
BOOK OF ALTERNATIVE SERVICES
EVALUATION COMMISSION

FINAL REPORT

to the GENERAL SYNOD *of the*
ANGLICAN CHURCH OF CANADA

JUNE, 1995



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Executive Summary

The Book of Alternative Services Evaluation Commission

Final Report

to the General Synod of the Anglican Church of Canada

June 1995

Chapter One: History, Membership and Mandate

The Book of Alternative Services Evaluation Commission was established by the 1989 General Synod to reflect upon the use of the BAS and to report its findings to the Church, particularly to the 1992 General Synod. The Commission, by stipulation of the NEC and the House of Bishops, consists of twelve members: three bishops, three members of the Doctrine and Worship Committee, and six members elected by the NEC. The membership embodies a wide spectrum of the theological, liturgical and spiritual traditions within the Church and represents all ecclesiastical provinces. Four members, assisted by two General Synod staff, comprise the steering committee, which has been responsible for the Commission's business between meetings. In May 1991, NEC directed the Commission to consult with dioceses and parishes in order to evaluate the extent and patterns of the use of the BAS, its usefulness as an expression of worship, and the extent to which the book reflects the theological understanding of the Church. Once General Synod had approved the continuation of its work in 1992, the Commission surveyed a number of constituencies within the Church and also co-operated with a diocesan-wide survey in the Diocese of Qu'Appelle. The results of its theological survey were published in the Theological Sub-Group's Interim Report, *Thinking about the BAS*, in Fall 1993. Since then, the Commission's regionally-based sub-groups have undertaken work on a substantial amount of correspondence related to the BAS, on aboriginal concerns and on inclusive language. Thus, in accordance with its mandate, the Commission's work has divided into three main areas: the use of the BAS, the theology of the BAS, and future patterns of worship in the Anglican Church of Canada.

Chapter Two: Using and Responding to the BAS

The findings of the Commission in this area are derived from both 'hard' and 'soft' data. The data consists of the responses to three questionnaires: (1) the 1987-8 Doctrine and Worship Committee survey of all parishes in the ACC; (2) the 1993 target group survey conducted by the Commission; and (3) the 1993 Diocese of Qu'Appelle survey. The first inquired into use of the BAS; the second and third explored use of, and attitudes towards, it. The soft data consists of a large body of correspondence and other statements of opinion, which reached the Commission through a variety of channels. Correspondence related to the BAS in Church archives, the verbatim comments in responses to the Commission's questionnaire and the responses to its advertisement in the *Journal* were subject to detailed analysis by sub-groups of commissioners.

Analysis of this mass of material furnishes several conclusions. While there is widespread use of the BAS throughout the Church, especially of its eucharistic rites, frequency and extent of use increases as one travels from east to west. The present pattern of usage of both BAS and BCP is generally accepted but with some significant exceptions. Some respondents urged the Church to produce a single new prayer book, which would include and build upon elements of the BCP and BAS. Many worshippers approve of a perceived theological change from BCP to BAS. Some consider the change in the ethos of worship in the BAS to be an improvement, while for others it represents unfaithfulness to the stable liturgical order of the Anglican tradition. There is pressure for revision of the services of Morning and Evening Prayer, so as to provide richer resources for congregational use at the main Sunday gathering. Many respondents suggest that the range of images and language used about God

in liturgical texts needs to be expanded. The correspondence also suggests that response to the BAS is closely tied to the success or failure of processes of education about worship and to the sensitivity of those responsible for introducing liturgical change. In summary, the data suggests that the BAS has met with widespread use and a generally favourable response but has also evoked a negative reaction on the part of a significant number of Anglican worshippers.

Chapter Three: Common Theology and Common Prayer

The theological sub-group of the Commission, whose members were chosen to ensure theological competence and a wide range of theological opinion, surveyed the extent to which the BAS reflects the theological understanding of the Church. The constituencies to which the survey was sent included the House of Bishops, Doctrine and Worship committees at both national and diocesan levels, the Commission, seminary faculties, religious communities, feminist theologians and interest groups, such as the Prayer Book Society and the Hoskin Group. Its initial findings were published as *Thinking about the BAS* in order to serve as a discussion primer, but so far the call for informed debate and mutual listening has generated very little written response.

The survey asked first about the ways in which the BAS makes use of Scripture, doctrine, liturgical tradition and experience as criteria for liturgy and, second, about its adequacy in this matter. It then inquired about the ways in which the BAS can be said to have broken new ground in its treatment of such theological themes as the nature of God, creation, the saving work of Christ, the eucharist, Christian initiation, marriage, the nature and ministry of the Church, and the authority of the Bible. It also sought to determine whether these developments were held to be consistent with Anglican theological norms. The survey also sought to elicit comment on a number of significant themes which may not be sufficiently emphasised in the BAS. Finally, it asked for comments on other issues which a respondent might consider important in a theological evaluation of the BAS. Significantly, a number of responses called for serious, genuine, informed theological debate on these issues.

On the basis of an extensive discussion of this data, the Commission sets a number of findings and conclusions before the Church. The BAS reflects a theologically orthodox understanding of the Christian

faith. It is trinitarian in its understanding of God, incarnational in its understanding of the person of Jesus Christ, redemption-centred in its account of God's relation to humanity in the work of Jesus Christ, and Spirit-centred in its understanding of the church. It is more difficult to determine how the BAS measures up to 'the Anglican theological tradition' since in the ACC there are no set definitions of what constitutes that tradition. The diversity of theological conscience among Canadian Anglicans extends to such fundamental issues concerning the sources and norms of Anglican theology as the nature and authority of Scripture, the authority of liturgical tradition, the significance of ecumenical doctrinal convergence and the role of contemporary experience.

Two features of current Canadian Anglicanism comprehensiveness call for comment. First, the distinctiveness of different theological stands is heightened by the use of two quite different liturgical texts which embody divergent, though not necessarily incompatible, accounts of matters of faith and theology. Second, these differing strands of the Canadian Anglican tradition have not found it easy to engage in dialogue. The Commission believes that it is inappropriate to judge one of these versions of Anglicanism to be superior to the others. Instead, it calls for wide study of issues pertaining to the Church's identity and mission. Such study would involve a significant theological component, since diligent theological debate is a primary way in which the church takes hold of the gospel. Frank debate of these issues would be facilitated by the creation of a Theological Commission which, unhampered by other agenda, could address itself to issues of the theological identity of the Anglican Church of Canada. Second, the Commission believes that the Church must achieve a balance between uniformity and diversity in its liturgical texts, since such texts are a visible statement of a particular identity which shapes and characterises our life. The structure that such texts offer should be firm enough to give definition and flexible enough to support pluriform ways of being an Anglican Christian. The Commission believes that for the immediate future the current balance between uniformity and diversity reflected in the pattern of two service books can work well only if there is a genuine honouring of diversity of liturgical use, and if significant gaps in the BAS are addressed. Production of a supplemental book (see below, chapter 5, recommendation 2) would address these deficiencies. The Commission does not recommend full-scale revision of either the BCP or the BAS at this time.

Chapter Four: Two Unfinished Conversations

The Commission has only been able to monitor the initial stages of the conversation regarding the place of native spiritual customs in the Church and the conversation concerning language about God. Both issues are points of acute conscience in the contemporary Church and should be discussed in ways that prevent premature closure. The Commission's concern is to encourage native Anglicans to recover their own sense of cultural heritage and tradition in the content of Christian faith. A pattern of inculturation which combines listening to culture and innovation with critical reflection at every stage of the process is commended to the Church, particularly at the local level, where liturgical leaders should encourage creativity and appropriate freedom to experiment. Discernment of what is appropriate will involve scrutiny of local traditions and external norms. For Anglicans, orthodoxy and orthopraxy (right belief and right practice) are measured by Scripture and catholic tradition. Anglican public worship customarily contains some set features which mark it out as Anglican. There is, however, considerable space for the exploration of resources specific to the local culture of the worshipping community, bearing in mind the principle that the gospel both affirms and judges all the cultures in which it is lived out.

The Commission also urges production and authorisation of a eucharistic rite which is more inclusive in the way in which God is imaged and in the way in which salvation history is described. Again, the Commission emphasises sensitivity towards the lives and experiences of worshippers and the need to ensure that the biblical, doctrinal and liturgical traditions of the Church are not lightly passed over in favour of contemporary experience. The Commission also believes that the Church must undertake serious study of the ways in which we speak of God. A discussion paper identifying current concerns is included as an appendix to the report.

Chapter Five: Conclusions and Recommendations

The Commission makes four recommendations regarding future patterns of worship:

Recommendation 1: That for the next six years the Church not undertake any full-scale revision of its liturgical provision and continue to use the Book of Common Prayer and the Book of Alternative Services unchanged.

Recommendation 2: That the Doctrine and Worship Committee be instructed to prepare as soon as possible supplementary material to the Book of Alternative Services, containing (1) a contemporary language eucharistic rite which is inclusive in its language and imagery about God; (2) a contemporary language eucharistic rite which embodies Reformed theological conscience over such issues as the manner of the presence of Christ, the finished character of Christ's saving work on the cross, eucharistic oblation, and the epiclesis; (3) a eucharistic rite which would allow local communities to explore ways of including native spiritual traditions and other cultural expressions that are in keeping with Christian worship; (4) a French translation of the Holy Eucharist in the Book of Alternative Services, pp. 185ff.; (5) a 'service of the Word' for use as the main Sunday act of worship.

Recommendation 3: That at the first General Synod of the next century the Church establish a revision commission to undertake a full revision of the BAS, taking into account (1) experience of use of the supplementary materials; (2) ongoing discussion of the theological trends which compose contemporary Canadian Anglicanism; (3) new developments in liturgy in the Anglican Communion as a whole; (4) other Canadian liturgical developments. The end product of this revision will be a canonically-authorised book of contemporary language liturgies.

Recommendation 4: That alongside any revised book of contemporary language liturgies, the Book of Common Prayer retain its canonical status and availability.

The rationale for these four recommendations is as follows. For the foreseeable future 'common prayer' in the ACC will inevitably be pluriform. Contemporary language liturgical texts will continue to be a major element of the Church's worship, and the BCP will also continue to enjoy considerable authority and support. The Commission believes the Church should take its time before proceeding to full-scale revision. It does not recommend the production of a 'combined book', because such a move would exacerbate conflict in the church, and because there is need for prior thorough theological discussion of questions of Anglican identity. There is also the early prospect of liturgical revision among ecumenical partners and the Anglican Churches in England and the USA. A revision commission would have the benefit of freedom from routine business and the time and continuity necessary for the revision task. Supplementary material could be produced in a relatively short space of time, authorised by bishops, and made available as one paperback volume or as separate rites.

Recommendation 5: That in light of current questions concerning Canadian Anglican theological identity, the General Synod request the Primate to establish a Theological Commission, composed of Anglicans with appropriate expertise and representative of the diversity of theological opinion in the Church, with the task of encouraging and promoting theological discussion in the Church by producing statements and study materials on central theological questions.

The Commission should have ten members appointed by the Primate, and meet on a regular basis. It should restrict its agenda to key theological issues, and should have some freedom to pursue matters which it feels to be central to theological reflection on the life of the Church. The Commission should be a reflective and not a reactive body. Where possible, the Commission should involve ecumenical partners in its discussions. Its initial efforts might be directed towards questions of the theological identity of the

Anglican Church of Canada, including questions of the nature and authority of scripture, and of the diversity of theological strands within Canadian Anglicanism. The Commission should report to the Primate and relate to the NEC and the House of Bishops through the Primate's office. The work of the Commission and its membership should be reviewed after six years.

Recommendation 6: That the processes of the production and testing of liturgical texts be as inclusive of the variety of theological and liturgical convictions as possible.

Recommendation 7: That the General Synod encourage bishops and other liturgical leaders to exemplify sensitivity in matters concerning liturgical change, to honour diversity, and to encourage openness to critique and mutual listening in matters concerning the Church's worship.

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Introduction

What follows is the report of the Book of Alternative Services Evaluation Commission to the General Synod. The work of the Commission has been perceived in many different ways by different constituencies in the Anglican Church of Canada: as a threat to the BAS, as the jury in a contest between two liturgical books, as a pastoral resource to handle frustration about liturgical change. The report which follows will show that the Commission has sought to adhere as closely as possible to its given mandate. The report contains a detailed account of the activities of the Commission in response to its mandate to inquire into the use and theology of the BAS, as well as the Commission's recommendations to General Synod. The essence of the Commission's report and recommendations can be found in the Executive Summary; details of its findings and of the reasoning which lies behind its recommendations are found in the full report.

The full report consists of five chapters. The first chapter outlines the history of the Commission and sets out how the Commission has interpreted its mandate. The four chapters which follow contain the substance of the Commission's work. Chapter Two looks in detail at how the Church has used and responded to the BAS, and contains a great deal of statistical and other information about these matters. Chapter Three engages with theological issues about the BAS. Chapter Four looks at the issues of native spirituality in Anglican public worship, and language about God. Chapter Five contains the Commission's recommendations to General Synod. Appended to the report are a number of detailed comments on specific portions of the BAS. To get the gist of the report, readers may find it helpful to use the Executive Summary as a guide, since a report of this kind is at times necessarily detailed and technical.

Two further comments are in order.

First, the work of the Commission would have

been quite impossible without the help of a great many individuals and groups in the Church. Most of all, we are deeply grateful to all those who have communicated with us, sending us their thoughts about worship in the Anglican Church of Canada by writing letters and papers, responding to questionnaires, or talking to us in person. In addition, we have benefited from the cheerful administrative support of Pamela Bird, who has reduced our often disorderly discussion to orderly minutes and has looked after many practical details of the Commission's meetings. Finally, most of our meetings have been held either at the Sisters of the Church community in Oakville, Ontario, or at the Willowdale convent of the Sisters of Saint John the Divine. Both communities have offered not only warm hospitality but also a routine of prayer which has been important to us in our deliberations. Our thanks go to all.

Second, the Commission has undergirded its work with two convictions. (1) Renewal of our identity as a Church is closely bound up with renewal in worship. But renewal in worship involves more than the provision of texts for liturgy. It includes renewal in theology, in structures for the production and authorisation of liturgical texts, and in local liturgical leadership. Getting the texts right, however important, is not in itself a guarantee of renewed worship, and we urge General Synod to consider the other issues involved. (2) Worship is a spiritual matter. Right judgment, discernment in these matters, is a gift of the Spirit of God. In recent years, debates about the worship of our Church have often been characterised by mistrust, mutual suspicion and mutual caricatures. We believe it is important for the Church to learn how to operate differently, and we urge General Synod to model and encourage the courtesy, generosity and mutual deference by which we have come to believe that the mind of Christ is most helpfully sought.

Chapter 1

History, Membership and Mandate

The first chapter of the report gives a brief account of the work of the Evaluation Commission, and outlines how the Commission has interpreted and sought to fulfill its mandate.

1. ORIGINS AND MEMBERSHIP OF THE COMMISSION

1.1 Prior to the 1989 General Synod, the Doctrine and Worship Committee had begun a process of evaluating the BAS. That Committee had completed a survey of the incidence of the book's use, and the extent of preparation for its use. General Synod adopted the following motion:

That the National Executive Council, in consultation with the House of Bishops, establish an Evaluation Commission, comprised of members of the Doctrine and Worship Committee and other bishops, clergy and lay persons who together represent a wide spectrum of theological, liturgical and spiritual tradition within the Anglican Church of Canada.

The Commission will continue the process of evaluating the Book of Alternative Services through broad consultation with dioceses and parishes, reflect upon the results of the evaluation process and from time to time report such reflections to the Church and in particular to the 33rd General Synod; and further directs that adequate funds be provided to finance the evaluation process.

1.2 The NEC and the House Bishops decided that the Commission should consist of twelve members: three bishops named by the House of Bishops, three members of the Doctrine and Worship Committee nominated by that Committee, and six members elected by the NEC from nominations received by it. The initial selection of members of the Commission was completed in May 1990.

1.3 The original members of the Commission were:

The Rt Revd Eric Bays
The Revd Helen Belcher

The Revd David Boston
Mr David Hall (Chair)
The Revd Canon Patricia Johnston
The Revd Trudy Lebars
The Rt Revd George Lemmon
Professor Terence Penelhum
The Rt Revd Ronald Shepherd
Mr Justice Ronald Stevenson
The Revd Murray Still
The Revd Professor John Webster
The Ven David Woeller (ex officio)
Miss Pamela Bird (staff)

In early 1992, the Rt Revd Walter Asbil replaced Bishop Shepherd upon the latter's retirement, and after General Synod 1992, the Revd Patricia Johnston and the Revd Trudy Lebars were replaced by the Revd Dorothy Barker and the Revd (now the Rt Revd) Victoria Matthews. On assuming the office of General Secretary of General Synod, in succession to the Ven David Woeller, the Ven Jim Boyles attended meetings of the Commission.

