. provision for the General Synod to adopt names to be included in the BAS calendar, to assign them to a particular proper prayers and readings.
- x. a process for sharing calendar revision among the Provinces of the Communion. This to be done through the International Anglican Liturgical Consultation, the Anglican Consultative Council and other, informal, ways of information sharing and partnership.

3. The Proper of the Christian Year

3.1) The public reading of the Holy Scriptures is an indispensable part of worship, constituting the basis for the public proclamation of the Gospel.⁴³

3.2) We join an increasing number of churches worldwide in using the *Revised Common Lectionary* as the primary basis for preaching, as a source of language and imagery for worship texts and hymnody, as a foundation for formation and devotional reflection and as a sign of unity.⁴⁴ Our adoption of the *Revised Common Lectionary* was subject to provisions that we believed expressed the ethos of our church, e.g., the use of the semi-continuous readings from the Hebrew Scriptures on the Sundays following Trinity Sunday and revisions to the psalms to reflect our liturgical rites for Lent and Holy Week.

3.3) In following the Revised Common Lectionary pattern, readings for Sunday celebrations include lections from the Hebrew Scriptures, the Psalms, Acts or the epistles and the Gospel.

3.4) In worship the biblical readings are proclaimed using a translation that is faithful to the original, appropriate to the assembly and suitable for public reading.⁴⁵ Canticles and other biblical passages when sung may be adapted to metrical and other paraphrases for the purposes of musicality.

3.5) The adoption by the General Synod of the Anglican Church of Canada, in 1992, of the Revised Common Lectionary, has created a number of anomalies within the Book of Alternative Services:

3.6) Proper prayers have their particular liturgical purpose and form (Collects of the day, over the gifts and post-communion). In addition to the liturgical-usage intent, they have some

⁴³ *Principles for Worship*, Principle 7.

⁴⁴ *Principles for Worship* L-7D.

⁴⁵ *Principles for Worship* L-7G. See also House of Bishops' list of Scripture translations approved for public reading in the Anglican Church of Canada, House of Bishops 1991 November 4-10 Resolution.

relation to the seasonal and lectionary thematic content, whether specifically or generally. Present collects of the day need to be brought into harmony with the latterly adopted Lectionary.

4. Daily office

4.1) Although the worship of the Church in its earliest period was rooted primarily in the weekly gathering of the community for the reading of scriptures, prayer, and the breaking of bread, Christians were expected to pray at other times as well. Early morning and the hour of rest were regarded as particularly important opportunities for family or private devotions which found their focus and expression chiefly in the Lord's Prayer and the recitation of the Psalms.

4.2) Prayer is fundamental to our relationship with God. From Genesis to Revelation, scripture bears witness to the long narrative of intercourse with God in prayer as a basic element of the life of faith. Jesus both taught and modelled prayer, and we are instructed by the apostolic witness to pray constantly and give thanks always.

4.3) Prayer is our great privilege and our duty: our privilege in that God offers us the ever present possibility of orienting our lives toward and entering into converse with the creator and sustainer of the universe; our duty, not in the sense of an onerous task required, but as the fulfilling of that which is due, that which is good and right for us to do as human beings, created for loving relationship with God.

4.4) Our prayer has two forms: corporate and private. Corporate prayer is pre-eminent for by engaging in it we both address ourselves to God, and share most immediately with our brothers and sisters in the Body of Christ as a people being brought deeper into our love for God and for one another. Private prayer, whether expressed in a set devotional time or engaged at moments throughout the day, directs and shapes our awareness, our thinking and acting, toward the reality of a lived communion with God in every moment of our lives. Private prayer, while deeply personal, is not individualistic. The Lord's Prayer which has stood at the core of Christian teaching on prayer from the beginning of the Church, reminds us with its "Our Father" that even when alone, we pray as members of the Body of Christ. Thus in both corporate prayer and private, we pray as the Church, living our calling as a royal priesthood interceding on behalf of the world.

4.5) Christian faith affirms the goodness of creation. It is as a part of creation that we live our lives and thus live out our faith, and in its cycles and seasons we have heard and seen signs and reminders of God's faithfulness and love. From the earliest times the daily cycle has provided opportunity for prayer, and the unfolding of time, morning, noon, evening and bedtime have provided particular moments to sanctify our time with prayer. The time of waking and the beginning of the day have provided a moment for praise to God for the gift of life and light — the rising sun sometimes a symbol of the risen Christ who brings us eternal life; noon has been a reminder of the hour when Christ hung upon the cross, but also the hour when Christ

revealed himself to St. Paul on the road to Damascus and called him into faith and service; the coming dark of evening and the lighting of lights has served to remind of the light of Christ shining in the midst of the world's darkness; and prayers at bedtime have been a time to give thanks for the day now past, to pray for rest and for safe-keeping through the night — with a reminder that one day we fall asleep in death to be raised again in Christ. Morning and Evening Prayer have perhaps had the greatest focus, providing opportunity to for the reading of scripture texts in a continuous way day by day, and the recitation of the psalms in a cycle. While these times of prayer have frequently been private devotions, they have also been given corporate expression in the liturgies of the daily offices; a reminder yet again that even in personal prayer we are united to the whole Church in this our greatest privilege and duty.

4.6) Daily personal or corporate prayer (Daily Office) can be encouraged and supported by forms which provide easy-to-follow patterns and texts. Examples of these include *Celebrating Common Prayer* (Society of Saint Francis), *A New Zealand Prayer Book*, *A Prayer Book for Australia*, *Common Worship Daily Prayer*, and *The Disciples' Prayerbook*, which provide helpful models, facilitating use by clergy and laity.

5. Christian initiation

5.1) The renewal of baptismal practice is an integral part of mission and evangelism. Liturgical texts must point beyond the life of the church to God's mission in the world.⁴⁶

5.2) Baptism is for people of all ages, both adults and infants. Baptism is administered after preparation and instruction of the candidates, or where they are unable to answer for themselves, of their parent(s) or guardian(s).⁴⁷

5.3) Baptism is complete sacramental initiation and leads to participation in the eucharist. Confirmation and other rites of affirmation have a continuing pastoral role in the renewal of faith among the baptized but are in no way to be seen as a completion of baptism or as necessary for admission to communion.⁴⁸

5.4) The catechumenate is a model for preparation and formation for baptism. We recognize that its constituent liturgical rites may vary in different cultural contexts.⁴⁹ Rites developed by

⁴⁶ IALC 1991, 5.

⁴⁷ IALC 1991, 5.

⁴⁸ IALC 1991, 5.

⁴⁹ IALC 1991, 5.

those most active in catechumenal ministries need to be included in the work of liturgical development.⁵⁰

5.5) Whatever language is used in the rest of the baptismal rite, both the profession of faith and the baptismal formula should continue to name God as Father, Son and Holy Spirit with the administration of water.⁵¹

5.6) Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.⁵²

5.7) The pastoral rite of confirmation is not to be seen as a 'completion' of Christian initiation. It may provide a liturgical occasion for the reaffirmation of baptismal commitments and serve as an invitation to deepen Christian faith.⁵³

5.8) The structure of the baptismal liturgy consists of (a) the gathering of the community, (b) the proclamation of the Word, (c) the baptismal rite, (d) the holy communion and (e) the commissioning of the community. The liturgical elements particular to the baptismal liturgy are (i) the presentation and examination of the candidates, (ii) the prayers for the candidates, (iii) the thanksgiving over the water, (iv) the baptismal covenant, (v) the baptism, (vi) the signing with the cross, (vii) ancillary rites and (viii) the holy communion. The presentation and examination of the candidates, the thanksgiving over the water and the baptismal covenant precede the baptism, although the order of the latter two element may be reversed. The signing with the cross and ancillary rites follow the baptism and precede the holy communion, although it is possible that one or more supplementary rites may occur during the commissioning of the community.

