

• **Evangelical Lutheran Worship: New Worship Resource**

• **On Doing Liturgy in a Postmodern Context**

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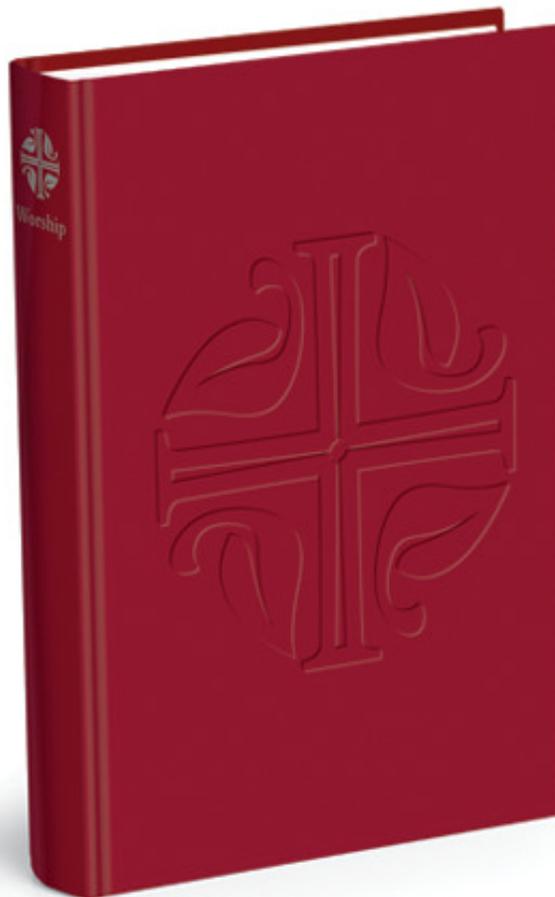
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Liturgy Canada

Evangelical Lutheran Worship: A Treasure for Our Times

Paul Bosch



By the time you read this, *Evangelical Lutheran Worship*, the new worship resource of the Evangelical Lutheran Church in Canada, will have been in the pews of many North American churches for more than a year. This issue of *Liturgy Canada* explores some of its treasures, and offers judgements on its usefulness and proprieties. Here's my personal "take" on the book. For a fuller review of this new resource, see my extended comments on the Web at worship.ca.

First, *Evangelical Lutheran Worship* is all under one cover. Both rites and hymns are presented here in one volume: a real boon to visitors unfamiliar with liturgical worship.

The graphic design is both handsome and accessible, with rubrics in red, printed tabs at page edges for separating sections, and a very helpful 'Pattern for Worship' preceding each set of rites. It is an elegant example of the art of publishing.

Second, like its predecessor *Lutheran Book of Worship*, *ELWorship* is thoroughly ecumenical. It owes a debt to the magisterial *Baptism, Eucharist, and Ministry* produced a generation ago by the World Council of Churches. The "Pattern for Worship" clearly lays out for each rite an *ordo* or shape that makes sense even to the uninitiated.

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Lutheran Book of Worship is almost without question the real watershed volume for Lutherans in North America. *ELWorship* acknowledges and honours that priority, and enlarges it.

Evangelical Lutheran Worship: A Treasure for Our Times

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Third, it is packed with resources: An enlarged calendar of Festivals and Commemorations enriches our journey through the year. All 150 psalms are here, pointed for singing, and presented as the first of more than 800 hymns. (Hebrew psalmody: the first Christian hymnal!) Martin Luther's *Small Catechism* appears as an appendix: "the finest exposition of Christian faith since the New Testament". The three-year Revised Common Lectionary is included, and features a Collect ("Prayer of the Day") for each Sunday and Festival in each of the three years. Stewardship of creation is among the concerns lifted up in the Eucharistic Intercessions, as well as in many of the Additional Prayers for worship.

And there are no fewer than 10 musical settings of Eucharist ("Holy Communion"), plus 11 Eucharistic prayers ("Thanksgiving at the Table") and five options for Thanksgiving at the Font. The book includes full Rites for Baptism, Welcome to Baptism, Affirmation of Baptism, Corporate Confession and Forgiveness, and Individual Confession and Forgiveness - this last a significant part of Lutheran liturgical piety from the sixteenth century. Morning Prayer, Evening Prayer, and Night Prayer (Compline) are each set to be sung. Rites for Lent, Holy Week, and the Three Days feature the people's roles only. And "Life Passages" offers rites for Healing, Funeral, and Marriage.

Finally, *ELWorship* honours its predecessor, *LBW*. *LBW* is almost without question the real watershed volume for Lutherans in North America. *ELWorship* acknowledges and honours that priority, and enlarges it.

How right it was, for example, for *LBW* to abandon Tudor language and to opt instead for an elevated but contemporary form of English speech! (Immigrant Scandinavian and Continental Lutherans never felt the ties to Tudor English that Anglicans did.)

How fitting it is, then, for *ELWorship* to forsake Latinate terms and locutions altogether ("Benediction") in favour of good old Anglo Saxon ("Blessing")! How prescient - and how courageous! - it was of *LBW* to begin the difficult - and contentious! - process of casting psalms, hymns and liturgical texts in inclusive language, so as to make worship more welcoming to all. *ELWorship* follows in these footsteps.

I'd be willing to point to some weaknesses in the new book. (My Teutonic temperament misses fuller rubrics, for example—especially that "Stand" and "Sit" in *LBW* margins, in boldface italics no less!) Other authors in this issue do as much. But all in all, *ELWorship* is a splendid new resource that needs no apologies. It's a Lutheran gift to the ecumenical treasury!



Paul Bosch is a retired pastor of the Evangelical Lutheran Church In Canada, Emeritus Dean of the Chapel at Waterloo Lutheran Seminary in Waterloo, ON, and a member of the Executive of Liturgy Canada.

Evangelical Lutheran Worship is also accompanied by a growing library of supporting resources: a massive 3 X 9 X 12 *ELWorship Leader's Edition* (Altar Book) and its small photo reduction, *ELWorship Leader's Desk Edition*. The familiar pew edition is also available in a 4 X 6 leather bound "pocket" edition. A growing library of interpretive volumes is also available, plus a growing library of supporting musical resources: Psalm settings, descants to liturgical music and hymns—the elaborations seem unending!

