

Faith, Worship, and Ministry

REPORT OF THE LITURGY TASK FORCE
2011-2016

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Please see: <http://www.anglican.ca/about/liturgicaltexts/trialuse/> to see LTF Liturgical Texts for Trial Use and Evaluation.

Background, Mandate, Principles

The General Synod of 2007 directed the Faith, Worship, and Ministry Committee to prepare a set of principles and an agenda to shape the revision of the contemporary language authorized liturgical texts of the Anglican Church of Canada. The resource document *Principles for Liturgical Revision* (<http://www.anglican.ca/faith/files/2010/10/Liturgical-Principles-and-Agenda.pdf>) was received by the General Synod 2010, and that Synod directed FWM to establish a Liturgy Task Force (LTF) to undertake the work of textual revision. The LTF was named by FWM and began its work in 2011 with a preliminary mandate of six years for present members. A progress report was made to the General Synod of 2013.

Over the past 30 years, many congregations and dioceses across the land have embraced new liturgical expressions beyond the BCP and the BAS. These contemporary expressions grow out of an experience of shifting hermeneutical contexts, expanding visions for mission and changing resources for ministry leadership. What is true for the Canadian context is true throughout the Anglican Communion and amongst our Ecumenical partners. Liturgy shapes who we are and our experience of whose we are. Word and sacrament, prayer and music, rites of initiation and passage help us to sing our lives in the image of God. Theology, scripture, tradition, and context form the lens through which, the LTF sees the work before them.

The LTF has based its work on a solid footing of scholarship and study of the prayer books of many Provinces of the Communion, Evangelical Lutheran Worship, and ecumenical liturgical resources. They have connected with several important ecumenical and Anglican networks for liturgy and worship and are integrating a strong field of scholarship as well as reflected-upon pastoral practice.

The Task Force has worked consultatively, drawing others into its work, and bringing attention to their work both within the Council of General Synod and in the House of Bishops. All trial use

texts have been posted on www.anglican.ca, having received permission from the Council of General Synod to do so as the texts are developed, with the invitation for comment and feedback. The LTF was invited to hold one consultation within a meeting of the House of Bishops fairly early in their work, and has sent written updates on a regular basis, to invite further consultation. Several members of the LTF led a week's educational course at The Sorrento Centre in July of 2015.

The Task Force began its work by reviewing *Liturgical Principles* and the *Agenda for Revision* and developed a programme for work setting the following as priorities for the first stages of its work: 1. Eucharistic rites; 2. Initiation rites; 3. Proper Prayers and Calendar of Holy Persons Review; 4. Daily Office and Psalmody. Reports from each of the sub-groups on these topics are appended to this Task Force Report.

One of the ongoing topics of conversation across all areas of ritual focus revolves around the catholicity and locality of the church's worship, as we strive to articulate parameters around issues of authority with respect to what the words are (which words require authorization), what the relative license of authorization means, and what sorts of rubrics (permissive, directive) apply to which sorts of texts. From these conversations have emerged commitments to deal very carefully with rubrics and what rubrics mean, and to provide formative guides for liturgical crafting, curating and good decision making in this exercise of local leadership in the worshipping community.

Processes and Ways of Working

The Liturgy Task Force met face to face twice annually for a total of six times, and made good use of other ways of meeting in between, for work of the specific topical sub-groups. The Proper Prayers Working Group developed a very sound practice and process early on. Together they would read the Scripture passages for the particular Sunday in question, and then pray through the collects for that day as found in the BAS and at least eight other sources. They then engaged further reflection, more prayer, discussion, writing, and editing. Eventually, they adjusted this practice to be able to work efficiently in conference calls, with one or two people preparing proposals ahead of time for discussion by the group.

The Daily Office and Liturgical Psalter project relied more heavily on the work of one member, the Reverend Dr. Richard Leggett, who had been working on these resources for a long period of time. They were prayed and tested and read within the full group, with pointing for chant offered by the musicians on the task force (Pr. James Brown and Dr. Ken Hull).

