

EDITORIAL

Current liturgical issues

Liturgical renewal is an ongoing procession, a pilgrimage, an unending and colourful parade. Elements in this procession, in addition to the actual rites which shape our liturgical worship, include books about liturgy and spirituality, an eclectic and sometimes eccentric parade of novels and poetry, articles on related topics, events, music, architecture and iconography.

by John Hodgins

This issue of *Liturgy Canada* comes to you with a wide mandate from our editorial board: “to review material dealing with current liturgical issues.”

Indeed, renewal is worked out by a vast assortment of media expressing the development of doctrine as it is celebrated in ritual and ceremonial. This multi-faceted array reflects and unfolds, in various ways, the meaning of the Divine Liturgy.

At the same time, works about liturgy are themselves the subject of ongoing commentary and review. This continuing exchange of ideas about faith helps to keep Christian rites, though essentially ancient, ever fresh.

Since the planting of Western Christianity in the British Isles and Europe, liturgical development has been an unceasing, even relentless, flow. From the early Roman through the Celtic Welsh, Irish and Scottish to medieval Latin forms and latterly the English, German and Scandinavian rites, the shape of the Liturgy has been articulated by the *plebs sancta dei* (the holy people of God) in an ever expanding variety of forms. This process has been at times gradual, at others swift and profound.

From the time of the Reformation, Anglicans and Lutherans have lived

continuously with changes and revisions in liturgical forms, as did Christians before them. These developments have been expressed within numerous cultures where the Gospel has been planted, inculturated and celebrated. Increasingly, the Divine Liturgy has been expressed in numerous languages, and through many forms of art and ceremonial. At the present time, in any given week, the Sunday Liturgy is celebrated in a diversity of languages and cultures even within the Lutheran and Anglican rites, not to mention the various Orthodox, Oriental and Roman rites.

Principles for translation, reform and renewal are necessarily at the heart of the development of liturgy as they are in the translation of the biblical texts upon which liturgies naturally draw. One of these principles dear to Anglicans, Lutherans and other Christians is the notion of *sensus fidelium*, the agreement of the people of God, on matters of faith and belief as they are expressed and celebrated in liturgy.

Outside of the Roman Communion (where doctrinal teaching is formally expressed by the Magisterium through the Petrine Office) it is always a question as to how we should consult, vote upon

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FROM THE EDITOR

Liturgy Canada welcomes, as always, your thoughts and letters particularly on subjects pertaining to liturgy and related matters.

This issue of *Liturgy Canada* presents reviews and articles which reflect a small part of the spectrum of doctrine and liturgy, this procession of faith, this complex dance of the Spirit as it is discerned, lived and celebrated. These articles include Dean **Greg Kerr-Wilson's** review of a recent book dealing with the celebration of funerals, **Bill Blott's** review of a Marcus Borg offering, overviews of some of Rowan Williams'

books and Dean **Peter Wall's** survey of resources for those who prepare the Prayers of the People for the Sunday Liturgy.

The great Lutheran chronicler of Christian doctrine, Jaroslav Pelikan, describes this liturgical procession in his work, *The Christian Tradition: A History of Christian Doctrine*. What we see as a procession of faith and worship is formed and shaped, Pelikan maintains, by the development of doctrine. That development, expressed and celebrated in liturgy, is what the people of God "believe, teach and confess" as together we are led by the Holy Spirit in the life of Christ's Church.

John Hodgins

MEMBERS AND POTENTIAL MEMBERS

There's bad news...
and good news...

Due to a computer error, our mailing list is being re-programmed. If for any reason you or someone you know has inadvertently been missed, please let us know and we will insure that the oversight is corrected. Just send us the name and mailing address to the address on the *Liturgy Canada* masthead, saying: "Missing," and we will send you a free issue of *Liturgy Canada*. This is an opportunity to make sure that those people you know who should be receiving *Liturgy Canada* can become members. We will insure that any new names sent to us receive the next issue gratis. From that point on renewals, as always, will be happily accepted.



LITURGICAL ISSUES

(Continued from page 1)

and ultimately decide issues of faith and practice which are inevitably reflected in liturgy. The question is: How are Christians to discern God's Spirit locally while remaining faithful to, and in communion with, the wider Church catholic?

Lutherans and Anglicans rely upon synods and church councils, of various sorts, and upon diocesan, provincial and national bodies which can be consulted on issues of profound importance. Anglicans in Canada, as elsewhere, have diocesan doctrine and worship committees and liturgical officers. Ultimately, however, approval for any Anglican iteration of liturgy rests with the diocesan bishop.

