

Large liturgies (Continued)

generations present at the liturgy on its own level. Preachers in the liturgical tradition will want to seriously consider, along with parish catechists, Fr Wisdom's contention that separating the worshipping community according to age unintentionally fosters the breakdown of family and community. In light of the decline of many parishes since the advent of separate Sunday morning programs for children the author challenges us to avoid the temptation to divide congregations: children to their Sunday morning catechesis and teenagers to special liturgies or groups. He makes a powerful plea for aiding the recovery of vital and integrated Christian communities by the development of a renewed homiletic approach within the multi-generational assembly. ■

Fr. **John Hodgins** is Review Editor for *Liturgy Canada* and Pastor of Holy Trinity Church, Chatham, Ontario.

Books received for review

Spiritual Exercise: Based upon Paul's Letter to the Romans, Joseph A. Fitzmeyer (Revised Edition, Eerdmans, 2004).

Paul on Marriage and Celibacy: the Hellenistic Background of 1 Corinthians 7, Will Deming, (Eerdmans, 2004).

One Equall Light, An Anthology of the Writings of John Donne, Compiled and edited by John Moses, with a forward by Rowan Williams, the Archbishop of Canterbury, (Eerdmans, 2003).

On the Reliability of the Old Testament, K.A. Kitchen, (Eerdmans, 2003)

The Friend of the Bridegroom: On the Orthodox Veneration of the Forerunner, Sergius Bulgakov, Translated by Boris Jakim, (Eerdmans, 2003).

The Church in a Postliberal Age, George A Lindbeck, J.J. Buckley, Ed, (Eerdmans, 2003).

Gather Into One: Praying and Singing Globally, C. Michael Hawn, (Eerdmans, 2003).

The Psalms: Strophic Structure and Theological Commentary, Samuel Terrien, (Eerdmans, 2003).

If you would like to review one of these books please contact John Hodgins at <jhodgins@sympatico.ca>. He will send you one of the books for free if you promise to review it within 2 months. ■

LiturgyCanada

■ VOLUME X ■ ISSUE 3 ■ ALL SAINTS 2004

General Synod 2004:

Making all things new

The 37th General Synod of the Anglican Church of Canada met in St. Catharines, at Brock University, in late May and early June. It was an excellent Synod, replete with thoughtful and respectful debate, difficult decisions on difficult issues, and filled with opportunities for the Church, in all its length and breadth, to re-connect with itself, for old friendships to be renewed and new friendships to be forged.

By Peter Wall

“If the legitimacy of blessing something depends on discerning whether it is already blessed by God, did the motion that used the word sanctity pre-empt the motion that used the word doctrine? Could either motion have a force unintended by Synod?”

John Hill, see page 7

Much has been written about this Synod: about the deliberations over the issue of the Blessing of Same-sex Unions; about the immensely moving and important presentation by Stephen Lewis concerning HIV/AIDS in Africa and our response through special initiatives of the Primate's World Relief and Development Fund; about the interesting work of electing a new Primate for our Church; about our continuing relationship and reconciliation with Canada's First Nations People. As always, there was a host of legislation to deal with in the sessions themselves, virtually all of which come to General Synod through its standing committees and the Council of General Synod, and there was also a significant set of resolutions passed having to do with our liturgical lives.

We passed second reading of the various measures affecting Canon XXI – The Marriage Canon, which began at General Synod in 2001. Specifically, we:

- repealed the section which left the admission of divorced persons to communion to episcopal discretion.
- changed the section dealing with the place of marriage to provide more pastoral latitude to clergy and bishops to allow marriage services in places other than church buildings.
- removed the compulsory nature of Matrimonial Commissions, so that individual bishops and dioceses can make their own pastoral arrangements.

In terms of worship materials and related liturgical concerns we:

- added both Florence Li Tim Oi and Emily Ayckbowm to the Calendar of Holy Persons (Li Tim Oi was the first woman to be ordained an Anglican Priest; Emily Ayckbowm is the Foundress

of the Community of the Sisters of the Church).

- authorized for use, where permitted by the Ordinary, the “Blessing and Celebration of a Civil Marriage” (as found in the *Book of Occasional Celebrations*, and amended).
- authorized for use, where permitted by the Ordinary, the “Renewal of Marriage Vows” (as found in the *Book of Occasional Celebrations*).
- changed the language of the Episcopal ordinal in the *Book of Alternative Services* to employ language inclusive of both men and women.
- asked the Faith, Worship, and Ministry Committee to “produce a guide for dioceses to assist in the development or adaptation, and adoption, of codes of ethics and of best standards for those authorized for the practice of ministry,” asking each diocese to develop such codes of ethics during the next six years and to report on their progress at General Synod 2007.
- welcomed the re-establishment of a formal dialogue relationship with the United Church of Canada.