5.9) Baptisms are celebrated in the context of the gathering of the community of faith. It is normative that baptisms are held within the celebration of the Holy Eucharist.

5.10) Services of Baptism provide an opportunity for the renewal of baptismal vows by the whole congregation. There are many other occasions in the liturgical year that lend themselves especially well to the renewal of baptismal vows outside of baptismal services. The intimate relationship between baptism, eucharist and the ministry of all the baptized forms a lens through which these liturgies can be developed.

⁵⁰ See in particular the work by the North American Association for the Catechumenate and developments by the Diocese of Toronto

⁵¹ IALC 1991, 5. See also Canadian Council of Churches' joint statement on baptismal language, 1972.

⁵² IALC 1991, 5.

⁵³ Adapted from IALC 1991, 5

5.11) Exceptional pastoral situations, such as emergency and conditional baptisms, require careful attention. rise to particular responses. Existing pastoral rites should provide helpful principles to guide pastoral ministers in such situations.

6. Eucharist

6.1) In the celebration of the eucharist, all the baptized are called to participate in the great sign of our common identity as the people of God, the body of Christ, and the community of the Holy Spirit. No baptized person should be excluded from participating in the eucharistic assembly on such grounds as age, race, gender, economic circumstance or mental capacity.⁵⁴

6.2) In the future, Anglican unity will find its liturgical expression not so much in uniform texts as in a common approach to eucharistic celebration and a structure and content which will ensure a balance of word, prayer and sacrament, and which bears witness to the catholic calling of the Anglican communion.⁵⁵ These matters are to be worked out in a spirit of mutual accountability and discernment.

a) The Gathering of the Community is an integral part of and not merely an introduction to the eucharistic celebration.⁵⁶

- i. The gathering of the community, where the dispersed community becomes the gathered community of disciples to receive and respond to the Word proclaimed in Scripture and preaching, should include at least the following: (a) Greeting, (b) Song or Act of Praise, (c) Opening Prayer preceded by silence.
- ii. To this essential structure various components may be added such as (a) attention to the normal way of gathering and greeting in the local culture, and context of the community, (b) consideration of the space in which the community gathers, (c) the season of the liturgical year and (d) particular events in the life of the community at that time.

b) The Proclamation of the Word⁵⁷

- i. The ordered reading of Scripture, expressed in the use of an agreed lectionary and including the singing of psalms as corporate prayer and praise, is an important part of the tradition.

⁵⁴ IALC 1995, 7.

⁵⁵ IALC 1995, 7.

⁵⁶ IALC 1995, 23 adapted.

⁵⁷ IALC 1995, 23 adapted.

- ii. There should be two or three readings of which one, normally the last, is always from the one of the canonical gospels. Regular use of the Hebrew Bible is normative, therefore, we are open to ecumenically-agreed provisions for optional readings from the Hebrew Bible during Easter.
 - iii. Preaching is a normative response to the readings as is the appropriate use of silence, song, discussion, prayer or one of the ecumenical creeds.
- c) The Prayers of the People⁵⁸
- i. The intercessions are an essential aspect of the priestly service of the whole people of God. Leadership of the prayers is a responsibility of the members of the community other than the presider. If liturgical texts are provided for the intercessions, it is important to note that these are examples to be followed and that the normative practice is the preparation of prayers for the given celebration offering up the concerns of the people for the church and world.
 - ii. There is no celebration of the eucharist without penitence and reconciliation, i.e., the eucharistic prayer with its reference to the self-offering of Jesus for the sins of the world, the Lord's Prayer with its petition for the forgiveness of our sins, the exchange of the peace, penitential petitions in the prayers of the people, the *Kyrie*, etc. Therefore every celebration of the eucharist does not need to include the general confession and absolution. If a general confession and absolution is included in the rite, they normally follow the Prayers but may form part of the Gathering.
 - iii. The exchange of the peace follows the prayers but may be placed elsewhere, such as the Gathering or the Commissioning. The exchange of the peace is not merely the exchange of greetings between friends and acquaintances, but a ritual expression of our commitment to reconciliation and to being agents of God's reconciling love and justice.
- d.) The Holy Communion is the banquet to which all the baptized are invited to receive food for the journey of faith.⁵⁹
- i. There shall be only one cup (and a flagon if necessary) and one bread on the table.
 - ii. The preparation of the table should be undertaken by deacons and/or lay people. Sufficient quantities of bread and wine shall be prepared for all the participants.
 - iii. The structure of the eucharistic prayer consists of the following elements: (a) opening dialogue, (b) fixed or variable preface, (c) *Sanctus* and *Benedictus qui venit*, (d) thanksgiving, (e) institution narrative, (f) anamnesis, (g) oblation, (h) epiclesis, (i) supplications and (j) doxology. Certain elements, i.e., anamnesis, oblation, epiclesis or supplications, may occur elsewhere in the structure of the prayer than indicated above. We affirm that the Eucharistic prayer, while not necessitating a single common text, expresses the faith of the one, holy, catholic and apostolic Church — it proclaims the

⁵⁸ IALC 1995, 24 adapted.

⁵⁹ IALC 1995, 24 adapted.

salvation narrative and locates its fulfillment in Jesus Christ. In the Eucharistic prayer, the presider is the recite of the community's poem.⁶⁰

e) The commissioning of the community is not just the 'conclusion' of the eucharistic celebration but is integral to it as the actions by which we are sent out into the world to continue in faithful prayer and discipleship.⁶¹

f) Careful, clear and cautious guidelines for the structures of eucharists to be created in any community must be authorized by the Ordinary.

6.3) The eucharistic action models the way in which God as redeemer comes into the world in the Word made flesh, to which the people of God respond by offering themselves — broken individuals — to be made one body in Christ's risen life. This continual process of transformation is enacted in each celebration.⁶²

6.4) The sacrificial character of all Christian life and worship must be articulated in a way that does not blur the unique atoning work of Christ. Vivid language, symbol and metaphor engage human memory and assist the eucharistic action in forming the life of the community.⁶³

6.5) In the eucharist, we encounter the mystery of the triune God in the proclamation of the word and the celebration of the sacrament. The fundamental character of the eucharistic prayer is thanksgiving and the whole eucharistic prayer should be seen as consecratory. The elements of memorial and invocation are caught up within the movement of thanksgiving.⁶⁴

6.6) In, through and with Christ, the assembly is the celebrant of the eucharist. Among other tasks it is appropriate for lay persons to play their part in proclaiming the word, leading the prayers of the people and distributing communion. The liturgical functions of the ordained arise out of pastoral relationship within the community. Separating liturgical function and pastoral relationship tends to reduce liturgical presidency to an isolated ritual function.⁶⁵

⁶⁰ Aidan Kavanaugh, *Elements of Rite*.

⁶¹ IALC 1995, 27 adapted.

⁶² IALC 1995, 7.

⁶³ IALC 1995, 7.

⁶⁴ IALC 1995, 7.

⁶⁵ IALC 1995, 7.