Inevitably, the extensive, but only sketchily defined, authority of Anglican diocesan bishops *vis a vis* the Province and Communion comes up against this question: What is the *sensus fidelium* and how is the agreement of God's people to be interpreted locally while maintaining communion with the provincial, national and worldwide communion, as well as with ecumenical partners? This question arises equally, of course, for Lutherans and other communions *mutatis mutandis*.

In Canada, we are currently engaged in a debate at several levels, governmental as well as ecclesiastical. This debate bears directly upon the recording of civil marriages and contracts, as well as the development of marriage liturgies and other rites of the Church.

In a letter sent to the Primates of the Anglican Communion on the date of his appointment to the See of Canterbury, Archbishop Rowan Williams of Wales wrote with regard to this current debate and in light of the Human Sexuality Resolution of Lambeth 1998: "I accept that any individual diocese or even province that officially overturns or repudiates this resolution poses a substantial problem for the sacramental unity of the Communion."

In this apparent reference to the Canadian Anglican Diocese of New

Westminster, Archbishop Williams seems to indicate that he, as the spiritual leader of the Anglican Communion, will maintain that *sensus fidelium* must be sought broadly throughout the Communion on matters of faith and belief as they are to be expressed in the public liturgy of the Church in any diocese.

Any individual diocese or province must think carefully about the sacramental unity of the Communion as it determines issues of faith and discipline in the formulation of liturgy. Though some have suggested that "locally adapted" liturgies may reflect the local culture and values without affecting doctrine and discipline and therefore communion with other dioceses within the Communion, there is a broader issue for Anglicans and other Christians with whom we share a measure of communion: This is our understanding of ourselves as part of a broader *communio*, sharing in the essentials of a common faith expressed in liturgical forms. As Archbishop Williams indicates, a basic principle of communion is that liturgical reform must reflect the development of doctrine as a shared enterprise of the whole people of God.

This latest issue is, of course, the continuation of a long-standing debate amongst those who share in the sometimes arduous procession of the development of doctrine and liturgy. ■

The Reverend **John Hodgins** is Review Editor for *Liturgy Canada* and the pastor of Holy Trinity Anglican Church in Chatham, Ontario. He is a member of the Liturgy Canada Executive.



“What is the *sensus fidelium* and how is the agreement of God’s people to be interpreted locally while maintaining communion with the provincial, national and worldwide communion, as well as with ecumenical partners? This question arises equally, of course, for Lutherans and other communions *mutatis mutandis*.”

An act of union

Recently I had a bizarre worship experience. I attended a service of Morning Prayer in an unfamiliar church. Though the church was new to me, all the hymns were "Old Favourites." What a trip down Memory Lane.

by Gerald Robinson

"I remember feeling cheated by this. It was all too easy. Where was the struggle? Where was the stretch? Where was the sense of accomplishment?"

The congregation used the new *Common Praise* hymnbook, still smelling of ink and glue from the printers, but somebody had gone to the trouble of ensuring that only mid-19th-century hymns were selected, every one accompanied by the same electronic diapason. To sing four familiar hymns in a service felt very unfamiliar. I could belt out the harmony and sing all the words while hardly looking at the book.

In its comfortable relaxation, the service was more like a campfire sing-along than any kind of engaging worship. It was the musical equivalent of the church's stained glass – colourful and bland.

I remember feeling cheated by this. It was all too easy. Where was the struggle? Where was the stretch? Where was the sense of accomplishment? Where were the new vistas, the historic revelations, the learning experiences, the confrontations of new hymns? We had a book in front of us that was full of new hymns, all of which were ignored.

It was at this point that I realized what a wonderful creation a hymnbook is. A mystical union of Orlando Gibbons and Patrick Wedd. Translations from the Latin and Greek of the Early Church. Lutheran