We deferred a decision on the Blessing of Same-sex Unions until the Primate's Theological Commission can deliberate about its doctrinal nature and report back to the Council of General Synod and to the House of Bishops. We also encouraged the Church to continue the study of this matter, as well as “affirming the integrity and sanctity of committed adult same-sex relationships.”

I was honoured to have been re-elected to the Faith, Worship, and Ministry Committee and I look forward to continuing the work begun in the last triennium on same-sex blessings, codes of ethics, and other new projects. I will endeavour to advise members of *Liturgy Canada* on those matters which affect our liturgical life and practice. ■

Editorial

In this issue we gather comments and reflections on the liturgical aspects of the General Synod of the Anglican Church of Canada in June, 2004. **Peter Wall**, Dean of Niagara, is Past Chair of *Liturgy Canada* and chaired the General Synod Worship Committee. He was a member of the 2004 General Synod Planning Committee and outlines specific decisions of the Synod which relate to liturgical practices. He also notes some of the problems in creating worship resources and services for this large gathering of representatives from across the broad spectrum of the national church.

David Fletcher reminds us that allowing individual dioceses to keep or abolish marriage commissions seems reasonable and flexible, but that the effect of differing practices may prove confusing for couples and clergy. The challenges of creating worship services for major events are **Maylanne Maybee's** concern as a deacon and as a representative of the national church. She offers both philosophical and practical points to consider in the planning and presentation of liturgies involving numerous leaders and participants.

The motion to permit the blessing of same-gender unions was deferred until General Synod 2007 so that the Primate's Theological Commission can determine whether or not this is a matter of doctrine. However, a motion was passed "to affirm the integrity and sanctity of committed adult same-sex relationships." Two words, "doctrine" and "sanctity," have become key points in the debate. In a brief article, **John Hill** invites our readers to offer their interpretations of the meaning and significance of these two words.

Those who were present at General Synod will carry their own special memories of significant events of which there were many. As with most synods, much of the agenda was necessarily inward-looking. The election and installation of a new primate, our ongoing attempts at reconciliation with our aboriginal partners, and the divisive issue of same-gender relationships were primarily concerned with internal church matters. The forceful exception was the passionate speech by **Stephen Lewis** about the tragedy of AIDS in Africa. Lewis challenged the Church to see beyond its internal preoccupations in order to reach out to people who are trying desperately to survive. His speech reminded the Synod that the Church cannot and should not exist for itself.

I was privileged to be a member of the worship committee of Synod and, consequently, was able to experience General Synod for the first time. The committee was very aware of the tensions which would permeate the Synod and consciously sought to draw people together into the body of Christ with prayers, readings, music, and communion. As an observer, I learned a great deal about the diversity of opinions present within our Anglican expression of the Christian faith, a diversity which is reflected in our liturgical life.

Willem Hart, a member since the inception of *Liturgy Canada*, originally known as the Hoskin Group, has designed this publication for over ten years. He's decided that it's time for a change. I hope you like the results. ☒

Sharyn Hall is the Parish Vicar of St. Luke's Anglican Church in Burlington, Ontario, and a member of the *Liturgy Canada* Executive.

With One Voice?

“...the efforts to the core value of unsuccessful thro

An appeal for dialogue on the same-sex motions of General Synod

John W.B. Hill

It may be that the Spirit moved at General Synod to prevent us from flying apart at the seams; but now we need to ask what exactly the Spirit may have been telling us.

It is generally acknowledged that passing the motion to affirm “the integrity and sanctity of committed adult same-sex relationships” was in part a reaction to the disappointment many members felt because of the previous day's action: the passing of the emended motion which deferred affirmation of the authority and jurisdiction of any diocese to authorize the blessing of committed same-sex unions, and the request for the Primate's Theological Commission to rule whether the blessing of such unions is a matter of doctrine.