- a) Liturgical rites for the distribution of communion from the reserved sacrament must clearly reflect this practice is not normative but an accommodation made to meet the needs of a given community for a limited occasion or period of time.⁶⁶
- b) Whenever possible, the distribution of communion from the reserved sacrament should involve elements consecrated at an earlier eucharist celebrated in the community for whom the sacrament is reserved.

6.7) The embodied character of Christian worship must be honoured in proclamation, music, symbol and ritual. If inculturation is to be taken seriously, local culture and custom which are not in conflict with the Gospel must be reflected in the liturgy, interacting with the accumulated inculturation of the tradition.⁶⁷

6.8) The church needs leaders who are themselves open to renewal and are able to facilitate and enable it in community. This should affect the liturgical formation of laity and clergy, especially bishops as leaders of the local community. Such continuing formation is a priority and adequate resources for it should be provided in every Province.⁶⁸

6.9) Celebrating the eucharist involves both reaffirming the baptismal commitment to die to self and be raised to newness of life, and embodying that vision of the kingdom in searching for justice, reconciliation and peace in the community. The Spirit who calls us into one body in Christ equips and sends us out to live this divine life.⁶⁹

7. Marriage

7.1) The Anglican Church of Canada affirms that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or worse, to the exclusion of all others on either side. This union is established by God's grace when two duly qualified persons enter into a covenant of marriage in which they declare their intention of fulfilling its purposes and exchange vows to be faithful to one another until they are separated by death. The purposes of marriage are mutual fellowship, support and comfort, and the procreation (if it may be) and nurture of children, and the creation of a relationship in which sexuality may serve personal fulfilment in a community of faithful love. This covenant is made in the sight of God and in the presence of witnesses and of an authorized minister.⁷⁰

⁶⁶ See *Guidelines for Public Distribution of the Reserved Sacrament by Deacons and Lay People*, Doctrine and Worship Committee of the Anglican Church of Canada, 1986

⁶⁷ IALC 1995, 7.

⁶⁸ IALC 1995, 7-8.

⁶⁹ IALC 1995, 8.

⁷⁰ 7.1 is a direct citation from the Preface to the Marriage Canon, Canon XXI of the Anglican Church of Canada.

7.2) The Church affirms the goodness marriage as being of God's creation. Marriage is also a sign of the redeeming purpose of God to unite all things in Christ, the purpose made known in the reunion of divided humanity in the Church.⁷¹

7.3) The Church throughout its history has recognized that not all marriages in human society conform, or are intended to conform, to the standard here described. For this reason, in the exercise of pastoral care as evidenced in the earliest documents of the New Testament, the Church has from the beginning made regulations for the support of family life especially its own members.⁷²

7.4) The marriage rite must conform to the provisions of the Canons of the Anglican Church of Canada.⁷³

7.5) Any variations in the marriage liturgy must be in accordance with the Canons of the Anglican Church of Canada or any other applicable guidelines.

7.6) Provision has been made for blessing and celebration after civil marriages (consonant with Canon XXI) in authorised occasional service books.⁷⁴

8. Reconciliation

8.1) The ministry of reconciliation is exercised through the care of Christians for each other, through the common prayer of Christians assembled for public worship and through the priesthood of the church and its ministers declaring absolution.

8.2) The reconciliation of a penitent is available for all who desire it. It is not restricted to time of sickness and may be made at any time and in any suitable place.

8.3) Absolution may only be pronounced by a bishop or presbyter. If a deacon or lay person hears a confession, a declaration of forgiveness may be made in a form provided.

8.4) Counsel and encouragement follows the confession of sin. Those who give counsel should be properly qualified.

⁷¹ Cf. Preface to the Marriage Canon, Canon XXI of the Anglican Church of Canada

⁷² This is a direct citation from the Preface to the Marriage Canon, Canon XXI of the Anglican Church of Canada.

⁷³ See Canon XXI of the Anglican Church of Canada, especially as published as *The Marriage Canon with Explanatory Introductions* by the Anglican Book Centre 2004.

⁷⁴ See *The Book of Occasional Services and Occasional Celebrations*

8.5) The secrecy of a confession of sin is morally absolute for the confessor, and must under no circumstances be broken.⁷⁵

9. Ministry with the Sick

9.1) The ministry entrusted to us by Jesus includes preaching, teaching and healing. Therefore the ministry of healing needs to be given a prominent place in the liturgical expression of the Church. Illness and brokenness take many forms, including physical, spiritual, mental and emotional elements. Ministry with the sick is truly *with*: it is a mutual ministry in which both parties offer ministry to each other.

9.2) Ministry with the sick is an extension of the church's basic act of worship, the gathering around the word and the bread and wine each Sunday.

9.3) The minister, whether ordained or licensed, acts on behalf of the church, to offer this ministry with the sick person. It is not essential that the minister be ordained unless the eucharist is to be celebrated instead of offering the sick person communion from the reserved sacrament.

9.4) Lay ministers to the sick should be authorized by the diocesan bishop for this ministry.

9.5) The liturgical rites for ministry with the sick include:

- a) The ministry of the word,
- b) confession and absolution,
- c) the laying on of hands and anointing and
- d) holy communion.

9.6) Liturgical rites for ministry with the sick are primarily intended to bring about wholeness which can be experienced even without a medical cure.

9.7) The ministry of healing prayer is one that is growing in the Anglican Church of Canada and participation of those involved in this ministry is desirable in the creation of new prayers and rites.

⁷⁵ *The Book of Alternative Services*, 166.

10. Funerals

- 10.1) Death for human beings is universal, and funeral rites are a human response to that reality. Funerals attempt to come to grips with the natural elements of grief and loss, the altering of relationships and lifestyle that may ensue, and also seek to grapple with what death means — what is its ultimate meaning for human destiny.
- 10.2) The distinctive and transformative character of a Christian funeral is its centre in the death and resurrection of Jesus Christ. The Christian believer has been baptized into Christ, into his death and resurrection, so “that death no longer has dominion over us.”
- 10.3) This stance of faith and membership in the living Christ does not deny the realities of grief and loss, nor the need for pastoral care and support for family and friends in the time leading up to, and perhaps particularly in the days following the funeral rites, but rather it puts them into a new light, a new perspective of hope.
- 10.4) A Christian funeral rightly acknowledges that the person deceased was a gift of God’s creating, whose particular character, gifts and relationships were and are a sign of grace; it rightly acknowledges that grief is a natural response to our loss and a sign in itself that we have loved and been loved — once more a sign of God’s presence and work in our lives; it gives voice to our first steps of letting go of emotional ties as we commit and commend our sister or brother to God’s gracious keeping.
- 10.5) The biblical witness and Christian tradition embrace the expression of lamentation as a part of the story of faith. The psalms and other parts of Scripture provide language of lament that can give guidance to the expression of liturgical lament that is appropriate within the context of rites surrounding death.
- 10.6) Christian funeral rites are bound to express Christian hope in the redemption of humankind, and the making of a new creation in Christ. This will involve a number of doctrinal issues, for instance:
 - Creation in the image of God (with both links to incarnational theology and implications for how we treat the body),
 - The work of Christ on the cross (with implications for how we deal with the need for forgiveness and the assurance of eternal life)
 - the resurrection of the body (with implications not only relating to Christian hope but also for the ways in which we speak about the body after death)
 - the communion of saints and the nature of the church (with implications about how we speak of — and pray about — Christian joy, relationships after death, and heaven, as well as the sense of belonging and support in the church on earth)
 - divine judgement within the context of God’s infinite grace and mercy (with implications for how we find words which realistically express both sides of the

nature of God, without either conjuring up pictures of Dante's Inferno or saying that the demands of the Gospel do not matter)

- the consummation of all things in Christ, setting this death and this funeral in an eschatological perspective.