1.4 The Commission was chaired until General Synod 1992 by Mr David Hall; thereafter, the Commission has been chaired by Bishop Bays. A Steering Committee (originally consisting of Hall, Johnston, Lebars, Webster, with Woeller and Bird; now Bays, Asbil, Matthews, Webster with Boyles and Bird) has been responsible for the functioning of the Commission between its meetings. The Commission represents a wide diversity of the theological, liturgical and spiritual traditions of the Anglican Church of Canada, and represents all ecclesiastical provinces. The meetings have been characterised by open, trusting discussion, and the diversity of the Commission's membership has been a source of enrichment.

1.5 In May 1990, the NEC asked the officers of General Synod to identify sources of funding and parameters before the first meeting of the Commis-

sion. In the Fall of 1990, the officers and the NEC authorised a budget of \$10,000 for the first meetings of the Commission. The first meeting was held January 28-29, 1991, nineteen months after the adoption of the General Synod resolution.

2. HISTORY OF THE COMMISSION

2.1 At its first two-day meeting, the Commission discussed its mandate, commissioned several study papers, elected a Chair and a steering committee, initiated work on archive materials and wrote a press release.

2.2 The Commission reported to the NEC in May 1991. On May 11, 1991, the following motion was passed:

That this NEC approve, as a direction to the BAS Evaluation Commission, the following:

The BAS was produced so we would have a properly authorised book that would provide an alternative expression of worship and stimulate discussion and education.

The purpose of the Commission is to continue the evaluation of the BAS in order to provide material that will help General Synod make appropriate decisions as to the development of the liturgical practice of the ACC. The Commission is to consult with dioceses and parishes, including Diocesan Liturgical Commissions, in order to evaluate:

- a) the extent and patterns of the use of the book;
- b) how useful the book is as an expression of worship; and
- c) the extent to which the book reflects the theological understanding of the Church.

The evaluation should avoid being only a product analysis survey. It is important that people and groups be asked "What do you think is best for the life of the Church?" as well as "What do you prefer?"

To fulfill this task, it may be necessary to seek assistance outside the Commission.

The NEC allocated funds for the second meeting of the Commission 'to prepare a report for NEC which would provide a plan for its work, with a timeline and budget.'

2.3 The Commission met June 16-18, 1991, discussed papers on the theology, spirituality and

language of the BAS and, in response to the direction of the NEC, initiated a theological survey and began work on devising a method of broader consultation across the Church.

At the NEC meeting in November 1991, the Commission requested funding for 1992 and 1993. Because the Commission and the NEC had different understandings of the Commission's mandate, the NEC approved funding only for one meeting of the Commission in January 1992, and designated three members of the NEC to meet with the Commission at that time 'to clarify the mandate and process of the Commission in a way that is faithful to the General Synod resolution in 1989.'

2.4 The Commission met January 12-14, 1992, with the designated members of the NEC. The Commission received reports on work accomplished since its last meeting, notably on the theological survey. Consultation with the NEC members about the Commission's mandate proved fruitful and affirmed the understanding of its mandate with which the Commission had hitherto worked. The NEC members took a positive report back to the NEC. Future work on the responses to the theological questionnaire and on the target group survey was planned, and a report to General Synod was drawn up.

2.5 General Synod 1992 agreed 'to give approval for the BAS Evaluation Commission to continue its work in accordance with the mandate of the 1989 General Synod and report to the 1995 General Synod, and that \$95,000 be approved to fund its work.' A well-attended information dialogue was held, at which there was lively discussion of the work of the Commission and the evaluation of the BAS.

2.6 In October 1992, the Commission re-grouped after General Synod, elected a new Chair and steering committee, did further work on the theological survey and on the target group survey, and discussed a proposal from a group in the Diocese of Qu'Appelle to undertake a diocese-wide survey (see Chapter 2).

2.7 At its next meeting, in May 1993, the Commission finalised the text of *Thinking about the BAS* and of the target group questionnaire, and agreed to work with the Qu'Appelle questionnaire group.

2.8 *Thinking about the BAS* (containing the Theological Sub-Group's Interim Report and three substantial study papers) was published just before the

Commission's next meeting in November 1993. At that meeting, the Commission's work was related to the wider process of strategic planning in the Church. Initial reports on the Qu'Appelle survey and on the target group survey were received, as was a report on approaches to native Anglican communities. Regional groups who had been working on specified sections of the BAS reported on their work, and the initial shape of this report was planned.

2.9 The Commission met again in March 1994, when it received reports on work on correspondence in the Church archives and on aboriginal concerns, studied a paper on inclusive language, and received final reports on the Qu'Appelle survey and the target group survey.

2.10 Meetings in October 1994 and February 1995 were largely devoted to the preparation of this final report.

3. SUB-GROUPS OF THE COMMISSION

Much of the work of the Commission has been undertaken by sub-groups, which have met both during the meetings of the Commission as a whole and between such meetings. To keep costs to a minimum, sub-groups generally have been regionally-based. These groups have been essential to the completion of the Commission's allotted task.

4. MANDATE OF THE COMMISSION

4.1 The Commission has consistently adopted a broader rather than narrower interpretation of its mandate from the 1989 General Synod, as interpreted by the May 1991 NEC directive. Though there has been

some pressure for a brief evaluation process, the Commission believes that in the course of its work many major issues concerning the theological and spiritual identity and the corresponding liturgical patterns of the Church have been unearthed. A more cursory evaluation process would not have afforded opportunity for a proper airing of these issues, which we have come to believe are basic to the Church's decisions regarding its future patterns of worship. We are reassured that prior to General Synod 1992, the NEC affirmed this wider interpretation, and that the understanding of our task with which we have worked is in line with the high expectations of the work of the Commission held by many in the Church.

4.2 In accordance with this mandate, the Commission's work was divided into three main areas: the use of the BAS, the theology of the BAS, and the consideration of future patterns of worship in the Anglican Church of Canada. These three themes form the outline of the report which follows.

4.3 Because of the limitations of time and the need to focus its energies, the Commission has not been able to undertake all the work which ideally it might have been able to accomplish. One area in particular needs further consideration by the Church: the literary style of the BAS. We are aware that some have criticised modern liturgies for their lack of literary grace and, in this regard, have made an unfavourable contrast between the BAS and the BCP. The Commission did receive a number of comments in this regard, and one substantial paper. Much remains to be done, and we hope that those involved in the next stage of liturgical revision will strive for balance between the language of today and language with literary resonance.

Chapter Two

Using and Responding to the BAS

The second chapter reports on the Commission's inquiries into how the BAS is used by Canadian Anglicans and how worshippers respond to the use of the BAS. This chapter gives detailed analysis of various questionnaires on the use of, and attitudes towards, the BAS, and reports on the considerable amount of correspondence received by the Commission.

1. INTRODUCTION

1.1 The National Executive Council's clarification of the mandate of General Synod 1989 to the Commission directed the Evaluation Commission 'to consult with dioceses and parishes, including Diocesan Liturgical Commissions, in order to evaluate [*inter alia*] the extent and patterns of the use of the book' and 'how useful the book is as an expression of worship.' This section of our report describes the findings of the Commission in this regard, and the processes by which those findings were reached.

1.2 Our conclusions in this area of our work are based on a mixture of what might be called 'hard' and 'soft' data.

1.3 The *hard* data consists of the findings of three questionnaires: a survey of all parishes in the Anglican Church of Canada conducted for the Doctrine and Worship Committee at the end of 1987 and the beginning of 1988; a survey of selected target groups in the Anglican Church of Canada conducted for the Evaluation Commission in the early fall of 1993; and a survey of members of the Diocese of Qu'Appelle conducted by the Diocese of Qu'Appelle Survey Committee in the fall of 1993. Full details of each of these questionnaires and their results are given below. The first, that conducted by the Doctrine and Worship Committee, was concerned almost exclusively with determining patterns of usage of the book; the second and third questionnaires included questions about use and also questions concerning respondents' attitudes to the BAS.

1.4 The *soft* data consists of a very large body of correspondence and statements of opinion which has been sent to the Commission or individual members

of the Commission, or to which the Commission has had access. Included within this body of material is relevant correspondence on the BAS addressed to the Liturgical Office of the Church and lodged in the General Synod archives; correspondence received by the Commission in response to a notice in the *Journal* for October 1991, inviting comment on the BAS; materials which came to the Commission or its members in the course of its work (the theological questionnaire, for example, evoked a certain amount of informal response alongside more formal response); and comments made in answer to question 14 of the Evaluation Commission target group questionnaire, which asked, 'Do you have any other comments you wish to make about worship in the Anglican Church?'

2. THE DOCTRINE AND WORSHIP COMMITTEE PARISH QUESTIONNAIRE 1987

In 1986 the Doctrine and Worship Committee initiated a process of evaluating the BAS, which was planned to take place in two stages: first, determination of the use of the BAS and preparation for its use; second, determination of response to the BAS. Each stage was to be directed to three constituencies via separate questionnaires: to bishops, parishes and congregations, and particular communities, such as seminaries or religious communities.

The parish questionnaire was designed by a sub-committee of the D&W and further refined by Joyce Henry, of Canadian Facts, who also helped with the interpretation of the results of the survey. The questionnaire was intended to be answered by each community of people who worship in a particular place: a single parish with a number of services on Sunday was asked to make a single reply, whereas a multi-point parish was asked to make a separate reply for each point. Those who answered the questionnaire

were to be either the parish's worship committee (if such a group existed), or a concerned group who represented the members' points of view.

The survey was mailed to all congregations in October 1987; of 3,169 questionnaires sent, a total

of 1,282 were ultimately returned.

The results of the survey follow. The answers are itemised by number. The number of the original question appears in brackets after the question.

1. *Do participants in this congregation have copies of the BAS available for use in the Church building?*
(1a)

YES 1,042 (81%)
NO 230 (18%)

By diocese, with percentage of total diocesan response:

DIOCESE	YES	NO	NO ANSWER
Algoma	37 (88)	5 (12)	
Arctic	1 (33)	2 (67)	
Athabasca	14 (93)	1 (7)	
Brandon	28 (82)	6 (18)	
British Columbia	29 (73)	11 (28)	
Caledonia	11 (61)	7 (39)	
Calgary	25 (74)	9 (26)	
Cariboo	11 (92)	1 (8)	
C. Nfld.	23 (64)	13 (36)	
E. Nfld. & Labrador	20 (80)	4 (16)	1 (4)
Edmonton	29 (91)	3 (9)	
Fredericton	15 (52)	13 (45)	1 (3)
Huron	80 (79)	20 (20)	1 (1)
Keewatin	9 (90)	1 (10)	
Kootenay	27 (100)	0	
Montreal	33 (70)	13 (28)	1 (2)
Moosonee	11 (69)	5 (31)	
New Westminster	45 (100)	0	
Niagara	58 (97)	2 (3)	
Nova Scotia	41 (59)	27 (39)	1 (1)
Ontario	38 (100)	0	
Ottawa	65 (93)	1 (1)	4 (6)
Qu'Appelle	51 (91)	5 (9)	
Quebec	11 (42)	15 (58)	
Rupert's Land	23 (62)	14 (38)	
Saskatchewan	10 (77)	3 (23)	
Saskatoon	14 (70)	6 (30)	
Toronto	128 (86)	20 (14)	
W. Nfld.	19 (100)	0	
Yukon	5 (71)	2 (29)	
Military	0	1 (100)	
No Answer	131 (87)	20 (13)	

2. *(If 'NO' to previous question.) Do you have leaflets or booklets containing some of the services of the BAS available for use by your congregation?* (1b)

YES 144 (11% of total, 51% of those who answered 1b)
NO 138 (11% of total, 49% of those who answered 1b)

(Note: 282 people answered 1b, although only 230 gave a negative answer in No. 1.)

3. *Do you regularly use the BAS in your congregation? (2a)*

YES 1,004 (78%)
NO 261 (20%)

By diocese, with percentage of total diocesan response:

DIOCESE	YES	NO	NO ANSWER
Algoma	31 (74)	11 (26)	
Arctic	3 (100)	0	
Athabasca	13 (87)	2 (13)	
Brandon	25 (74)	8 (24)	1 (3)
British Columbia	29 (73)	11 (28)	
Caledonia	13 (72)	5 (28)	
Calgary	23 (68)	10 (29)	1 (3)
Cariboo	12 (100)	0	
C. Nfld.	25 (69)	11 (31)	
E. Nfld. & Labrador	23 (92)	2 (8)	
Edmonton	30 (94)	2 (6)	
Fredericton	11 (38)	18 (62)	
Huron	76 (75)	24 (24)	1 (1)
Keewatin	9 (90)	1 (10)	
Kootenay	26 (96)	1 (4)	
Montreal	28 (60)	19 (40)	
Moosonee	11 (69)	5 (31)	
New Westminster	44 (98)	1 (2)	
Niagara	58 (97)	2 (3)	
Nova Scotia	32 (46)	32 (46)	5 (7)
Ontario	38 (100)	0	
Ottawa	66 (94)	1 (1)	3 (4)
Qu'Appelle	49 (88)	6 (11)	1 (2)
Quebec	11 (42)	14 (54)	1 (4)
Rupert's Land	24 (65)	13 (35)	
Saskatchewan	10 (77)	3 (23)	
Saskatoon	13 (65)	7 (35)	
Toronto	122 (82)	23 (16)	3 (2)
W. Nfld.	18 (95)	1 (5)	
Yukon	5 (71)	2 (29)	
Military	0	1 (100)	
No Answer	126 (83)	25 (16)	

4. *(If 'NO' to previous question.) Have you ever used any services from the BAS in your congregation? (2b)*

YES 197 (15% of total, 69% of those who answered 2b)
NO 87 (7% of total, 31% of those who answered 2b)

(Note: 261 said 'NO' in No. 3, but 284 answered 2b.)

5. *How many Sundays each month do you use the BAS? (4)*

Every Sunday: 495 (39% of total sample, 59% of those who answered the question)
Every other Sunday: 197 (15% of total sample, 24% of those who answered the question)
Once a month: 141 (11% of total sample, 17% of those who answered the question)
Other: 2 (less than 1% of total sample and of answers)

6. *Answers indicate regular use of the BAS for the categories of celebration indicated. (5b)*

Eucharist	891 (70%)
Baptism	842 (66%)
Confirmation	681 (53%)
Weddings	676 (53%)
Funerals	473 (37%)
Eucharist (1962 language)	439 (34%)
Morning Prayer	310 (24%)
Evening Prayer	131 (10%)

There were 207 written entries under 'Other'.

Indications of regular use of Holy Baptism and the Eucharist in the BAS, by diocese. (Percentages based on the total response from each diocese appear in brackets.)

DIOCESE	BAPTISM	EUCCHARIST
Algoma	20 (48)	20 (48)
Arctic	2 (67)	3 (100)
Athabasca	9 (60)	11 (73)
Brandon	16 (47)	22 (65)
British Columbia	24 (60)	28 (70)
Caledonia	11 (61)	13 (72)
Calgary	18 (53)	21 (62)
Cariboo	11 (92)	12 (100)
C. Nfld.	23 (64)	13 (36)
E. Nfld. & Labrador	21 (84)	18 (72)
Edmonton	23 (72)	27 (84)
Fredericton	12 (41)	10 (34)
Huron	69 (68)	70 (69)
Keewatin	8 (80)	8 (80)
Kootenay	20 (74)	24 (89)
Montreal	24 (51)	25 (53)
Moosonee	9 (56)	8 (50)
New Westminster	41 (91)	40 (89)
Niagara	46 (77)	46 (77)
Nova Scotia	27 (39)	31 (45)
Ontario	30 (79)	37 (9)
Ottawa	56 (80)	61 (87)
Qu'Appelle	38 (68)	45 (80)
Quebec	7 (27)	9 (35)
Rupert's Land	23 (62)	22 (59)
Saskatchewan	9 (69)	10 (77)
Saskatoon	9 (45)	14 (70)
Toronto	114 (77)	107 (72)
W. Nfld.	18 (95)	19 (100)
Yukon	2 (29)	4 (57)
No Answer	102 (67)	113 (74)

7. Please indicate, for each liturgical celebration listed below, whether most people in your congregation attend services using the BCP, the BAS or other liturgical texts. (You should check one box in each line.) (6a)

SERVICE	most BCP	most BAS	EQUAL	OTHER	TOTAL
MP	429	159	278	9	875
EP	277	97	168	5	547
Baptism	123	546	287	16	972
Eucharist	190	408	410	3	1,011

Attendance by most people at services using either the BAS or the BCP as a percentage of the total of those who placed a figure in the appropriate line of the question:

SERVICE	BAS	BCP
MP	18%	49%
EP	18%	51%
Baptism	56%	13%
Eucharist	40%	19%

In addition, 310 respondents indicated that most people in their congregations attend the Holy Eucharist in the language of the BCP 1962 as found in the BAS.