“Sanctity” and “Doctrine.” What did General Synod intend when it used these terms? Was there an established meaning for either word to which Synod could appeal? Is the meaning of either term to be found by appeal to traditional usage, or is the meaning of each to be inferred from the context of its use in the debate? Is it possible for the church to hold some doctrine without being aware of holding it? Does the Anglican Church hold any doctrine that is not a doctrine of the whole Church? If the legitimacy of blessing something depends on discerning whether it is already blessed by God, did the motion that used the word “sanctity” pre-empt the motion that used the word “doctrine”? Could either motion have a force unintended by Synod?

We appeal to you, our readers: Send us your proposals for the clarification of these two words, as employed by General Synod. We will publish everything that we think can make a contribution to this debate. ☒

The Reverend Canon **John W.B. Hill** is the incumbent at St. Augustine of Canterbury, Toronto, Ontario, and a member of the Executive of *Liturgy Canada*.

Briefly Noted

John Hodgins, *Review Editor*

THE BEAUTY OF THE INFINITE: THE AESTHETICS OF CHRISTIAN TRUTH
David Bentley Hart (Eerdmans, 2003)

This work is an elegant rendering of philosophical and patristic learning by an Eastern Orthodox scholar who is thoroughly conversant with Western thought. The author builds a theology of love and beauty by addressing four elements of Orthodox Faith: Trinity, Creation, Salvation and Eschaton. He then tackles the Market as this age's chief “principality” exploring how the beauty of the Gospel has power to engage the imagination of those who are seeking truth amidst the spent philosophies of the late twentieth century. Writing as a contemporary American scholar, Hart reveals both the wasteland of modern materialistic society and the empty gestures of Derrida and French literary theory. He offers in place of post-modernism a renewed metaphysical horizon based upon Christian theology and its search for beauty and truth, a search which can rise above the literal and actual violence of our age. Moving beyond Hegel's cycle and Tillich's symbolic language, Hart offers an opportunity for liturgical and spiritual renewal in the beauty of Christ:

To be drawn, subversively, to the beauty of the divine is to adopt a style of vision whose intensity – whose hunger for the weight of glory – cannot be accommodated by the immateriality and lightness of the market's bloodless, dispirited desires ... to be drawn to the beauty of Christ is to encounter with joy the infinite intensity, resistance, and generosity of his form, its enduring and radiant particularity ... the market embraces only forms that can be dissolved, displaced, and replaced. (p. 438)

David Hart offers us a book which inspires faith and worship, delighting the mind and the heart by means of its language – a thing of beauty.

THE BOOK OF DIVINE WORSHIP: Being elements of the Book of Common Prayer revised and adapted according to the Roman Rite for use by Roman Catholics coming from the Anglican Tradition

National Conference of Catholic Bishops of the USA, confirmed by the Apostolic See, (Newman House, 2003)

The Pastoral Provision of the early 1980's allowed for the reception of Anglicans along with their traditional liturgies into the Roman Communion in the USA. The provision has not, to date, been extended to Canada or the U.K.. This book, arguably, marks the first publication of a distinctive “use” authorized in the Roman Rite and incorporating elements of the English (Anglican) liturgical tradition since the Sarum Use. The large volume (974 pages) includes two rites each for the Daily Office, Holy Eucharist, Holy Baptism, Holy Matrimony and The Burial of the Dead as well as both the traditional *Coverdale Psalter* and *The Psalter: Contemporary from the U.S. Episcopal Book of Common Prayer* (1979). The rites in both hieratic (Rite 1) and contemporary (Rite 2) language are harmonized with Roman Catholic doctrine but allow for ceremonial and rubrical variations from the recent Vatican directives: *Redemptionis Sacramentum* drawn from the 2003 encyclical *Ecclesia de Eucharistia*. In many ways similar to the Anglican Missal and the American Missal which are of Anglo-Catholic provenance this publication is sure to draw the attention and comment of those interested in English liturgical forms on both sides of the Tiber.

PREACHING TO A MULTI-GENERATIONAL ASSEMBLY

Andrew C. Wisdom, OP (Liturgical Press, 2004).

The author, in true Dominican form, brings contemporary thought and analysis to the challenge of speaking effectively to several generations in the contemporary Christian assembly. To theological reflection he adds communications theory and marketing analysis in the North American context. Eschewing the mega-church model, Wisdom addresses the power of sacramental imagery, the liturgical cycle, the seasonal ceremonial and readings in what he calls an appeal to the Catholic Sacramental imagination. One of the interesting facets of this engaging offering is the charting which the author uses to link “hub symbols” (central liturgical symbols) to issues which engage each of the several

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Large liturgies

(Continued)

after, not before, the breaking of bread and pouring of wine.