All texts that have been posted on the www.anglican.ca webpages for "Trial Use Liturgical Texts" were posted by the advance permission of the Council of General Synod. Where permitted by the Ordinary, these alternative and additional texts are offered on a *trial* basis, as *additional, alternative* texts, not as replacement texts for the Proper Prayers in the *Book of Common Prayer*, the *Book of Alternative Services*, or *Evangelical Lutheran Worship*. They are offered with the request and expectation of feedback that will inform the next stages of editing and decision making.

On matters of Translation, Inculturation, and Colonialism

From the beginning of its mandate, the LTF has thought deeply together about matters having to do with colonialism and spiritual and cultural self-determination. This is one of the motivating factors with respect to review of the BAS Calendar of Holy Persons, in the words of the convenor of that work, to “get beyond a colonial calendar.” The question of translation raises some specific challenges. A difficult question needs to be asked: is not any act of translation an act of colonialism, privileging the originating language and culture, and making secondary and derivative the translation? Members expressed the hope that a way could be found to work especially with Indigenous Ministries, ACIP, and the ACIP Indigenous Bishops’ Leadership Circle, to encourage and support the development of appropriate guides and encouragement for the creation of words for worship rising from within those communities. In some places these already exist.

Recommendations

The Liturgy Task Force recommends that the Faith, Worship, and Ministry Coordinating Committee ensure the continuation of the work begun by this Liturgy Task Force, faithful to the directions established in *Liturgical Principles: Principles for the Revision of our Contemporary Language Authorized Liturgical Texts*, and with the following specific suggestions:

- that the Daily Office project continue by providing *Prayer During the Day*, and *Night Prayer*;
- that an Anglican chant version of the *Liturgical Psalter* be prepared.
- that the Propers project continue with the review of feedback comments and, if necessary, further revision;
- that the Ordinal be subject to review and revision;
- that the rites and prayers to support ministry with the sick be further developed;
- that the rites for the dying and at the time of death be reviewed, revised, and expanded

Appendices

1. *Report of the Proper Prayers Working Group*
2. *Report on the Inclusive Language Liturgical Psalter*
3. *Report on Daily Office: Seasonal Forms of Morning and Evening Prayer*
4. *Report on the Ordo Project*
5. *Report of the Christian Initiation Working Group*
6. *Report on Calendrical Reform*

Liturgy Task Force Report

Appendix 1

Proper Prayers: Collects and Prayers over the Gifts and after Communion

The Rev'd James Brown, Dr Kenneth Hull, the Rev'd Dr Richard Geoffrey Leggett, the Rev'd Dr Boyd Morgan, the Rt Rev'd David Torrance, the Very Rev'd Peter Wall

In 1983 the Doctrine and Worship Committee presented the General Synod with a draft *Book of Alternative Services* which required further editing and revision. General Synod authorized the Doctrine and Worship Committee to complete its work and to permit the National Executive Council to publish the work upon its completion. When *The Book of Alternative Services* was published in 1985, it followed the pattern of *The Book of Common Prayer* (TEC 1979) by providing one collect for each occasion in the lectionary. In addition to the collect, *The Book of Alternative Services* included a prayer over the gift and a prayer after communion.

It became quickly apparent that having only one collect was unsatisfactory. If, as the introduction to the Holy Eucharist in *The Book of Alternative Services* states, the collect of the day 'provides the transition to the readings for the day' (p. 174), then what is the community to make of a collect that has no connection at all to what is to be read? For this reason, General Synod 2010 authorized Faith, Worship and Ministry to establish a Task Force, one of whose tasks was the preparation of a three-year cycle of collects that provide a genuine transition to the readings for the day.

The Propers Working Group has fulfilled this task. We have used three approaches to our work: (i) we have created collects; (ii) we have adopted collects from other sources; and (iii) we have adapted collects from other sources. We have chosen language that we believe to be faithful to the Scriptures and food for the theological and spiritual imagination of the gathered community. Some of the collects follow a structure familiar to Anglicans, while others do not. All, however, are expressions of the Christian faith rooted in the Scriptures and the ecumenical creeds.

Instead of preparing a prayer over the gifts and a prayer after communion for each occasion, we have recommended the use of the seasonal prayers from *Evangelical Lutheran Worship*.