Evangelical Lutheran Worship: A Significant Achievement

Peter Wall

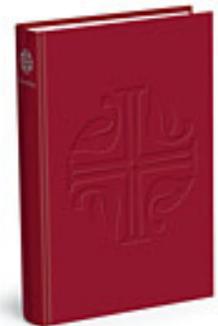
One of the commitments made by both the Anglican Church of Canada and the Evangelical Lutheran Church in Canada in 2001 at the historic signing of *The Waterloo Declaration* calls on both churches to freely use each other's liturgical materials, subject to proper local authorization. In the seven years since this historic agreement, much has happened across this country in both churches by way of sharing joint liturgical opportunities, and members of each church have learned about and experienced each other's liturgies in Sunday celebrations, special liturgies, and joint services. No resource has the potential to be such a valued part of this liturgical library than *Evangelical Lutheran Worship*. It is a well conceived, researched, compiled, and edited book which is not only a superb worship resource for the ELCIC, but also is a great gift to all the Church. Canadian Anglicans have a particular reason to welcome this new book: it is all in one volume. A skill which seems to elude Anglicans, the production of a comprehensive worship resource in one volume is a significant achievement, particularly when one realizes the extensive nature of the inclusions in the new 'Worship Book'. From all of the settings of the eucharist, through the forms for Daily Prayer and Pastoral Offices, a complete liturgical Psalter (pointed!) replete with tones for singing, and a complete hymnal with service music and an amazing selection of hymns. It has been my pleasure to

participate in workshops presenting this book to Lutherans, to the Canadian House of the Bishops, and to a Diocesan Synod. In various places, after the House of Bishops enthusiastically authorized the book for use in the Canadian Anglican church, several local Bishops have authorized it for occasional use throughout their Dioceses. It provides Canadian Anglicans with liturgies whose shape and form will be easily recognized, and whose actual content will be both consistent with Anglican understandings of liturgical texts and easily adaptable to local customs. As the Anglican Co-Chair of the Joint Anglican Lutheran Commission, I am persuaded that the presence of this resource helps enormously to further the aims of *The Waterloo Declaration* and helps provide our churches with easily used and much appreciated resources. Anglicans across this country should learn and explore this new book - sing some of the hymns, use (with permission of the ordinary, of course) the eucharistic and daily prayer liturgies, experience the wonderful new psalter. As our two churches continue to grow together, *Evangelical Lutheran Worship* is a great gift!



Peter Wall is Dean of Christ Church Cathedral (Anglican) for the Diocese of Niagara, Co-Chair of the Joint Anglican-Lutheran Commission, and member of the Executive of Liturgy Canada.

Canadian Anglicans have a particular reason to welcome this new book.

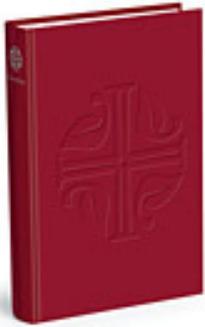


Lutheran Book of Worship is published by Augsburg Fortress

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Evangelical Lutheran Worship: Toward the Contextualization and Globalization of Worship

Mark Harris



In this article, I will provide a very brief overview of the history which led to the development of *Evangelical Lutheran Worship*, as a way of illustrating the manner in which this worship book both demonstrates continuity with its predecessors and reflects the changing character of Lutheran worship in the North American context.

When Lutherans first began to establish their churches in North America, immigrants from Germany, Sweden, Denmark, Norway, Finland, and many other non-English speaking countries, organized churches and worshipped in their mother tongue. However, as the children and grandchildren of these immigrants began speaking English in their everyday lives, many felt that North American Lutherans needed a common English-language liturgy and hymnal. Although the eighteenth-century missionary, Henry Melchior Muhlenberg, hoped for the day when Lutherans could claim "one church, one book", it was not until 1888 that the "Common Service" provided a means for the majority of English-speaking Lutherans in North America to use the same liturgical texts, albeit with minor adaptations. Used well into the first half of the 20th century, the "Common Service" was also the basis for the revised liturgy found in the 1958 *Service Book and Hymnal*, which introduced a Eucharistic Prayer into North American Lutheran usage for the first time.

Lutheran immigration, which continued the practice of providing non-English language worship and congregations, continues to this day. However, from the late 19th to the mid-20th century, many Lutheran church bodies, which had originally been defined by language and ethnicity, began to merge into transnational organizations which encompassed both the United States and

Canada. By 1962, the majority of Lutherans in North America were members either of the Lutheran Church in America (LCA), the American Lutheran Church (ALC) or the Lutheran Church: Missouri Synod (LCMS).

In 1965, LC-MS invited the LCA and the ALC to join in working toward a common service book. The Inter-Lutheran Commission on Worship, influenced by the liturgical renewal and growing ecumenical consensus that had emerged from Vatican 2, worked toward the publication of a resource that would effectively serve to standardize Lutheran liturgical practice across North America.

Published in 1978, the *Lutheran Book of Worship (LBW)* carried the dream that a Lutheran could walk into any congregation in North America and know the liturgy.

Furthermore, it was hoped that such liturgical agreement would be the precursor to the full realization of Muhlenberg's dream of "one church, one book."

However, even before *LBW* was released, the fragile coalition unravelled. LC-MS pulled out of the project, publishing their own worship book a short time later. Within a decade, unauthorized supplements began to appear in church pews, eventually prompting the publication of *With One Voice (WOV)* in 1995. For all its many strengths, *LBW's* efforts to promote consistent Lutheran liturgical practice were being outpaced by an unprecedented set of needs. Contextualization - the desire to adapt worship to the local setting - and

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Toward the contextualization and globalization of worship

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globalization - the increasing international character of Lutheranism and of our present age - were the influences which were now shaping worship in a new direction.

Evangelical Lutheran Worship was developed in response to these influences. It has augmented traditional Lutheran hymnody with a diversity of global song. Ten settings of Holy Communion, reflecting a variety of musical styles, are further enlarged by an assortment of options in service music, enabling local congregations to develop liturgies appropriate to their contexts. The result is a worship book which brings together a rich variety of resources, accompanied by a wealth of challenges.

This may not quite be the “one church, [one liturgy] one hymnal” that Muhlenberg had in mind, but it is a worship book which can well serve the diversity of this church and the character of this age.



Mark Harris is Assistant to the Bishop of the Eastern Synod of the ELCIC and member of the Executive of Liturgy Canada.



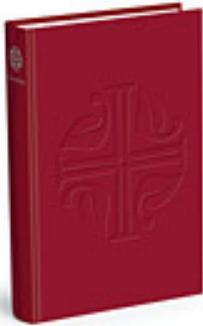
Website Highlight

www.textweek.com

Are you one of the 1,000,000 to 1,500,000 visitors monthly to The Text This Week?

At *The Text This Week*, you will find conveniently-organized links to a treasure of resources for study, reflection and liturgy pertaining to each week's lectionary texts - both as individual pericopes and as a group of readings within their liturgical setting -- a virtual study desk of sorts, laid out for your weekly exegetical work. There are indices of scripture, art and movies. This site is based on the 3 year Revised Common Lectionary cycle and also has links to calendar lists for each of the lectionary years, and links which will take you to general resources for the seasons in the liturgical year. The seasonal resource pages include general study and worship resources and links to online fine art images which illustrate that season's scriptures.

Is there a website you think others should know about? Email Liturgy Canada at litcan@liturgy.ca



All of the musical components necessary for each setting are present.