Peter Wall, Dean of Niagara, contends that there is no reasonable way to control the distribution of bread and wine to large congregations, and that we must simply brace ourselves for a little chaos. I believe he has a point, though others are convinced that some orchestration is both possible and necessary.

Clay Morris, liturgical officer for the ECUSA, uses a three-sided formation at General Convention liturgies, with as many stations as there is room for. People approach their station in two lines, each leading to a distributor of bread, with chalice bearers stationed at right angles. Having received the bread, they turn right or left toward three or four chalice bearers, take the cup, then move through the line of chalice bearers back to their seats. The configuration looks like this:

	Bread	Bread	
Wine			Wine
Wine			Wine
Wine			Wine
person	person	person	person
person	person	person	person
person	person	person	person

In my experience, crowds have a certain wisdom about how to organize themselves for communion, given the right combination of space, common sense, and non-military intervention, and ushers are not generally needed. More than 800 people at the ECUSA General Convention received communion reverently and expeditiously without the aid of ushers.

Space and movement

The opening eucharist of General Synod took place in a theatre. Participants were seated in theatre style, facing towards a small stage. The effect was one of intimacy in the midst of a large crowd. Shimmering blue fabric at the base of the altar emphasized the baptismal theme of water, and a mood of playfulness and laughter accompanied the sprinkling of the people. This use of artistic elements to define the worship space gave visual links to the synod theme and helped to draw in the participants.

For me, however, the liturgy that worked the best was held in the plenary hall, with the altar and ministers on the main platform made doubly visible by the use of the large video screen. This contrasted with the installation of the primate, where the congregation was seated in collegial style, but where the sight lines, for many, were poor. The outstanding moments for me at that service were the prayers of the people and the sermon, simply because I could see and hear the action.

Where possible, then, most of the action needs to take place at a level higher than the main floor. Processional crosses and candles should be tall enough to be seen, and torches should be more numerous than at smaller liturgies. Books, candles, and vessels should be substantial in size. Vestments should be large and bold in fabric, colour, and cut. Large liturgies are good occasions for processing banners and making imaginative use of non-traditional space. (I refer readers to www.ktotv.com, following the links to "Evènements," for a wonderful viewing of an ordination at Notre Dame Cathedral in Paris, where portions of the liturgy, including the gospel and prayers of the people, took place in the square outside.)

I don't think that the bearing of little "symbols" is a good idea in any liturgy, but it works least well in a large setting. At the primate's installation, while many symbolic gifts were given, it seemed that the real moment of installation happened when the primate received and put on the button blanket presented by Chief Willard Martin. This vestment was strongly associated with the primatial office and its giving and receiving was a gesture that was readily seen by all. I hope that we can continue to explore ways of recognizing and solemnizing a change in leadership (such as installations and inductions) other than bestowing objects on a single person, which has the effect of emphasizing the burden of office rather than the mutuality of responsibilities.

Conclusion

Every eucharist, whatever the occasion, is about making Christ present in the assembly of the faithful, in the sacramental ministers, in the proclamation of the word, and in the elements of bread and wine. And every eucharist, large or small, merits careful thought not only about music,

preacher, and order of service, but also about hospitality, liturgical roles, the logistics of communion, and the imaginative and appropriate use of space, symbols, and movement. ■

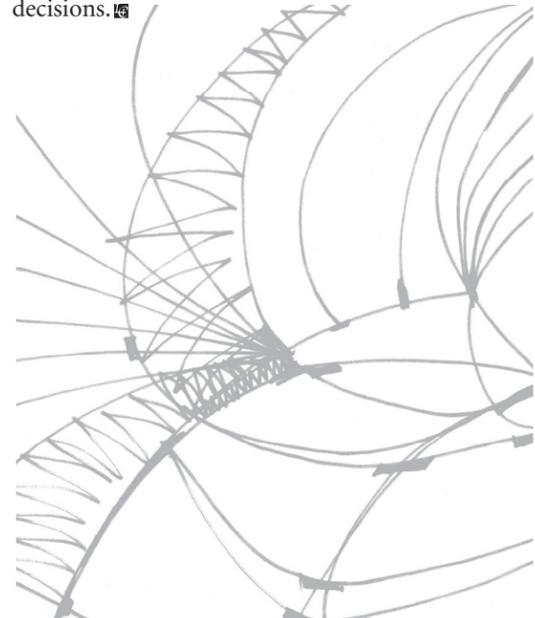
Deacon **Maylanne Maybee** is Co-ordinator for Justice Education and Networks for the Anglican Church of Canada. She serves as deacon in the parish of St. Stephen-in-the-Fields and is currently co-president of the Council of Associated Parishes for Liturgy and Mission.

