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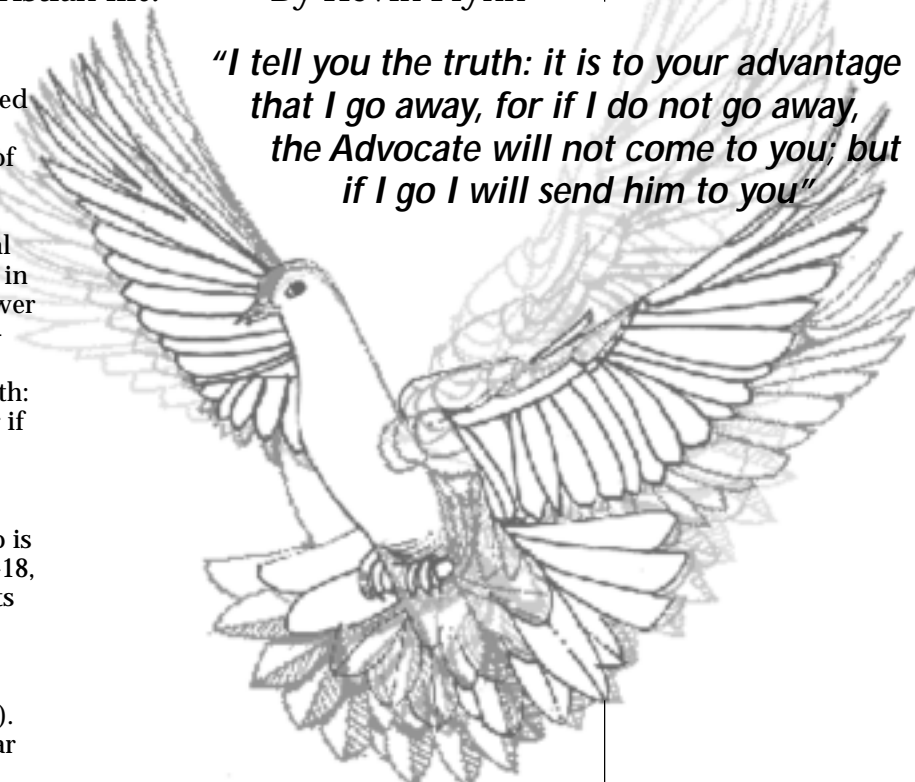
The work of the Spirit and the work of the people

In this article, Kevin Flynn explores how Canadian Anglicans articulate the work of the Holy Spirit within the context of the liturgy (literally “the work of the people”). In this first part, he describes the background of the Christian Tradition of the Spirit in worship, from Biblical times up to our own Book of Alternative Services. In subsequent issues, Kevin examines the six BAS eucharistic prayers and the three Supplementary Eucharistic Prayers of the Canadian Church, in terms of their use (or lack of use) of an epiclesis and the implications for worship and formation in the Christian life.

By Kevin Flynn

The Christian life is life in the Spirit of Christ whom God raised from the dead. St. Paul is able, therefore, to say: “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ from the dead will give life to your mortal bodies also through his Spirit that dwells in you” (Romans 8:11¹). The Spirit is the power of God made available through the resurrection. This is why the fourth gospel reports Jesus as saying, “I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go I will send him to you” (John 16:7). The new age in which Christians live is the age of the Spirit who is the great eschatological gift (cf. Acts 2:16-18, 33, 38). Those who share in the sacraments gain a share in the Spirit. Again, Paul writes, “For in the one Spirit we were all baptized into one body...and we were all made to drink of one Spirit” (1 Cor. 12:13). Participation in the eucharist is the regular renewal of that baptismal gift. So St. Ambrose, speaking of the cup at the eucharist explains, “Every time you drink, you receive the remission of sins and are inebriated by the Spirit. That is why the apostle says: Do not get drunk with wine but be filled with the Spirit. For he who

“I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Advocate will not come to you; but if I go I will send him to you”



(Continued on page 4)

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EDITORIAL

In this issue of *Liturgy Canada* we present the first part of an important paper by Kevin Flynn on the work of the Holy Spirit in the liturgy – focussing on the history and present use of the epiclesis in the Eucharistic Prayers of the *Book of Alternative Services*.