A Little Something for Everyone: the musical settings of the Holy Communion in *Evangelical Lutheran Worship*

Karen Johnson Lesfrud

For those who have probed the contents of the wonderful resource, *Evangelical Lutheran Worship*, you will have discovered that it contains not two or three musical settings of the Holy Communion, but fully ten musical possibilities are present to give expression to the liturgy. Within the ten settings you can find the very familiar settings that we grew to know so well in *Lutheran Book of Worship* standing alongside settings that evoke new harmonies, different cultures, a new song to sing to the Lord.

Settings 1 and 2 in *Evangelical Lutheran Worship* are printed in their entirety. Settings 3 to 10 are somewhat abbreviated, in that they do not include all of the spoken texts. All of the musical components necessary for each setting are present, but you may need to turn to a different section to find spoken texts such as the creed, eucharistic prayer etc. (page references are always provided *in situ*.) This form of presentation allowed for the inclusion of a greater breadth of settings. And while the settings may vary considerably from one another in terms of style and musical genre, they bear a unity of text and overall shape.

All ten settings follow the biblically informed pattern of Gathering, Word, Meal and Sending. This elemental pattern is laid out in pages 91-93 of *Evangelical Lutheran Worship*. This ancient form for worship allows for freedom of expression within its well-rehearsed framework; these patterns shape and nurture worshipping assemblies as they remember together those things which are central to the faith. Also common through the settings is the musical setting of the opening dialogue (the *sursum corda*) of the Great Thanksgiving. This allows for familiarity for the assembly no matter which setting they are using on a given Sunday.

Setting 1, a strong setting newly composed for *Evangelical Lutheran Worship*, was conceived with organ accompaniment in mind. Of particular interest is the Gloria, with its captivating ascending sequences. A festival setting is now available for those occasions when you may wish to provide a more celebratory accompaniment to this setting.

Setting 2, an inclusion by well-known composer, Marty Haugen, was conceived with a piano accompaniment in mind. It can be supplemented by guitar and other instruments. It can also work well on the organ. The Gospel Acclamation in this setting (as in Setting 1 and 9) is constructed so that the proper verse can be inserted each week, by a cantor or choir, surrounded on either end by the alleluias of the assembly.

Settings 3 and 4 are familiar to us as the former Settings 1 and 2 of *Lutheran Book of Worship*. These settings have served our Lutheran churches well, and may provide in some communities, a sense of familiarity and of being grounded, particularly as those communities begin the task of learning some of the new hymnody present in the resource.

Setting 5 is a re-working of Setting 3 from *Lutheran Book of Worship*. This is a chant setting of the liturgy and has a timelessness and beauty that is worth exploring and cultivating in the midst of our high-tech noisy world.

Setting 6 comes out of the African-American tradition and is very much in a Gospel genre. For many congregations it provides something delightfully new and invigorating. It requires leadership that acknowledges the style of music that it embodies.

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A Little Something for Everyone *continued from page 6*

Setting 7 with its Spanish music and rhythm invites us to a different hearing of the well-known texts. It is a setting well worth learning, and is complemented well with the addition of some simple rhythm instruments. Listening to the recordings of this and of other settings that come to us from the richness of ethnic communities, helps the uninitiated to understand the style which is most authentic to the music. Such recordings are found on the Augsburg Fortress website, or on the materials that were sent to every Lutheran congregation when *Evangelical Lutheran Worship* was first released.

Setting 8 is an eclectic collection of music that may particularly appeal to congregations who utilize a band rather than a piano or organ to lead worship. Some of the rhythms at first sight can seem challenging, but with repetition are within the reach of many parishes.

Setting 9, like Settings 1 and 2, was newly composed for *Evangelical Lutheran Worship*. Though it is perhaps one of the more musically demanding settings, those assemblies that have learned this setting are very loyal to it, and it is a setting that endures well.

For those who were fond of Setting V from *With One Voice* (the widely used supplement that was published in 1992) a portion of that setting has found its way into the Service of the Word. Also, fans of Marty Haugen's *Now the Feast and Celebration* will find many parts of that setting in the service music which directly precedes the collection of hymns in *Evangelical Lutheran Worship*.

A little something for everyone. The wide assortment of possibilities is one reason that *Evangelical Lutheran Worship* can successfully be used as a core resource by a diverse church which incorporates a variety of worshipping communities.

It gives congregations a broad scope of possibility for singing in a great variety of styles and with music that opens up the Word in different ways.

Whether an assembly is looking for a challenge and for something invigoratingly new or whether an assembly wishes to be settled with something familiar and well-known, they can come to this resource and not be disappointed. It is a resource that will serve the church well.



Karen Johnson-Lefsrud is a pastor and musician in the ELCIC, the Director of Pastoral Care at Luther Court Nursing Home, Victoria, BC, and a member of the ELCIC National Worship Committee and one of two coordinators for the Renewing Worship project, an initiative whose aim is to provide new worship resources and to renew the worship of the church.



Strong Centre, Open Door: On Doing Liturgy in a Postmodern Context¹

Gordon Lathrop

This is the text of Gordon Lathrop's final address to the National Lutheran Worship Conference held in Montreal in July 2008. We are most grateful to Mr Lathrop for allowing us to print this.

In 1985, a tragic church fire in north western Wisconsin, in the United States, destroyed an interesting old Danish-American church bell. You might happen to know that this very bell has played an important organizing role in my own work on liturgical theology. But here today, beyond simply my work, we may allow the bell to stand as a kind of metaphor for the doing of liturgy *per se*. Let me tell you about that bell.

From the middle of the nineteenth century until 1985, first at a Danish church in Hutchinson, Minnesota, and then at the important Grundtvigian congregation, West Denmark Lutheran Church, in Luck, Wisconsin, the sound of the bell called together people of the surrounding communities. The bell was *inscribed*, as if the first person voice of the bell itself could be written down. The makers of the bell made of the inscription a memorable little poem:

*To the bath and the table,
To the prayer and the word,
I call every seeking soul.*

This bell inscription has sometimes been taken as a more general symbol for the central matters of Christian worship. Certainly it has been taken so by me. But you will also find this kind of language – “bath” and “table” for example – in current worship handbooks and introductions to Christian worship throughout the ecumenical world. Also today and here, not only in nineteenth century immigrant communities, the current use of language like that of the bell inscription seems to say, communities of needy people are summoned to participate in what Lutherans and Anglicans call the word and the sacraments, themselves singing

their way through that participation like a bell.²

The very matters listed on the bell are the most important things we have when we gather as Christians. They are best set out with the centrality, the open clarity, the generosity of practice, and the absence of ecclesiastical pretension implied by the use of words like “bath” and “table”.