With this work the worshipping communities of the Anglican Church of Canada will have a choice of up to four collects for each occasion: (i) the collect from *The Book of Alternative Services*, (ii) the collect from *Evangelical Lutheran Worship* and (iii) two trial use collects. Communities will have a similar choice regarding the prayer over the gifts and the prayer after communion: (i) the prayers from *The Book of Alternative Services* and (ii) the seasonal prayers from *Evangelical Lutheran Worship*. These choices will permit presiders to choose prayers that serve the context of their community and to explore new language for the mystery of creation, redemption and sanctification made known to us by God through Jesus Christ and in the power of the Holy Spirit.

Liturgy Task Force

Appendix 2

The Liturgical Psalter

The Rev'd Dr Richard Geoffrey Leggett in collaboration with the Rev'd James Brown and Dr Kenneth Hull

The purpose of this emendation of the Psalter printed in *The Book of Alternative Services* is to prepare a psalter whose language is (i) faithful to the intent of the writers of the psalms as poems expressing the relationship between God and the people of Israel and (ii) fair to current users of the psalms who have found some barriers to the integration of the psalms into their life of prayer and worship.

Since the adoption of the psalter from *The Book of Common Prayer* (TEC 1979) for use in *The Book of Alternative Services*, there has been a growing awareness of the need to address several issues.

The first issue is a linguistic one. The English language uses the masculine singular pronoun when referring to God in the third person. In this psalter alternative wordings or sentence structures have been used to eliminate the use of the masculine pronoun when referring to God. Likewise, third-person plural pronouns have been used to replace the singular when referring to human beings in a particular category, e.g., 'the wicked', 'the scornful', 'the righteous', etc. In some cases, however, masculine gender has been retained for human beings referred to in the psalms, e.g., Psalm 72. In such cases the context requires gender specificity. In addressing this linguistic issue the psalms as printed in *Evangelical Lutheran Worship* and in the New Revised Standard Version of the Scriptures have been consulted for guidance in the emendation.

A second issue is versification. As a consequence of certain historical circumstances, the versification of the Psalms in the Anglican tradition does not always coincide with the versification in the Bible itself. Consequently, the versification of certain psalms in 'The Liturgical Psalter' has been altered to conform to the versification of the New Revised Standard Version in order to facilitate use with the Revised Common Lectionary citations of psalms, especially when liturgical planners are using on-line and web resources.

A third issue focuses on certain traditional titles for God. While some contemporary psalters have eliminated the use of 'Lord' as a title for God, this emendation retains its use. In a world of competing claims of sovereignty, in our own times as well as in biblical times, the use of 'Lord' reminds us who is truly sovereign and whose purposes are being worked out in human history.

A fourth issue centres around the psalm prayers provided in *The Book of Alternative Services*. At the discretion of the liturgical planner any psalm may be followed by the recitation of a doxology or a psalm prayer. Appropriate psalm prayers are found in *The Book of Alternative Services* and *Evangelical Lutheran Worship: Leaders Desk Edition*.

The traditional division of the psalter into five books has been maintained here as well as the use of the Latin incipits ('first line').

The Liturgy Task Force recognizes that there are many inclusive-language psalters available for use including, but not limited to, the psalms in *Evangelical Lutheran Worship*, the *Psalter for the Christian People*, *The Saint Helena Psalter* and the Canadian publication, *Songs for the Holy One*. Our intention is to provide an emendation of a familiar translation to foster the prayer of the Church.

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Appendix 3

The Daily Office

The Rev'd Dr Richard Geoffrey Leggett in collaboration with the Members of the Liturgy Task Force

In the years since the publication of *The Book of Alternative Services* many Anglicans have found a renewed interest in regular and structured daily prayer as a means of 'praying without ceasing'. This renewed interest, however, was not served well by how Morning and Evening Prayer were laid out in *The Book of Alternative Services*. A full and satisfying use of the Offices required worshippers to turn numerous times to different pages and then back again. This editorial design meant that many of the riches of the Offices in *The Book of Alternative Services* were not well-used or even well-known.

Other factors have also influenced Daily Prayer in these first decades of the twenty-first century. First, although *The Book of Alternative Services* made some strides in more complementary language for God and more inclusive language for people, many contemporary worshippers desired that more strides be made towards language that is 'faithful and fair'. In this set of offices a balance has been sought between traditional and more inclusive language for God using principles similar to those used in the preparation of 'The Liturgical Psalter'.