10.7) The ways in which these are expressed in each culture may need to borrow terms and symbols from the culture to express them in ways that are clear and accessible. Christian rites will also need to challenge cultural assumptions that are antithetical to Christian teaching.⁷⁶

10.8) Christian funerals then belong to the Church as a whole, who, along with the family and friends of the deceased are also family members, brothers and sisters in Christ.

10.9) If the celebration of the eucharist was important to the deceased, it is important within a funeral.

10.9) Clergy have a particular responsibility to make sure that the music and the rituals observed are appropriate expressions of Christian faith and hope.

10.10) Funeral rites normally consist of a number of distinct liturgical events spread over a period of time. They may include such elements as

- a) prayer in the home;
- b) prayers in the presence of the body, whether in the home, in the church or in the undertaker's premises;
- c) the reception of the body at the church;
- d) a liturgy of the word in an undertaker's chapel;
- e) a liturgy of the word in the church;
- f) a liturgy of the eucharist in the church;
- g) the committal of the body to the grave, the flames or the sea and
- h) the disposition of the ashes at a later date.⁷⁷

11. Ordination

11.1) Christian baptism implies a commitment to serve God through the church in and for the world. It is thus the foundation for Christian ministry, both of the church as a whole, and of each of its members, including those called to serve Jesus Christ as bishops, presbyters or

⁷⁶ Paragraphs 10.6 and 10.7 are based on work begun by the International Anglican Liturgical Consultation at Palermo in 2007, publication pending.

⁷⁷ The IALC 2007 began international Anglican conversations about the elements of such rites. Publication of the IALC's Principles for Rites Surrounding Death is anticipated in 2011 and will be consulted for further work.

deacons. Setting ordination rites in such a theological context is an expression of what is meant by a 'baptismal ecclesiology'.⁷⁸ A reaffirmation of baptismal faith could be a significant feature of the rite, enabling the assembly to reaffirm God's call and its response to ministry.⁷⁹

11.2) Ordination rites should be grounded in a baptismal ecclesiology, not only in setting ordination to particular ministries firmly within the context of the ministry of the whole people of God, but also in demonstrating the principle that 'in, through and with Christ, the assembly is the celebrant'.⁸⁰ The presenters should represent the wider community of the baptized rather than the personal choice of the candidate.⁸¹

11.3) An ordination service is an ecclesial event in which the church's life and ministry is ordered, and so should take place in the context of a eucharist celebrated a place and time when all its ministries may be most fully represented.⁸²

a) The ecclesial nature of ordination may be underscored if the eucharistic readings of the day are used, when they are appropriate, rather than those that focus more narrowly on the particular order being conferred.⁸³

b) The particular posture adopted by those involved --- both the community offering prayer and those for whom the prayer is being offered --- is significant.⁸⁴

- i. If the bishop adopts the same posture as the rest of the assembly for the intercessory prayer and invocation of the Holy Spirit, the bishop is identified as praying with the whole community.⁸⁵
- ii. If the candidates kneel while others stand, it is more clearly indicated that they are being prayed for.⁸⁶
- iii. If both the presider and assembly stand for the presidential prayer, it is clearer that the act is that of the whole assembly and not just of the presider alone.⁸⁷

⁷⁸ IALC 2001, 11.

⁷⁹ IALC 2001, 13.

⁸⁰ IALC 2001, 11.

⁸¹ IALC 2001, 13.

⁸² IALC 2001, 11.

⁸³ IALC 2001, 13.

⁸⁴ IALC 2001, 14.

⁸⁵ IALC 2001, 14.

⁸⁶ IALC 2001, 14.

⁸⁷ IALC 2001, 15.

- iv. If those who are associated with the presidential imposition of hands, i.e., presbyters at the ordination of presbyters and bishops at episcopal ordinations, join in any other manual gesture with the presider throughout the entire prayer, its unity is more clearly demonstrated.⁸⁸

11.4) The incarnational nature of the gospel calls Christians to embrace in their liturgy aspects of local culture that embody the values of the kingdom of God. Such things as dress, language and symbol in ordination rites all shape the way in which participants perceive the nature and significance of ministry, and how it is authorized and imparted.⁸⁹

11.5) Amid the great diversity of cultural expressions of ordination rites throughout the Communion, (a) the recognition by the church of God's call of the candidates and (b) prayer with the laying on of hands remain the central focus of the ordination rite.⁹⁰

11.6) An ordination service is a celebration of the ministry of the whole people of God. The diversity of ministries is appropriately represented among those who take different roles in the service. Where persons are being ordained or licensed to different forms of ministry at the same service, care must be taken to ensure that this occurs within the context of the ministry of all the baptized and that the distinct character of the different ministries remains clear.

11.7) Opportunity is to be provided for the family of the ordinand, as appropriate, to voice their support of her or his ministry.

12. The Psalter

12.1) Versions of biblical texts used in the liturgy, including psalms and other biblical songs, dialogues, acclamations and blessings may employ various strategies to render the ancient language and imagery in an expansive manner.⁹¹ The Psalter is the church's original hymn book, and recent translations have brought new life to these texts with gender-inclusive language. The inclusion of a new liturgical psalter, such as that found in *Evangelical Lutheran Worship* or other forms would enrich worship.

12.2) The Psalms are the Hebrew Hymn book and are intended to be sung. Many resources exist to assist congregations to sing the psalms, according to various musical traditions, and these ought to be promoted.

⁸⁸ IALC 2001, 15.

⁸⁹ IALC 2001, 11.

⁹⁰ IALC 2001, 11.

⁹¹ *Principles for Worship* L-8G.

12.3) The versification of the Psalms should conform to the versification of the New Revised Standard Version of the Bible.

13. Occasional Services and Celebrations

13.1) Publication of both the *Book of Common Prayer* and the *Book of Alternative Services* has been accompanied by publication of collections of occasional services and celebrations. Ranging from orders for Advent Lessons and Carols to Home Blessings, from Installations and Celebrations of New Ministries to rites for particular pastoral situations (funeral for a child), they reflect particular local occasional and pastoral needs and are an important contribution to the life of common prayer.

13.2) Provision for such services at the national level has often served to spur local creativity. This is to be encouraged and locally developed texts to be shared across dioceses.

13.3) Existing and proposed additional texts are not to be interpreted as circumventing the wider principles developed in this document, above, but are to be seen as a further faithful development of these principles.

14. Music

14.1) The use of the human voice is basic to communal worship.⁹² Performance level music is not required, but congregational song is to be honoured.

14.2) In some assemblies where some people do not hear or speak, sensitivity to the use of other senses in proclaiming and receiving God's word is crucial.⁹³

14.3) The gathered assembly shares in making music through the singing of hymns, songs, refrains, choruses, responses and other liturgical music.⁹⁴

14.4) The psalms, biblical canticles and some portions of scripture are inherently musical and are intended to be sung.⁹⁵

⁹² *Principles for Worship* M-2E.

⁹³ *Principles for Worship* M-2H.

⁹⁴ *Principles for Worship* M-3C.

⁹⁵ *Principles for Worship* M-7D.

15. Rubrics

15.1) Rubrics are provided within liturgical rites for a variety of reasons and the language used in employing them should make clear what is being indicated. In some cases rubrics specify texts that must be used, or particulars about how they are to be used.