The order of these things is a *theological* not a liturgical order. Reflected there is the conviction of Nicolai Frederik Severin Grundtvig that the “word” – that centre of most nineteenth century protestant worship – is best understood through the meanings of baptism, holy communion and the Lord’s Prayer. For Grundtvig, as for many other sacramentally formed Christians, these things function as the necessarily presupposed hermeneutical key for the existential meaning of the scriptures. The holy communion is itself a hermeneutic. The liturgical assembly, its communal practices, and its encounters with Jesus Christ and so with the triune God all *matter* for an understanding of the bible as Christians use it. *The water and word of the bath, the “given for you” of the table, and the bread and forgiveness of the prayer all get us to the heart of the scriptures.* Or, as Grundtvig wrote in one of his hymns, expressing perhaps a slightly overstated polemical reaction to nineteenth century Biblicism and fundamentalism: “Only at the bath and at the table do we hear God’s word to us.”³

The simple and humanly accessible names for these central things of the Christian assembly and of Christian liturgical theology – bath, table, prayer, word – also reflect reformed liturgical

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*To the bath
and to the
table,

To the prayer
and the word,

I call every
seeking soul.*

Strong Centre, Open Door

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practice, the kind of practice that has been discussed widely in the late twentieth century ecumenical liturgical movement: real water and a lot of it, welcoming us to life in the assembly of Christ – a real *bath*, thus, with the baptismal font becoming a bathing pool for adults as well as for children; a shared meal, held every Sunday, rather than an irregular and minimized memorial or a merely clerical event – a *table*, thus, feeding us with God's astonishing mercy now and welcoming us into the care of the earth and into a just economy for the marginalized; then, genuinely participatory *prayer* in beautiful thanksgiving and especially in urgent intercession for all the needy world, rather than recited texts that talk only about us; beautiful and inclusive speech that accords with all of this and music that sings us through it – a *word* that arises from the meaning of the bath and stands clearly next to the meaning of the supper; and the whole event as intended for and available to questioning and suffering humanity.

These accessible names also imply a simple *liturgical* order. That order is the great outline of the ancient "mass" or divine liturgy or service of the Lord's Day. We gather, through the bath or its remembrance, to word and prayer set next to the table. If we add to this outline the current awareness that the open doors to "every seeking soul" at the beginning implies also a sending out through those doors at the end of the service – "open doors for going out as well as for coming in", as Grundtvig himself wrote in 1863⁴ – we have this resultant liturgical *ordo*, widespread in current ecumenical discussion and encouraged in and between many churches:⁵ every Sunday, the gathering through the bath, then the word and the prayer, then the meal, then the sending. We may call this simple and widely affirmed pattern "the ecumenical *ordo*". Such an *ordo* may be used as a tool to discover deep convergences and basic similarities between otherwise differing

communities of Christians.

Furthermore, granted some agreement in its simple list of central matters, this *ordo* may be used by us, in mutual affirmation and admonition, to encourage each other toward the clarity and largeness of bath and table, prayer and word in our communal ritual practice.

But in 1985, the parish church at Luck burned. In the fire, that bell was destroyed.

Shall we also take the destruction of the bell as a currently useful symbol? Even symbolically, does the Luck bell still ring? The understanding of Christian worship implicit in that old, now destroyed, inscription may be interesting historically. It may even be moving for us to notice, beyond the bell, the various nineteenth and twentieth century attempts of protestant communities to balance their long-winded words with the renewed importance of ritual actions as well as the various attempts of catholic communities to let their arcane ritual actions stand out in greater and more generous clarity, giving resonance to a newly important word. But are the matters set out as central by the Luck inscription, the *ordo* implied by that centrality and the theology that reflects upon it still relevant? Shall we still encourage each other in their use? Can this simple list still function to teach the meaning of worship and to establish an agenda for its reform, especially in a time marked by burgeoning diversity and by suspicion of anything that seems to pretend to universal validity, a time frequently called "postmodern"? Perhaps the very insistence on these things as *central* signals their immanent demise. Perhaps the ecumenical books and the denominational orders protest too much.

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...this *ordo* may be used by us, in mutual affirmation and admonition, to encourage each other toward the clarity and largeness of bath and table, prayer and word in our communal ritual practice.

Strong Centre, Open Door

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The *ordo* may not be merely a generally useful outline that is nonetheless painted with too broad a brush and applicable only in some places. It may be a mental construct forced upon the actual facts.

There are significant challenges to the idea of “central matters” in Christian worship, organized into an essential ordo. Those challenges may finally be even more serious than a church fire in reorganizing the thought about and the practice of Christian worship. Any liturgical reflection undertaken in the twenty-first century intending to enable an ecumenical and catholic discussion has to take those challenges seriously in order to make clear what “liturgical *ordo*” ought and ought not mean.

For one thing, there is the question “Whose *ordo*?”⁶ That is, what communities in fact follow this pattern and use these things? The bell could not ring at every door, could it? Who gains power by the privileging of this pattern? A phenomenological account of what actually occurs on Sunday morning in the diverse Christian gatherings in the world must grant the point that they do not all, by any means, easily fit into this description. Moreover, the description may be painted with too large a brush, leaving out too much that is actually and locally important, actually and locally owned. More detailed consideration of the way patterns of worship are actually lived out may lead us to see that worship also divides as well as unites. Furthermore, even if one granted the usefulness of such a broad and simple outline, at least one other broad-brushed pattern could also be found. Many churches – in North America, but also around the world in places influenced by American evangelical practice – follow the so-called “frontier *ordo*”: preliminary songs and readings and dramas prepare a gathering for a message and the message leads individuals in the community to decisions or conversions or opportunities for personal growth. So is the talk of the *ordo* intended to be a

sort of liturgical imperialism? Does it privilege the Lutherans, the Anglicans and the Roman Catholics? Or does it empower a certain kind of clergy who share a love of a certain kind of tradition? Such is the postmodern critique of the hidden dynamics of power – the power of the leader or the power of the supposedly objective scholar.

Perhaps more important is the challenge that can be made to the very idea of *ordo* by insisting that such an idea is a structuralist mistake. The *ordo* may not be merely a generally useful outline that is nonetheless painted with too broad a brush and applicable only in some places. It may be a mental construct forced upon the actual facts. Much more useful for the study of worship, by this conception, would be attention to local detail, to the many things that people really do when they gather for worship, to their own ideas of what they are doing, and to the local peculiarities and the locally thick and thin moments. “*Ordo*” may then be an unwarranted “meta-narrative”, intending to indicate a widespread similarity of practice where none exists, ignoring local realities and actual communities, and hoping to impose a supposed universal agenda on this local reality. So, does talk about *ordo* ignore or mask what actually is going on in worshipping communities? Does it mask the dynamics of power and its exercise? Is such talk trying to force alien meanings and a standard practice on quite diverse local phenomena? Such is the postmodern critique of overarching generalizations and “essentials”.

But even if we grant the importance of the idea of a shared simple outline of worship and shared central things, there might be yet another way to state the challenge. If the way the *ordo* means

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Strong Centre, Open Door

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something at all, the way it creates meaning, has sometimes been explicated with the word “juxtaposition” – one thing next to another yields “meaning” as a third thing⁷ – then what is the other thing that might be juxtaposed to *ordo* itself? How does *ordo* and reflection upon its meaning – liturgical theology – avoid becoming ideology? As Mark Taylor has written, “What second thing must be set next to the *ordo* as a whole for it, this *ordo*, to be fully what it is precisely in tension with this second thing, in difference from this second thing?”⁸ Such is the postmodern challenge to ideology, to single and absolute meanings.