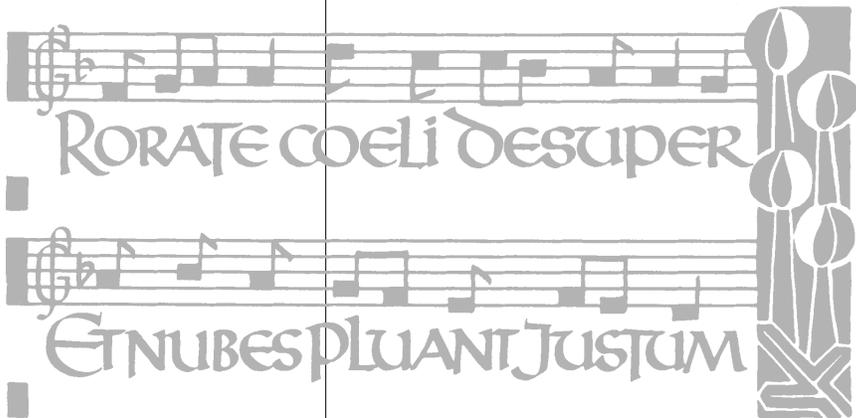
German in four-square chorales. Negro spirituals. Chinese hymns with plinky-plonky accompaniments. Great poetry from all ages. Theology from all denominations. Archaic language and easy speak – all grouped together in apparent harmony.

Some people might regret that certain items have been dropped in the new hymnal, but very few object to new songs being included. A hymnbook is a collection of songs, and we are free to dip into it and use whatever we find that serves us. Hymnbooks unite us.

Prayer books divide us. They don't just divide Christendom into denominations; they further divide denominations according to which prayer book is used. Since 1985, every Anglican community has been thus subdivided. Anglicans use different books (the *Book of Common Prayer* [BCP] and/or the *Book of Alternative Services* [BAS]) in different colours (red and green) for services at different times (usually 9.30 and 11.00) with different theologies (penitential and eucharistic) for separate congregations, the members of which never meet.

We have split our churches in half, all of them, and we have done it ourselves. The introduction of the *Book of Alternative Services* did not give us more alternatives; it gave us less. It ensured that half the congregation would never hear what the other half was praying.

Perhaps it does not have to be like this. Perhaps we could create a new prayer book structured like a hymnbook. It would contain all the prayers for the Communion service taken from all the approved sources: the *Book of Common Prayer*, the *Book of Alternative Services*, the *Kootenay Liturgy*, the *New Zealand Rite*, translations of Taizé, and any others we can think of. It would include all the collects and responses.



The Kyrie would be presented in single, double and triple forms in English and in Greek. The Lord's Prayer would appear in the versions from Matthew and Luke, edited for those who are bold and for those who are not. The words of the Latin mass would be included with parallel translations, so that the congregation could keep up with Palestrina and Healey Willan. And all these prayers would be numbered, just like the hymns in a hymnbook, to enable us to assemble them as we wish. What a treasure house. There would be something for everybody, as opposed to the present politicized system where the winner takes all.

At the back of the book there would be templates suggesting ways that the components could be combined for various occasions, just as hymnbooks have groupings of the hymns for Christmas and Easter, but these directives would be only suggestions. So my suggestion is that we create a new book of worship for Holy Communion. It would be called the BAP (*Book of Alternative Prayers*). Its cover would be brown

(a mixture of red and green) and it would be used by the whole community for the single Sunday morning service, starting at 10:15 a.m.

The service sheet would list the numbered prayers in the same way that it now lists the hymns, and we would perhaps follow a different course every week, but at least we would be together on the journey.

Who should do this work? As it involves those Canadian virtues of Multiculturalism, Bilingualism and Compromise, the obvious agency to undertake the work would be Liturgy Canada. (Q: Why did the Canadian cross the road? A: To get to the middle!)

Canada has an international reputation as a peacekeeper. Peacekeeping missions operate in two stages: the first one is to separate the combatants, and the second is to find grounds for sharing and reconciliation. In the Anglican Church of Canada we have achieved the first stage. ☒

Gerald Robinson is a Toronto architect and liturgical consultant

“...my suggestion is that we create a new book of worship for Holy Communion. It would be called the BAP (Book of Alternative Prayers).”

BOOK REVIEWS

MARK 1-8: A NEW TRANSLATION INTRODUCTION AND COMMENTARY
by Joel Marcus
(New York: Doubleday, 2000)

Reviewed by *William R. Blott*

In 1966, the *Anchor Bible* established a landmark with the publication of the first volume of Raymond E. Brown's commentary on the Gospel of John, to be followed by the second volume four years later. In 1985, they brought out the first volume of what has become the standard general reference on Luke by Joseph A. Fitzmyer. Now, in a work of equal calibre on the Gospel of Mark, comes volume one of a new translation, with an introduction and commentary by Joel Marcus, professor of New Testament and Christian

Origins at Boston University School of Theology.