Like many Anglicans, my perception in my formative years in the Church taught me much about the love and grace of God the Creator, and of course stories about Jesus permanently etched themselves in my consciousness. But I must admit that if I ever thought much about the third person of the Trinity (Holy *Ghost* was the name then used), it was with confusion, a profound sense of the vague, and indifference. But in the past thirty years or so, thanks in part to the Charismatic Movement and the wholesale revision of our Eucharistic liturgy, the Holy Spirit is talked about, thought about and invoked in prayer far more than in the recent past.

Kevin Flynn's article explores how this renewal of the pneumatological aspect of the Church's Eucharistic worship holds

out hope for the continuing transformation of the lives of the worshipping faithful.

We once again present a couple of "Briefly Noted" books for your perusal, and as always welcome short reviews (or even longer ones) of recent books on liturgy and mission that have crossed your desk.

This year we celebrate the 10th anniversary of *Liturgy Canada* as Canada's forum for discussion of worship and mission. One of the highlights of this year's General Synod will be the expected approval of the Waterloo Declaration by the Anglican Church of Canada and the Evangelical Lutheran Church in Canada. To help celebrate our anniversary and this groundbreaking event in the lives of both our churches, we will be publishing a special edition of *Liturgy Canada* with articles from Anglicans and Lutherans on our shared goals and values, especially in matters liturgical. We invite your own reflections as well. ☒

John Wilton, *Editor of the Lent 2001 issue*

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Kudos from across the border

We recently received a note from Lynne Wilson, a Liturgy Canada member and Ministries Development Co-ordinator for the Diocese of Wyoming in the U.S.A. She wrote about the Liturgy Canada publication *Let Us Give Thanks: A Presider's Manual for the Eucharist of the BAS*. Even though the American BCP differs slightly from the BAS, her Diocese is using *Let Us Give Thanks* in liturgy workshops and as congregational resources.

Ms. Wilson says: "The Diocese of Wyoming has a ministry development strategy that focuses on empowering congregations to be self-sufficient in ministry – including volunteer ordained priests and deacons. *Let Us Give Thanks* will be part of their preparation."

In a book review sent to all parishes in the Diocese, Ms. Wilson especially notes that there is "lots of explanation of why this or that works or is inappropriate". A great resource for the newly ordained, worship committees, church musicians and lay leaders.

To order copies of *Let Us Give Thanks*, which is now into its third printing, please use the green order form enclosed in this issue of Liturgy Canada.

Editor,

Just got the Michaelmas edition of *Liturgy Canada* in yesterday's mail. Especially appreciated was Dr. Neelands' review of the Hooker biography. It was much kinder than the review I would have written. After reading such fulsome praise of the book, I was very disappointed in reading it, so it was heartwarming to read a more balanced view.

Dr. Michael E. Averyt

Letters or comments are always welcome. Please send them to the Business Manager's address or to litcan@liturgy.ca. ☒

A word about renewals

A big thank you to all of you who have recently renewed your membership in *Liturgy Canada* and your subscription to this newsletter. We rely on memberships and sales of our books to keep Liturgy Canada going as a forum for discussion and debate on renewal in the Church.

How to renew

When your membership is coming up for renewal, you will receive special notice and a renewal form. Because we do not always publish four issues each year, renewals are made for each four (or eight or twelve) issues, not yearly. Simply mail in the renewal form with your cheque or VISA information, and your membership will be automatically renewed. (By the way, ever wonder what the numbers on your mailing label are for? The number on the right is the code for the date of your membership expiry – this issue is 0-29. The number on the left side is your membership number.)

Thank you for your support, and don't forget to tell your friends and colleagues about *Liturgy Canada*. Give them the green order form in every issue to become a member. ☒

Especially appreciated was Dr. Neelands' review of the Hooker biography. It was much kinder than the review I would have written.