15.2) Rubrics whether directive, restrictive or prescriptive in a narrow sense are to be followed in the way that is specified. In other cases rubrics may permit varying degrees of flexibility indicating an optional use of a particular element, action, posture or prayer. In these cases the rubrics ought to indicate whether there are limits to this flexibility and to what extent. Some rubrics may be included to provide guidance to communities and presiders in how they might think about enacting a certain portion of the liturgy. If this is so, then the rubric itself should make this clear. Rubrics should be clear in their intentions.

15.3) Rubrics appearing alongside of text within liturgical rites are approved with them and therefore carry the same authority as the texts themselves.

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An Agenda for the Revision of the Authorized Contemporary Language Liturgical Texts of the Anglican Church of Canada

Beginning the Task

The Faith, Worship and Ministry (FWM) Committee of General Synod holds the mandate for the development, revision and creation of liturgical texts for authorisation by the General Synod.

FWM's mandate also includes a wide range of issues, tasks and responsibilities. While it is possible for FWM to maintain a watch on particular projects, the nature of the task of liturgical revision demands that a particular working party be commissioned — under the auspices and authority of FWM — to undertake the specific task. FWM as a whole would oversee the work and in other ways facilitate it, for example, by running trial-use-and-evaluation processes, and by discerning priorities. However, the editorial responsibilities ought to be designated to a particular task group. This we would name as the Task Force on Liturgical Renewal.

This Task Force will:

- include members from a broad spectrum of the liturgical and theological traditions within the Anglican Church of Canada, laity and clergy from the differing linguistic and cultural communities of the Church and bishops from each ecclesiastical Province;
- encourage and facilitate dialogue within the Church in order to further the work of developing liturgical resources that build up the life of our community of faith;
- explore the feasibility of and develop a timeline (including resolutions to the Council of General Synod and to the General Synod) for developing a new collection of contemporary liturgical rites that provides a unifying order which allows for diversity while maintaining Tradition without stifling creativity or innovation;
- work collaboratively with the House of Bishops, reporting to them on a regular basis;
- develop a budget to be presented to the Council of General Synod, with recommendations for staffing and modes of work (meetings, electronic, etc.);
- use the national website to engage the Anglican Church of Canada widely in processes of trial use and evaluation;
- commit to working in the most fiscally responsible ways possible, using up to date electronic media of communication (web conferencing, email, interactive websites) to work on texts, using these, as well as face to face meetings, as effectively as possible;
- manage its work responsibly in ways that include working groups corresponding to the Task Force, allowing for smaller, face-to-face meetings in addition to electronic means of communication;
- consult with full communion and ecumenical partners on an individual church basis (for example, with the Programme Committee for Worship of the Evangelical Lutheran Church in Canada) as well as through organisations such as the Consultation on Common Texts.

Task Force on Liturgical Renewal: Agenda

The exploration of *Principles for Liturgical Revision* presented in this Report provides some guidance toward emerging priorities that may be identified as an 'Agenda' for the work of the Task Force on Liturgical Renewal. This agenda is not intended to be seen neither exhaustive nor as exclusionary, but it does set out some priority items for the beginning of what is a long range vision for revision of liturgical texts. Ongoing development of the Agenda will be a part of the mandate of the Task Force.

Context

- Pay attention to new developments in such movements as the missional church movement, *Fresh Expressions*, the *Marks of Mission*, the *New Agape* as helpful resources to guide creative liturgical development.

Publication Matters

- Publish all resources — existing authorized text, draft and trial use texts, and final versions — on the world wide web through www.anglican.ca in the most useful format feasible.
- Publish educational resources for liturgical formation alongside with the texts themselves.
- Publish particular books for specific needs, with user-friendliness as a principle: a *Daily Office* book; resources for prayer with the sick; one pew edition that includes the main public liturgies, and one that contains everything, or everything else, i.e. lesser used, or less publicly used, elements; annotated Leader's version

Language and Languages, Contexts and Cultures

- Support and facilitate the development of liturgical resources in local languages, as well as appropriate translations.
- Ensure that particular local translations and locally-developed liturgical resources are available across the whole church.
- Make provision for both the translation of common liturgical texts *into* and the composition *of* indigenous liturgical texts in the languages of the peoples of the Anglican Church of Canada.
- Make provision for the adaptation of rites for use with children and young people, both rites intended solely for their use as well as guidance for multi-generational celebrations to ensure the full and active participation of all the members of the community, regardless of age or ability.
- Develop new forms of worship sensitive to the needs of: indigenous communities, youth, charismatic renewal, healing ministry.
- Develop liturgies that are sensitive to the needs of seekers and catechumens.

Liturgical Formation

- Guidelines should be prepared to inform worship planners and presiders in the adaptation of common liturgical rites and texts.
- Develop a clear framework of each liturgy to guide liturgical ministers in understanding the relationship of the various elements of the rite. Frameworks such as those found in *The Book of Common Prayer* (1979) for 'An Order for Celebrating the Holy Eucharist' or *Evangelical Lutheran Worship* (2006) for its 'Pattern for Worship' are useful models.
- Develop formation tools to elucidate the meaning of practices with respect to the roles of lay people, deacons, presbyters and bishops in the liturgy, the distinctions between presider/officiant — voiced words and choral response and other necessary explanations of rubrics.

Calendar of Holy Persons

- Review the existing Calendar of Holy Persons (BAS) according to the Principles included in this Report.
- Provide to dioceses the educational tools necessary to assist local discernment. Individuals or individual communities wishing to forward a cause for inclusion in the calendar, for example, would bring their request to their local diocesan structures for testing and decision before it is brought to a wider, national level. There may also exist local practices of remembrance that are judged to be appropriate locally without necessarily being of benefit to the whole Province.
- Guide FWM in the work of testing the acceptance of commemorations and memorials with a larger representation of the church
- Bring to the General Synod proposals for the adoption of (and possible retirement of) names to be included in the BAS calendar, to assign them to a particular proper prayers and readings. Support the preparation and publication of accurate biographical material on those who are commemorated.
- Engage in a process for sharing calendar revision among the Provinces of the Communion. This to be done through the International Anglican Liturgical Consultation, the Anglican Consultative Council and other, informal, ways of information sharing and partnership.

Proper of the Church Year

- Review all Propers in view of historic practice and the practices of other Provinces of the Anglican Communion
- Proper prayers and sentences for lectionary years A, B and C of *The Revised Common Lectionary* should be reviewed and where necessary new prayers be prepared and replace the existing one-year cycle.⁹⁶
- Review the use of the 'Prayer over the Gifts' to determine whether (a) its use should be discontinued, (b) new prayer be composed as part of the lectionary prayer project or (c)

⁹⁶ This task actually refers to one that has been ongoing in Faith Worship and Ministry for several triennia, recently put on hold awaiting a more global mandate for liturgical revision.

a seasonal set of prayers be composed, i.e., a 'Prayer over the Gifts' for Advent, Christmas, Epiphany, Lent, Easter and Pentecost with a set of prayers for the Sundays following (i) the Baptism of Christ and (ii) Trinity.

Daily Prayer

- The nature and purpose of the Weekday Eucharistic and Daily Office Lectionaries should be reviewed and principles for revision be further developed upon such study.
- Prepare a revised Weekday Eucharistic Lectionary.
- Prepare forms for daily prayer following model such as *Celebrating Common Prayer* (Society of Saint Francis), *A New Zealand Prayer Book*, *A Prayer Book for Australia*, or *Common Worship Daily Prayer*, *The Disciples' Prayerbook*, that facilitates use by clergy and laity.
- Prepare a revised Daily Office Lectionary based upon *Daily Readings for the Revised Common Lectionary*.