The idea of pattern in worship, of certain shared central things, can indeed be used to compel change, insist on “my way” and not “yours”, ignore local cultural realities, mask real and important differences, exclude others, even assert an ideology. “Do these things in this order,” we can seem to be saying, as if liturgy were a matter of the mechanical application of formulae, “and you will have authentic Christian worship.” More: this same assertion can be insisted upon. “You must do these things, in this order”, says the denominational authority, the expert professor, the presiding pastor or priest, the influential lay leader. Then, right away, in current North American context anyway, the conversation becomes a power struggle: “Who says? On what authority? What is your so-called authentic worship anyway?” Even in holy matters, ritual negotiations can wind up being about power, and even “word and sacraments” can be used as weapons in the hands of enforcers.

But does that misuse disqualify the idea of the ecumenical *ordo* altogether? Does it necessarily drive liturgical theology toward the task of simply describing diversity rather than calling for continuing and deepening reform?

Unfortunately, power raises its head also in the insistent application of other

patterns than the Gathering-Word-Meal-Sending pattern of the ecumenical *ordo*. Indeed, power – compulsion – seems never far away from the history of Christian ritual practice down through the ages. Liturgical unification, liturgical centralism, authorized liturgical formulae, enforced liturgical books have appeared again and again.

The so-called frontier *ordo* has also been imposed upon congregations. Furthermore, the evangelical Christianity to which this pattern is so strongly linked, is not a set of struggling marginal groups, in spite of that movement’s long self-image of powerlessness, but the dominant religion of North America – and perhaps also of Africa – a religion currently linked to awesome political power. Moreover, this pattern of worship was originally designed to compel, to move the wavering individual toward conversion. This pattern of clerical leader with the central power in the room, a power to which the individuals of the assembly are subject.

But compulsion in worship always distorts the thing it seeks to reform. A liturgical movement for the twenty-first century needs to state that clearly. One famous story might be helpful: In 1522, Martin Luther was away from Wittenberg, that university town at the heart of the sixteenth century Reformation, and he was away from the congregation in that town that he served as pastor. He was resident in the Wartburg Castle, hidden and disguised, using the time to translate the Bible, since he was now excommunicated, under the ban of the emperor, and in mortal danger. His colleague in the university, Professor Andreas Karlstadt, knew that he and Luther and others had taught that the celebration of the mass should be reformed. It should be sung in the vernacular. It should centre in the proclamation and praise of the triune God, not be overshadowed by the cult of the saints. The cup should be available to the laity. But Karlstadt was deeply

But compulsion in worship always distorts the thing it seeks to reform. A liturgical movement for the twenty-first century needs to state that clearly.

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disappointed that these reforms had not yet occurred. So he acted. He persuaded the town council to pass laws requiring these changes immediately, as a matter of city law. He encouraged a large group of men – the group should probably be called “a mob” – to enforce these laws violently, to tear down statues in the church and force the use of the chalice. Luther heard, and, at significant risk to his own life, came back to town. As the pastor of the congregation, against these new laws of the town and out of concern for those who were being forced without understanding, he put the statues, the Latin mass, and communion in one kind back in place. He preached a series of seven sermons that called for the harder way of teaching and love, not the easy way of constraint, as the way of liturgical change. He resisted Karlstadt, the town council, and the mob primarily by simply preaching. Karlstadt left town, disappointed. Indeed, constraint is itself finally deeply disappointing, if the thing it wants to force is communally practiced and faithful liturgy. Liturgy is inevitably malformed by constraint, tending then toward legalism and pretense. To do the right thing for the wrong reason is almost inevitably to do the wrong thing, at least in liturgy.

Luther was right.

Teach and love, teach and love, and recognize that authentic change takes a long time.

Nonetheless, it is important to note: Luther did not leave the congregation unchanged, mired in an incomprehensible rite, celebrated in a church filled with junk and with communion in only one kind. He did strongly lead, he did teach and love, and there was change. This story is not an argument for immobility or indolence, nor for a simply descriptive approach to what people do in liturgy. Luther did believe that there was a theologically anchored agenda for reform, an agenda that could be proposed as a gift, be welcomed in ways fitting with local gifts and local culture, and be accomplished

without compulsion. The *ordo* of the Luck bell inscription belongs to that tradition of liturgical change. It invites.

The postmodern challenges help us to see the importance of this assertion. Indeed, the postmodern challenges may help us to treasure the ecumenical *ordo* the more, especially when it is noted that an open meeting around a multivalent pool, around an interesting set of words and around an inviting supper – in communion with other such meetings elsewhere – is not, in the first place, designed to compel. Healthy liturgy, focused on strong central signs and not on individual personal decisions, makes a way of ever deeper significance available to its participants, but it also lets those participants be free. Strong centre, open door.

Still, do not the postmodern challenges require of us that we give up altogether the idea of a shared agenda for liturgical renewal? Indeed, do these challenges not suggest that “renewal” itself masks an exercise of power on the part of the “renewers” and imposes a pretended universal ideology on the more primary local details of worship?

On the contrary, the invitation to let the communal practice of bath, word, prayer and table stand out in greater clarity is just that: an invitation. A critical invitation, an invitation with huge import, but still an invitation. Furthermore, its accent falls on matters that are, indeed, always local and ordinary: local waters; local bodies bathed in those waters; local words for telling living stories; local religious longings expressed in prayer; and local meals. While transcultural words can be used for these matters⁹, the reality is always concrete, participatory and locally diverse. The classic Christian use of these matters roots both in their *local availability* and, at the same time, in the association of each of them with *Jesus*: with his reversals of religious meanings and his attack on religious boundaries, with his death and resurrection, with the

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Spirit poured out into the world from these events, and with the faith that Jesus Christ remains locally available, locally encounterable.

So, water flows locally. But in the four gospels, water is a sign of the reign of God, now present in the world. Local words tell local stories. But in the four gospels, traditional stories are given surprising, mercy-filled endings. In need, prayers arise from practically every set of local lips, to anything that might be regarded as being able to help. But in the four gospels, the community is invited to pray for others and to pray in Jesus' name. Communal meals are a universally local phenomenon, in which our community assures its own survival and passes on its own culture. But in the four gospels and the letters of Paul, commensality with Jesus is combined with an open door to the outsider and the sending of food to the poor.