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WORK OF THE SPIRIT
(Continued from page 1)

gets drunk with wine totters and reels; he who gets drunk with the Spirit is rooted in Christ. So it is an excellent drunkenness that produces sobriety of mind.”²

The Eucharist is to lead us into a purposeful intoxication. Ambrose in his hymn *Splendor Paternae Gloriam* sings *Laeti bibiamus sobriam ebrietatem spiritus* – “Let us joyfully drink of the sober drunkenness of the Spirit”³

Of course, one may ask whether many Christians today would find those words consonant with their experience of the Eucharist! “Mainline” Churches continue to suffer from arid forms of institutional religion and desiccated orthodoxy. Nevertheless, there are signs of hope. Among them is the steady renewal and reform of the liturgy that has been going on through the twentieth century and whose accomplishments have affected the worship of literally millions of Christian people.

This reform has never sought change in the liturgy as an end in itself. It is through worship that Christians are formed and fitted so that they may engage more faithfully in a life of costly service for the life of the world. And it is to worship that Christians return, bringing their failings and their joys. It is there that the Church is constituted as it offers the sacrifice of praise and thanksgiving. St. Augustine describes the eucharist as a transformation into Christ’s body: “that we might be what we receive.”⁴

An essential component of this renewal is the fresh interest in scripture studies, theological inquiry, and liturgical research into the pneumatological dimension of the worship of the churches.⁵

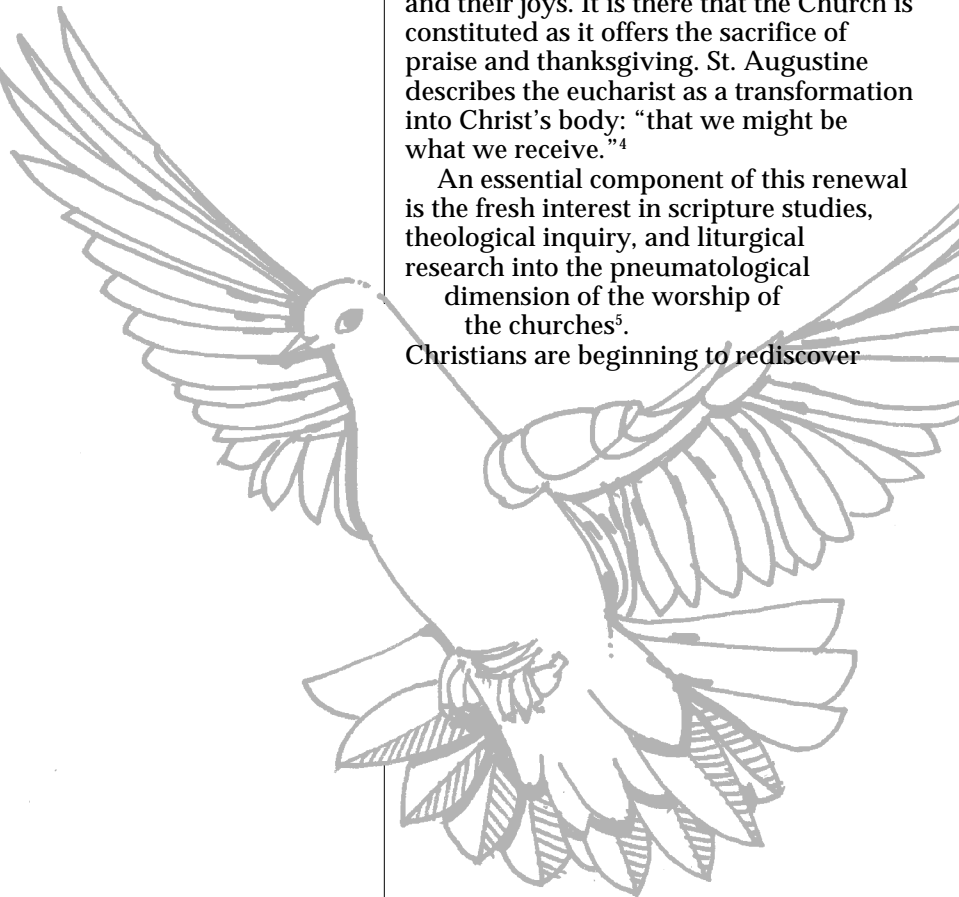
Christians are beginning to rediscover

something of the experience of the New Testament in which “Holy Spirit” referred to the experienced presence of God in their midst. The outlines of this recovery are just emerging as the Churches of the West emerge from a long period of neglect of the role of the Spirit in worship and as animating principle of the Church⁶. This paper seeks to explore a small but significant aspect of the renewal of the pneumatological dimension of the Eucharist in the Anglican Church of Canada.