Second, in 1992 the Society of Saint Francis published *Celebrating Common Prayer*, a daily prayer book that introduced a new way of structuring the Daily Offices around the liturgical year. This innovative approach, along with a wider selection of canticles and prayers, influenced many Anglicans throughout the world. By 2005 the Church of England published *Common Worship: Daily Prayer* which provides worshippers with daily prayer for every day of the week in ordinary time and daily prayer for the seasons of the liturgical year. This resource has influenced the work of the Liturgy Task Force in preparing this resource for trial use in the Anglican Church of Canada.

While the structure of Morning and Evening Prayer in *The Book of Alternative Services* is the foundation of the offices that follow, *Common Worship: Daily Prayer* has provided both texts and approaches to the offices for each season. Each office is designed so that those who use it for prayer need only move page by page through the office. Seasonal Morning and Evening Prayer have been prepared for Advent, Christmas, Epiphany, Lent, Passiontide, Easter, Pentecost and All Saints. Morning and Evening Prayer for each day of the week in Ordinary time have also been provided.

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Appendix 4

Eucharistic Ordo Project

The Liturgy Task Force divided itself into several sub-groups, each focussed on specific parts of our work. One of these was centred on The Eucharist and, has been reported throughout our work, that task has evolved into what we call '**The Ordo Project**'. We knew early on that there is more than enough choice in eucharistic praying (with the *Book of Common Prayer*, the *Book of Alternative Services*, the *Supplementary Eucharistic Prayers (1998)* and *Evangelical Lutheran Worship*. These resources combine to provide 23 choices of Great Thanksgiving prayers which we believe gives the church an appropriate richness. We are aware of the extensive work being done by other provinces of the Communion as well; we see no need to re-invent the wheel, as it were, but, rather, to learn and be enriched by the contributions of others to our common life. We also acknowledged, with more and more on-line formats available, and with more and more parish communities using either projected or printed service materials, that the significant need is for *architectural* and *organizational* assistance and advice. We believe that we do not need another *book*, whose flexibility and adaptability is locked in time once it is printed. Hence, the ORDO project.

An *ordo*, as we know, is simply a manual of procedures, a set of instructions and advice, including both description and history, along with *rubrics*, which help us to *order* and *organize* our liturgies. We all use a variety of *ordos*, even if we do not call them as such. There are extensive and well written rubrics and explanatory materials in the BCP, in the BAS, and also in ELW. The Liturgy Task Force feels that a comprehensive and coherent set of background descriptors along with helpful rubrics best serve the varying liturgical needs of the church today.

The ORDO project subdivides the liturgy into four main sections: Gathering, Proclamation, Meal, and Sending. Each major sections further sub-divides into its component parts: Procession, Act of Praise, Collect of the Day, etc. For each piece of the action, there is a descriptive passage detailing what it is and what it is for, along with *rubrics* suggesting how it can best be used. Posture, style, tone of voice, the role of the assembly, and the principal actors are all discussed and explained. It is both challenging and exciting work; the Liturgy Task Force has accomplished and articulate members who are each contributing to work on the ORDO, The Rev. Travis Enright, of the Diocese of Edmonton is the convenor and gentle task master of this work!

This is all designed as an *on-line*, easily accessed and adapted resource.

The Liturgy Task Force is at work creating the actual texts of the Ordo and hope to have it available, for trial use, by the end of 2016.

Liturgy Task Force Report

Appendix 5

Christian Initiation

Baptismal and Initiation liturgies of the Anglican Church of Canada were reviewed with an eye to identify those aspects of the liturgical resource that needed to be revised, reworked, eliminated or expanded. Over the course of the Task Force's time it was determined that our work is to provide resources that are excellent and can be adapted to various Canadian contexts.

Work to date:

- Pooled and collected resources from around the communion and beyond
- Developed alternative renunciation sentences – to address the satanic language
- Explored options to include in the liturgy when one parent or sponsor is not of the faith and developed a resource for this
- Commissioned the writing of two new “Thanksgiving Over the Water” texts
- Developed an expanded improves section on the Prayers for the Candidates that will move the prayers from being solely about the candidates to be more inclusive of the community gathered and missional focus of ministry.