References:

1. Aidan Kavanagh, *Elements of Rite – A Handbook of Liturgical Style* (New York, NY: Pueblo Publishing Company, Inc.,) 1966
2. Ibid. p.75.
3. Howard E. Galley, *The Ceremonies of the Eucharist – A Guide to Celebration* (Cambridge, MA: Cowley Publications) 1989

Peter Wall responds

Deacon Maybee's reflections are erudite and helpful. The tasks which present themselves to any General Synod Worship Committee are indeed daunting, and include daily Bible study, daily eucharists, and a myriad of other details. It is important to note that deacons proclaimed the Gospel at both the Electoral Eucharist and at the Primatial Installation Service. The important principle of assigning liturgical roles to members of Synod often conflicts with other principles of liturgical planning. We were aware of these divergences and had to make difficult decisions. ■



While much time and energy was exerted at General Synod with regard to the matter of same-sex recognition and blessing within the life of the church community, a matter with particular pastoral implications was also brought before the church – that of Diocesan Matrimonial Commissions and the pastoral practice regarding the marriage of divorced persons.

By David Fletcher

Part of the debate was regarding the matter of "local option" and the complexities that could arise when jurisdictions might differ in their practice of allowing divorced persons to re-marry. The Diocesan

Matrimonial Commission was intended to be an advisory body to the Ordinary, ensuring that the legal obligations related to divorce had been satisfied, that some level of learning had taken place through the divorce process, and that suitable pastoral preparation for a second marriage had taken place.

At its best, the Commission was an effective pastoral tool to assist those preparing for marriage after divorce to understand

make uniformity unity have been ughout history."

the legal, pastoral, doctrinal, and ecclesial implications of the subsequent marriage. At its worst, the Commission could be intrusive, embarrassing, and contrived, occasionally even allowing incumbents to abrogate their responsibility in being able to say to a couple that the church could not meet their needs or expectations.

The decision of General Synod enables each diocese to retain, alter the role of, or abolish the Matrimonial Commission, and, as well, to allow for a variety of practices with regard to the place of marriage. In other words, the groundwork is in place for a "local option."

For some, the notion of a "local option" with regard to pastoral practice is troubling. One could picture individuals seeking a favourable or sympathetic jurisdiction in order to be married in the church; clergy might question whether or not to submit applications to a matrimonial commission, given that in a neighbouring diocese there might be no canonical reason to withhold the blessing of the union; there might even be contention within the House of Bishops or Provincial Synods.

And yet, the efforts to make uniformity

the core value of unity have been unsuccessful throughout our history. The Acts of Uniformity, the Clarendon Code,* and other legislative endeavours have tended to break up the Body of Christ, and not build it up. Indeed, most efforts at uniformity of practice have resulted in even more radical reforms.

Within the Communion, there has always been a local option, and authority within the church has never been monolithic, homogenous, or uniform. Today, a variety of liturgical expressions, the place of ordained women, and the jurisdictional role of the bishop vary from province to province, and, indeed, from diocese to diocese. We hold that Scripture is to be understood within the somewhat elastic context of tradition and reason, and that each generation and culture will be challenged and affirmed in its understanding of Scripture. In other words, the principle of *sicut erat in principio* (as it was in the beginning) defines God, not the theology of on-going revelation.

What this means to us is that the "local option," even when mitigated by pragmatism, egotism, or circumstance, is neither to be condemned nor embraced but simply acknowledged. It is possible for us to disagree about matters of practice, but respect the choices that others make.

But we also have to respect the discipline of others. This is what it means to sing in a choir—one must strive for a unique blend of voices suitable to each piece of music. There will be times when a solo expresses the needs of the piece of music; there will be times when the choral blend needs to accommodate a variety of voices.

By acknowledging the place of the "local option" for Diocesan Matrimonial Commissions, we may also be forging a path for even more divisive issues, and the tolerance and understanding that we show in this matter may also illuminate other matters presently before the Church. ■



* At the time of Charles II restoration, a series of acts were passed to compel the use of the *Book of Common Prayer*, ban non-jurists from office, and prohibit unauthorized religious gatherings (conventicles).