There were 87 entries of data on the line provided for 'other(s)'.

8. Please indicate, for each liturgical celebration listed below, whether most services conducted in your congregation use the BCP, the BAS or other liturgical text. (You should check one box in each line.) (6b)

SERVICE	most BCP	most BAS	EQUAL	OTHER	TOTAL
Funerals	547	417	155	12	1,131
Weddings	248	666	173	13	1,100
Confirmation	154	800	35	15	1,004
Thanksgiving for Gift of a Child	106	338	36	4	484

Most services conducted using either the BAS or the BCP as a percentage of the total of those who placed a figure in the appropriate line of the question:

SERVICE	BAS	BCP
Funerals	37%	48%
Weddings	61%	23%
Confirmation	80%	15%
Thanksgiving for Gift of a Child	70%	22%

There were 51 entries of data on the line provided for 'other(s)'.

9. Do you use the Sunday readings in the Propers section of the BAS even when the BCP is used? (7)

YES	967 (75%)
NO	223 (17%)

10. *These questions were addressed to the parish priest: (8)**What liturgical text do you usually use:**For daily prayer?*

BCP: 235 (18% of total, 21% of those who answered the question)
 BAS: 697 (54% of total, 64% of those who answered the question)
 Other: 163 (13% of total, 15% of those who answered the question)
 Total: 1,095

For ministry to the sick?

BCP: 475 (37% of total, 46% of those who answered the question)
 BAS: 456 (36% of total, 44% of those who answered the question)
 Other: 106 (8% of total, 10% of those who answered the question)
 Total: 1,037

For ministry at the time of death?

BCP: 400 (31% of total, 38% of those who answered the question)
 BAS: 538 (42% of total, 52% of those who answered the question)
 Other: 102 (8% of total, 10% of those who answered the question)
 Total: 1,040

11. *Population of respondents' communities (numerical). (8)*

(The figure in brackets indicates the percentage of those who answered the question.)

1,000,000+	78	(6)
500,000—1,000,000	74	(6)
100,000—499,999	148	(12)
50,000—99,999	77	(6)
20,000—49,999	83	(7)
5,000—20,000	196	(16)
Less than 5,000	587	(47)
Total:	1,243	

12. *In what year was your parish or congregation founded? (10a)*

The following data were received:

25 founded before 1800
 585 founded between 1800—1899
 560 founded after 1899

13. *What is the average Sunday attendance of your congregation? (10b)*

(The figure in brackets indicates the percentage of those who answered the question.)

500+	11	(1)
400—499	11	(1)
300—399	37	(3)
200—299	98	(8)
150—199	128	(10)
100—149	192	(16)
50—99	276	(22)
Less than 50	483	(39)
Total:	1,236	

14. *The rector and/or other liturgical leaders in this parish have attended a workshop on the BAS which was organised by someone outside the parish. (12a)*

TRUE: 1,077 (84%)

FALSE: 164 (13%)

15. *This congregation has sponsored a workshop on the BAS for its members (or shared in a deanery or regional workshop). (12b)*

TRUE: 593 (46%)

FALSE: 640 (50%)

16. *This congregation regularly evaluates its worship. (12c)*

TRUE: 598 (47%)

FALSE: 608 (47%)

17. *Worship Planning. (13a)*

207 respondents (16%) indicated that worship in their congregation is regularly planned by a group or committee, including lay members of the congregation.

530 respondents (41%) indicated that worship in their parish is regularly planned by the rector and parish staff, including the church musician.

413 respondents (32%) indicated that worship in their parish is regularly planned by the rector alone.

2 respondents indicated 'Other'.

18. *Impetus for Liturgical Change. (13b)*

462 respondents (36%) indicated that impetus for liturgical change in their congregation comes from within the parish.

395 respondents (31%) indicated that impetus for liturgical change in their congregation comes from the diocesan office.

80 respondents (6%) indicated that impetus for liturgical change in their congregation comes from the national office.

19. *Ease of Use. (13c)*

205 respondents (16%) indicated that people in their congregation find the BAS easy to use.

673 respondents (52%) indicated that people in their congregation are finding the BAS is getting easier to use.

166 respondents (13%) indicated that people in their congregation find the BAS hard to use.

136 respondents (11%) indicated that they never use the BAS.

20. *Music. (13d)*

122 respondents (10%) indicated that, when the BAS is used, they use more music than with the BCP.

694 respondents (54%) indicated that, when the BAS is used, they use about the same amount of music as with the BCP.

243 respondents (19%) indicated that, when the BAS is used, they use less music than with the BCP.

21. *Who completed the questionnaire? (14)*

445 (35%) of questionnaires were completed by the parish priest alone, without consultation with any laity.

177 (14%) of questionnaires were completed by the parish priest and warden(s).

- 35 (3%) of questionnaires were completed by the parish priest and church musician.
 194 (15%) of questionnaires were completed by a worship committee.
 156 (12%) of questionnaires were completed by parish council (or equivalent).
 2 questionnaires were completed by 'Other'.

22. *Questionnaires were identified by diocese, as follows: (15)*

Algoma	42
Arctic	3
Athabasca	15
Brandon	34
British Columbia	40
Caledonia	18
Calgary	34
Cariboo	12
C. Nfld.	36
E. Nfld. & Labrador	25
Edmonton	32
Fredericton	29
Huron	101
Keewatin	10
Kootenay	27
Montreal	47
Moosonee	16
New Westminster	45
Niagara	60
Nova Scotia	69
Ontario	38
Ottawa	70
Qu'Appelle	56
Quebec	26
Rupert's Land	37
Saskatchewan	13
Saskatoon	20
Toronto	148
W. Nfld.	19
Yukon	7
Military	1
No Answer	152
Total:	1,282

3. THE EVALUATION COMMISSION TARGET GROUP SURVEY 1993

3.1 The Evaluation Commission's survey of use of, and opinion concerning, the BAS was also conducted by Canadian Facts. For reasons of cost and efficiency, a self-administered questionnaire was used, allowing respondents to complete the questionnaire at their leisure and to take time adequately to consider and respond to the questions. It would have been both difficult and far beyond the Commission's budget to generate a list of all Canadian Anglicans from which

to draw a random sample to receive the questionnaire. It was, therefore, decided that the best approach would be to mail questionnaires to members of specific groups of Anglicans who could be more readily identified. The survey was, therefore, sent to members of all Diocesan Executive Committees/Councils, members of General Synod, Lay Officers, members of the Blessings Network, and women represented by Diocesan ACW Presidents, Diocesan Mothers Union Presidents and any women on National Committees. In addition, the opinions of Part-

ners in World Mission and the Primate's World Relief and Development Fund National Committees and Diocesan Contacts/Networks were also solicited, as were those of members of the Youth Network.

3.2 The questionnaire was developed in consultation with Canadian Facts and the survey mailed with a covering letter from the Commission Chair. No identification of the individual respondent was recorded on the questionnaire, though a code number was inserted to identify the group from which the recipient was selected.

1,795 questionnaires were mailed out at the end of August 1993; when those returned as undeliverable are excluded, the effective mail-out was 1,782. On October 4, the field was closed to permit analysis of the results; by that date, 1,157 returns had been received. This represents an excellent 65% response rate. By the end of the year, an additional 92 questionnaires were received (making the total response rate 70%); these additional returns were not tabulated, but have been reviewed by the Commission. In tabular form, the mail-out, response, age and gender of the sample are as follows:¹

ACTUAL MAIL-OUT AND RESPONSE

Tabulated results for these groups are based on the following sample sizes:

	Total	Effective Mailing	Tabulated Responses	Response Rate %
Mail-Out	1,795	1,782	1,157	65
DEC	880	878	601	68
GS	259	258	166	64
LayO	319	313	183	58
BN	327	323	208	64
AngW	124	124	71	57
WM/R	125	125	81	65
YN	71	71	18	25

Tabulated results for these groups are based on the following sample sizes:

	Total
Under 35 Years	78
35—44 Years	223
45—54 Years	369
55—64 Years	335
65+ Years	144
Ordained	437
Employed by Church/Not Ordained	66
Other Lay	632
Female	480
Male	668

Note: Percentages based on samples of less than 100 should be interpreted with particular caution.

There has been some public criticism that the Commission's survey was unrepresentative of Anglican opinion because the questionnaire was sent only to some specific groups of Anglicans who, it is claimed, have a particular bias towards favouring the BAS. Clearly, if a survey of all Anglicans had been feasible, it would have been preferable. The Commission continues to believe, however, that the groups selected were representative of a spectrum of opinion, and this is borne out by the close similarity between the results of the Commission survey and the results of the more random survey undertaken in the Diocese of Qu'Appelle (see next section).

¹ In the tables which follow, these abbreviations are used: DEC = Members of Diocesan Executive Committees and Councils; GS = Members of General Synod; LayO = Lay Officiants; BN = Members of the Blessings Network; AngW = ACW and Mothers Union Presidents and Women on National Committees; WM/R = Members of National Committees and Diocesan Contacts of the Partners in World Mission and the Primate's World Relief and Development Fund; YN = Members of the Youth Network.

A general outline of the results of the survey is as follows (full details can be found in *Using the Book of Alternative Services* (Anglican Book Centre, Toronto, 1993)).

A. CURRENT USE OF ANGLICAN PRAYER BOOKS

1. *How widespread is the use of the BAS and the BCP?*

Three-out-of-four respondents report that, over a month their parish makes use of *both* the BAS and the BCP for some liturgies or services.

Virtually all parishes attended by respondents make some use of the BAS. Use of the BCP is somewhat less widespread. Approximately one-in-five report that their parish uses *only* the BAS.

REGULAR USE OF PRAYER BOOKS OVER A MONTH (Q.1a/3a)

	DEC	GS	LayO	AngW	WM/R
Size of Sample:	601	166	183	71	81
Response Rate (%)	%	%	%	%	%
Regularly used in month:					
BAS	94	93	96	89	93
BCP	79	79	75	89	79
BAS & BCP	74	71	72	78	72

Services from both are not necessarily used weekly in their parishes.

REGULAR USE OF PRAYER BOOKS EACH WEEK (Q.1b/3b)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Services celebrated every week using:						
BAS	74	83	67	76	75	73
BCP	56	51	49	49	58	51
BAS & BCP	37	38	28	33	41	36

Based on members of the DEC, it appears that usage of the BAS — on a weekly basis — is much higher in Ontario and Western Canada than it is in the Atlantic region or Quebec. Conversely, use of the BCP, on a weekly basis, is higher in the Atlantic than elsewhere.

REGULAR USE OF PRAYER BOOKS EACH WEEK (Q.1b/3b) (Based only upon members of the DEC living in these regions.)

	Atlantic Region	Quebec	Ont.	Prairies	BC/NWT Yukon
Size of Sample:	94	52	199	151	101
Response Rate (%)	%	%	%	%	%
Services celebrated every week using:					
BAS	54	60	76	76	93
BCP	84	64	52	44	49
BAS & BCP	46	29	36	32	43

2. *Which services are used regularly from each prayer book?*

Those using the BAS make widespread regular use of the contemporary language Holy Eucharist service, Holy Baptism, The Celebration of a Marriage, and the Funeral Liturgy.

The Holy Communion service, from the BCP, continues to be widely used (reported by two-out-of-three respondents). Morning Prayer/Matins and Evening Prayer are more widely-used from the BCP than from the BAS.

SERVICES USED REGULARLY (Q.1c/3c)

	BAS	BCP
Size of Sample:	1,157	1,157
Response Rate (%)	%	%
Morning Prayer/Matins	34	56
Evening Prayer	12	28
Holy Eucharist—Contemporary Language (p. 185)	89	
Holy Eucharist—Language of BCP (p. 230)	46	
Holy Communion		65
Holy Baptism	88	12
The Celebration of a Marriage	82	
The Solemnisation of Matrimony		20
The Funeral Liturgy	72	
The Burial of the Dead		39
Other Prayers & Materials	70	
Parish does not regularly use this prayer book	6	22

Not surprisingly, actual services attended show a pattern similar to that of services made available (shown previously).

SERVICES ATTENDED IN PAST YEAR (Q.1d/3d)

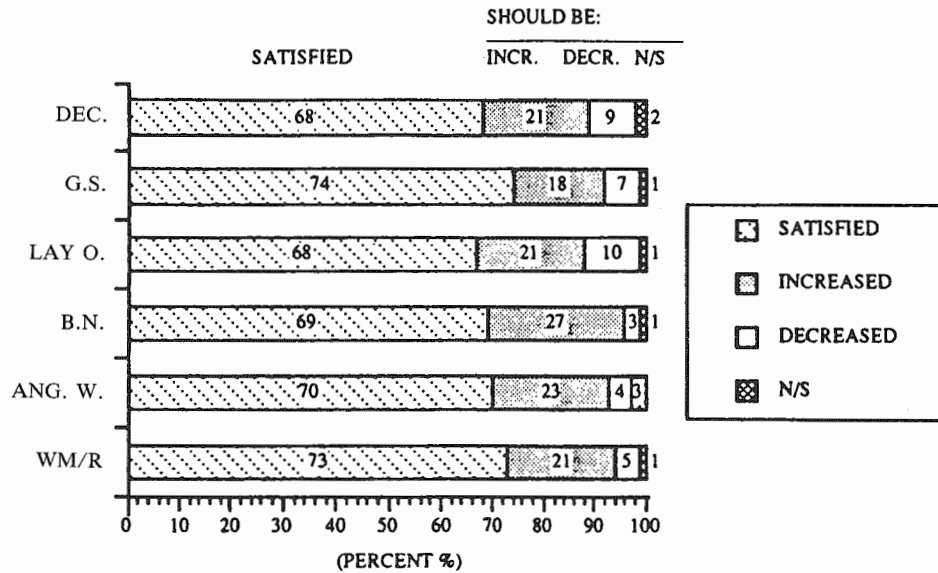
(Asked only of those in parishes regularly using each of the specified prayer books. Services attended are not necessarily held in own parish.)

	BAS	BCP
Size of Sample:	1,157	1,157
Response Rate (%)	%	%
Morning Prayer/Matins	44	54
Evening Prayer	25	29
Holy Eucharist—Contemporary Language (p. 185)	88	
Holy Eucharist—Language of the BCP (p. 230)	54	
Holy Communion		61
Holy Baptism	84	17
The Celebration of a Marriage	61	
The Solemnisation of Matrimony		20
The Funeral Liturgy	62	
The Burial of the Dead		39
Other Prayers & Materials	65	
Parish does not regularly use this prayer book	6	22

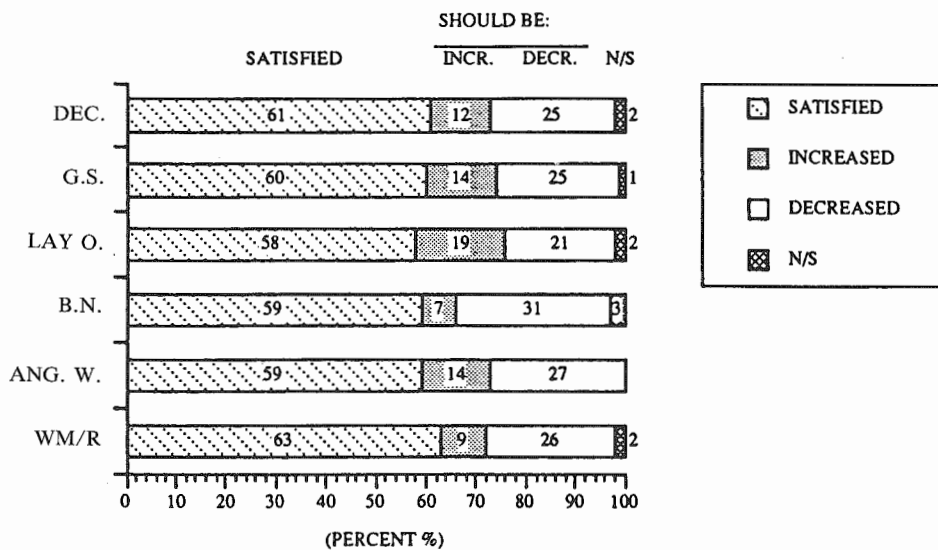
3. *How satisfied are respondents with the frequency with which the two prayer books are used in their own parish?*

Most people are satisfied with the current frequency of the BAS usage in their parish. However, regardless of group sampled, approximately one-in-five would like to see use of the BAS increase within their parish; only approximately one-in-thirteen total respondents would like to see its use decrease.