The *Anchor Bible*, under the general editorship of the late William F. Albright and David Noel Freedman, is made up of individual volumes contributed by Protestant, Catholic and Jewish scholars from many countries. It is aimed at a general audience, yet written “with the most exacting standards of scholarship.” This usually means for the reader a careful summary of the various positions held by major scholars followed by a statement of the author's own conclusions. Thus, for example, the “Proto-Mark” theory proposed by H. Koester and popularized by John Dominic Crossan, involving what is known as “the Secret Gospel of Mark,” is considered at length by Marcus and convincingly dispensed with as a redaction of the Canonical Mark rather than the other way round.

As for the Canonical Gospel of Mark,

“His Gospel, Marcus writes, ‘is evangelion, a proclamation of good news: a redemptive story re-enacted and reexperienced in the church’s celebration of the compassionate, suffering, risen Lord who not only has gone before it in the way of suffering and death, but is also present in its midst, traveling with it ‘on the way.’”

Marcus concludes that the author may have been the John Mark of Acts and the Pauline epistles, but whoever it was, he did not have a close connection with Peter. Rather than the Neronian persecution in the city of Rome, the Gospel seems to many scholars to mirror more closely the events of the Jewish revolt against Rome in Palestine.

The Gospel’s intended audience, says Marcus, was first and foremost the Christian community of which Mark was a member. He may have hoped for a wider readership, but his writing was “intended in the first instance as a teaching tool for [his] local church.” His Gospel, Marcus writes, “is evangelion, a proclamation of good news: a redemptive story re-enacted and reexperienced in the church’s celebration of the compassionate, suffering, risen Lord who not only has gone before it in the way of suffering and death, but is also present in its midst, traveling with it ‘on the way.’”

Indeed, says Marcus, the Gospel of Mark may very well be a dramatization of the good news that was originally staged in the context of a Christian worship service, specifically, the Easter Vigil which culminated with the baptism of new Christians at daybreak.

In working with the text, pericope by pericope, Marcus begins with a translation, which to me seemed familiar and yet had a freshness and easy flow. The notes are thorough and scholarly, and, says the author, may be skipped by non-technical readers. Of the comments however, Marcus writes: “I view [this] section as the heart of the commentary. It is the section I would like every reader to read... Here I present my vision of what each pericope is centrally about.”

Considering the Gospel as a whole, Marcus concludes: “Our gospel is written by someone who thinks that the path of interpretation is beset with pitfalls, and who does not set out to make things too easy for his readers, partly because he believes that human puzzlement is a necessary part of the revelation of divine mysteries.”

This first volume concludes with three

Appendices (The Scribes and Pharisees, The Messianic Secret Motif and The Son of Man), a Glossary and several sets of indices.

THROUGH THE WINDOW OF THE ORDINARY: EXPERIENCES OF HOLY WEEK

Photographs by Anne Wetzel
Meditations and pastoral notes on the liturgies by Janet B. Campbell
(New York: Church Publishing Incorporated, 2001)

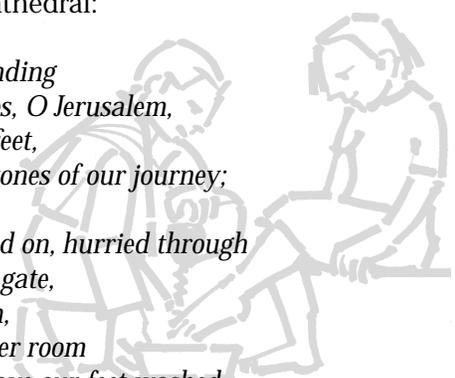
Anne Wetzel’s pictures of the rites of Holy Week and Easter are the ones you would like to take, if you had the talent and the professional skill. She went as a visitor to St. James’ Cathedral in the Diocese of Chicago, and was struck by the visual power of the ancient rites of Holy Week. “I found myself,” she writes, “wanting to use my camera to explore all the fascinating contrasts in these services: the interplay of darkness and light; the juxtaposition of the familiar and the strange; moments of inwardness, isolation, intimacy, and communion: the vulnerable human beings moving in community to encounter the mystery of God.”

Wetzel’s photographs are accompanied by the lyrical and insightful text of Janet B. Campbell who is the Canon for Liturgy at St. James’ Cathedral:

*Our feet are standing
within your gates, O Jerusalem,
our dusty, tired feet,
bruised by the stones of our journey;*

*now we are urged on, hurried through
another, narrow gate,
into the Triduum,
into a small upper room
where we will have our feet washed,
and our spirits strengthened by a meal....*

*And it’s the familiar, familial meal
Isn’t it?
except this washing of feet,
this sudden, tender service,
this...awkward...intimacy.”*



Janet Campbell describes driving to the Cathedral: "I was seized by a sudden thought: all the people of St. James want from Holy Week is to encounter Christ, and all that Christ wants from Holy Week is to encounter his people, and I have been given the privilege of shaping that encounter!"