A liturgy that seeks to allow the centrality of bath, word, prayers and table, is seeking to go the way of the four gospels, risking the way of the four gospels, committing to the way of the four gospels. Such a liturgy means to reorient local practice so as to invite us again and again to walk in the world in the way of faith. Such a liturgy means to care about this world, believing that to stand before the biblical God inevitably means to stand on the ground this God calls holy.¹⁰

Of course a community can choose to follow another *ordo*. In fact, even this ecumenical *ordo* can be followed in such a way that the faith-enabling and world-affirming surprises of its central symbols are not manifest. But a community can also be committed to the reception of these central things as gifts – gifts that align that community with the 'sacrophilia', the flesh loving character, of the gospels.¹¹

Of course, there are *four* gospels. That very truth tends to the disallowance of ideology, of a single, universal truth, and a disallowance of a single formula in worship. All four give witness to the one God, and finally that one God is also a plural unity, a dance of three. But it is nonetheless astonishing to see how water, story, prayer and table, and the faith that is formed through them, recur in all four of the canonical gospels, in diverse permutations, with diverse accents, but still as the recognizable marks of communal life with Jesus.

The proposal that bath, word, prayer and table be allowed to be the centre of local Christian liturgy, that they be continually refreshed to stand forth in clear and generous ways, is an invitation to let important materials of our local life be broken and ritualized to bear the surprising and life-giving gospel of Jesus Christ. This practice ought not be the importation and imposition of alien materials, but the use of local materials to celebrate and proclaim a more-than-local meaning. Everyday stuff gets used on Sunday, if the liturgy is renewed. *In Christ, our waters, our stories, our prayers, our meals, our spaces, our times, our religious longings themselves must no longer be used only for us, certainly not only for me.*

Time after surprising time, these things can become the materials of a new encounter with the death and resurrection of Jesus here, a new reception of the Spirit here, and so a faithful new reorientation to God's beloved world from here. They can become the means and tools of boundary-crossing communion and world-linking peace.

The invitation to let bath, word, prayer and table be continually refreshed at the heart of our assemblies will be distorted if it is seen as some abstract, universal agenda. In the present time, it ought to

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The classic Christian use of these matters roots both in their local availability and, at the same time, in the association of each of them with Jesus: with his reversals of religious meanings and his attack on religious boundaries, with his death and resurrection, with the Spirit poured out into the world from these events, and with the faith that Jesus Christ remains locally available, locally encounterable.

The invitation to the ecumenical *ordo* is not an invitation to submit to anyone's historical reconstruction. It is an invitation to find bath, word, prayer and table the places of Christ's local presence today and here. It is an invitation to say, with faith, these things are a gift from God.

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be seen as a thoroughly postmodern commitment to walk a way without assurances or universal meta-narratives, the way of faith.

But then what about the postmodern challenges? They need to be taken seriously. They will continue to be helpful to us in avoiding the misunderstanding and the misuse of the *ordo*. Indeed, if "postmodern" means a suspicion of authority and power and an accent on the local and on the unassured risk of commitment, then a healthy liturgical practice in the present time needs to embrace the postmodern as its own way. But these challenges also require a response.

To the question of "whose *ordo* this is", I answer that the ecumenical *ordo* belongs to anyone who has water, staple food, festive drink and the word of Jesus. Like all Christian worship matters, this *ordo* can be used badly, as a tool for the enhancement of disguised power. But when bath, word, prayer and table are indeed allowed to stand next to each other in strength, mutually reinterpreting each other, bearing witness to the God of the gospels like the beasts around the throne, then what is privileged will not be any clergy or any denomination. What is privileged will be rather the actual locality, the biblical Christ, and the call to faith, to worldly reorientation and to wider communion. The many cultures of humanity are welcome to sing their own songs, use their own local languages and signs, and find their own critical reorientations of this cultural material in doing this local *ordo*. Among those cultures will be the remarkable mixed cultures, the post-colonialist cultures, which mark so many of us in the current world. The Luck bell did not say, ahead of time, *why* every seeking soul was invited to these things. The reason – the new open door to God's beloved world through faith in Jesus Christ – could only be discovered in their actual practice.

To the charge of unwarranted structuralism, I respond that the discovery of these matters as alive in the four gospels and discoverable elsewhere in Christian liturgical history is not a timeless truth. It is indeed an articulation of the present time, arising out of present need, with a real human history. The ecumenical *ordo* is thus not *proven* by history, though it may involve a critical and interpretive re-reading of history, a re-reading claimed by the readers. The ecumenical *ordo* is rather one current, communal and faithful reading of the gospels, and it is a commitment to go the way of those gospels. Such commitment can be one of the great rediscoveries of a postmodern outlook. The invitation to the ecumenical *ordo* is not an invitation to submit to anyone's historical reconstruction. It is an invitation to find bath, word, prayer and table the places of Christ's local presence today and here. It is an invitation to say, with faith, these things are a gift from God.

Finally, to the inquiry about what is to be juxtaposed to the *ordo* itself, I respond that the ecumenical *ordo* of bath, word, prayer and table is, in its very structure, a continual, mutually critical conversation, word with sign, gathering with going away, here with there, inside with outside. Furthermore, every local place that practices the surprising bath of the Spirit, tells the surprising stories of grace, prays the prayer of faith, celebrates the reorienting table of Jesus, in its own local way, will itself be in dialogue with every other place, proposing yet more meaning than we had seen. Moreover, the catholic practice of this *ordo* will be challenged and enriched by its catholic exceptions:¹² by the Friends who call every meal the Lord's Supper; by the Salvation Army that estimates self-giving service to be the Eucharistic act; by Baptists and Mennonites who invite their children into a long catechumenate; by evangelicals who have made the preparation for the

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sacrament to be the years-long focus of their meetings.¹³ Similarly, these practitioners of the exceptions will be challenged and enriched by the presence of the *ordo* in other places – by the invitation to join, at least sometimes, in the ritual symbol that they want their lives to enact, by making the sacrament meeting, rather than the preparation for the sacrament, to be again the focus of the gathering. Of course, the ecumenical *ordo*, by this interpretation, is a commitment to go the way of the four gospels, including the way of their mutual critical juxtapositions with each other. There are other gospels. Their ritual implications are mostly other than the implications of the canonical four, with an accent on individual salvation and Gnostic technique.¹⁴ While they have no claim to be read in the Christian assembly committed to the way of the four gospels, let those gospels, indeed, be set in free dialogue with the practice of bath and word, prayer and table. The nature of the *ordo*'s commitment to faith amid the conditions of the flesh will only become clearer.

In 1949, the American poet Robert Frost set a lucid, generous little work called "The Pasture" at the head of his collected poems. It read, in part:

*I am going out to clean the pasture spring;
I'll only stop to rake the leaves away
(And wait to watch the water clear, I may):
I sha'n't be gone long. – You come too.*¹⁵

The invitation of the *ecumenical ordo* ought to be as simple as the invitation of the pasture spring. It is a gift. It flows with the living water of God. We did not make the water. But it does, periodically, need clearing out.

You come too, as Frost says. I invite you, too, dear liturgists of Canada, to find in bath and table, prayer and word, set out locally for every seeking soul and for our seeking communities, the ongoing source for a liturgical movement that – with Luther and Grundtvig – reaches and teaches in the present time,

a liturgical practice that responds faithfully to our postmodern context.