The Reverend **David Fletcher** is a priest in the parish of Lantz, Nova Scotia, who co-ordinates the non-stipendiary ordained ministry program for the Diocese of Nova Scotia and Prince Edward Island. He is a doctoral candidate at Seabury Western Theological Seminary in Evanston, Illinois, and is a member of the Editorial Board of *Liturgy Canada*.

"It is possible for us to disagree about matters of practice, but respect the choices that others make."

The challenge of organizing large liturgies

Large liturgies at conferences or synods can be occasions for modelling the fullness and diversity of the church's life and ministry and can also set an example of good liturgy to be used in local communities.

Liturgies at ordinations or funerals can be occasions for the community to express their joy or sadness, while at the same time connecting the personal with the corporate within the larger story of Christ's death and resurrection.

By Maylanne Maybee

In the spring of 2004 I observed several liturgies on a grand scale, including the usual round of ordinations, the opening worship of General Synod which was meeting at Brock University in St. Catharines, the installation of the new primate at Christ's Church Cathedral in Hamilton, and the memorial service for Archbishop Ted Scott at St. James' Cathedral in Toronto. They have given me pause for reflection about the special challenges of doing large liturgies well. I write as an observer rather than a planner or liturgical minister, but also from the perspective of a worshipper and a deacon with some experience of formal worship.

Large liturgies, not usually found in Anglican parish churches on Sunday mornings, present problems that require careful and specific attention: for example, decisions need to be made about who is in charge, who assigns liturgical roles, the use of non-traditional space and symbols on a large scale to ensure good sight lines and high-quality audio capabilities, and how to manage large numbers of people at communion.

Authority

Large liturgies often happen on ambiguous territory, not clearly within the jurisdiction of a bishop, dean, or rector. So authority is an issue. Who is in charge? Who "yields" their place at the altar, graciously handing

over the prerogative of presiding? Who invites other ministers to participate? Who decides when there are conflicts – as there inevitably will be – over design, music, actors? And who pays the expenses?

The matter of authority extends to music and musicians. Those present at the Anglican Church of Canada's General Synod in June of this year experienced the positive contribution of a sensitive musician who was truly a servant of the liturgy: Though the music may have been flawed in some ways, all could be forgiven because of the simple joy of our making, and hearing, good music. Yet the opposite can also be true. I will not soon forget the accomplished organist who once stormed into

"Creating hospitable worship at an event like Synod which draws together people of varying cultures and worship habits requires a special openness to each others' preferences and traditions..."

the vestry to pronounce that the intercessions would be said, not sung, thank you very much. Such conflicts and discourtesies arise when roles aren't clearly agreed upon.

In the case of General Synod, the presiding authority is the primate, or the primate's designate in the form of the liturgical planning committee. In the particular cases of the new primate's installation, as well as the memorial service for Archbishop Ted Scott, primatial authority had to interact with the authority of the deans of Niagara and Toronto respectively – with

much tact and sensitivity, we hope.

Planning is best done by a team of people with experience, knowledge, and a variety of talents in the area of liturgy – and who are also clearly authorized for the task. Including the musician from the start is a sure way to guarantee interpersonal as well as aural harmony. Dr. Eileen Scully, the current consultant for worship and ministry for General Synod, served in 2001 as a volunteer on the worship team for General Synod, which met that year in Waterloo, Ontario. She attributes the widely recognized success of the liturgies of that synod to the amount of time the planning team spent at the outset discussing the purpose and mood of each service, and ways of linking them to synod themes. The care that went into their own process as a planning team – beginning each session with prayer and theological reflection – was obvious in the final result.

One reaps what one sows.

Hospitality

There is a fine line between performance and liturgy. What makes the difference is hospitality, the art of making space for all participants to feel and be engaged and the recognition that the assembly shares responsibility for the unfolding drama and wants to claim that responsibility.

How is this done? By planning worship that includes silence, familiarity, and spaciousness alongside fanfare, novelty, and scripted roles. Creating hospitable worship

at an event like Synod which draws together people of varying cultures and worship habits requires a special openness to each others' preferences and traditions, as well as to new forms that may give expression to our common experiences.

It is well to remember that liturgy is an act of the Church, and is not "for" anyone but the entire church locally assembled. At Synod or conference liturgies, this means that hospitality is extended equally to members, staff, cleaners, exhibitors, and day visitors. It means that when a celebration takes place in the plenary hall, a clear transition is made in the use of space, that non-members are invited to the eucharist, and that care is taken to provide for a larger number precisely so that hospitality can



be generously extended to all who are present.