Her experience of doing just that is shared with us in an appendix, which will be of great help to clergy and planners of worship, whether preparing these ultimate liturgies of the Christian Year for the first time or the 40th. Advice is offered from a philosophical perspective: "Preparing liturgy is the art of creating an environment...in which a community and the Risen Christ can encounter one another," and from a practical point of view: "Prepare an attractive schedule of all Holy Week activities (including rehearsals) and publish it early in Lent."

In addition to general planning, there are detailed notes on each separate liturgy, from making sure everyone gets a generous handful of palms to the Dismissal at the end of the Paschal Vigil ("it should be done with gusto and alleluias!"):

*"Alleluia! Christ is Risen!"
the shout so loud it slaps the walls;
the suddenness of it
startles us...*

*"The Lord is risen indeed! Alleluia!"
we exclaim.*

*Oh! We've been waiting for alleluia
all this long, long time of Lent ...*

*Light floods the room,
washing away the candlelight,
extinguishing the shadows.*

*Hearts bursting, we burst into song,
and the risen Christ
dances in our midst
and we are risen and dancing with him.*

*And the newly baptized
romp around the room with branches,
and with bowls of water
from the font,
showering us with baptismal joy. ☒*

The Rev. **William R. Blott** is a retired Anglican priest and the author of *Blessing and Glory and Thanksgiving: The Growth of Canadian Liturgy* (Toronto: Anglican Book Centre, 1998).

**"Alister McGrath
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relates to the
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A SCIENTIFIC THEOLOGY, VOLUME ONE: NATURE

Alister E. McGrath
(Eerdmans, 2001, © T & T Clark)

Reviewed by *John Hodgins*

What does systematic theology have to do with liturgy? How does A Scientific Theology bring any insight to the worship of the Church? Why should we review the various understandings of "nature," from the time of the Greeks through to postmodern attempts at the deconstruction of "objective reality" and "nature"?

In the first of his three-volume opus Alister McGrath seeks to tie together many of the concerns of Christian theologians in a fresh approach to theology as it relates to the natural

sciences. Subsequent volumes in this ambitious project promise to develop a systematic theology under the categories of Reality and Theory.

After reviewing the various historical engagements of theology with the natural sciences (McGrath is professor of historical theology at Oxford), the author adopts a realist perspective which he maintains is in harmony with the fundamental assumptions of scientists who work, as he has, in the arena of natural science. Having earned a doctorate in bio-chemistry before turning to theology, McGrath has latterly become a prolific author and celebrated theologian.

Based upon his scientific experience the author makes his basic theological assertions against the current nihilism and the deconstructivist worldview. He contrasts his view with that of deists, naturalists and postmodernists who



“The author’s audacious theology of creation ... is developed in light of the principles of creation ex nihilo and revelation. This daring departure from much contemporary theology challenges the work of such speculative theologians as Ian Barbour and Don Cupitt”

eschew transcendence. McGrath, the scientist and theologian, proposes against those who insist upon postmodern de-objectification: “there exists a reality, independent of the human mind, of which some account may be given” (p. 71).

Building on the work of T.F. Torrance, John Polkinghorne and others, *A Scientific Theology* opposes anti-realist philosophy by developing three categories: the ontological, the epistemological and the semantic. Together these amount to an incarnational Christian approach to natural science and theology in contrast to a more general natural theology. McGrath’s scientific theology is a specifically Christian affirmation of a realist philosophy of science and one which views natural theology in relation to a scientific theology (p.294). This is a realist theology which shapes Christian doctrine and, by extension, the inevitable expression of doctrine in liturgy (*lex orandi lex credendi*).

The author’s audacious theology of creation, and what he describes as a distinctly Christian theology of science, is developed in light of the principles of creation *ex nihilo* and revelation. This daring departure from much contemporary theology challenges the work of such speculative theologians as Ian Barbour and Don Cupitt as well as the assumptions of postmodern critics of both scientific and religious realism.

In his project McGrath has found an ally in another British theologian, Dr. Rowan Williams. The vigorous critique of Cupitt by Dr. Williams (at the time Lady Margaret Professor of Divinity at Oxford) is quoted by McGrath from Williams’ article “Religious Realism” in *Modern Theology I* (1984).