¹ This lecture is an altered version of "Bath, Word, Prayer and Table: Reflections on Doing the Liturgical *Ordo* in a Postmodern Time" in Dirk G. Lange and Dwight W. Vogel, **Ordo: Bath, Word, Prayer, Table** (Akron: OSL, 2005), pp 216-228

² For an account of the bell, see Gordon Lathrop, "Strong Center, Open Door: A Vision of Continuing Liturgical Renewal", **Worship** 75 (January 2001), pp 37-38. In my further writing, the bell occurs in **Holy Things** (Minneapolis: Fortress, 1993), **Holy Ground** (Minneapolis: Fortress, 2003); **Central Things: Worship in Word and Sacrament** (Minneapolis: Augsburg Fortress, 2005) and, with Timothy J. Wengert, in **Christian Assembly** (Minneapolis: Fortress, 2004)

³ See further **Christian Assembly**

⁴ **Skal den Lutherske Reformation virkelig fortsaettes?** (Copenhagen: Schauberg, 1863), 116

⁵ See, for example, Thomas F. Best and Dagmar Heller, eds., **So We Believe, So We Pray: Towards Koinonia in Worship** (Geneva: World Council of Churches, 1995), 6-7; Thomas F. Best and Dagmar Heller, eds., **Eucharistic Worship in Ecumenical Contexts** (Geneva: World Council of Churches, 1998), 29-35; **United Methodist Book of Worship** (Nashville: United Methodist Publishing House, 1992), 15; **Book of Common Worship** (Louisville: Westminster/John Know, 1993), 33; **Common Worship** (London: Church House, 2000), 166, 228; and, in Scandinavia, Karl-Gunnar Elverson, **Handbok Liturgik** (Stockholm: Verbum, 2003), 16.

I invite you to find in bath and table, prayer and word, set out locally for every seeking soul and for our seeking communities, the ongoing source for a liturgical movement that...reaches and teaches in the present time, a liturgical practice that responds faithfully to our postmodern context.

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⁶ Some of the following questions have been asked by Michael Aune, "Ritual Practice; Into the world, into each human heart", in Thomas H. Schattauer, ed., **Inside Out: Worship in an Age of Mission** (Minneapolis: Fortress, 1999), 153; by James White, "How do we know it is us?" in E. Byron Anderson and Bruce T. Morrill, eds., **Liturgy and the Moral Self** (Collegeville: Liturgical Press, 1998), 56-57; and by Chris Ellis, "Reflections on James White, the Ordo, and 'Authentic Christian Worship'", unpublished paper and personal communication. See also, especially, Maxwell Johnson, "Can We Avoid Relativism in Worship? Liturgical norms in the light of contemporary liturgical scholarship", **Worship** 74:2 (March 2000), 135-155.

⁷ **Holy Things**, 82; **Holy Ground**, 127.

⁸ Mark Lloyd Taylor, "A Response to Gordon Lathrop, 'Treasure in Earthen Vessels: On Liturgical Disappointment'", unpublished paper from Summer Institute on Liturgy and Worship, Seattle University (July 6, 2004), 9.

⁹ We call very diverse local practices by the word "meal" (or by similar words in other languages) for example. Nonetheless, the use of that word to link these diverse practices is not entirely without grounds. Otherwise we must despair of human language itself.

¹⁰ See **Holy Ground**, 4.

¹¹ See **Holy Ground**, 129-135; and John Dominic Crossan, **The Birth of Christianity** (San Francisco: Harper Collins, 1998), 36-38.

¹² See **Holy Things**, 157-158 and **Holy Ground**, 225-226

¹³ One can argue that the "revival" is an American development of the preparatory time of the old sacrament meeting. For this argument and its implications, see **Christian Assembly**, 121-131.

¹⁴ See **Holy Ground**, 130.

¹⁵ **Complete Poems of Robert Frost** (New York: Henry Holt, 1949). For the interesting application of this little poem to the theological and ecclesial tasks of the present time, I am especially indebted to John Vannorsdall.

Gordon W. Lathrop is Charles A. Schieren Professor of Liturgy, Emeritus at the Lutheran Theological Seminary at Philadelphia. Previously, he taught at Wartburg Theological Seminary, Dubuque, Iowa; was campus pastor at Pacific Lutheran University, Tacoma, Washington; and served as parish pastor in Darlington, Wisconsin. He has been a Lutheran pastor for 36 years, twenty of which have been spent at the Seminary in Philadelphia. Among other books, he is the author of *Holy Things: A Liturgical Theology* (Fortress 1993), *Holy People: A Liturgical Ecclesiology* (Fortress, 1999), *Holy Ground: A Liturgical Cosmology* (Fortress, 2003), *Central Things: Worship in Word and Sacrament* (Augsburg Fortress, 2005), and *The Pastor: A Spirituality* (Fortress, 2006). Together with Timothy Wengert, he has also published *Christian Assembly: Marks of the Church in a Pluralistic Age* (Fortress 2004). He has lectured widely, been a visiting professor at the University of Uppsala in Sweden, and, in the 1990s, was a participant in Faith and Order consultations on worship and Christian unity, and Lutheran World Federation consultations on worship and culture. He is an associate editor of the journal *Worship* and was the tenth president of the North American Academy of Liturgy.



"Order and Chaos" - a brief reflection

Peter Wall

Gordon Lathrop's presence in this issue of *Liturgy Canada* takes me back to the National Worship Conference, which took place in Montreal in June of last year. Gordon was a keynote speaker and the lecture reprinted here concluded the conference. He both speaks and writes so well about liturgy and what it *is* for us all.

Thinking about this also took me back to the liturgies which we experienced at the conference – different, moving, evocative, and deeply spiritual. I particularly am taken back to the opening liturgy – the conference title was, by the way, *Order & Chaos*, and the liturgies were all designed to help illuminate that theme.

The opening service began on the courtyard behind the Cathedral, in *Raoul Wallenberg Square*, where Wallenberg, the great Swedish diplomat and humanitarian who saved so many Jews during the height of the Holocaust, is remembered. As we gathered, we were marked with numbers on our hands; we were gathered by shrill whistles, and yelled at by those who gathered us. A particularly awful and stark *order* borne out of chaos. After liturgically remembering Wallenberg, with pungent and difficult words about the horror which he tried to ease, we moved, as an assembly, to a large fountain where, as we gave thanks for the waters of Baptism, we washed the numbers off our hands and wrists and processed 'through the water' (water from the fountain which had been poured onto the patio surrounding the fountain).

The chaos of being herded as faceless *numbers* gave way to the graceful order of new life and new birth. Strong, dramatic, significantly uncomfortable, and oddly disconcerting in their difference. These were both the images and feelings we experienced and the responses shared.

In *liturgy* we are sometimes confronted, sometimes discomfited, sometimes strangely moved and warmed, sometimes brought short by things anew.

Powerful and meaningful work, this stuff called *liturgy*.