FREQUENCY OF USE OF THE BAS (Q.2a)

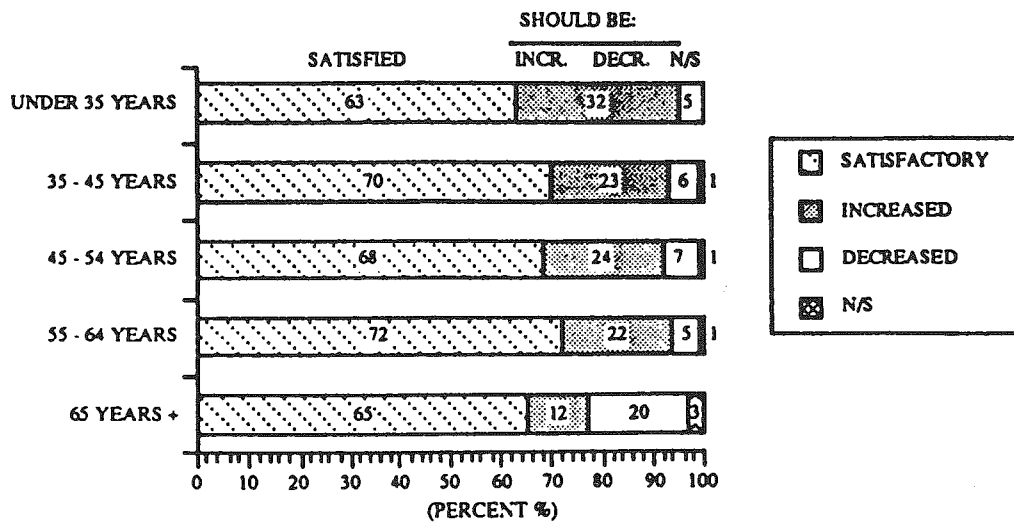


Most people also are satisfied with the frequency of usage of the BCP in their parish. However, when discussing the BCP, more respondents would like to see its usage *decreased* than would like to see it increased. One-in-four would like to see frequency of usage of the BCP decrease.

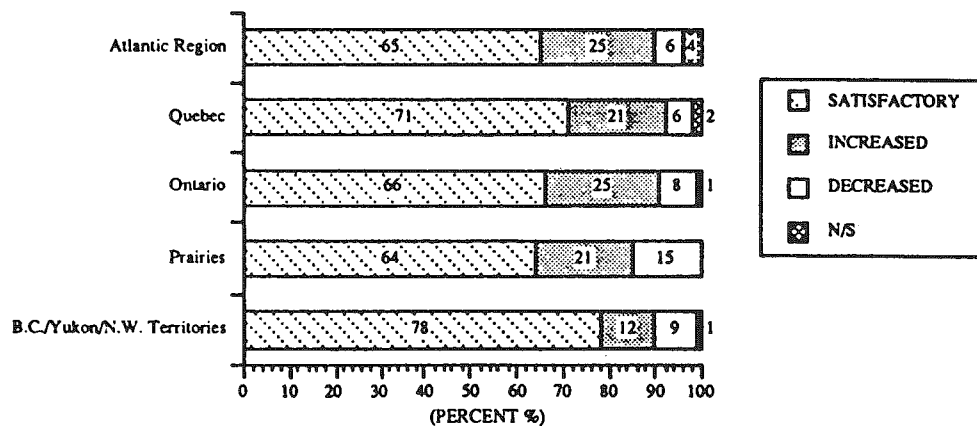


Respondents under 35 years are particularly concerned to see *increased* usage of the BAS.

FREQUENCY OF USE OF THE BAS (Q.2a)



Based on a regional analysis of responses from members of DEC, it appears that, across regions, there is generally much the same degree of satisfaction with the current frequency of use of the BAS. And, in all regions, on balance, more people would like to see its usage *increased* than would like to see it decreased.

FREQUENCY OF USE OF THE BAS (Q.2a)
(Based on members of DEC)

4. Which liturgies do respondents want to see used more often?

Those looking for *more use* of the BAS liturgies show most interest in increasing usage of the Holy Eucharist—Contemporary Language Liturgy, Morning Prayer/Mattins, the Funeral Liturgy, Holy Baptism, and the Celebration of a Marriage.

Those looking for *more use* of the BCP liturgies show most interest in increasing usage of Holy Communion, Morning Prayer/Mattins, and Evening Prayer.

SPECIFIC SERVICES THAT SHOULD BE USED MORE OFTEN (Q.2b/4b)

	BAS	BCP
Size of Sample:	1,157	1,157
Response Rate (%)	%	%
Want to see specified prayer book used more often:	22	13
Services from specified prayer book that should have increased usage:		
Morning Prayer/Mattins	9	7
Evening Prayer	4	6
Holy Eucharist—Contemporary Language (p. 185)	17	
Holy Eucharist—Language of BCP (p. 230)	4	
Holy Communion		9
Holy Baptism	6	3
The Celebration of a Marriage	5	
The Solemnisation of Matrimony		4
The Funeral Liturgy	7	
The Burial of the Dead		4
Compline		1

B. MORE ABOUT THE BOOK OF ALTERNATIVE SERVICES

5. *How are the introductions to liturgies in the BAS evaluated?*

Although a small minority have not read them, most respondents find the introductions to the liturgies informative.

INTRODUCTIONS TO BAS LITURGIES (Q.5)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
BAS Introductions:						
Very informative.	47	46	48	54	49	54
Fairly informative.	34	37	37	31	35	28
Not particularly informative.	7	4	4	4		3
Have not read them.	10	12	9	9	10	15

6. *Have people perceived a change in theological emphasis between the BAS and the BCP?*

The majority of respondents have perceived a change in theological emphasis between the two prayer books — and most approve of this change.

PERCEPTION OF CHANGE IN THEOLOGICAL EMPHASIS OF BAS SERVICES (Q.7)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Perceived Change in Theological Emphasis:						
Yes, a change I approve of.	60	63	54	76	61	67
Yes, a change I disapprove of.	15	18	13	7	17	11
Have not noticed a change.	10	7	15	15	6	10
Not sure whether there has been a change or not.	7	4	8	6	5	4
Other responses.	2	2	2	1	1	
No response.	6	6	6	5	10	8

Those living in the Atlantic region are the most likely to disapprove of the change; however, even in this region, more consider this to be a change of which they approve than consider it to be a change of which they disapprove.

PERCEIVED CHANGE IN THEOLOGICAL EMPHASIS OF BAS (Q.7)

(Based only upon members of the DEC living in these regions.)

	Atlantic Region	Quebec	Ont.	Prairies	BC/NWT/ Yukon
Size of Sample:	94	52	199	151	101
Response Rate (%)	%	%	%	%	%
Perceived Change in Theological Emphasis:					
Yes, a change I approve of.	46	44	65	57	70
Yes, a change I disapprove of.	30	12	11	19	7

The ordained are more aware of the theological change in emphasis than the laity.

PERCEIVED CHANGE IN THEOLOGICAL EMPHASIS OF BAS (Q.7)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Perceived Change in Theological Emphasis:			
Yes, a change I approve of.	76	54	52
Yes, a change I disapprove of.	13	9	15
Have not noticed a change.	4	11	14
Not sure whether there has been a change or not.	1	12	10
Other responses.	3	3	1
No response.	3	11	8

7. *Do respondents think parts of the Contemporary Language Holy Eucharist Liturgy (p. 185) should be optional (as now) or included in every service?*

Over half the respondents think each of the specified optional parts of the service; i.e., Confession and Absolution, the Blessing and the Creed, should be included in *all* Holy Eucharist services.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICES (Q.6b)

(Those not shown in the table may have replied in the negative, may have been uncertain or failed to respond at all.)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Should always be included:						
Confession and Absolution	68	71	72	62	78	68
Blessing	65	63	77	60	75	59
Creed	58	57	75	51	69	54

The laity appear more inclined to have these options included in every service than those who are ordained.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICES (Q.6b)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Should always be included:			
Confession and Absolution	60	76	74
Blessing	5	76	73
Creed	45	64	71

8. *Which, if any, parts of the Contemporary Holy Eucharist Liturgy are thought to be unsatisfactory and requiring change?*

Nearly half did not indicate any changes were necessary to the Contemporary Holy Eucharist Liturgy.

The sections highlighted as needing change by at least one-in-ten are the two forms of the Lord's Prayer, the Eucharistic Prayers, the Prayers of the People, the Passing of the Peace, and the Creeds. It is those who want to see *less use* of the BAS who are particularly critical and anxious to see changes. They are particularly anxious to see changes in the Passing of the Peace.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICES (Q.6a)

	Total	Want BAS Used More Often	Want BAS Used Less Often
Size of Sample:	1,157	256	88
Response Rate (%)	%	%	%
Portions of service thought to be unsatisfactory and requiring change:			
The Gathering of the People	6	4	22
The Number/Length of Readings	8	7	22
The Creeds	10	7	32
The Prayers of the People	13	11	26

	Total	Want BAS Used More Often	Want BAS Used Less Often
Confession and Absolution	8	5	33
The Passing of the Peace	12	8	47
The Eucharistic Prayers	14	11	36
The Words of Administration	5	2	23
Two Forms of the Lord's Prayer	15	11	38
Prayers Over Gifts/Post-Communion Prayers	8	5	17
The Blessing	5	4	17
The Dismissal	3	1	14
No Change Thought Necessary/Suggested	47	50	19

The portions of the services thought to be unsatisfactory and requiring change by the various specific groups are shown in the table below.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICES (Q.6a)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Portions of service thought to be unsatisfactory and requiring change:						
The Gathering of the People	7	10	3	6	3	5
The Number/Length of Readings	9	13	3	8	3	7
The Creeds	10	10	10	9	14	10
The Prayers of the People	15	18	9	13	9	6
Confession and Absolution	9	11	8	4	7	10
The Passing of the Peace	13	16	16	5	18	11
The Eucharistic Prayers	15	21	10	14	14	12
The Words of Administration	5	7	5	4	6	4
Two Forms of the Lord's Prayer	15	16	17	13	13	12
Prayers Over Gifts/Post-Communion Prayers	9	11	6	7	6	9
The Blessing	6	6	3	5	3	5
The Dismissal	4	4	4	2	1	1
Write-Ins:						
Language/Sentence Structure	4	3	2	2	6	1
Collects	2	1				
Too Many Choices/Jumping About	1	1	2	1		
Too Much Standing	1	1	1		4	1
Needs Inclusive Language	1	1	1	4		3
Nothing Specified	45	37	53	48	42	56

Those who are ordained have somewhat different concerns from the laity.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICE SEGMENTS
CONSIDERED UNSATISFACTORY AND REQUIRING REVISION (Q.6a)

Ordained (Sample = 437)	Laity Employed by Church (Sample = 66)	Other Laity (Sample = 632)
The Eucharistic Prayers (20%)	Two Forms of the	Two Forms of the
The Prayers of the People (18%)	Lord's Prayer (15%)	Lord's Prayer (19%)
Prayers over Gifts/Post-Communion Prayers (12%)	The Passing of the Peace (15%)	The Passing of the Peace (15%)
Number/Length of Readings (11%)	The Eucharistic Prayers (14%)	The Eucharistic Prayers (11%)
Two Forms of the Lord's Prayer (10%)	The Prayers of the People (14%)	The Creeds (10%)
No changes indicated: (37%)	The Creeds (11%)	The Prayers of the People (10%)
	No changes indicated: (45%)	No changes indicated: (54%)

The youngest and the oldest respondents appear to have the most concerns and desire for change. However, these concerns are not necessarily the same.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICE SEGMENTS
CONSIDERED UNSATISFACTORY AND REQUIRING REVISION (Q.6a)

Under 35 Years (Sample = 78)	65 Years + (Sample = 144)
The Eucharistic Prayers (22%)	Two Forms of the Lord's Prayer (29%)
The Passing of the Peace (21%)	The Passing of the Peace (24%)
The Prayers of the People (18%)	The Creeds (17%)
Prayers over Gifts/Post-Communion Prayers (17%)	The Prayers of the People (13%)
The Gathering of the People (17%)	Confession and Absolution (12%)
Two Forms of the Lord's Prayer (15%)	The Eucharistic Prayers (10%)
Confession and Absolution (14%)	
The Number/Length of Readings (13%)	
The Creeds (13%)	
The Words of Administration (13%)	
No changes indicated: (49%)	No changes indicated: (47%)

9. *What suggestions do respondents have for ways in which liturgies in the BAS might be improved or changed?*

Just over half (52%) have no suggestions for changes or improvements to liturgies in the BAS. The suggestions which are made for change or improvements to liturgies cover a wide range of topics. The most frequently mentioned suggestions are to make improvements to Morning and Evening Prayer services and to make greater use of inclusive language.

SUGGESTED CHANGES OR IMPROVEMENTS TO BAS LITURGIES (Q.9)

Size of Sample:	1,157
Response Rate (%)	%
Suggested changes/improvements include:	
Improve/have better Morning & Evening Prayers	8
Use Inclusive Language	6
Re-consider change in Theology/Retain Tradition	5
Have fewer Options/less flipping of pages/better Indexing	5
Improve Prayers	4
Restore Compline	4
Improve Rite of Reconciliation	3

Have additional Prayers	3
Have fewer Prayers	1
Move/Improve Prayers of the People	2
Move Prayers	1
Have better Music	2
Have more Poetic/better structured Language	2
Have more Contemporary/Modern Language	2
Review Liturgies from other Countries	2
Be more like New Zealand liturgy	2
Have Children's/Youth Services	2
Have more Personal/Family Services/Resources	1
Eliminate Standing/More Kneeling	1
Make it clearer when supposed to Stand/Kneel	1
Suggestions relating to Creeds	2
Improve Wedding Service	1
Include Ten Commandments	1
Include place for Prayers in Baptism	1
Offer more Choices/Options	1

10. *What are main suggestions for changes to layout and presentation of the BAS?*

One-out-of-two respondents (50%) did not make any suggestions for changes to layout and presentation of the BAS.

The main suggestions (made, in total, by 19%) are grouped around the idea of less skipping around to different pages/options (for example, one complete service with options following) or easier referencing, indexing, use of tabs, ribbons, etc., as markers.

Other specific suggestions included improvements to structure of morning and evening services, putting all litanies/prayers together, improving the organisation of the lectionary, having most commonly used service (Eucharist Service) at the beginning, adding/restoring compline, re-organising Proper of Church Year at the front or the back and providing more instructions/rubrics.

11. *How widespread is the belief that the Morning and Evening Prayer services in the BAS are not suitable for main services on a Sunday?*

All respondents were asked to indicate their degree of agreement, using a five-point scale, with a number of statements made about various aspects of the BAS or about worship in general.

Clearly there is some concern (primarily on the part of the ordained) about the suitability of Morning and Evening Prayer services from the BAS for the main Sunday services. Since these services are not widely used in parishes, laity may, of course, have less knowledge about these services.

LEVEL OF AGREEMENT WITH:

'WHEN MORNING PRAYER OR EVENING PRAYER ARE THE MAIN SERVICES
ON A SUNDAY, THE SERVICES IN THE BAS ARE SUITABLE' (Q.12)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Agree Completely	12	21	26
Agree Somewhat	18	12	21
Combined Agreement	30	33	47
No Opinion	14	24	23
Disagree Completely	27	14	12
Disagree Somewhat	25	17	13
Combined Disagreement	52	31	25
No Stated Opinion	4	12	5

12. *How accepting are respondents of the 'options' available in the BAS?*

Generally, respondents are accepting of the various options available in the BAS and think these allow their parish to enjoy greater variety in public worship. The ordained are somewhat more accepting than the laity; even so, eight-out-of-ten laity find options acceptable.