As a scientist, McGrath eschews slavish adherence to certain developments of Kantian epistemology. He establishes against the post-modern deconstruction of nature – which, he maintains, seeks to abandon centralizing narratives – a dialogical narrative which is inherently linked to the liturgical cycle and the symbols, narrative and celebration of the Christian story.

This is a bold frontal attack upon the assumptions of postmodernism. McGrath argues closely, turning some of his opponents’ assumptions against them. For example, he questions how those who deny the principle of objectivity can themselves objectify and use the fruits of scientific realism in their attempt to undermine the concept of theological realism.

McGrath’s book will repay careful reading. He offers a fresh consideration of the historical bases of the great Western Christian tradition. As a summary of theological thought with respect to science this first volume is a worthwhile beginning to an ambitious project. As a foray into the neglected field of systematic theology it is audacious.

At the very least, *Volume 1: Nature*, stirs examination of postmodernist assumptions, even as the author gives impetus to a harmonization of faith, nature (creation) and reason. McGrath does much to break the silence surrounding the unexamined assumption that there is incompatibility between the Christian narrative of faith and the constantly unfolding story of science. ■

The Reverend **John Hodgins** is Review Editor for Liturgy Canada and the pastor of Holy Trinity Anglican Church in Chatham, Ontario. He is a member of the Liturgy Canada Executive.

PREACHING THE NEW LECTIONARY

Years A & B

Dianne Bergant with

Richard Fragomeni

(The Liturgical Press, Collegeville, Minnesota)

Year B – © 1999

Year A – © 2001

Reviewed by *Peter Wall*

Lectionary commentaries, designed to assist and enlighten those who preach, are now common residents of bookshop shelves. Many and varied, they provide a number of different ways for preachers and homilists to approach weekly texts and are also designed to provide historical and hermeneutical background.

Among the difficulties encountered by preachers are the inconsistencies in denominational use of various lectionaries. Bergant's articulate and helpful volumes are based on the US Roman Catholic lectionary; hence there will be much dissonance with our own Canadian Anglican lectionary, usually in the choice of readings from the Hebrew Bible.

With that disclaimer in mind, readers will find much in Bergant's work to commend itself. Hers is a particularly clearly organized volume, presenting the work in clear and easily handled sections. In the Introduction, she gives credit to Richard Fragomeni who has helped her with an approach to seasonal groupings of readings and to seeing the linkages between Sundays in a given season of the year.

For each Sunday, Bergant gives a detailed background to each reading, setting the scene and giving helpful exegetical material. Following this, she includes a section entitled 'Theme of the Day,' in which the importance of the day in the procession of the church year is examined, with important themes elucidated in the specific readings examined and significant moments of that particular pericope highlighted. Further, each season (or part thereof, in the case of Ordinary Time) is introduced with general comments about the season and a paragraph or two about 'first readings,' 'epistles,' 'gospels,' and 'psalms.' Each of these introductory sections concludes with a simple paragraph entitled 'Mosaic of Readings,' a helpful and brief overview of that particular section of readings—what links them and what the preacher will find most helpful in contemplating the coming season.

These volumes (one looks still for Year C) are concise and helpful. They provide useful information about particular lectionary passages and, as all commentaries and sermon preparation guides should do, help get the readers' juices flowing, point the reader to consider history, setting, and form in 'hearing' the texts and plant appropriate seeds, many of which will be able to germinate

into fine homiletical material.

Well laid-out and organized, including a week-by-week seasonal chart of readings, these volumes would be helpful additions to the serious preacher's library.

RESOURCES FOR THE PRAYERS OF THE FAITHFUL

In many parish churches, from week to week, intercessory prayers are offered by the people on behalf of the gathered community. More and more, thankfully, members of the laity are giving themselves permission to craft their own prayers, which are particularly appropriate to the worshipping community and are often accompanied by said or sung refrains. At the same time, the act of writing prayers can be among the most intimidating of liturgical tasks. Thankfully, resources are becoming increasingly available and accessible: for example, the introductory remarks in *The Book of Alternative Services* about both the shape of the liturgy and its particular components. Another highly readable and very helpful piece is included in the 2002 edition of *McCausland's Order of Divine Service*. Fr. Kevin Flynn's excellent commentary on The Prayers of the People is enlightening, humorous and engaging. No active or potential intercessor could help but enjoy and learn from his work.