Christian Initiation

- Review existing baptismal rites in light of Principles and developments by Anglican Communion, full communion and ecumenical partners, articulate revision needs, and undertake such revision.
- Review existing catechumenal rites developed by dioceses and other groups, and, in light of developments in baptismal rites above, make proposals for any additional rites to accompany the catechumenal process.
- Undertake further study of the practice of confirmation and its rites, and provide revised texts and rubrics as appropriate in relation to baptismal and catechumenal rites and rubrics.
- Rites need to be developed regarding reception into the Anglican Church and welcoming of new members.

Eucharist

- Review existing liturgy, including all proper prefaces, eucharistic prayers in light of liturgical developments of the past twenty five years, revising as necessary.
- Revise rubrics according to Principles articulated above.
- Review and revise *Guidelines for Public Distribution of the Reserved Sacrament by Deacons and Lay People*, Doctrine and Worship Committee of the Anglican Church of Canada, 1986
- Provide order for eucharist to articulate clearly the *ordo*, its meaning and function, as well as to assist in elucidating the principles of common eucharistic worship.
- Review and revise the current structure and content of the commissioning at the end of the Eucharist in light of the Principles above.
- The relationship between liturgical presidency and pastoral responsibility need further theological reflection
- Study the relationship between reception of the eucharist and baptism.

Reconciliation

- Alongside the revision of texts, develop educational resources to form ministers of reconciliation in their understand that their ministry is more than the recitation of texts, and to grow in their exercise of ministry as agents of the reconciling ministry of Christ.

Ministry with the Sick

- Review existing rites and collections of prayers and revise and expand the texts as necessary.
- Pay attention to needs for healing of caregivers.

Funeral

- Review existing rites in light of recent liturgical developments and the work of the International Anglican Liturgical Consultation (Palermo, 2007).
- Create rubrics relating to eulogies

Marriage

- Review existing rites in light of recent liturgical developments, revise and add to the rites as necessary.
- Give attention to the services of Blessing after a Civil Marriage with regard to the relationship between the Church's rite and the contents of the civil ceremony.

The Ordinal

- Review existing rites in light of recent liturgical developments, particularly in light of:
 - the work of the International Anglican Liturgical Consultation (Berkeley, 2001)
 - developments in our full communion relationship with the Evangelical Lutheran Church in Canada
 - and developments in the understanding and exercise of the diaconate and transitional diaconate
- Revise and add to rites as necessary.
- Prepare distinctive rites for the ordination of transitional deacons for deacons.

The Psalter

- Review liturgical Psalters developed since 1985.
- Make particular study of the Psalter contained in *Evangelical Lutheran Worship*.
- Make recommendations for the adoption of a new liturgical Psalter — or a range of Psalters — embracing gender-inclusive language, appropriate *liturgical use* translation.
- Change versification of the Psalms to follow the versification of the New Revised Standard Version.

Occasional Celebrations

- Review present content of *Occasional Celebrations*.

- Review requests, both formal and informal, to Faith, Worship and Ministry for the development of additional rites and prayers for particular occasions.
- Proceed with the development of additional rites, with priorities to be determined through consultation with the Church.
- Develop frameworks and tools for education and formation to encourage and to equip local development of additional rites and prayers.
- Create mechanisms through communications media to encourage the sharing of locally-developed texts.

Rubrics

- Develop appropriate rubrics for revised and new liturgical texts and produce educational resources to explain the purpose and function of rubrics

Motion to General Synod 2010

Be it resolved:

- 1) that this General Synod receive the Report of the Faith, Worship and Ministry Committee entitled *Liturgical Principles: Principles to Guide the Revision of Contemporary Language Common Worship Texts of the Anglican Church of Canada* as containing a set of principles and an agenda to guide the work of liturgical revision;
- 2) that this General Synod direct the Faith, Worship and Ministry Committee to create a Task Force for Liturgy with membership drawn from the Faith, Worship and Ministry Committee, the House of Bishops, and members at large with the necessary skills and breadth of experience of the Anglican Church of Canada, as well as ecumenical and full communion partners;
- 3) that this Task Force report regularly to the Council of General Synod and to the House of Bishops through the Faith, Worship and Ministry Committee;
- 4) that the Task Force make the best use of all forms of communications technology in its work both in the creation of new and revised texts, and in the testing of such new texts in trial use and evaluation;
- 5) and that the Council of General Synod ensure the adequate provision within the budget of the Faith, Worship and Ministry Committee to undertake this work.

Additional Suggested Readings

From the Anglican Church of Canada all available at:

<http://www.anglican.ca/faith/worship/plr.htm>

- Report from Information Dialogues General Synod (2004)
- Report from Conversations with Houses of Bishops (2002)
- The Waterloo Declaration, and related documents regarding worship in the context of Full Communion with the ELCIC
- Report and Recommendations of the Liturgy After 2001 Consultations (2000)
- Final Report of the Book of Alternative Services Evaluation Commission (1995) (PDF format)
- Thinking About the BAS, by the Theology Sub-Committee of the BAS Evaluation Commission (1994) (PDF format)
- Resolutions and supporting documents from House of Bishops, National Executive Committee, Council of General Synod, and General Synod, relating to liturgy (1985-present)

From the International Anglican Liturgical Consultation

- Liturgy and Anglican Identity, Prague, 2005 (PDF format)
- Anglican Consultative Council Liturgy office
- To Equip the Saints, Berkeley, 2001 (PDF format)
- Dublin Statement — Renewing the Anglican Eucharist 1995 (Soon to be available electronically)
- Principles for Calendar Review (from IALC report to the Anglican Consultative Council, 1993) (PDF format)
- The Toronto Statement — Walk in Newness of Life 1991 (soon to be available electronically)
- The York Statement — Down to Earth Worship 1990 (soon to be available electronically)

From the Evangelical Lutheran Church in Canada

- Principles for Worship (Available from Augsburg-Fortress)
- Sacramental Practices
- Evangelical Lutheran Worship (available from Augsburg-Fortress)
- See also: www.worship.ca

**Principles for the Revision
of the Contemporary Language Common Worship Texts
of the Anglican Church of Canada**

An Executive Summary

Principles for the revision of texts emerge from reflection on the church's experience of worship through the ages and across culture and from engagement with Scripture and the call of discipleship. In order to work on revision, we have to ask some fundamental questions about who we are called to be as the Body of Christ, and what the gifts and tasks of Christian worship are about.

The work of authentic liturgical revision corresponds to faithful reflection and discernment on the relationship between God's gifts in creation and redemption and our grateful responses in prayer, praise, adoration and discipleship. There are, at the heart of liturgical revision, principles of creedal faith: that we worship the One Triune God who is Creator, Incarnate Word, and Holy Spirit, for example. Principles also derive from Scriptural witness and example and the identity of the Holy Scriptures themselves as an element within the offering of worship in the Jewish and Christian traditions. The historical journey of Christian discipleship across time, cultures and languages has shaped the gathering of prayer, praise and sacrament as the one faith is proclaimed, celebrated and fed across many diverse contexts.