LEVEL OF AGREEMENT WITH:

'I THINK THE VARIOUS OPTIONS AVAILABLE IN THE BAS ALLOW MY PARISH TO ENJOY GREATER VARIETY IN PUBLIC WORSHIP' (Q.12)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Agree Completely	75	52	61
Agree Somewhat	16	26	19
Combined Agreement	91	78	80

13. *To what extent is 'the exchange of the Peace' an important, integral part of the service that helps people experience the 'community' within the congregation?*

The majority of respondents agree that the Exchange of the Peace is, for them, an important, integral part of the service. Females appear to be somewhat more strongly in agreement with this idea than males. Older respondents are also somewhat less in agreement with this concept than those under 65 years.

Positive reactions to the idea of the 'Exchange of the Peace' being an integral part of the service, helping respondents to experience 'community', are more widespread among DEC members in Ontario and Western Canada than in the Atlantic region or Quebec (data available in detailed tables).

LEVEL OF AGREEMENT WITH:

'THE EXCHANGE OF THE PEACE WITH OTHER PARISHIONERS IS, FOR ME, AN IMPORTANT, INTEGRAL PART OF THE SERVICE AND HELPS ME TO EXPERIENCE THE "COMMUNITY" WITHIN THE CONGREGATION' (Q.12)

Survey Groups	Size of Sample	Agree Completely	Agree Somewhat	Combined Agreement
Females	480	62	16	78
Males	668	50	24	74
Under 35 Years	78	51	21	72
35—44 Years	223	59	20	79
45—54 Years	369	55	21	77
55—64 Years	335	57	22	79
65+ Years	144	44	15	60
DEC Members	601	51	23	74
GS Members	166	57	18	74
LayO Members	183	53	16	69
BN Members	208	63	20	83
AngW Members	71	59	17	76
WM/R Members	81	61	26	86

14. *Do respondents believe that, as people become more familiar with the services in the BAS, they usually become more accepting of such liturgies?*

It is widely thought that, as familiarity increases, liturgies in the BAS become more acceptable to people. The ordained are somewhat more believing of this; those aged 65 years and older are the least accepting.

LEVEL OF AGREEMENT WITH:
 'AS PEOPLE BECOME MORE FAMILIAR WITH THE SERVICES IN THE BAS,
 THEY USUALLY BECOME MORE ACCEPTING OF THESE LITURGIES' (Q.12)

	Ordained	Laity Employed by Church	Other Laity	Aged 65 Years +
Size of Sample:	437	66	632	144
Response Rate (%)	%	%	%	%
Agree Completely	64	46	51	46
Agree Somewhat	26	39	29	22
Combined Agreement	90	85	80	68
No Opinion	2	3	7	6
Disagree Completely	2	3	4	7
Disagree Somewhat	4	6	7	15
Combined Disagreement	6	9	12	22
No Stated Opinion	1	3	2	5

C. THOUGHTS ABOUT PRAYER BOOK USAGE IN THE FUTURE OF THE ANGLICAN CHURCH

15. *What Prayer Book usage patterns do respondents recommend for the future life of the Anglican Church?*

Consistent with current parish usage, there is widespread recommendation (from one-half of all respondents) for continued usage of both books.

One-quarter suggest exclusive use of the BAS; only one-in-twenty (but 16% of those over 65 years) want exclusive use of the BCP.

PRAYER BOOK USAGE RECOMMENDATIONS FOR
 FUTURE LIFE OF THE ANGLICAN CHURCH (Q.10)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response (%)	%	%	%	%	%	%
Recommendations:						
Exclusive use of BAS	27	24	24	30	25	24
Exclusive use of BCP	5	4	6	2	4	6
Use of BAS & BCP	47	46	56	44	54	52
New Book	15	21	8	16	11	15
Other Answers	3	3	2	5	3	3
No Stated Opinion/ Deferred to Priest	3	2	4	3	3	1

Those who are ordained are particularly likely to write in that they think there should be a new revised book of some kind. They are also somewhat more likely than the laity to recommend exclusive usage of the BAS.

RECOMMENDATIONS FOR FUTURE LIFE OF THE ANGLICAN CHURCH

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Recommendations:			
Exclusive use of BAS	31	24	24
Exclusive use of BCP	2	2	7
Use of BAS & BCP	37	53	58
New Prayer Book	24	14	7
Other Answers	4	4	1
No Stated Opinion/Deferred to Priest	2	3	3

Based on a regional analysis of the members of DEC, exclusive use of the BAS is more likely to be suggested in Ontario and the Western Provinces than in the Atlantic region or Quebec.

	Atlantic Region	Quebec	Ont.	Prairies	BC/NWT/ Yukon
Size of Sample:	94	52	199	151	101
Response Rate (%)	%	%	%	%	%
Recommendations:					
Exclusive use of BAS	14	17	31	25	40
Exclusive use of BCP	12	8	3	6	2
Use of BAS & BCP	45	46	47	49	46
New Prayer Book	25	14	13	13	10

16. *How much interest is there in revised prayer books or a new prayer book?*

A subsequent question specifically asked respondents whether they thought that revisions should be made to either of the existing prayer books or whether a new prayer book should be developed. Nearly three-out-of-four respondents said that they think some revisions or the creation of a new book is desirable. Indeed, one-half of those responding think the Anglican Church should be preparing a new prayer book, 'which includes as well as builds upon liturgies from both the [BCP] and the [BAS].'

Lay officiants are the least enthusiastic about changes.

REVISIONS TO PRAYER BOOKS (Q.11)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	180	208	71	81
Response Rate (%)	%	%	%	%	%	%
Anglican Church should be preparing:						
A Revised BCP	10	11	10	10	6	11
A Revised BAS	22	21	17	22	28	22
A New Prayer Book, which includes, as well as builds upon, liturgies from both the BCP and the BAS	54	54	41	55	45	42
Revised or New Prayer Book	76	80	59	77	70	68

Again, the ordained show more enthusiasm for a new prayer book than do the laity.

REVISIONS TO PRAYER BOOKS (Q.11)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Anglican Church should be preparing a New Prayer Book (as described).	66	47	42

Those aged 65 years and older are not enthusiastic about revised books, and are the least enthusiastic about a new prayer book (although 33% still support this).

Members of DEC in the Atlantic region are those who are most enthusiastic about the preparation of a new prayer book (68% favour this approach).

D. ATTITUDES TOWARDS SPECIFIC ASPECTS OF WORSHIP

17. *How accepting are respondents of the use of contemporary language?*

There is acceptance across all age groups that it is important for the future life of the Anglican Church that liturgies incorporate contemporary language and ideas. Again, the idea is somewhat less widely agreed with by those 65 years and older and, possibly, those under 35 years.

The majority within all age groups agree that the contemporary language used in the BAS makes those services more meaningful for many people in the Church.

LEVEL OF AGREEMENT REGARDING USE OF
CONTEMPORARY LANGUAGE AND IDEAS (Q.12)

Level of Agreement with:

'I think it is very important for the future life of the Church that at least some of the liturgies used by the Anglican Church incorporate contemporary language and ideas.'

	Age of Respondent				
	Under 35 Years	35-44 Years	45-54 Years	55-64 Years	65 Years +
Size of Sample:	78	223	369	335	144
Response (%)	%	%	%	%	%
Agree Completely	70	84	84	80	57
Agree Somewhat	17	10	10	14	22
Combined Agreement	87	94	94	94	79

Level of Agreement with:

'The more contemporary language used in the [BAS] makes those services more meaningful for many people in the Church.'

	Age of Respondent				
	Under 35 Years	35-44 Years	45-55 Years	55-64 Years	65 Years +
Size of Sample:	78	223	369	335	144
Response Rate (%)	%	%	%	%	%
Agree Completely	58	57	58	61	40
Agree Somewhat	17	26	26	27	26
Combined Agreement	75	83	84	88	66

18. *How important do respondents think the use of gender inclusive language in at least some of the liturgies is for the future life of the Anglican Church?*

Although considered equally important by both males and females, the importance of the use of 'gender inclusive' language is not as widely accepted as the importance of the use of contemporary language in Anglican liturgies.

Even so, at least seven-out-of-ten of all but those aged 65 years and over agree it is important to incorporate gender inclusive language.

The importance of the use of gender inclusive language for the future life of the Church is less widely acknowledged in the Atlantic region and the Prairies than elsewhere.

LEVEL OF AGREEMENT WITH:

'I THINK IT IS VERY IMPORTANT FOR THE FUTURE LIFE OF THE CHURCH
THAT AT LEAST SOME OF THE LITURGIES USED IN THE ANGLICAN CHURCH
INCORPORATE GENDER INCLUSIVE LANGUAGE' (Q.12)

Survey Groups	Size of Sample	Agree Completely %	Agree Somewhat %	Combined Agreement %
Females	480	55	17	72
Males	668	53	18	71
Under 35 Years	78	58	14	72
35—44 Years	223	57	16	73
45—54 Years	369	62	17	79
55—64 Years	335	51	22	73
65+ Years	144	30	16	46
DEC Members	601	53	17	70
GS Members	166	64	11	75
LayO Members	183	40	22	62
BN Members	208	65	15	80
AngW Members	71	55	14	69
WM/R Members	81	70	16	86

19. *Do respondents like to simply listen to Bible readings during services, or do they prefer to be able to read them for themselves at the same time?*

The Anglicans responding to this study are almost equally divided between those preferring to simply listen to Bible readings and those preferring to read at the same time.

BIBLE READINGS DURING SERVICE (Q.13)

	Ordained	Laity Employed by Church	Other Laity
Size of Sample:	437	66	632
Response Rate (%)	%	%	%
Bible Readings:			
Prefer to simply listen.	42	43	39
Prefer to be able to read at the same time.	43	39	43
No preference/stated opinion.	15	18	18

20. *Comments about worship in the Anglican Church.*

An additional open-ended question: 'Do you have any other comments you wish to make about worship in the Anglican Church?' was included on the questionnaire. The answers were not encoded but were transcribed verbatim from the questionnaires. Approximately one-out-of-two persons responding added a comment of some kind.

E. THE DEMOGRAPHICS OF THOSE WHO RESPONDED

21. *What involvement do respondents have with the Anglican Church?*

Almost all respondents claim to attend Anglican service at least once a week. The laity are less likely than the ordained to attend more frequently than this.

Slightly more than one-third of all those responding are ordained. They form a larger proportion of those responding as representative of DEC, General Synod or the Blessings Network than they do of other groups.

Approximately two-out-of-three initially became involved in the Anglican Church as a young child. Nearly one-quarter, however, only became involved as either young or mature adults.

INVOLVEMENT WITH THE ANGLICAN CHURCH (Q.15)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Usually attend Anglican Church Services:						
More than Once a Week	58	62	36	64	45	42
About Once a Week	37	35	60	31	54	48
Less Often/Not Stated	5	3	4	5	1	10
Relationship to Anglican Church:						
Ordained	47	46		56	14	32
Lay Employee	4	7	5	12	14	3
Other Laity	47	47	92	31	68	64
Not Stated	2		3	1	4	1
First became involved in the Anglican Church as a:						
Young Child	68	81	61	65	73	72
Teenager	8	5	8	11	4	5
Young Adult	14	7	14	15	11	14
Mature Adult	9	6	16	7	10	7
Other/Not Stated	1	1	1	2	2	

22. *What is their age, gender and language?*

The average age of those responding is approximately 52 years. Very few (7%) are under 35 years of age.

Men outnumber women among those responding; only among those representing the Blessings Network do women outnumber men.

Virtually everyone responding to this (English) questionnaire says that English is the language they speak most at home.

AGE, GENDER AND LANGUAGE (Q.15)

	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%
Age:						
Under 35 Years	5	11	3	7	4	7
35—44 Years	17	18	13	31	23	12
45—54 Years	34	31	28	37	25	42
55—64 Years	30	29	33	21	34	30
65 Years +	13	11	22	3	14	9
Average Years	52	50	55	48	53	52

	DEC	GS	LayO	BN	AngW	WM/R
Gender:						
Female	30	35	45	55	100	51
Male	69	64	55	43		49
Not Stated	1	1		1		
Speaks English most often at Home	96	95	98	97	93	100

23. Geographic Dispersion.

Considerable geographic dispersion was obtained by contacting all Dioceses for members of their DEC and other Diocesan representatives. This geographic dispersion is shown in the table which follows.

GEOGRAPHIC DISPERSION							
	Total	DEC	GS	LayO	BN	AngW	WM/R
Size of Sample:	1,157	601	166	183	208	71	81
Response Rate (%)	%	%	%	%	%	%	%
Province:							
Nfld.	8	6	8	9	8	7	9
Nova Scotia	4	3	4	3	7	4	6
N. Brunswick	4	6	3	3	1	4	6
P.E.I.				1			
Quebec	7	9	8	8	3	7	7
Ontario	35	33	35	29	54	26	30
Manitoba	6	6	8	8	4	6	4
Saskatchewan	8	9	8	7	7	10	9
Alberta	10	10	9	10	7	10	10
B.C.	15	15	14	17	8	25	18
Yukon/N.W.T.	2	2	2	5		1	
Not Stated	1	1	1		1		1
Community Size:							
500,000 +	18	18	24	13	20	24	22
100,000—499,999	16	18	20	9	15	18	22
10,000—99,999	26	29	31	28	20	24	26
1,000—9,999	25	24	19	29	28	16	17
Rural Under 1,000	12	10	5	19	14	11	10
Native Community	2	2	2	3		9	
Not Stated	1	1	1	1	2	3	3

In summary form, what does the survey show concerning the use of, and opinion about, the BAS?

According to the groups contacted, there is widespread usage of both the BAS and the BCP in many parishes of the Anglican Church of Canada. Virtually all parishes represented in the sample make some use of the BAS; approximately one-in-five use only the BAS.

The persons participating in the study are generally satisfied with the frequency of use of the BAS in their parishes. Among those who would like some change, the balance is in favour of increased usage.

The majority of respondents have perceived a change in theological emphasis between the two

prayer books — and most approve of this change.

The suggestions which are made for changes or improvements to liturgies in the BAS cover a wide range of topics. The two most frequently mentioned are the necessity for improvements to the Morning and Evening Prayer services and suggestions for greater usage of inclusive language.

The main suggestions (made, in total, by 19%) about changes to layout and presentation of the BAS are grouped around the idea of less skipping around to different pages/options or easier referencing, indexing, use of tabs, ribbons, etc., as markers. Other specific suggestions included improvements to structure of Morning and Evening Prayer services, putting

all litanies/prayers together, improving the organisation of the lectionary, having most commonly used service (Eucharist) at the beginning, adding/restoring Compline, re-organising Proper of Church Year at the front or back, and providing more instructions/rubrics.

Those who want to see less use of the BAS are those most likely to be critical and want changes to the Contemporary Holy Eucharist Liturgy. They are particularly anxious to see changes relating to the Passing of the Peace, to the use of two forms of the Lord's Prayer and to the Eucharistic prayers.

The majority of respondents agree that the Exchange of the Peace is, for them, an important, integral part of the service. Females appear to be somewhat more strongly in agreement with this idea than males. Older respondents are also somewhat less in agreement with this concept than those under 65 years of age.

Concern about the suitability, for use at main Sunday services, of Morning and Evening Prayer services appears to emanate primarily from those who are ordained.

Reflecting current parish usage one-half of all respondents recommend continued usage of both prayer books as best for the future life of the Anglican Church. However, one-out-of-two endorsed the idea of a new prayer book which includes as well as builds upon liturgies from both the BCP and the BAS.

There is acceptance across all age groups that it is important for the future life of the Anglican Church that liturgies incorporate contemporary language and ideas. Although equally acceptable to both males and females, the use of gender inclusive language is not as widely accepted as the use of contemporary language in Anglican liturgies.

4. THE QU'APPELLE SURVEY GROUP QUESTIONNAIRE 1993

4.1 The Diocese of Qu'Appelle BAS/BCP Survey Committee was established by the Bishop in 1992 and held its first meeting in October of that year. The committee decided that in the fall of 1993, the use of the BAS and the BCP in the Diocese of Qu'Appelle was to be determined by a survey. More specifically, the Committee adopted the following objectives: to determine the present status of the use of the two books; to identify perceptions with respect to the 'emphasis' placed upon and the distinctive characteristics of the two books; to determine how people feel about the use of the two books; to identify what is perceived to be the best of current provision and how this might be nurtured in the future; and to look for directions which might be taken with respect to the BAS, BCP and other liturgical forms.