Ormonde Plater, a deacon in the Episcopal Church, has devoted much of his ministry to the art of prayer. His book *Intercession* (Cowley, 1995) is an excellent reference text in which, for each week, he offers sample litanies and prayers that can also be found on his Web-site (www.members.cox.net/oplater).

Other sources which are valuable resources for those who pray on behalf of the community and from which every parish library and priest's study could benefit:

The Wideness of God's Mercy by Jeffrey W. Rowthorn (Morehouse Publishing, 1995). This is a wonderful collection of litanies, thanksgivings, confessions and other forms, compiled and edited by

"More and more, thankfully, members of the laity are giving themselves permission to craft their own prayers, which are particularly appropriate to the worshipping community and are often accompanied by said or sung refrains."

"I highly recommend this book, not as a source of texts to be copied, but as an idea-generator of a variety of templates for the individual and local creation of prayers."

Bishop Rowthorn, who serves the Episcopal Church (USA) in Europe. The book contains 150 litanies, organized in a variety of ways: chronologically for the church year; by subject, as confession, as thanksgivings and for both the local community and for the world. Gathered by an Anglican, they are particularly suited to Anglican liturgies, and 'scan' very well. I highly recommend this book, not as a source of texts to be copied, but as an idea-generator of a variety of templates for the individual and local creation of prayers.

Intercessions for Christian People, edited by Gail Ramshaw (The Liturgical Press, 1990). This widely available and quite well-known book provides litanies for each Sunday and major feast of the year and includes the Roman Catholic, Lutheran and Episcopal (all American) lectionaries. Gathering invocations and concluding collects are included in each litany.

Opening Prayers, The ICEL Collects (ICEL, 1997) and *Revised Common Lectionary Prayers* (CCT, 2002) each include alternate collects for the three-year cycle for the revised lectionary. While neither includes specific litanies or intercessions, each gives alternate images for each Sunday in the cycle, and opens up a wide range of possibilities for the people's prayer. The CCT volume, in particular, includes introductory and concluding collects for the Intercessions on each day.

As our liturgical lives are enriched by a full three-year cycle of readings and by the richness of the revised lectionary, these few resources can help our parishes and congregations to enjoy the rich breadth and depth of the prayers of the people. ☒

The Very Reverend **Peter Wall** is Dean of Christ's Church Cathedral in Hamilton, Ontario and Chair of the Liturgy Canada Executive.

HONORING THE DEAD: CATHOLICS AND CREMATION TODAY

H. Richard Rutherford
(The Liturgical Press, Collegeville, 2001)

Reviewed by *Greg Kerr-Wilson*

This book is a significant revision of the earlier *Honoring the Dead: Catholics and Cremation* (Collegeville: The Liturgical Press, 1991). Rutherford writes in, and for, a Roman Catholic context as he speaks to the issue of cremation and how it affects a Catholic understanding and celebration of funeral rites in the North American Church.

The book provides a clear and succinct expression of the basics of the Christian theological understanding of the place and role of funerals and particularly the place and import of the bodies and ashes of the deceased. The main point of discussion is how a "funeral" (as opposed to a "Memorial Service") is celebrated if cremation has been chosen instead of a burial of the body.

Rutherford presents three options: cremation after the funeral, both cremation and committal before the funeral (with the cremated remains not present at the funeral) and cremation before the funeral, with the cremated remains taking the place of the body at the funeral and then committal at the interment of ashes.

Grounding the discussion in the theology of the incarnation, Rutherford maintains the Christian preference for the body to be present, but then addresses the issue of inculturation in North America, acknowledging a strong and rising preference for immediate cremation after death. While it is specifically intended for the Roman Catholic Church, this book is well worth reading by anyone engaged in the pastoral and liturgical ministries surrounding a death in the community. ☒

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Books by Archbishop Rowan Williams

PONDER THESE THINGS: PRAYING WITH ICONS OF THE VIRGIN
(UK: Canterbury Press, 2001)

A beautiful book from the Archbishop of Canterbury designate. Like many British bishops, Rowan Williams has led pilgrimages to Walsingham (known since the Middle Ages as England's Nazareth).

This is a very different book from his theological and historical works. Based on material used for meditations during a pilgrimage to Walsingham, Williams looks at different images of Blessed Mary, the Hodegetria—the One who points the way; the Eleousa—the Virgin of Loving Kindness; the Orans—the Virgin of the Sign. He concludes with the stories and legends about Mary's early life as a young Jewish woman, in a period of history very different from our own.