The Working Group will provide the church with a series of alternative resources, especially commending the rites found in Evangelical Luther Worship book. We will provide a new Initiation liturgical resource created by the working group. This will include some new resources and expanded recommended practices (rubrics) than those found within the Book of Alternative Services.

It is recommended that the work on Initiation continue. There is additional work and many other resources to develop. It is recommended that further partnerships be forged and explored with those in Canada and through out the communion, especially with those who are shaping and developing work on initiation, the catechumenate and who are providing resources of excellence.

Liturgy Task Force

Appendix 6

Progress Report on Calendrical Reform

The Liturgy Task Force was mandated to undertake a review of and propose revisions to the *Calendar of Holy Persons* in the *Book of Alternative Services* as well as other calendrical matters. In order to facilitate this work it was necessary for the Calendrical Revision subcommittee to first examine the subject in depth: historically, theologically, anthropologically, and liturgically before making recommendations to the Task Force as a whole. Substantial research was undertaken by LTF member the Venerable Dr. Edward Simonton, OGS, in the context of his studies for a Doctor of Ministry degree.

After examining terminology and the church's history of inculturation, the work of the Second Vatican Council on inculturation was explored. The core principles of Liturgical inculturation have been specifically analysed: general, theological, liturgical and cultural. From these principles emerged a process and methodology. For the purpose of calendrical revision, several relevant methodologies were examined: creative assimilation, dynamic equivalence, and organic progression.

An historical overview of inculturation in the Anglican Communion was undertaken. The relevant historic principles were investigated in the light of theological inculturation. The work of the 1958, 1968, 1978, and 1988 Lambeth Conferences was scrutinised for signs of an emerging modern approach to inculturation. For the same purpose, the work of the International Anglican Liturgical Consultation was considered. The York Statement, the Kanamai Statement, and the essays produced by the Prague Consultation on Anglican Identity were highlighted.

The history of the church's use of liturgical time and calendrical progression, both temporal and sanctoral, was researched. After looking at the theology of time within the church and its history, special attention was given to modern concerns about its observance. Calendrical reform was examined in three different families of churches: Roman Catholic, Anglican, and Lutheran. Both general temporal reform and sanctoral reform were examined.

The principles and rules used by the Roman, Anglican and Lutheran churches in calendrical reform were then analysed. The Roman Catholic Guidelines for the General Calendar were reviewed as was the Table of Liturgical Days. The importance of the distinction between the general calendar and proper calendars was highlighted. In the Anglican Communion, the resolutions of the Anglican Consultative Council, the Primate's Meeting and the International Anglican Liturgical Consultation were closely looked at. The specific principles and processes adopted by the Anglican Church of Canada for calendrical progression were carefully examined.

Specific work on the Calendar of the Anglican Church of Canada was then undertaken. The methodology of organic progression was revisited as were core principles in relation to it: typical editions, ecumenism, noble simplicity, multiculturalism, and proper calendars. Proposals for the progressed temporal calendar were considered: Epiphany Season, Corpus Christi, Ascension Sunday, Holy Days with Precedence, All Souls', the New Zealand structure, and pedagogical simplicity. Proposals for progressing the sanctoral calendar were considered. After examining

the retiring of names, a process for observing historic commemorations was proposed. The relationship between the Book of Common Prayer and the *Book of Alternative Services* was examined in regards to canon law and the General Synod.

Proposed additions to the sanctoral calendar were mostly justified through the appeal to the principle and methodology of continuance. The names added in this way were examined individually. Several categories were looked at in relation to the reality of Canadian history and culture: commemorations particularly associated with Canada and North America, religious communities in Canada and North America, Aboriginal relations in North America, acknowledgment of French Canada and her history, commemorations of the early and medieval church, church fathers, other commemorations of the early church, name additions, commemorations of historic events, and further modern additions suggested by continuance.

BACKGROUND DOCUMENT: *The Liturgical Inculturation of Time: Calendrical Progression in the Anglican Church of Canada* by The Ven Dr Edward Simonton OGS, May 2015 (266p).