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At Sacred Times, Bring on the Ritual: God is in the Details

Rabbi John Moscovitz

As a young boy, I would periodically accompany my closest friend, Craig Sullivan, to mass. In the very Catholic, early 1960s city of St Louis, the pre-Vatican II world was thick with Latin, ritual and mystery. I couldn't take my eyes off the richness of it all, this foreign world that hinted at so much that was beyond my understanding.

I knew what not to do in church as a Jew, but I also knew how to experience the beauty of mass. I loved its unabashed preference for mystery, its old world decor and ways, its clear sense that there was no more important place to be. God seemed real to me at the Annunciation church in a way He did not at my own synagogue, a suburban temple stripped of virtually all ritual.

Those times in church led me, in part, to search for the same experience in my own tradition. Craig Sullivan had something to do with turning me into a Jew, even a rabbi, and I'm forever grateful.

More important, these same memories would later bring me to pay attention to the human need for religious ritual. I've never forgotten that as the fathers and their acolytes went about their devotions to God, I was transfixed by something I could not quite grasp but neither could I ignore; something that was powerful and present, beautiful but frightening.

Years later, no doubt with those afternoons in mass still with me, I concluded that the religious experience is central to the human experience. Without an occasional gaze at the power that sets everything into motion, the power that makes life both more and less knowable at the same time, we are not fully human.

These rituals, the other-worldly Latin, the incense, the frocked and imposing, yet friendly, priests who chanted God's word at the Annunciation church were human evocations of God's presence. The majesty of it made me feel most human, most curious about a God I had never glimpsed before, and not all that often since.

I've never been able to get the memories of church out of my head. Somewhere along the way, I realized that what I intuitively sensed at that church 40 years ago is no less true for Jews in synagogue: the deep and beautiful and unknowable mystery of God is best evoked by ritual and prayer and music that plays havoc with the rational and refuses to reduce God to the functional or the ethical.

As a boy in church, I thought God was real: if there, why not in synagogue?

I learned from those days that **only when God is almost felt and yet out of reach, do we know our deepest selves** and that public religious ritual can cultivate religious souls who, upon yielding some of the power of individuality and rationality, find the Unintelligible available, even if unknowable.

When God as the Unintelligible is available and maybe palpable, barriers between human beings begin to disappear. In feeling bound to God, we are moved to serve God's creatures. Being present at mass as a child provided me the gift of this knowledge. I wonder if I didn't resolve then to help provide this gift to those within my own tradition.

I recently saw Craig Sullivan for the first time in more than 30 years. A long-lapsed Catholic, he is estranged from his own tradition and curious about mine. What I learned from his beautiful religious world eventually rearranged my life. There is a direct relationship between what I experienced and what I now do with my life.

Having sensed the godly and the tribal at the heart of another religion, these days I lean toward the tribal experience of my own people. Having once learned to be a Jew by going to mass, my debt to Catholicism will always inform my love of ritual and prayer in Judaism. When two great faiths celebrate festivals of redemption in proximity as Jews and Christians do now at Passover and Easter, we are reminded that without religious ritual, the past cannot claim us, and the heart of life will elude us.

John Moscovitz is Senior Rabbi at Holy Blossom Temple in Toronto. This article originally appeared in The Globe and Mail on Saturday, April 3, 2004. Reprinted with permission of the author.

Your People Shall Be My People: Anglicans and Lutherans together; Visions for the future.

The 25th annual Trinity Divinity Associates' Conference Trinity College, June 15-17, 2009

In early July 2001, the General Synod of the Anglican Church of Canada and the National Convention of the Evangelical Lutheran Church in Canada met within a few hundred metres of each other at Wilfred Laurier and Waterloo universities. Each passed, with overwhelming majorities, the Waterloo Declaration of Full Communion of the two churches. On the following Sunday, the national leaders of both churches formally signed the Waterloo Declaration at a joint celebration service of Holy Eucharist.

Since that celebration much has happened; ranging from Anglican and Lutheran congregations meeting together for occasional joint worship, clergy from each church serving congregations in the other, significant local and regional joint ministry projects, declarations on matters of national importance jointly signed by the leaders of both churches, to such far-reaching steps as mergers of Anglican and Lutheran congregations into one church served by clergy from either.

The upcoming conference—presented with support from Liturgy Canada—will examine the events, successes and difficulties of the past eight years of full communion, and it will look to the future. Keynote speakers are the Very Rev'd Peter Wall and Bishop Michael J. Pryse. They will set the framework for discussion in four symposia: considering liturgical and sacramental practices; shared ministries; the history of Anglican-Lutheran relations; and the international scene, where there is significant co-operation between the two churches. Do we continue this full partnership indefinitely? Do we anticipate doing at a national level what is already happening locally in some places — the merger of the two churches into one? What are the implications of these options?

Conference worship will draw equally on the two liturgies and clergy. Conference leadership is shared, and it is hoped that attendees will come from both churches. Lay participation is particularly invited and encouraged.

Cost:

Full Conference: \$250.00

(includes all lectures, symposia, meals, banquet & receptions)

Senior rate: \$210.00

Student rate: \$100.00 (proof of enrollment must be provided)

Lectures: each: \$20.00

The conference is open to everyone.

- Register early.

Because space is limited, preference will be given to full conference registrants.

- Residence rooms are available at \$45 per night.

- Special diets can be accommodated.

- Clergy participants are reminded that they can apply for continuing education funds from their diocese.

- Parking on the university campus is very limited.

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Gathering 2009: Ancient Rites for Today's Disciples

The North American Association for the Catechumenate presents a conference from August 3-6, 2009 at Mount Carmel Conference Centre in Niagara Falls. The featured speaker, Dr. Craig Satterlee, is associate professor of homiletics at the Lutheran School of Theology at Chicago. "Living in the Promise of our Baptism: Connecting Worship, Experience, and the Sacraments" is the theme of Satterlee's lectures. He will explore how the ancient rites of the catechetical movement in the early church can be applied to spiritual formation practices today that will help prepare and enrich a new generation of disciples. Rather than traditional lectures, Dr. Satterlee will ground his presentation in one's experience and reflection, and in small groups participants will consider implications for catechesis and spiritual formation. There is currently a list of 11 workshops that will be offered. For more information, go to www.catechumenate.org and go to the annual event link.



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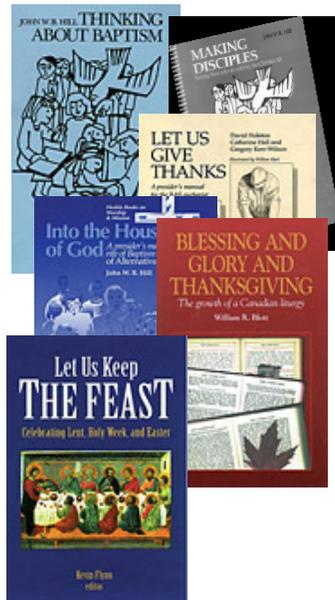
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