4.2 It was decided to use a modified version of the questionnaire which had been prepared by Ms Joyce Henry of Canadian Facts for the Evaluation Commission. The modifications were the changing of the demographic questions, the re-ordering of some of the questions, and the elimination of two open-ended questions concerning the layout and design of the BAS and how the BAS liturgies might be changed or improved. Use of this questionnaire would allow for comparisons between the information generated by the national survey and the information collected from Qu'Appelle. If, as the Commission initially hoped, the Qu'Appelle evaluation model were used in other dioceses, there would be a common instrument and similar data for comparison. (The Commission's hopes in this regard were not realised.) Moreover, the Evaluation Commission questionnaire covered all the questions which the Qu'Appelle committee wished to ask.

4.3 The questionnaire was designed to be self-completed. It was sent to all parishes with the request that it be distributed to all members at church on September 12 and 19, 1993, and delivered or sent to those not in attendance on those Sundays. An identified group of youth members also received a letter encouraging them to complete an enclosed questionnaire or to complete that which they received from their parish. The completed questionnaires were to be returned to the church and forwarded to the Synod Office by October 1, 1993.

4.4 The importance of the questionnaire was advertised by articles in the diocesan newspaper, and by personal and form letters to clergy and wardens.

4.5 6,900 questionnaires were distributed to parishes; 39 to youth members. The vast majority of parishes received their questionnaires prior to September 12, and the majority of parishes returned their questionnaires by October 1. Key punching and analysis of the data was undertaken at the University of Regina.

4.6 The number of returns was high enough (1,538) to provide statistical significance: the number represents about 50% of those who are normally in church on a given Sunday, and approximately 23% of the total number of eligible members in the diocese.

FINDINGS AND DISCUSSION

SAMPLE

This first table indicates the number of eligible members in the parishes and the number of questionnaires returned by the parishes. In some of the later tables, data are presented in the categories shown on this table (rural, urban Moose Jaw and Regina only).

LOCATION OF PARISHES, NUMBER OF ELIGIBLE MEMBERS AND
NUMBER OF QUESTIONNAIRES RETURNED

RURAL

Location	Members	Returns
Assiniboia	80	25
Balcarres	60	13
Kindersley	259	48
Ft. Qu'Appelle	160	41
Avonlea	48	23
Qu'Appelle	100	40
Outlook	90	6
Nokomis	60	24
Maple Creek	155	49
Davidson	90	25
Esterhazy	141	59
Hodgeville	54	8
Gainsborough	90	32
Grenfell	183	41
Lumsden	103	23
Gull Lake	20	0
Raymore	90	34
Rosetown	157	14
Moosomin	163	49
Shaunavon	86	24
Canora	94	32
Whitewood	134	40
Punnichy	<u>290</u>	<u>0</u>
TOTAL	<u>2,707</u>	<u>650</u>

URBAN OTHER THAN REGINA AND MOOSE JAW

Location	Members	Returns
Estevan	182	24
Melville	148	25
Swift Current	294	29
Weyburn	173	29
Yorkton	<u>210</u>	<u>60</u>
TOTAL	<u>1,007</u>	<u>167</u>

MOOSE JAW

Location	Members	Returns
St. Barnabas/Mortlach	126	57
St. George	165	42

Location	Members	Returns
St. John	189	54
St. Michael & All Angels	106	35

REGINA

Location	Members	Returns
All Saints	420	82
Holy Trinity	144	16
St. James	178	46
St. Luke	291	72
St. Mary	235	109
St. Matthew	239	47
St. Michael & All Angels	185	17
St. Paul	325	85
St. Peter	214	28
St. Philip	146	31
TOTAL: Moose Jaw & Regina	<u>2,963</u>	<u>721</u>
TOTAL: All Urban	<u>3,970</u>	<u>888</u>
TOTAL:	<u>6,677</u>	<u>1,538</u>

The order of the parishes listed above is the order in which they were listed in the information provided by the Synod Office. The number of questionnaires sent to each parish was equal to the number of eligible members plus additional copies in a range of 3% to 5%, depending on the size of the parish roll.

THE DEMOGRAPHICS OF THOSE WHO RESPONDED

The typical respondent is a mature (65 years of age or older), female member of the laity, who attends church about once a week and who became a member of the Anglican Church as a child.

Of those who indicated that they had become involved in some way other than by one of the four options provided, the most common response was 'by marriage' (12 respondents).

It is interesting to note that 39 respondents were under the age of 18 years, a number which is almost five times that of those in the 18-to-24 years category (8). This latter group was the only instance where the male respondents outnumbered the females (6:2), although, in the under-18-years-of-age group, the ratio was relatively close (17:22).

INVOLVEMENT WITH THE ANGLICAN CHURCH (Q.a,c,d,e)

(In many tables in this evaluation, percentages do not add up to 100%: this may be due to missing responses, or because the instructions of the questionnaire indicate that the respondent was to proceed to a subsequent question, depending on the response which had been given.)

	All	Rural	Urban	MJ&R
Size of Sample:	1,538	650	888	721
Response Rate (%)	%	%	%	%
Usually attend Church Services:				
More than Once a Week	9.8	5.7	12.7	13.3
About Once a Week	66.8	63.1	68.6	69.2
Once every 2 or 3 Weeks	16.9	22.9	12.3	11.9
About once a Month	3.5	3.8	3.3	2.4
Less Often	12.9	3.2	2.6	2.7

	All	Rural	Urban	MJ&R
First became involved as a:				
Young Child	60.1	54.8	62.5	62.6
Teenager	1.6	6.6	5.1	5.5
Young Adult	15.3	16.5	14.2	13.6
Mature Adult	18.5	19.7	17.4	17.6
Other	3.0	2.9	3.0	3.2
Age:				
Under 18 Years	2.6	2.0	2.9	2.4
18—24 Years	0.5	0.3	0.7	0.8
25—34 Years	3.5	3.1	3.7	3.1
35—44 Years	12.5	10.3	14.0	14.4
45—54 Years	13.0	9.8	15.1	16.8
55—64 Years	16.5	16.6	16.2	16.2
65 Years +	51.4	53.8	46.7	45.8
Gender:				
Female	67.7	70.2	64.8	63.2
Male	32.0	28.3	34.7	36.2

Question b of the survey instrument asked respondents to indicate if they were ordained in the Anglican Church, or if they were employed by the Anglican Church, or if they were members of the laity of the Church. Unfortunately, this question generated data which could not be used in this report. One hundred and fifteen respondents indicated that they were ordained members of the Church, a figure which is more than double the actual number of ordained clergy in the diocese. A review of the questionnaires indicated that a number of respondents appeared to be confused by the terms 'ordained' and 'baptised'. In some instances, the respondent had crossed out 'ordained' and substituted 'baptised'. Unfortunately, there was no way to determine which responses were from the clergy; consequently, it was necessary to ignore the ordained and laity data as specific respondent groups.

CURRENT USE OF THE PRAYER BOOKS

The Evaluation Survey Committee felt that the use of the two prayer books may be perceived to be different in rural and urban parishes and, similarly, that Moose Jaw and Regina might be different from the other urban parishes. Therefore, in the following table and in other tables which follow, the data are presented by the categories: all respondents (N = 1,538); all rural respondents (650); all urban respondents, including Moose Jaw and Regina (888); and the respondents from Moose Jaw and Regina only (721).

The following data support this perception, to a degree. Four-out-of-five respondents, or more, attend a parish where the BAS is used sometime in any month, although the use is greater in the rural parishes. Similarly, the BCP is used less frequently in the rural parishes than in the urban settings. Exclusive use of the BAS is also higher in the rural parishes, and the BCP is almost never used as the only prayer book in the rural setting. It is necessary to caution the reader that almost all of the 15% (108) of the Moose Jaw and Regina respondents who indicate that only the BCP is used in their parish attend the same parish.

The use of the BAS is the most common practice; however, the data indicate that both books are being used on a monthly basis in one-fifth to one-half of the parishes in the diocese.

REGULARITY OF USE

REGULAR USE OF THE PRAYER BOOKS OVER A MONTH (Q.1a/3a)

	All	Rural	Urban	MJ&R
Response Rate (%)	%	%	%	%
BAS	89.8	91.2	84.1	82.7
BCP	61.0	48.8	69.9	71.6
BAS Only	26.7	35.8	20.0	18.2
BCP Only	7.8	1.1	12.7	15.0
BAS & BCP	53.2	20.2	33.0	26.5

Although the data indicate that both books are used in a month, the next table indicates that services from both books are not necessarily used every week. It is more likely that the BAS services are being used on a regular basis. Later data will indicate the degree of satisfaction that respondents have with respect to the frequency of use of the books.

REGULAR USE OF THE PRAYER BOOKS EACH WEEK (Q.1b/3b)

	All	Rural	Urban	MJ&R
Response Rate (%)	%	%	%	%
BAS	78.3	68.2	70.0	69.9
BCP	30.4	14.3	42.1	41.6

Widespread, regular usage is made of the BAS Holy Eucharist which incorporates contemporary language. The service of Holy Baptism in this book is used by a majority of parishes. All other BAS services, except Evening Prayer and the Holy Eucharist using the BCP language, are regularly used more than 40% of the time.

SERVICES USED REGULARLY (Q.1c/3c)

	BAS	BCP
Size of Sample:	1,538	1,538
Response Rate (%)	%	%
Morning Prayer/Mattins	45.6	41.4
Evening Prayer	9.2	11.8
Holy Eucharist—Contemporary Language (BAS, p. 185)	81.7	
Holy Eucharist—Language of BCP (BAS, p. 230)	36.5	
Holy Communion (BCP)		47.1
Holy Baptism	65.6	13.6
Celebration of Marriage (BAS)	42.6	
Solemnisation of Matrimony (BCP)		11.4
Funeral Liturgy (BAS)	49.9	
Burial of the Dead (BCP)		21.6
Other Prayers and Materials (BAS)	41.4	
Parish does not regularly use this prayer book.	7.8	26.7

Morning Prayer/Mattins and Holy Communion are the two services from the BCP which are used regularly more than 40% of the time.

SERVICES ATTENDED

When asked which services had been attended at some time during the past year, it was evident that most respondents attended BAS services, with the following being attended most frequently by one-third or more of the respondents: Holy Eucharist, incorporating contemporary language; Holy Baptism; Morning Prayer/Mattins; the Funeral Liturgy; and the Holy Eucharist, using the language of the BCP.

Only Holy Communion and Morning Prayer/Mattins from the BCP had been attended during the past year by more than one-third of those completing the questionnaire.

SERVICES ATTENDED IN PAST YEAR (Q.1c/3d)

	BAS	BCP
Size of Sample:	1,538	1,538
Response Rate (%)	%	%
Morning Prayer/Mattins	46.0	39.2
Evening Prayer	14.0	11.4
Holy Eucharist—Contemporary Language (BAS, p. 185)	73.7	
Holy Eucharist—Language of BCP (BAS, p. 230)	38.4	
Holy Communion (BCP)		44.1

	BAS	BCP
Holy Baptism	57.7	13.4
Celebration of Marriage (BAS)	24.0	
Solemnisation of Matrimony (BCP)		5.0
Funeral Liturgy (BAS)	43.2	
Burial of the Dead (BCP)		19.6
Other Prayers and Materials (BAS)	32.3	

DEGREE OF SATISFACTION WITH USE OF THE BOOKS

Most people (more than 60%) are satisfied with the frequency of the current use of the BAS and the BCP in their parish, although slightly more than one-quarter would like to have the BCP used more frequently than is the current practice.

Of the 120 who indicated that the BAS was not regularly used in their parish, 51 (42.5%) indicated that they would like to see the BAS used more frequently. Correspondingly, of the 411 who indicated that the BCP was not regularly used in their parish, only 128 (31.1%) indicated a wish for greater use of it.

The responses of those who attend infrequently were analysed. Of those who attend 'about once a month' or 'less often than once a month', the generalisation can be made that their data do not differ much from the general sample. As one would expect from their infrequent attendance, they demonstrate some confusion concerning the actual services in the parish. They are inclined to attend the BAS Holy Eucharist (p. 185) and the BCP Holy Communion. The majority of these infrequent attenders are satisfied with the frequency of the use of the two prayer books, although 27.8% would prefer more use of the BCP.

EXTENT OF SATISFACTION WITH USE (Q.2a/4a)

	All	Rural	Urban	MJ&R
Response Rate (%)	%	%	%	%
Satisfied with current use of BAS.	66.8	73.4	61.9	61.0
Use BAS more frequently.	10.1	7.5	11.9	12.5
Use BAS less frequently.	17.0	13.1	19.9	20.5
Satisfied with current use of BCP.	61.2	54.3	54.3	54.5
Use BCP more frequently.	27.0	26.7	26.7	26.4
Use BCP less frequently.	11.7	11.7	11.7	12.8

The data indicate that age may have an effect on preference for the use of one book more than the other. The next table indicates that the younger respondents are more satisfied with the current use of the BAS and are the group with the greater preference for its increased use. The older groups, in contrast, favour increased use of the BCP and less of the BAS.

FREQUENCY OF USAGE BY AGE

	Under 35 Years	35-44 Years	45-54 Years	55-64 Years	65 Years +
Size of Sample:	100	191	198	252	784
Response Rate (%)	%	%	%	%	%
Satisfied with current use of BAS.	72	69.6	75.3	71.4	62.4
Use BAS more frequently.	18	17.3	13.1	11.9	6.1
Use BAS less frequently.	6	9.9	10.6	14.7	22.4

	Under 35 Years	35-44 Years	45-54 Years	55-64 Years	65 Years +
Satisfied with current use of BCP.	65	59.2	58.6	59.1	49.6
Use BCP more frequently.	15	16.8	15.7	21.8	29.5
Use BCP less frequently.	14	18.8	17.2	12.7	5.6

SERVICES WHICH SHOULD BE USED MORE OFTEN

The next table indicates those services which should be used more often than is the current practice. As in the previous section, it is indicated that there is a wish to have the BCP used more often.

This table also indicates that the respondents in this survey do not have a significant preference for greater use of any of the services currently used.

SPECIFIC SERVICES THAT SHOULD BE USED MORE OFTEN (Q.2b/4b)

	BAS	BCP
Size of Sample:	1,538	1,538
Response Rate (%)	%	%
Wish to see this prayer book used more frequently:	10.1	27.0
Services which should be used more often:		
Morning Prayer/Mattins	12.0	19.6
Evening Prayer	4.4	8.3
Holy Eucharist—Contemporary Language (BAS)	11.6	
Holy Eucharist—Language of BCP (BAS)	5.5	
Holy Communion (BCP)		19.7
Holy Baptism	5.1	7.0
Celebration of Marriage (BAS)	4.2	
Solemnisation of Matrimony (BCP) 6.2		
Funeral Liturgy (BAS)	4.8	
Burial of the Dead (BCP)		8.8

Respondents were to indicate other liturgies which they felt should be used more often than is the current practice. It is interesting to note that 45 respondents had suggestions with respect to the BAS liturgies and a similar number (41) with respect to the BCP liturgies. However, the 'Other' liturgies were not really 'other', but rather a request to use certain liturgies more often. For instance, some wanted the Eucharist on p. 230 used more; others wished to use all the services at Easter. Generally, the suggestions were of alterations to the practice in their own parish. An analysis of the BCP 'Other' responses provided the same response — not really other liturgies as much as practices other than those currently in vogue in their particular parish.

MORE ABOUT THE BAS

Introductions

Respondents were asked if they found the 'Introductions' in the BAS to be informative. The responses suggest that, although approximately 60% find them informative to some degree, the remainder have either not read them (32.1%) or do not find them particularly informative (7.9%).

INTRODUCTIONS TO BAS LITURGIES (Q.5)

	Number	%	Valid %
Very informative.	364	23.7	26.8
Fairly informative.	451	29.3	33.2
Not particularly informative.	108	7.0	7.9
Have not read them.	436	28.3	32.1
No response.	179	11.6	
TOTAL	<u>1,538</u>		

Theological Emphasis

When asked if they had perceived a change in theological emphasis between the BAS and the BCP, the response was either that they had not noticed or were unaware of any change (42.4%; the valid % was 49.6%). Only 28.7% (or 33.5%) approved of the change.