The Book of Alternative Services

The publication of *The Book of Alternative Services of the Anglican Church of Canada*⁷ (BAS) opened a wealth of new liturgical texts to Canadian Anglicans. Some of the new material is immediately obvious to even the most casual glance. Rather than the Elizabethan and pseudo-Elizabethan English of *The Book of Common Prayer*⁸ (BCP) the language of the rites is cast in contemporary English. The BCP’s one year cycle of lections has given way to a three year cycle based on the lectionary of the Roman rite. Various new collects and other prayer texts are included. Rites of Christian Initiation have been thoroughly revised. A renewed vision of Lent, Holy Week and Easter has resulted in a revision of the calendar around the celebration of the Paschal Mystery, with Sunday returning to its original form as the day of resurrection. Much of the BAS has won a place in the worshipping life of the Church, though reflection on and criticism of the rites continue.

As with other new prayer books or alternative books in the Anglican Communion⁹, the BAS includes a profusion of Eucharistic Prayers. These prayers represent the fruit of the liturgical movement’s research into the history and development of the Eucharistic rite. They also reflect the insights of such ecumenical doctrinal agreements as the Anglican-Roman Catholic International Commission (ARCIC) and the World Council of Church’s *Baptism, Eucharist and Ministry*¹⁰ (BEM). The Prayers share a common, Antiochene shape. Most include congregational acclamations in addition to the Sanctus. All of them contain an epiclesis. While this latter fact may seem unremarkable, it represents a continued development in the Anglican Church of Canada. The BCP of 1959 was the first Canadian book to include an epiclesis, though it has been described as not being particularly strongly worded¹¹. The appearance of the epiclesis in that book had itself been something of a battle with suspicions



among Evangelicals that an epiclesis would be opening the door to transubstantiation¹². In the end, the epiclesis of the BCP was a communion epiclesis, i.e., one which invokes the Spirit upon the worshipers rather than upon the elements themselves¹³. Ceremonial such as gestures and the ringing of bells at this phrase helped to provide such an exegesis of the text.

Liturgical Theology

The argument has been made that the liturgy itself is *theologia prima*¹⁴. It is in the liturgy that all the Christian people have access to the experience of God. As Evagrius of Pontus somewhere says, "Whoever prays is a theologian." Reflection on the experience of the liturgy is then *theologia secunda*. If writers such as Kavanagh or Schmemmann have over-emphasized the *lex orandi*'s pre-eminence over the *lex credendi* they may be forgiven for introducing a long-overdue attempt to re-balance the equation. Each of the two laws stands in mutual relation with the other, informing, correcting, and sustaining the other. Theological reflection on the liturgy as that place where the Church is acting as itself in the presence of God is an appropriate, even crucial dimension of the Church's theological enterprise.

Among the tests for the fruitfulness of the prayers of the Church is that of their value for theological reflection. To what extent can the mind, along with heart and will, be nourished by the liturgical texts? Into what sort of directions might reflection on these prayers take us? This paper is a brief commentary on some of the lines that theological reflection on this aspect of the liturgy might take the Church.

We may ask further of these texts whether they contain allusions to or direct connections with other rites and prayer texts. What sort of coherence do the rites of the Church have among themselves?