1. Liturgy and culture

1. Article XXXIV of the *Articles of Religion (Book of Common Prayer)* affirms that within the common life of Anglican prayer and worship there are diverse traditions and ceremonies.
2. Worship is the heart and pulse of the Christian Church. In worship we celebrate together God's gracious gifts of creation and salvation, and are strengthened to live in response to God's grace. Worship always involves actions, not merely words. To consider worship is to consider music, art, and architecture, as well as liturgy and preaching.
3. The reality that Christian worship is always celebrated in a given local cultural setting draws our attention to the dynamics between worship and the world's many local cultures.
4. Christian worship is *trans-cultural*, i.e., the same substance for everyone everywhere.
5. Christian worship is contextual, varying according to the local situation (both nature and culture).
6. Christian worship is counter-cultural, challenging what is contrary to the Gospel in a given culture.
7. Christian worship is cross-cultural, making possible sharing between different local cultures. While Christian worship exists in these different relationships to the cultures which surround it, worship also creates a culture.

2. Calendar

1. The liturgy of the Church celebrates the saving work of God in the paschal mystery: the life, death, resurrection, ascension and coming again of Jesus Christ.
2. Easter is the central festival of the Church Year. Sundays which are not immediately related to Easter or Christmas are numbered as Sundays after Pentecost and Sundays after Epiphany.
3. The Church keeps particular observances to celebrate events and figures in the Gospel story, to fast and pray together, and to remember individual Christians (or groups) in whom the work of Christ has been especially evident.
4. Any revision of the calendar will be based on principles as developed by Faith Worship and Ministry 2004-2007

3. The Proper of the Christian Year

1. The public reading of the Holy Scriptures is an indispensable part of worship, constituting the basis for the public proclamation of the Gospel.
2. We join an increasing number of churches worldwide in using the *Revised Common Lectionary* as the primary basis for preaching, as a source of language and imagery for worship texts and hymnody, as a foundation for formation and devotional reflection and as a sign of unity.
3. In following the Revised Common Lectionary pattern, readings for Sunday celebrations include lections from the Hebrew Scriptures, the Psalms, Acts or the epistles and the Gospel.
4. In worship the biblical readings are proclaimed using a translation that is faithful to the original, appropriate to the assembly and suitable for public reading.
5. The adoption by the General Synod of the Anglican Church of Canada, in 1992, of the Revised Common Lectionary, has created a number of anomalies within the Book of Alternative Services.

4. Daily office

1. Christians were expected to pray at other times as well. Early morning and the hour of rest were regarded as particularly important opportunities for family or private devotions.
2. Prayer is fundamental to our relationship with God and we are instructed by the apostolic witness to pray constantly and give thanks always.
3. Prayer is our great privilege and our duty.
4. Our prayer has two forms: corporate and private. Corporate prayer is pre-eminent for by engaging in it we both address ourselves to God, and share most immediately with our brothers and sisters in the Body of Christ as a people being brought deeper into our love for God and for one another. Private prayer, while deeply personal, is not individualistic
5. Christian faith affirms the goodness of creation and the daily cycle has provided opportunity for prayer. Morning and Evening Prayer have perhaps had the greatest focus, providing opportunity to for the reading of scripture texts in a continuous way day by day, and the recitation of the psalms in a cycle.

6. Daily personal or corporate prayer (Daily Office) can be encouraged and supported by forms which provide easy-to-follow patterns and texts.

5. Christian initiation

1. The renewal of baptismal practice is an integral part of mission and evangelism.
2. Baptism is for people of all ages, both adults and infants.
3. Baptism is complete sacramental initiation and leads to participation in the eucharist.
4. The catechumenate is a model for preparation and formation for baptism.
5. Whatever language is used in the rest of the baptismal rite, both the profession of faith and the baptismal formula name God as Father, Son and Holy Spirit with the administration of water.
6. Baptism once received is unrepeatable.
7. The pastoral rite of confirmation is not to be seen as a 'completion' of Christian initiation.
8. The structure of the baptismal liturgy consists of (a) the gathering of the community, (b) the proclamation of the Word, (c) the baptismal rite, (d) the holy communion and (e) the commissioning of the community. The liturgical elements particular to the baptismal liturgy are (i) the presentation and examination of the candidates, (ii) the prayers for the candidates, (iii) the thanksgiving over the water, (iv) the baptismal covenant, (v) the baptism, (vi) the signing with the cross, (vii) ancillary rites and (viii) the holy communion.
9. Baptisms are celebrated in the context of the gathering of the community of faith.
10. Services of Baptism provide an opportunity for the renewal of baptismal vows by the whole congregation.
11. Exceptional pastoral situations, such as emergency and conditional baptisms, require careful attention.

6. Eucharist

1. In the eucharist, all the baptized are called to participate in the great sign of our common identity as the people of God, the body of Christ, and the community of the Holy Spirit.
2. Anglican unity finds its liturgical expression in a common approach to eucharistic celebration and a structure and content which will ensure a balance of word, prayer and sacrament, and which bears witness to the catholic calling of the Anglican communion.
 - a) The Gathering of the Community is an integral part of and not merely an introduction to the eucharistic celebration.
 - b) The Proclamation of the Word
 - c) The Prayers of the People
 - d) The Holy Communion is the banquet to which all the baptized are invited to receive food for the journey of faith.
 - e) The commissioning of the community is not just the 'conclusion' of the eucharistic celebration but is integral to it as the actions by which we are sent out into the world to continue in faithful prayer and discipleship.
 - f) Careful, clear and cautious guidelines for the structures of eucharists to be created in any community must be authorized by the Ordinary.

3. The eucharistic action models the way in which God as redeemer comes into the world in the Word made flesh, to which the people of God respond by offering themselves.
4. The sacrificial character of all Christian life and worship must be articulated in a way that does not blur the unique atoning work of Christ.
5. In the eucharist, we encounter the mystery of the triune God in the proclamation of the word and the celebration of the sacrament.
6. In, through and with Christ, the assembly is the celebrant of the eucharist.
7. The embodied character of Christian worship must be honoured in proclamation, music, symbol and ritual.
8. The church needs leaders who are themselves open to renewal and are able to facilitate and enable it in community.
9. Celebrating the eucharist involves both reaffirming the baptismal commitment to die to self and be raised to newness of life, and embodying that vision of the kingdom in searching for justice, reconciliation and peace in the community.

7. Marriage

1. The Anglican Church of Canada affirms that marriage is a lifelong union in faithful love, and that marriage vows are a commitment to this union, for better or worse, to the exclusion of all others on either side.
2. The Church affirms the goodness marriage as being of God's creation.
3. The Church throughout its history has recognized that not all marriages in human society conform, or are intended to conform, to the standard here described.
4. The marriage rite must conform to the provisions of the Canons of the Anglican Church of Canada.⁹⁷
5. Any variations in the marriage liturgy must be in accordance with the Canons of the Anglican Church of Canada or any other applicable guidelines.
6. Provision has been made for blessing and celebration after civil marriages in authorised occasional service books.

8. Reconciliation

1. The ministry of reconciliation is exercised through the common prayer of Christians assembled for public worship and through the priesthood of the church and its ministers declaring absolution.
2. The reconciliation of a penitent is available for all who desire it.
3. Absolution may only be pronounced by a bishop or presbyter.
4. Counsel and encouragement follows the confession of sin.
5. The secrecy of a confession of sin is morally absolute for the confessor, and must under no circumstances be broken.

⁹⁷ See Canon XXI of the Anglican Church of Canada, especially as published as *The Marriage Canon with Explanatory Introductions* by the Anglican Book Centre 2004.