PERCEPTION OF CHANGE IN THEOLOGICAL EMPHASIS OF BAS (Q.7)

	Number	%	Valid %
Yes, a change I approve of.	441	28.7	33.5
Yes, a change I disapprove of.	224	14.6	17.0
Have not noticed any change.	288	18.7	21.9
Not sure whether or not there has been a change.	365	23.7	27.7
No response.	220	14.3	
TOTAL	<u>1,538</u>		

Holy Eucharist Incorporating Contemporary Language

The questionnaire asked if parts of the Contemporary Language Holy Eucharist liturgy (p. 185) should be optional (as presently is the case) or be included in every service. Over half the respondents thought that each of the specific optional parts of the service (next table) should be included in all Holy Eucharist services.

The question also was asked if there were any parts of this service which were thought to be unsatisfactory or required change. Many respondents expressed some degree of dissatisfaction with parts of the service. As well, 114 respondents made written comments, which will be presented later.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICE (Q.6a,b)

	Yes	No	Doesn't Matter	No Response
Response Rate (%)	%	%	%	%
Service should always include:				
A Creed	55.9	5.8	17.4	20.9
Confession and Absolution	55.2	5.0	16.7	23.1
Blessing	55.1	4.4	17.9	22.6

Portions of service thought to be unsatisfactory and requiring change:	Number	1,538 %
Gathering of the People	47	3.1
Number/Length of Readings	77	5.0
The Creeds	103	6.7
The Prayers of the People	111	7.2

Confession and Absolution	60	3.9
The Peace	206	13.4
The Eucharistic Prayers	88	5.7
The Words of Administration	44	2.9
Two Forms of the Lord's Prayer	271	17.6
Prayers Over Gifts/Post-Communion Prayers	47	3.1
The Blessing	41	2.7
The Dismissal	48	3.1
Others	114	7.4

A review of the service segments which the youngest and oldest respondents considered to be unsatisfactory or requiring revision indicates a high degree of unanimity. The Peace and the two forms of the Lord's Prayer are those aspects which were felt to be most unsatisfactory or to need change.

CONTEMPORARY LANGUAGE HOLY EUCHARIST SERVICE SEGMENTS
CONSIDERED UNSATISFACTORY OR REQUIRING REVISION AS
INDICATED BY YOUNGEST AND OLDEST RESPONDENTS

	Under 35 Years	65 Years +
Size of Sample:	100	784
Response Rate (%)	%	%
Gathering of the People	4	4.0
Number/Length of Readings	4	6.0
The Creeds	4	8.0
The Prayers of the People	8	6.6
Confession and Absolution	2	4.2
The Peace	16	14.9
The Eucharistic Prayers	8	6.9
The Words of Administration	4	3.6
Two Forms of the Lord's Prayer	19	21.0
Prayers Over Gifts/Post-Communion Prayers	3	3.4
The Blessing	1	3.2
The Dismissal	2	4.0

When the 114 'Other' comments which concerned unsatisfactory parts of the service or those parts which need revision were analysed (Q.6a), it was found that many respondents had restated what they already had checked in the question itself. The fact that they wished to make the comment may be significant or lend emphasis to the degree of dissatisfaction which was felt. The following comments, which have been paraphrased to some degree, were those which were mentioned by at least three respondents.

	Number
Don't like the two versions of the Lord's Prayer or prefer the traditional one.	35
Want the former Creeds or changes to those being used.	18
Don't feel comfortable with the Peace.	11
The BAS Eucharistic prayers are too long or too many.	10
Wish more use to be made of the Ten Commandments.	9
Wish to kneel to pray.	3
Generally prefer the BCP.	3

THOUGHTS ABOUT FUTURE WORSHIP IN THE ANGLICAN CHURCH

Books to be Used

The questionnaire asked four questions (Q.8/9/10/11) about worship in the future. The first question asked which prayer book should be used, and it is indicated in the next table that the majority (more than 60%) wished to use both the BAS and the BCP.

The Revision of the Prayer Books

The answers in the following table (Q.9) clearly indicate that three-quarters of the respondents do not support the idea of revising either book at this time. Almost 30% (29.2%) think the Church should be preparing a new prayer book, which would include and build upon the liturgies from both the BAS and the BCP.

RECOMMENDATIONS FOR THE FUTURE LIFE OF THE ANGLICAN CHURCH (Q.8/9)

Response Rate (%)	%		
Concerning the use of the two prayer books:			
Exclusive use of the BAS		26.2	
Exclusive use of the BCP		12.5	
Use of the BAS and BCP		61.3	
Other Comments (93)		6.0	
	YES	NO	NOT SURE
Response Rate (%)	%	%	%
Concerning revisions:			
A Revised BAS	9.6	75.4	15.0
A Revised BCP	10.5	78.8	10.8
A New Prayer Book, which includes/ builds upon both the BAS and BCP	29.2	51.8	19.1

The 93 'Other' comments (Q.8) were most often a repetition of what had been checked in the main part of the question. The suggestions which were mentioned three or more times are almost one-third of the responses. They are the following.

	Number
Combine the present two books into one.	11
Prepare a simplified/improved BAS.	5
Prepare a revised BCP.	4
Be less tied to, or dependent on, any one book.	4
Finish the BAS and then use it exclusively.	3
Revise and update the BCP, incorporating features of the BAS.	3
TOTAL	<u>30</u>

Attitudes Toward Worship

Question 10 dealt with attitudes toward worship (next table). These included: that some liturgies should incorporate contemporary language; that some liturgies should incorporate gender inclusive language; that greater options allow greater variety in worship; that contemporary language makes services more meaningful; that, as people become more familiar with the BAS, they become more accepting of it; that the Peace is an important, integral part of the service and helps one to experience the 'community' within the congregation; and that, when Morning Prayer and Evening Prayer are the main services on a Sunday, the services in the BAS are suitable. With all of these attitudes the respondents expressed little disagreement. However, 20% or more disagree somewhat or disagree completely with respect to gender inclusive language, the Exchange of the Peace, and the suitability of the BAS when Morning Prayer or Evening Prayer are the main services on a Sunday.

	Agree Completely	Agree Somewhat	No Opinion	Disagree Somewhat	Disagree Completely
Some liturgies should incorporate contemporary language and ideas.	47.5	27.2	11.2	6.6	7.5
Some liturgies should incorporate gender inclusive language.	20.8	19.3	27.6	9.7	22.6
The various options allow greater variety in worship.	47.9	26.3	12.8	5.0	8.0
The more contemporary language in the BAS makes services more meaningful for many.	44.0	27.3	11.9	8.7	8.2
With greater familiarity with the BAS, people become more accepting of the liturgies.	45.0	31.3	10.8	6.5	6.4
The Exchange of the Peace is an important, integral part of the service and helps me experience the 'community' within the congregation.	46.2	17.9	11.4	8.8	15.7
When Morning or Evening Prayer are the main services on a Sunday, the services in the BAS are suitable.	37.8	20.2	21.7	9.2	11.1

Bible Readings

The final question about worship asked whether there was a preference to simply listen to the readings from the Bible during services, to listen and read at the same time, or whether they did not have a preference. Although 45% indicated that they prefer to simply listen, there did not seem to be very strong feelings about this issue.

BIBLE READINGS DURING THE SERVICE (Q.11)

Size of Sample:	1,538
Response Rate (%)	%
Prefer to simply listen.	45.3
Prefer to be able to read at the same time.	26.3
No preference.	18.4
No response.	3.5

Other Comments About Worship

A most interesting aspect of the analysis of the data was the frequency with which the respondents made comments. There was a total of 931 responses to the 'Other (PLEASE SPECIFY)' questions in the survey. The largest number of 'Other' comments were the 638 written in response to Question 12: 'Do you have any

other comments you wish to make about worship in the Anglican Church?' Some were merely short phrases or sentences, but the vast majority were made up of a number of sentences. The longest comment was a thoughtful and encouraging response, which consisted of eight paragraphs on three and one-half single-spaced, typewritten pages.

In the following presentation, the comments have been sorted into categories, and paraphrased and combined whenever possible. Because of the number of different comments, it was arbitrarily decided that a comment must be presented by seven respondents or more (approximately one-half of one per cent of all of the sample). Numbers of responses are included in brackets after each comment.

Comments About the BAS

Suggested changes or revisions to the BAS:

Create a book and service in which there is much less page-turning and shifting-around from one place to another within the book. (35)

Omit the Peace. (34)

The location of the Peace in the service is disruptive. (13)

Have fewer books, papers and materials to handle. (10)

There should be fewer options and choices. (7)

Make the BAS a smaller book. (7)

Attitudes toward/about the BAS:

Wish to kneel to pray (do not like to stand). (22)

Like/am satisfied with the BAS. (15)

Do not like the wording of the Lord's Prayer. (15)

Feel that the BAS was forced on parishes. (14)

Like the BAS and would not like to go back to the BCP. (8)

Do not like the BAS. (7)

Comments about the BCP

Attitudes toward/about the BCP:

Prefer/am more comfortable with it. (40)

Wish to use it more often. (19)

General Comments

General, encouraging, supportive, non-polemic comments about worship and the Anglican Church. (90)

About the use of the two prayer books (59):

Use both books. (27)

Use only one book. (15)

Use only the BAS. (11)

Use either book. (6)

This is not the time to be spending money on revised or new prayer books. (47)

It is crucial that efforts be made to encourage youth and young adults to become part of our worship. (31)

Critical, polemic comments about the books, particularly the BAS and how it was introduced. (28)

Comments about change (21):

Worry about making change(s). (8)

Approve of making change(s). (7)

Against making change(s). (6)

A desire for more lively, contemporary evangelical music. (20)

There are more important issues and aspects of religion and worship on which to spend scarce resources than to produce new or different prayer books. (18)

Morning Prayer/Mattins should be the form of service on a more regular and frequent basis. (18)

Too much time and effort is devoted to Church politics and the bureaucracy of the Church. (14)

New and unfamiliar books and services are a serious problem for seniors who are handicapped by diminished ability to hear and see. (12)

Opposed to the use of inclusive language. (10)

This questionnaire was seen as being unnecessary or biased or both unnecessary and biased. (9)

Wish to have an option other than using a 'common' communion cup. (8)

Opposed to the use of contemporary language. (7)

4.7 There are some interesting points of comparison and contrast between Commission survey and that undertaken in the Diocese of Qu'Appelle.

4.71 The Qu'Appelle survey was addressed to a broad membership base, whereas the Evaluation Commission questionnaire was addressed to persons with a high degree of involvement.

4.72 The dominant age group in the Commission survey was 45-64; in Qu'Appelle, it was ages 65 and older.

4.73 The respondents to the Commission survey were almost equally divided by gender; in Qu'Appelle, two-thirds of the respondents were women.

4.74 The Commission survey indicates a higher degree of use of the BCP nationally than in Qu'Appelle. This is consistent with the finding of the Commission survey that weekly use of the BAS decreases as one moves from West to East, and with the fact that the percentages of those who recommend increased use of the BAS follow a similar pattern.

4.75 Regional differences are also reflected in the number of persons who desire the Church to prepare a new prayer book. In the Atlantic provinces, according to the Commission survey, the figure is 68%; in other regions, it was approximately 50%; according to the Qu'Appelle survey, it was 49.3%.

4.76 Both surveys identify the Prayers of the People, the Peace and the two forms of the Lord's Prayer as the least satisfactory features of the BAS.

5. CORRESPONDENCE AND OTHER STATEMENTS OF OPINION

5.1 Some initial remarks about this material are in order.

5.2 This soft data should be neither overvalued, nor undervalued. Clearly it does not possess the kind

of statistical firmness of the surveys, especially because it is often those who are most unhappy or alienated who are most vocal in their opinions. Moreover, though the soft data is very informative about response to the BAS, it is unreliable as a source of information about the patterns of use of the book, and opinions (especially negative opinions) may not be informed by regular usage. Above all, it is very important to bear in mind that response to the BAS, as to any liturgy, is response to much more than a *text*. Any given liturgical event is composed of a large number of elements: a text, usually music or hymnody of some kind, and some readings of Holy Scripture (often following some kind of lectionary pattern). In addition, there are other less tangible factors, such as the architectural setting of worship, the personalities and competencies of the liturgical leaders, and the patterns of authority in the worshipping community. And perceptions of the BAS are shaped by other forces: the processes by which the BAS was introduced, diocesan and congregational; structures of education about, and reflection on, liturgy; publicly-expressed opinion about the BAS and its place in the life of the Church. All these factors shape opinion about the text of the BAS. The result is that what some correspondents feel to be a strength or weakness of the text may have to do only partially (or not at all) with the text itself, and have much (or everything) to do with, for example, styles of liturgical leadership, or the character of the local congregation.

5.3 Nevertheless, the soft data should not be undervalued. In addition to its formal mandate, the Commission has come to be regarded by many as a referee, who would give them the hearing which (rightly or wrongly) they did not feel they had been given elsewhere. In recent years, the Church has tried to listen with great seriousness to those who have felt alienated or hurt by its actions, and we believe that the Commission has been justified in extending such a hearing to those who have been disturbed by aspects of the liturgical development of the Church. The Commission recognises that, while there have been many for whom the BAS has been a significant enrichment of their lives as Anglican Christians, there are also those for whom it has come to represent an unwelcome shift in the style, theology and worshipping patterns of the Church. There has been very little mutual 'hearing' of these two responses to the BAS, and the Commission has tried to be scrupulous in not excluding any voice, even the most critical, from the conversation. Even if much informal comment on the BAS may seem uninformed to those with liturgical expertise, such comment is instructive about the

liturgical life of the Church, the spirituality of its members and the strengths of their investments in liturgical forms. While the correspondence generally repeats opinions about, and responses to, the BAS of which the Commission was made aware through other channels, there is a distinct advantage to hearing a 'grassroots' response, unobscured by the filters of liturgical training or clerical authority.

5.4 The Commission has had available to it correspondence lodged in the General Synod archives. A group of Commissioners read all this correspondence, along with more recent materials received by the Liturgical Office. The issues raised in the letters ranged broadly, from errors in grammar or punctuation, to specific changes in the liturgy and comment on theological matters. In order to incorporate these opinions into the deliberations of the Commission, extensive notes were made on all the material reviewed, the notes were organised thematically and then sent to the regional groups undertaking detailed study of the BAS texts. These regional groups then considered the material when preparing their reports.

5.5 A similar process was followed in the case of the verbatims from the Evaluation Commission questionnaire, all of which were read and classified according to the section(s) of the BAS on which they commented. The verbatims were then sent to the regional groups concerned with that particular part of the BAS and considered in the group's preparation of its report. The reports of these groups are included as appendices.

5.6 In addition, a group of commissioners worked in greater detail with the responses to the Commission's advertisement in the *Journal*, and with other materials; their work represents an instructive sample of the less formal data to be gleaned from those who have communicated with the Commission. The advertisement, placed in the October 1991 issue of the *Journal*, invited individuals to make known their opinions on how they use the BAS, whether they are satisfied with its reflection of the faith, how they have been affected by its introduction and how it affects the worship life of the Anglican Church of Canada. At the November 1992 meeting of the Commission, a subgroup of three commissioners was constituted to analyse the responses to that advertisement and to report to the Commission. The advertisement brought 169 individual responses, as well as 80 form letters originating with the Montreal branch of the Prayer

Book Society and 27 copies of the same letter from addresses in Eastern Ontario. A submission was received, summarising responses to a questionnaire circulated by the Montreal diocesan liturgical commission, and a collection of 20 individual letters was received from the parish of St. Cyprian, Calgary. The sub-group had access to material generated during a series of regional meetings conducted by a diocesan committee in Nova Scotia, a sampling of letters by the Doctrine and Worship Committee before the Commission was established (the letters are held in the archives at Church House), 25 letters received at Church House after the Commission was established but before the advertisement was published, material prepared by Thomi Glover and Helen Patterson, in the Diocese of New Westminster, and 11 unpublished letters received by the *Journal*.

5.7 The sub-group found many consistent and recurring themes in the responses, which indicates that the respondents are representative of a substantial constituency of Church members.

Generally, the replies addressed both broader questions and narrower issues than the authors of the advertisement might have anticipated. Since the advertisement was not comparable to a structured questionnaire, it allowed respondents to put their own issues on our agenda. The value of the exercise lay in the fact that it was not based on a survey, calling for simple quantifiable answers, but rather provided an opportunity for the grassroots of the Church, both clergy and laity, to express their reactions to, and their opinions of, the BAS.