We will proceed in a subsequent issue of *Liturgy Canada*, then, with the caveat that reflection on a few brief lines of text is not the liturgy itself. We may hope that this exploration might serve as a short hand for the lived experience of worship. What is discovered in this paper "cannot be the meaning of the liturgy: the symbols of the meeting are not a code, each symbol having a single significance and a code book giving the translation. They are rather a lively and multivalent language, the meaning resident in the experienced participation in the whole event... "Read...[t]hen go to the gathering and, with the community, be a theologian."¹⁵ In other words, reflection on the texts of the epiclesis is less about

reducing them to "meaning" and more about the ability of these texts to open us to being, to movement, to sense experience and contemplation. ☩

Notes

1 All Scripture quotations are from the New Revised Standard Version, 1989.

2 *De Sacramentis* 5.3.

3 *The English Hymnal* (London: Oxford University Press, eighteenth impression, 1973), number 52. The versified translation there is by Robert Bridges.

4 Sermon 57.7 (PL 38.453)

5 It should be noted as well that the charismatic movement has also had a positive impact within the "mainline churches" as well as within the more traditional holiness movements. See, for example, the appreciation of Christopher J. Cocksworth, *Evangelical Eucharistic Thought in the Church of England* (Cambridge: University Press, 1993), 156-163. Other works on the ecumenical dimensions of the charismatic movement include Simon Tugwell, *Did You Receive The Spirit?* (London: Darton, Longman, and Todd, 1972); T.A. Small, *Reflected Glory: the Spirit in Christ and Christians* (London: Hodder and Stoughton, 1975).

6 See Yves M.J. Congar, *I Believe in the Holy Spirit*, 3 vols., trans. David Smith (London: Geoffrey Chapman; New York: the Seabury Press, 1983); idem, *The Word and the Spirit*, trans. David Smith (London: Geoffrey Chapman; San Francisco: Harper and Row, 1986).

7 *The Book of Alternative Services of the Anglican Church of Canada* (Toronto: The Anglican Book Centre, 1985).

8 *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Anglican Church of Canada* (Toronto: The Anglican Book Centre, 1959).

9 See Colin Buchanan, *Modern Anglican Liturgies 1958-1968* (London: Oxford University Press, 1968); idem, *Further Anglican Liturgies 1968-1975* (Bramcote, Nottingham: Grove Books, 1975).

10 World Council of Churches, *Baptism, Eucharist and Ministry* Faith and Order Paper No. 114 (Geneva: World Council of Churches, 1982).

11 William R. Blott, *Blessing and Glory and Thanksgiving. The Growth of a Canadian Liturgy* A Liturgy Canada Book, (Toronto: Anglican Book Centre, 1998), 140.

12 *Ibid.*, 62-63.