PROCESS, METHODOLOGY, & PRINCIPLES IN THE PROGRESSION OF THE TEMPORAL & SANCTORAL CYCLE

PROCESS - ORGANIC PROGRESSION Although dynamic equivalence and creative assimilation are useful processes for much liturgical inculturation called for by Section I (Liturgy and Culture) of the *Liturgical Principles: Principles to guide the revision of contemporary language Common worship texts* of the Faith Worship and Ministry Committee, they are not very useful in modern calendrical reform. Instead the process organic progression is preferred. Organic progression involves supplementing or completing the typical editions in light of the culture of a particular people.

However, unlike the other two methods, it does not seek substantive change in the liturgy but rather the ongoing work needed to keep the liturgy relevant. It allows for the typical editions to have changes made by a slow process of new growth or of allowing the spirit and meaning of the liturgy to evolve into a fuller expression.¹

COMPOSITE TYPICAL EDITION The use of organic progression in the reform of the calendar takes for granted that there is a 'typical edition'². As the Anglican Communion does not have a general calendar used by all the provinces, and the BCP is no longer considered a typical edition, a different approach is necessary. As there is widespread awareness and commitment to the 'basic' Western calendar by the churches influenced by the liturgical movement, it appears the typical edition in Anglican organic progression is still an abstract.³

However, this abstract concept is substantially incarnated in the overlap between the temporal calendar of the Roman Church, the calendars of the provinces of the Anglican Communion, and the Lutheran Churches. Modern liturgical scholarship has recognised and highlighted the coming together of Western calendars in recent decades. The new calendars produced by the Evangelical Lutheran Church in the United States and in Canada, as well as the latest prayer books of the Anglican Church in the USA, Canada, Scotland, England, Wales, Ireland, Nigeria,

Southern Africa, New Zealand, and Australia show this to be the case.

The Kanamai Statement and the findings of the Prague Consultation of the IALC acknowledged the lack of a typical edition and sought to fill this gap by supplying liturgical skeletons reflecting the 'Anglican Norms' envisioned by Lambeth '88 which would act as typical editions. The liturgical principles accepted by the ACC and the Primate's meeting, and provincially by Faith, Worship and Ministry of the Canadian Church, form the skeleton 'typical edition' for calendrical revision.

METHODOLOGY - CONTINUANCE Organic progression uses two dynamics in the development of the liturgy. The first is supplementation and the second continuance. Supplementation consists of adding to the liturgy in such a way as to make the liturgy more relevant to the local culture.

Continuance is advancing the liturgy in ways already envisioned by the principles of inculturation which have yet to be implemented. Unlike supplementation, continuance does not seek to add to the calendar. Instead it seeks to 'regularise' what is already there. For example, many feasts were suppressed by the Church of England because of the suspect theologies which surrounded them in the sixteenth century: the feast of the Assumption, All Souls', and Corpus Christi being but three.

The feast of Corpus Christi, for example, is no longer associated with doctrinal differences between transubstantiation and real presence but rather a celebration of Christ at work in the world through the Eucharist. The shift away from the 'elements' of the Eucharist to the 'community' of the Eucharist has already been substantively made. Where these feasts have been reintroduced into Anglican and Lutheran calendars it has usually been as optional observances. The exception to this rule is the Church of England's use of Corpus Christi a Major Feast and demonstrates the methodology of continuance in the process of organic progression. In time, after people have lost any remnant theological suspicion, these feasts will progress towards a more celebratory character and thus be more widely and prominently observed. Several feast days in the Anglican Church of Canada fall into this category: Candlemas, Corpus Christi, The Blessed Virgin Mary, Holy Cross, and All Souls'.

In dealing with calendrical reform in Canada it is clear that the primary methodological approach will be that of organic progression, and the foci used will be primarily continuance. This will hold true both for the temporal as well as the sanctoral calendar. Neither dynamic equivalence nor creative assimilation will be used except in a couple of instances, although the latter offers insight into the way cultural days are observed as well as the cultural normalcy of keeping weekday feasts, festivals, and fasts.

PRINCIPLE - ECUMENISM A primary principle laid down by the IALC in *Down to Earth Worship* and incorporated by the Evangelical Lutheran Church in Canada and the United States into their liturgical principles, is the ecumenical need to consider the work of other denominations when looking at liturgical revision.

We add that it is often the seeking of organic union or co-operation with other Christians which brings home to us our need to belong to our local culture for the sake of our mission. This has been a guiding principle and finds its expression in the composite definition of a typical edition.