9. Ministry with the Sick

1. The ministry entrusted to us by Jesus includes preaching, teaching and healing.
2. Ministry with the sick is an extension of the church's basic act of worship.
3. The minister, whether ordained or licensed, acts on behalf of the church, to offer this ministry with the sick person.
4. Lay ministers to the sick should be authorized by the diocesan bishop for this ministry.
5. The liturgical rites for ministry with the sick include: the ministry of the word, confession and absolution, the laying on of hands and anointing and holy communion.
6. Rites for such ministry are intended to bring about wholeness, understood more broadly than 'cure'.

10. Funerals

1. Christian funeral rites are bound to express Christian hope in the redemption of humankind, and the making of a new creation in Christ.
2. The ways in which these are expressed in each culture may need to borrow terms and symbols from the culture to express them in ways that are clear and accessible.
3. Christian funerals then belong to the Church as a whole, who, along with the family and friends of the deceased are also family members, brothers and sisters in Christ.
4. If the celebration of the eucharist was important to the deceased, it is important within a funeral.
5. Clergy have a particular responsibility to make sure that the music and the rituals observed are appropriate expressions of Christian faith and hope.
6. Funeral rites normally consist of a number of distinct liturgical events spread over a period of time.

11. Ordination

1. Christian baptism implies a commitment to serve God through the church in and for the world. It is thus the foundation for Christian ministry.
2. Ordination rites should be grounded in a baptismal ecclesiology.
3. An ordination service is an ecclesial event in which the church's life and ministry is ordered, and so should take place in the context of a eucharist.
4. The incarnational nature of the gospel calls Christians to embrace in their liturgy aspects of local culture that embody the values of the kingdom of God.
5. The recognition by the church of God's call of the candidates and prayer with the laying on of hands remain the central focus of the ordination rite.
6. An ordination service is a celebration of the ministry of the whole people of God. The diversity of ministries is appropriately represented among those who take different roles in the service.
7. Opportunity is to be provided for the family of the ordinand, as appropriate, to voice their support of her or his ministry.

12. The Psalter

1. The Psalms are the Hebrew Hymn book and are intended to be sung. Many resources exist to assist congregations to sing the psalms, according to various musical traditions.

2. The versification of the Psalms should conform to the versification of the New Revised Standard Version of the Bible.

13. Occasional Services and Celebrations

1. Publication of both the *Book of Common Prayer* and the *Book of Alternative Services* has been accompanied by publication of collections of occasional services and celebrations.
2. Provision for such services at the national level has often served to spur local creativity.

14. Music

1. The use of the human voice is basic to communal worship.
2. In some assemblies where some people do not hear or speak, sensitivity to the use of other senses in proclaiming and receiving God's word is crucial.
3. The gathered assembly shares in making music through the singing of hymns, songs, refrains, choruses, responses and other liturgical music.
4. The psalms, biblical canticles and some portions of scripture are inherently musical and are intended to be sung.

15. Rubrics

1. Rubrics are provided within liturgical rites for a variety of reasons and they ought to be clear.
2. Rubrics should be clear in their intentions.
3. Rubrics appearing alongside of text within liturgical rites are authorized with the same level of authority as the liturgical texts.

Task Force on Liturgical Renewal: Agenda

Context

- Pay attention to such movements as the missional church, *Fresh Expressions*, the *Marks of Mission*, the *New Agape*

Publication Matters

- Publish all resources through www.anglican.ca in the most useful format feasible.
- Publish educational resources for liturgical formation alongside with the texts themselves.
- Publish particular books for specific needs, with user-friendliness as a principle.

Language and Languages, Contexts and Cultures

- Support the development of resources in local languages and appropriate translations.
- Ensure particular translations and local resources are available across the whole church.
- Make provision for translation of common liturgical texts *into* and the composition of indigenous texts in the languages of all peoples of our Church, especially indigenous.
- Make provision for the adaptation of rites for use with children and young people
- Develop new forms of worship for specific communities: indigenous, youth, charismatic renewal, healing ministries, seekers and catechumens.

Liturgical Formation

- Prepare guidelines for worship planners in the adaptation of common liturgical rites and texts.
- Develop clear framework of each liturgy to guide liturgical ministers in understanding the relationship of the various elements of the rite.
- Develop formation tools to elucidate the meaning of practices with respect to the roles of lay people, deacons, presbyters and bishops in the liturgy.

Calendar of Holy Persons

- Review the existing Calendar of Holy Persons.
- Provide to dioceses the educational tools necessary to assist local discernment.
- Guide FWM in the work of testing of commemorations and memorials
- Bring proposals for the adoption/retirement of names to for the BAS calendar.
- Engage in a process for sharing calendar revision among the Provinces of the Communion.

Proper of the Church Year

- Review all Propers re: historic practice and life of Provinces of the Anglican Communion
- Proper prayers for three-year cycle should be reviewed.
- Review the use of the 'Prayer over the Gifts.'

Daily Prayer

- Weekday Eucharistic and Daily Office Lectionaries should be reviewed.
- Prepare a revised Weekday Eucharistic Lectionary.
- Prepare forms for daily prayer following user-friendly models.
- Prepare a revised Daily Office Lectionary

Christian Initiation

- Review existing rites, articulate revision needs, and undertake such revision.

- Undertake study of the practice of confirmation and its rites, provide revised texts and rubrics.
- Develop rites regarding reception into the Anglican Church and welcoming of new members.

Eucharist

- Review existing liturgies and rubrics in light revising as necessary. Revise rubrics .
- Revise *Guidelines for Public Distribution of the Reserved Sacrament by Deacons and Lay People, 1986*
- Provide order for eucharist to articulate clearly the *ordo*, its meaning and function, as well as to assist in elucidating the principles of common eucharistic worship.
- Review and revise the current structure and content of the commissioning at the end of the Eucharist in light of the principles above.
- Study the relationship between liturgical presidency and pastoral responsibility need further theological reflection
- Study the relationship between reception of the eucharist and baptism.

Reconciliation

- Revise texts and produced educational resources

Ministry with the Sick

- Review existing prayers; revise and expand as necessary, including attention to healing of caregivers.

Funeral

- Review existing rites in light of recent liturgical developments and the work of IALC 2007
- Create rubrics relating to eulogies

Marriage

- Review existing rites in light of recent liturgical developments, revise and add to the rites as necessary.
- Give attention to the services of Blessing after a Civil Marriage with regard to the relationship between the Church's rite and the contents of the civil ceremony.

The Ordinal

- Review existing rites in light of liturgical developments; revise and add to rites as necessary.
- Prepare distinctive rites for the ordination of transitional deacons for deacons.

The Psalter

- Review liturgical Psalters developed since 1985.
- Make particular study of the Psalter contained in *Evangelical Lutheran Worship*.
- Make recommendations for the adoption of a new liturgical Psalter — or a range of Psalters — embracing gender-inclusive language, appropriate *liturgical use* translation.
- Change versification of the Psalms to follow that of the New Revised Standard Version.

Occasional Celebrations

- Review present content of *Occasional Celebrations*.
- Review requests to Faith, Worship and Ministry for the development of additional resources.
- Develop additional resources.

- Develop tools for formation to encourage local development of additional rites and prayers.
- Create mechanisms to encourage the sharing of locally-developed texts.

Rubrics

- Develop appropriate rubrics for revised and new liturgical texts and produce educational resources to explain the purpose and function of rubrics.