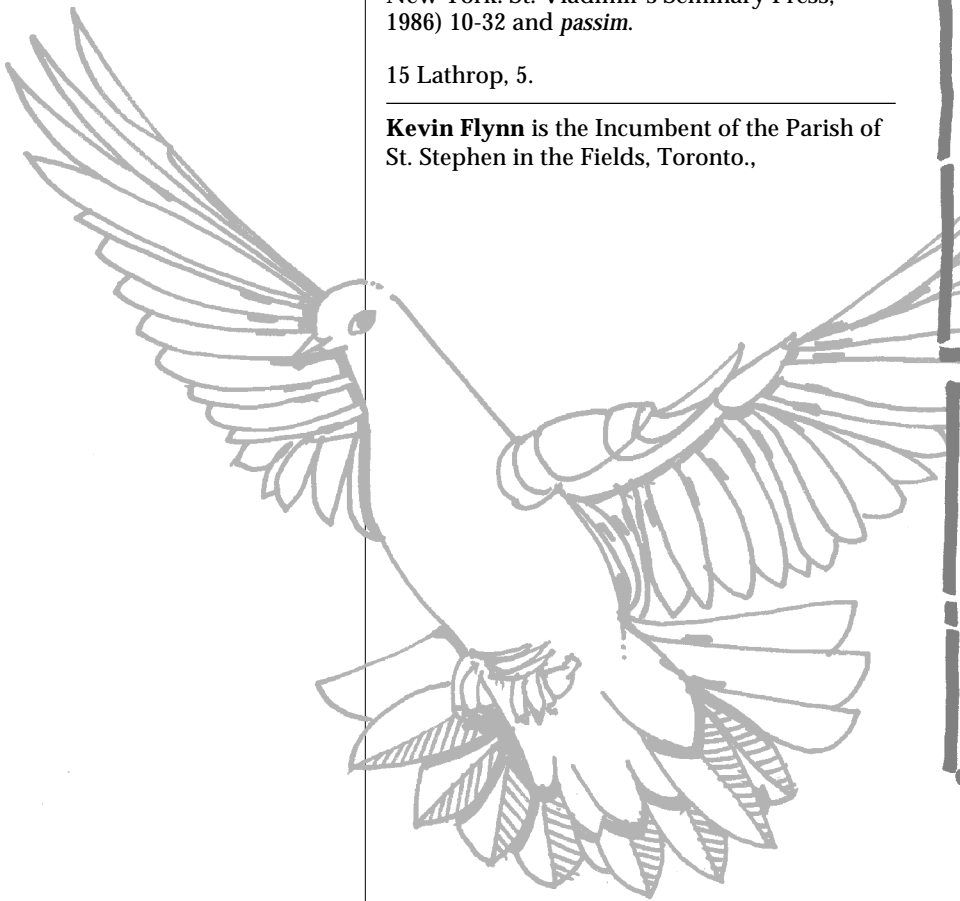
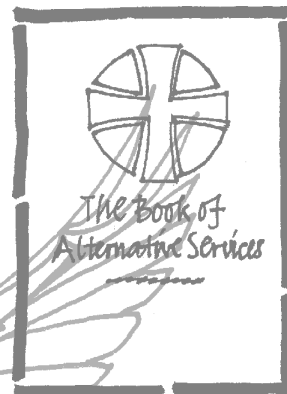
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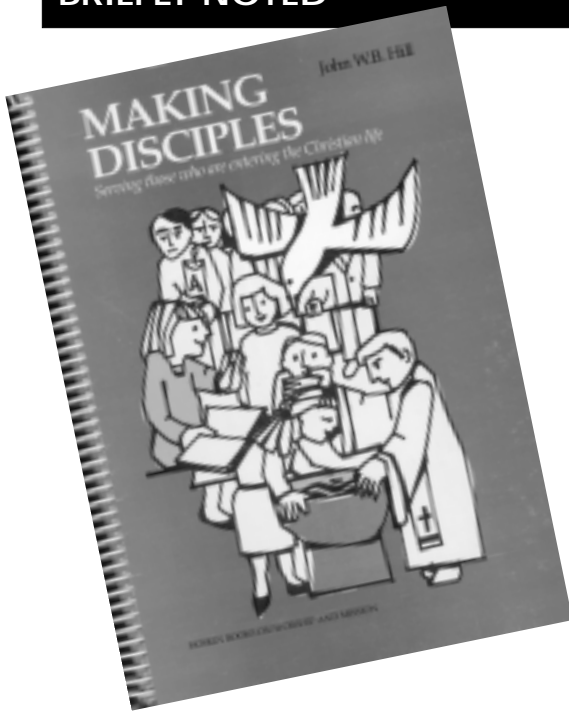
13 Interestingly, however, Anglo-Catholics who wanted a consecratory epiclesis, interpreted the phrase, found before the supper narrative, "Hear us, O merciful Father, we most humbly beseech thee; and grant that we receiving these thy creatures of bread and wine, according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood" (BCP, 82) as an epiclesis, at least implicitly. Ceremonial such as gestures and the ringing of bells at this phrase helped to provide such an exegesis of the text.

14 Cf. Aidan Kavanagh, *On Liturgical Theology* (New York: Pueblo, 1984), 74-75, 89; Gordon W. Lathrop, *Holy Things. A Liturgical Theology* (Minneapolis: Fortress Press, 1993); Alexander Schmemmann, *Introduction to Liturgical Theology* trans. Asheleigh E. Moorhouse (Crestwood, New York: St. Vladimir's Seminary Press, 1986) 10-32 and *passim*.