Through these images, Williams, as bishop and pastor but informed by the theologian, explores our sense of journey and crossing boundaries as we reflect on our own pilgrimage. The book includes wonderful colour illustrations which are useful for meditation, hence the title: *Praying with Icons of the Virgin*.

On the whole this book is a useful insight into the pastoral theology of a bishop nurtured in the Catholic tradition of the Church in Wales and informed by a wide understanding of Christian iconography, as well as a sensitivity to modern European culture.

LOST ICONS

(UK: Continuum, Harper Collins, 2000)

Rowan Williams sensitively draws our attention to the inability of moderns to deal with images of childhood. He contends that this shortcoming manifests itself in awkwardness when speaking about community and in a devastating lack of vocabulary for the growth and nurture of the self over time. Williams

argues that we are in need of getting clear of a number of soul-destroying imaginative patterns, or "icons," for thinking about ourselves. Pointing to the richness within the Christian tradition, he inspires hope and offers a pattern for recovery.

RESURRECTION

(Morehouse, 1994)

This is the North American edition of a book by Williams published first in the 1980's while he was teaching at Oxford. In this erudite combination of biblical scholarship and theology with contemporary culture, Williams holds that Christian doctrine is essentially a systematic reflection on the meaning of the Easter Gospel. In what is an inspiring christological affirmation Williams interprets tradition sensitively while never ducking modern questions and philosophical speculation. He explores the meaning of the post-resurrection experience of the disciples in terms of the graciousness of God and what it can mean for "resurrection communities" as they celebrate the risen Christ today. Both challenging and devotional, this book marks the growing influence of the then Lady Margaret Professor of Divinity showing the pastoral devotion which was to lead to his election as Bishop of Monmouth and later to Canterbury.

CHRIST ON TRIAL

(UK: Harper Collins, 2001)

The Archbishop's Lenten book for 2001 reflects upon the four gospel accounts of the trial of Jesus. Written for group study, this book is also useful for individual reflection and valuable as a resource for the ministry to seekers. With questions and a prayer at the end of each chapter it will be a perennial favourite for parish study.

"Williams holds that Christian doctrine is essentially a systematic reflection on the meaning of the Easter Gospel. In what is an inspiring christological affirmation Williams interprets tradition sensitively while never ducking modern questions and philosophical speculation."

Editor's Note:

A review of the Second Edition of Archbishop Williams' book *Arius* (SCM Press, 2001) will appear in the next issue of *Liturgy Canada*.

"His voice is an exhortation to look again at the Passion of our Lord, and to allow ourselves to be drawn to faith and worship...."



BRIEFLY NOTED
(Continued)

A BOOK OF HOURS
and **THE ST. MATTHEW PASSION**
John Reeves (Eerdmans, 2001)

Following a long career with the CBC, during which he aired many dramas and music programmes, John Reeves has turned his hand to two short, elegant works published recently by Eerdmans. *A Book of Hours* is in the rich tradition of devotional books of hours which stretch from the Middle Ages. The author evokes the spirituality of such Anglicans as John Donne, George Herbert and T.S. Eliot. Following the liturgical calendar of the Church Reeves offers meditative poems and reflections upon the life of Christ from the Annunciation to the Ascension. The son of an Anglo-Catholic priest (whose life the author recounted in one of his works for CBC) Reeves is intimate with the rhythms of the liturgy and the Christian year which he sensitively connects to faith in our time.

The St. Matthew Passion is a text for three voices. It consists of 21 verse meditations inspired by Bach's masterpiece on the Passion of Christ and earlier settings, which have traditionally been used in the liturgy for Palm Sunday. Each poem is prefaced by a short prose passage recall-

ing the cities visited by the author as well as the liturgies, churches and people connected with performances of the Passion. The Voice I is that of Reeves, Voice II is an imaginative rendering of Bach's persona and Voice III is intended by the author to be the collective voice of the Western Church echoing "the Age of Faith." Rounded out by the addition of Bach's own libretto, this little book is a



meditation upon and critique of performances, cities and modern culture. Reeves concludes this work with his reflections on a performance in Toronto

amidst the din of applause. His voice is an exhortation to look again at the Passion of our Lord, and to allow ourselves to be drawn to faith and worship even in the midst of our distracted and entertainment-driven age:

*... Who, lost in all that tumult,
that vile noise, can hope
to hear the still small voice, yet
insisting, this year as very year,
"Prepare, prepare: Easter begins here"?*

"There's no such thing as a free lunch?"

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