PRINCIPLE - NOBLE SIMPLICITY *Sacrosanctum Concilium* laid out the provision that reform or

revisions should be easily understood and integrated into the worshipping lives of parishioners. SC 34 further specifies that in the revision of the liturgy the rites should be distinguished by noble simplicity, brevity and clarity.

This was strengthened by the liturgical principle that the temporal calendar should take precedence over the sanctoral calendar and that care should be taken that the latter not be allowed to interfere with the former. This was further strengthened by the new emphasis on proper calendars envisioned as taking the weight of the sanctoral cycle. The Anglican Communion accepted this latter principle as has the Canadian Church. So the revision of the calendar should produce a final product that is 1) simple, 2) clear, and 3) uncluttered, and 4) rubrically light. This can be achieved, for example, by holding to the traditional Anglican insistence that there only be one commemoration a day, having only three classes (Principle Feasts, Holy Days, and Optional Commemorations), keeping the general calendar sparse, and allowing proper calendars to take the load of the sanctoral calendar.

PRINCIPLE - PROPER (LOCAL) CALENDARS Fortunately, the liturgical consensus for the decentralisation of the calendar makes the discernment of national cultural patterns largely unnecessary. It will be local communities that will discern and celebrate both the events and the individuals that speak to them and consolidate their self-identity as a community. This makes the encouragement of proper calendars, already emphasised as a non-negotiable priority for the work of inculturation, particularly important for the Canadian church.

This is essential when it comes to the primary issue of modern Canadian self-identity, especially in the Canadian Church, our relationship with the Aboriginal communities in whose assimilation we collaborated. The principle of local celebration allows the principle of self-determination to be uncontaminated. Aboriginal, Inuit, and Metis names may be added to local, diocesan, regional, provincial, and national calendars at the instigation of Aboriginal, Inuit, and Metis people themselves. To do otherwise would be to risk playing an unwitting role in an ironically imperialist neo-colonial process.

The acceptance by the Canadian Church of the principle of 'self-determination' in terms of local calendars has thus far been thwarted, not by the lack of a structure but rather by the lack of awareness of and education about the structure. The importance with which the Church in Canada sees the role local calendars and commemorations playing in the future of liturgical inculturation in the country can be seen by its addition to the Canadian Church's *Liturgical Principles* guideline F.

Any calendrical revision of the Anglican Church of Canada will entail a critical reexamination of the current structure in place for local calendars and commemorations and a strategy for fostering its use on all levels. The current Liturgical Task Force has this as one of its primary goals: Provide to dioceses the educational tools necessary to assist local discernment.

Thus it is the belief of the Canadian Church that it is at the local level that the process of reflexivity will be found. The encouragement of this dynamic learning between cultures seeks a grassroots revival in liturgical expression.

PRINCIPLE - HISTORIC EVENTS There has been much discussion about the inappropriateness of commemorating historic

events as if they were sanctoral celebrations. The remembrance of an historic event is looking back to the past with thanksgiving while giving thanks for the saints is an act of eschatology and Christological communion. There is no value in listing someone in the sanctoral because they were the first at something unless they were an apostle to a particular land. Although this was done in the past, St Alban as First Martyr in Britain, for example, does not mean we should continue the practice. The names long kept in the calendar who are there because of this principle are too well enshrined to be easily removed.

There is much value in remembering historic events as it reminds us who we are and builds current community identity. To this effect it is proposed that the historic commemorations be converted into what they really already are and using the date of the event itself instead of the date of the death of the individual involved. This does not prevent the commemoration of the individual on the date of their death if desired, and encourages devotion to them as models of Christ working in the world instead of being merely the first at something or as a token. If, for example, it were discovered that Florence Li Tim-Oi was not the first female priest in the Anglican Communion, would she lose her place in the calendar? Does she deserve being listed on the same grounds that other modern commemorations are added? If so should she not be listed as herself instead of because she was 'first'? By making these commemorations 'historic' the theological and tokenistic objections are avoided and the devotion that already exists is able to continue.

(Research references for the above are available upon request)

See further: Ministry and Worship Working Group of the Faith, Worship and Ministry Committee 2001-2004. "Calendar Revision: Principles, Guidelines and Process for BAS Calendar Revision", Agenda, Calendar of Holy Persons.