15 Lathrop, 5.

Kevin Flynn is the Incumbent of the Parish of St. Stephen in the Fields, Toronto.,





Making disciples: Serving those who are entering the Christian life

John W. B. Hill

Liturgy Canada/The Hoskin Group, 1991
139 pages, spiral bound

Liturgy Canada provides a series of practical and thought-provoking manuals for those who plan and celebrate the rites of the *Book of Alternative Services*. In our last issue of this newsletter we highlighted John Hill's 1994 *Into the Household of God*, an essential resource for those looking to deepen a congregation's experience of baptismal celebrations. It includes many suggestions that will inspire clergy, church musicians and members of worship committees to make 'baptismal Sundays' deeply meaningful for the entire parish community.

Making Disciples focuses on the preparation of candidates for baptism, both new Christians and returning members as well as infant candidates. It assumes a serious, congregation-based catechetical process (evangelism, catechumenate, candidacy, mystagogy) and provides a detailed model for the development of such a process. In addition the book includes rites that may be photocopied for use in the liturgy itself. Such rites include 'Accepting a Catechumen', 'Handing on

the Lord's Prayer', 'Handing on the Creed' among others. Best of all, it places all these practical 'helps' in the context of careful and learned theological writing. As Bishop Fricker wrote in the Foreword to *Making Disciples*, "The material which follows is about catechesis, a new word to many of us, but a very important one. Catechesis is a fundamental pastoral ministry of the Church by which people are enabled to enter into the Church's faith, share its life of service in love, and take responsibility for the hope which Christians share. It is a time of directed growth in discipleship and understanding, which has its centre in the celebration of Holy Baptism. I commend John Hill's work to your careful consideration. It is, I believe, a very important resource for the Church today."

In the ten years since *Making Disciples* was published there has not been another book written in Canada that touches so thoughtfully and yet practically on the crucial issue of baptismal preparation and baptismal celebration. Together with *Into the Household of God* it makes a solid foundation for the deepening of parish life.

Meditations for new members

June J. McNerney

Morehouse Publishing and
the Anglican Book Centre, 1999.

This is one of a series of five small books of "meditations" for various sorts and conditions of Anglican lay people (the others being Vestry Members, Lay Readers, Lay Eucharistic Ministers and Choir Members), each one written by a different author. Each section of this booklet consists of a sentence or phrase from the Bible or the Prayer Book or the Hymnal, followed by two half-size pages of "meditation" which often consist of an anecdote from the author's own experience of being a newcomer in an Episcopal church or advice on how to make the most of being a newcomer. These short meditations acknowledge a wide variety of needs among those who come, or come back, to church, while also admit-

...an essential resource for those looking to deepen a congregation's experience of baptismal celebrations. It includes many suggestions that will inspire clergy, church musicians and members of worship committees to make 'baptismal Sundays' deeply meaningful for the entire parish community.

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ting that no one church can meet the needs of everyone who comes in the door. Church shopping is seen as a positive and worthwhile experience. The author also is not afraid to tell new members that giving of one's self to a new church is just as important as what one can gain from the church.

Not everyone will be able to relate to every meditation in the book, but they touch on such a wide variety of experiences that everyone is likely to find their own situation mirrored here somewhere. As a parish priest, I also found it helpful as it gives me a picture of what newcomers may be expecting from the church.

One or two caveats

This series is written for the American church, so some of the terminology and organizational structure will be unfamiliar to Canadians (e.g. transfer of "membership" is a formal process there, but not here). I was also surprised to see a couple of factual errors, which has to make you wonder about the editing. The author describes Hooker's "three-legged stool" as 'scripture, tradition and experience' rather than 'scripture, tradition and reason'. In one meditation the Holy Spirit is described as the second person of the Trinity. The biggest drawback for the series, however, is the price: at \$9.95 per 85-half-size page booklet, any church with a relatively active lay ministry would need to spend several hundred dollars providing these otherwise worthwhile books to their lay readers, choir, vestry members, Eucharistic ministers and newcomers. ☒

Reviewed by **John Wilton**, St. George's Church, Willowdale in the Diocese of Toronto.