Assigning roles

Remembering that liturgy is an act of the Church also means that liturgical roles are assigned as a function rather than a badge of honour. Aidan Kavanagh, that great Roman Catholic scholar, practitioner, and elegant writer of things liturgical, pronounces what I consider to be a principle that we Anglicans tend to lose sight of:

Liturgical ministry is not primarily an honour but a function of service in and to the Church assembled. Loading sanctuaries with special ministers for ideological reasons, or to confer status and honour on special groups in the assembly, violates this fact and often has the effect of suggesting that the highest degree of Christian enfranchisement is to be found in clerical or quasi clerical status. The general principle is that ministers proliferate according to li-

turgical need, the need being determined by the assembly rather than by ideology.¹ Anglicans are at once more status conscious and more careless about hierarchy than our Roman Catholic brothers and sisters. The result is a confusion of liturgical roles – laypeople proclaim the gospel, bishops lead intercessions, presbyters read the first lesson. Large liturgies, at least, are occasions when ministers can be used in their appropriate roles, especially as they are more likely to bring together people qualified to fill their assigned functions – bishops and presbyters to preside, deacons to attend, proclaim, and interpret, laity to read, sing, serve, and participate.

Deacons

Kavanagh cites confusing or ignoring the liturgical role of the deacon as one of the common mistakes of liturgy. "Unlike supernumerary ministers such as concelebrants or extra servers, the deacon is not added to the liturgy as an occasional enhancement but is presumed to be regularly present and functioning in all liturgical events."² At General Synod, deacons were visible by their absence – a sore point to my, granted, biased eyes. This was a big disappointment, given that the Anglican Church of Canada has gone on record as supporting the restoration of the diaconate and there are now more than 200 deacons functioning in at least half of the dioceses in Canada. A disappointment especially in Niagara, a diocese which has recently ordained a slew of

"...crowds have a certain wisdom about how to organize themselves for communion, given the right combination of space, common sense, and non-military intervention..."

deacons-for-life. Deacons could have been readily recruited from among members of Synod and from within the diocese.

Deacons are not a special-interest ministry. They represent Christ as servant in the Church. They serve in the liturgy by virtue of their ministry in the world. Their absence from the liturgy suggests the absence from our church's ministry of those whom they, and we, are commissioned to serve – the poor, the weak, the sick, and the lonely.

Ormonde Plater, a deacon in the Episcopal Church of the USA who writes ex-

tensively about the diaconate, suggests three deacons be present at the liturgy, plus others as needed to help with communion. They are the deacon of the mass (gospel, intercession, table service, and dismissal), and the two deacons attending the bishop (one handles the mitre, one the crozier), who follow the bishop in procession and sit near enough to help with these things. Other deacons can be communion specialists – during the fraction anthem, they fetch sufficient cups and pour wine, and at communion they assist by bringing the sacrament to stations, refilling cups, and overseeing ablutions.

Canadian Anglicans have become accustomed to having laypeople lead the intercessions, and I thought it especially appropriate that the chair of the EcoJustice Committee did this at the primate's installation. Large liturgies are also a good occasion for sung intercessions – by a deacon if one is present and able to sing – or having petitions read in different languages to reflect the diversity among us. Regardless of who is leading, a simple rule is to announce briefly to the assembly what it is they are asked to pray for ("Let us pray for those suffering from AIDS") followed by a time of silence so that the people can make their prayers. If there is no silence, there is no prayer. After a substantial pause, a cue is given such as "Gracious God, in your mercy..."

The logistics of communion

The fraction and preparation of elements for distribution, especially in large quantities, are not merely an expediency to be rushed through, but a reverent action, recalling the sacrifice of Christ and the release of the Spirit to the Church.

Howard Galley, in *The Ceremonies of the Eucharist*, prescribes these actions at the fraction: (1) the presider takes the bread, breaks it over the paten, and replaces it; (2) stands with hands joined and head bowed for a period of silent prayer; (3) assisted as needed by other presbyters or deacons, breaks the rest of the bread into as many pieces as required for communion. Deacons bring additional vessels to the altar and fill the chalices. During this action, the fraction anthem is sung.³ *The Book of Alternative Services* rubrics state clearly that the invitation, "The gifts of God..." comes