The replies varied, from brief one-sentence statements of approval or disapproval of the BAS, to letters of several pages in length that demonstrated the authors' serious examination and analysis of the BAS and its role in the worship of the Church.

5.8 The content of the replies can be organised or summarised under the following headings:

- a. Introduction of the Book
- b. Effect on Church Attendance
- c. The Emphasis of the BAS
- d. The Atmosphere of Worship
- e. The Peace
- f. Posture
- g. Daily Offices
- h. The Calendar and the Lectionaries
- i. Particular Features
- j. Missing Features
- k. The Format of the Book
- l. Language

a. Introduction of the Book

Our impression is that the book has been well received in parishes where it was positively and sensitively introduced, with adequate opportunities for study of the liturgical renewal movement and of the rationale for changes in both the structure and emphasis of the liturgies. Many of those parishes would have used Canadian Anglican Liturgical Series 4 and the Third Canadian Rite. Parishes that had been accustomed to experimental or authorised liturgies progressed more naturally to use of the BAS. Parishes without that experience may have been more prone to feeling that the BAS was thrust upon them. Some parishes accept the BAS as an 'alternative' but not as a 'substitute'. They object to the BAS exceeding its alternative status by becoming either the norm or the only form of worship used. We must note that, although the BAS was not developed in secret, in some areas the development stages seem to have been ignored.

The majority of responses that dealt with the manner in which the book was introduced leave us with the impression that, in many areas, preparation for, and study of, the BAS proved inadequate. In some instances, attempts to educate the laity came after the fact; i.e., after an inadequate introduction had resulted in a loss of good will. The number of responses that suggest that the book was 'imposed', 'forced', 'foisted upon us in a surprise move', 'pushed' or 'just brought in [with] absolutely no dialogue', or that the BCP was 'arbitrarily withdrawn' suggests that some parish leaders failed in their teaching responsibility. We are unsure whether this issued from a lack of adequate resource material, or from insensitivity, or both.

Some respondents suggested that concerns expressed by persons upset by the book brought uncommunicative and patronising responses from bishops. Many who still have a genuine preference for the BCP have been upset by 'sneering criticism', 'scorn', 'disdain' or 'contempt'. The existence of such attitudes was reflected by a respondent who said that 'people who wish to cling to the BCP are intellectual snobs.' In a somewhat contrary vein was the statement that 'our leaders are spiritual and intellectual wimps.'

Clearly there are some closed minds on both sides of the controversies surrounding the two books, although, on the whole, we detect a sincere desire for better communication, patient discussion, listening and understanding. Nevertheless, it is difficult not to conclude that, in some instances, failures in communication have been followed by insensitivity and intolerance toward many members of the Church who have found the BAS difficult or impossible to accept. The Commission believes that much healing is required and emphasises strongly that, in the future,

changes in liturgy must be more sensitively handled.

b. Effect on Church Attendance

Responses evince a disparity of views as to whether the introduction of the book has affected Church attendance generally. Individual comments cover a wide spectrum, from those who say their Church-going has ended or that they attend BCP services only, to those who say that the book has brought them back into the family of the Anglican Church. Similarly, there is disagreement as to whether BAS services are a factor in the rate of attendance of 'young people'.

Many respondents, on the other hand, find that each book allows meaningful worship. One priest says he is grateful for the BAS when he uses the BCP and grateful for the BCP when he uses the BAS.

c. The Emphasis of the BAS

The responses reveal perceptions of (a) the 'horizontal' approach to finding God in the people of the community, in contrast to the 'vertical' approach to a remote God; (b) an emphasis on hope and joy, in contrast to repentance and atonement; (c) a change in emphasis from God-centred religion to religion centred on humanity.

Some responses object to these perceived aspects of the BAS, finding in them (a) a shift to what is variously described as a 'humanist', 'secular', 'pluralist', 'trendy' or 'moralistic' religion; (b) a minimising of penitence, repentance, forgiveness, humility and reverence; (c) an emphasis on the needs of contemporary society at the expense of the eternal Word of God; (d) a loss of feeling of grace and peace; (e) the presentation of a faith without a challenge.

Others, on the other hand, are attracted by (a) the emphasis on joy rather than sin; (b) a stronger sense of community; (c) eucharistic prayers that express the totality of the incarnation, life and ministry of Christ rather than the single propitiatory event of the crucifixion, resulting in a joyful celebration of both individual redemption and the salvation of all creation; (d) the presentation of a compassionate and forgiving God rather than a God of anger.

d. The Atmosphere of Worship

There were more negative than positive comments in this area.

Positive responses included statements that the BAS adapts well to all churchmanship, is good for community worship, provides a lively relevance, and challenges one to think more and remain alert in order

to enter into the joy of the services. One respondent notes a growing sense of joy and community but feels we also need the Prayer Book sense of our relationship with God.

Another respondent is left with a feeling of numbness, devoid of elation or joy. Some miss feelings of peace and quiet worship, contentment, satisfaction, respect, veneration, awe, mystery, decorum, dignity, humility, reverence, and quiet refuge from the noise and rush of everyday life.

Other negative responses included statements such as (a) the BAS is unedifying, implausible and not faithful to scripture; (b) the services are rambling, disjointed, lacking in clear focus; (c) the BAS frustrates the young, confuses the old, and annoys the middle-aged. Some comments of a general nature showed considerable thought. For instance, one respondent welcomes the sense of joy and community, but, because life is not all joy and happiness, says we need moments of penitence, humility and awe for what the Lord has done—we need a modern form that provides a more penitential and reverent liturgy than the BAS does—an expression of the reverence and majesty of the BCP as a counterpoise to the more joyful BAS rites.

e. The Peace

One respondent called it the one warm part of the service. Another feels that those who react negatively to exchanging the Peace betray an unwillingness to acknowledge their relationship with others.

On the other hand, many responses noted this as a controversial issue. Many would find the exchange of the Peace more acceptable if it occurred at the beginning or end of the service. They find it an offensive intrusion and disruptive to the flow of the service. Others categorise it as 'hypocritical', 'irreverent' or 'artificial Hi-neighbour handshaking'. One respondent comments that a genuine sense of community grows from common beliefs and experience, not from legislated or imposed indiscriminate embracing on command. Some have experienced intolerance, as those who elect not to participate in exchanging the Peace, for example preferring to kneel quietly at that point, are made to feel uncomfortable. Again, there seems to be evidence that the teaching function of the Church has not always been effective in explaining the recovery of this liturgical custom.

f. Posture

Some correspondents come from a tradition in which Anglicans were taught to kneel to pray, to sit to listen, and to stand to praise. One respondent says that is still valid but that standing for worship is appropriate because worship is an act of praise. Others feel that

standing during prayers represents a lack of humility before God and a loss of reverence. A respondent points out that standing for long periods is inconsiderate of older members who, although physically uncomfortable, do not wish to be conspicuous by sitting or kneeling when all about them are standing.

g. Daily Offices

The comments we received about Morning Prayer and Evening Prayer services in the BAS reflected use by individuals. There is a consensus that the BAS daily offices may be used profitably for private devotions. The BCP is still preferred by many respondents for public services of Morning Prayer and Evening Prayer.

h. The Calendar and the Lectionaries

Comments here may reflect inadequate introduction of something new. One respondent calls the rearranged calendar a spiritual disorientation. The names of the Sundays and the transfer of some of the Saints' Days were also commented on.

The presentation of the lectionaries is confusing to many. And it is a common complaint that the collects match the readings for only one of the three years in the cycle.

The readings prescribed by the lectionaries also drew some comments. One suggests 'it plays ducks and drakes with its starts and stops.' Another suggests some readings begin and end without reason, and that punctuation is sometimes disregarded. One refers to some readings as 'edited snippets'. Another says the lectionaries were revised so as not to offend the gay community.

i. Particular Features

Several correspondents recorded objections to the new words used in the creeds and the Lord's Prayer. Some note the omission of the Filioque clause from the Nicene Creed on p. 189 and its retention on p. 234. One comment notes that the BAS form of the Nicene Creed uses masculine pronouns with reference to the Holy Spirit, a feature not found in the BCP. Others note that the Nicene Creed is only mandatory for major festivals. Others find 'Hear O Israel' an unacceptable alternative to the Apostles' Creed in the daily offices.

Concern was expressed about the omission of the Ten Commandments from the first form of the Eucharist. In the form in the language of the BCP (p. 230) the Decalogue is referred to, but its use requires more page turning.

Specific comments respecting the Eucharistic services included: the collect for purity should not be op-

tional; the BCP language form has no place in the BAS; the words of administration are inadequate; the Confession on p. 191 and the Doxology on p. 214 are gems; the intercession for those who live in faith (p. 237) is exclusive; we should pray for those who lack faith, or who are in doubt or fear. The epiclesis is controversial: one respondent, for example, suggests that all six Eucharistic prayers express one view of the nature of sacramental action and the role of the material elements in the Eucharist. Another feels it is wrong to invoke the Spirit on the elements rather than on God's people.

j. Missing Features

Respondents commented on the absence from the BAS of such features as the Prefaces, the Catechism, the Articles of Religion and the Athanasian Creed. Others apparently have difficulty locating the General Thanksgiving (p. 129), the Occasional Prayers (pp. 675-84), the Prayers for Rogation Days (pp. 396-97) and others. Many miss the Comfortable Words and the Prayer of Humble Access in the new Eucharistic form. Some have not found traditional collects—e.g., the Sunday Next Before Advent, the Second Sunday in Advent, in their new places—Propers 23 and 32. Several respondents asserted that those collects are not to be found in the BAS. An index or concordance would be useful.

The most common suggestion is for the inclusion in the BAS of an Order for Compline. The directions for Late Evening Prayer in the BAS do not appear to be an adequate substitute. This seems to be needed for situations where copies of the Prayer Book are not readily available. Other respondents ask for a children's or young people's service, more adequate home prayers, more prayers for the sick, and a service of healing.

k. The Format of the Book

Reactions to this aspect of the BAS are very varied. Some find it flows in a sensible order; for others, there is too much searching and page flipping, and the pages are hard to turn. Some find the book too large, and say it is heavy and awkward. One says the book is too large for small hands, very awkward for old hands and somewhat awkward for everyone else. The print, on the other hand, is praised as easy to read.

l. Language

Many regret a shift from the traditional Prayer Book language, which they describe variously as 'exquisite', 'beautiful', 'expressive', 'rhythmic', 'set apart from day to day language', 'lending a sense of majesty,

reverence and awe'. Others comment that the Prayer Book language alienates because of its irrelevance, a 'male' notion of sin, and a lack of inclusivity. One finds the book very American in flavour.

Those who favour the language of the BAS make comments such as: it is far easier to understand; understanding the language of the liturgy is essential to the sincerity of worship; liturgical revision keeps the language of worship intelligible to God's people; its rhythmic cadences are more suitable to today's speech patterns; there are frequent flashes of creative and imaginative prose; the imagery and variety are wonderful; it is modern and less formal; I appreciate prayers in my language; it helps us speak to God in today's language; it more clearly reflects the teachings of our Lord; suddenly I understand what I have been praying all these years; the prose is above average; there are some beautiful poetic images, e.g., 'gathering the many grains into one bread', or 'this fragile earth, our island home'.

Critics, on the other hand, say such things as: it is undignified to the point of irreverence; the jargon doesn't lend reverence; it is pedestrian and sanitised; it is pompous, wordy and mechanical; it is illiteracy reduced to its most pompous depths; it contains trite commentary couched in verbose language, presented in confusing array; the collects are uninspiring, unsatisfying and non-spiritual; it is shallow, thin, not memorable, mundane and banal; the responses are meaningless and harsh; it speaks to God as to the person next door; it speaks the language of conversation with one's psychologist or hairdresser; it makes devotion difficult; it is insipid.

A few responses suggest that the use of inclusive language is not accepted by all. A large number of responses suggest the need to heighten feminine language and imagery, by the use of 'Creator' instead of 'Father', the alternation of 'Father' and 'Mother', or the removal of the word 'Lord'. Some suggest that the image of God as Father needs to be balanced by others to dilute its powerful paternalistic effect, especially because the Father image is not helpful to women who have been sexually abused. It is noted that the one Eucharistic prayer (No. 5) that makes no allusion to women is that for children. In a contrary direction, one respondent sees all this as a reflection of current fads — radical feminism, eco-feminism, and an ecumenism that confuses tolerance with passive assimilation.

6. CONCLUSIONS

The Commission has reviewed a great mass of material articulated at many different levels. It is, once again,

a precarious matter to draw general conclusions from some of the materials which have been reviewed. Nevertheless, some interpretations can be offered, especially in the light of the professional survey work which has been undertaken, but also on the basis of the wealth of more anecdotal material.

6.1 Clearly, there is widespread use of the BAS throughout the Anglican Church of Canada, especially its eucharistic provision. The BAS clearly has come to occupy a central place in our liturgical life.

6.2 With some significant exceptions, there is acceptance of present patterns of usage of both books. The largest exception to this acceptance is constituted by those who feel that the theology, spirituality and patterns of worship embodied in the BCP are essential to Canadian Anglicanism and have lost profile with the extensive use of the BAS. Such persons are a significant presence, but a minority in our Church.

6.3 So far as we are able to discern from the surveys which we have been able to undertake, those who would prefer greater usage of the BAS outnumber those who would prefer less use of the BAS.

6.4 Many worshippers perceive a theological change when comparing the BAS to the BCP, and approve of that change. Once again, a significant minority perceive the change and do not find it to be a change of which they can approve, since, in their view, it is unfaithful to the Anglican tradition.

6.5 Many worshippers also perceive a change in the 'style' or 'ethos' of worship. For some, this change is an improvement, because it introduces such qualities as flexibility, vividness, participation and relevance which they esteem highly. For others, such change in style or ethos represents a break with a stable, continuous liturgical order, and tends to be seen as emphasising the relevant or contemporary at the expense of depth and rootedness in the Anglican tradition.

6.6 There is pressure for revision of the services of Morning and Evening Prayer, most of all so that they furnish richer resources for those congregations which regularly have non-eucharistic worship as the main Sunday gathering.

6.7 Though some are wary of inclusive language about God, many suggest that our liturgical texts need

to expand the range of images and language used about God.

6.8 With respect to questions of future patterns of worship in the Anglican Church of Canada, opinion is divided amongst those whom we surveyed, or who wrote to the Commission to air their views. Some are satisfied with the current pattern of two books, though they may favour some re-distribution of the balance of usage between the two books. Some, on the other hand, believe that the Church should move towards a single new prayer book that would include and build upon elements from the BCP and the BAS.

6.9 Much of the correspondence we have read suggests that response to the BAS is closely tied to the ways in which the processes of liturgical change have been received. Those who expressed feelings of disappointment, dismay, loss or anger often identified what

they regarded as high-handed, patronising or insensitive liturgical leadership as a key aspect of their frustration. Though some liturgical leaders were perceived to have worked through liturgical change in a constructive and sensitive way, it is evident that the practice of others was differently perceived: as a jettisoning of traditions and patterns of spiritual life which many had found deeply enriching. The Commission has been made aware on a number of occasions that response to the texts is bound up with the successes or failures of processes of education about worship, handling liturgical change, structures of leadership, and sheer pastoral and human tact.

In sum: the BAS has met with widespread use and a generally favourable response, but has also evoked a negative reaction on the part of a significant body of Anglican worshippers. Our next task is to consider the theological aspects of the Commission's response to its mandate.

Chapter Three

Common Theology and Common Prayer

The third chapter looks at theological issues, reporting on the theological questionnaire undertaken by the Commission, and concluding with some general reflections on the place of theological discussion in the Anglican Church of Canada.

1. INTRODUCTION

1.1 Theological issues have been a fundamental concern in all aspects of the Commission's work. However, in order to give particular attention to these matters, the theological sub-group of the BAS Evaluation Commission was established at the second meeting of the Commission in June 1991. In general terms, its task has been to oversee the theological aspects of the Commission's evaluation work; in particular, the sub-group undertook to consider, in the words of the NEC directive to the Commission (May 11, 1991), 'the extent to which the book reflects the theological understanding of the Church.' The members of the sub-group were chosen to ensure theological competence and a wide range of theological opinion. The present members of the group are: the Rt Revd Eric Bays (Qu'Appelle), Dr Terence Penelhum (Calgary), and the Revd Professor John Webster (Toronto), who acts as convenor. The Revd Canon Patricia Johnston (Ottawa) was a member of the sub-group until she resigned from the Evaluation Commission in June 1992.

1.2 The major task of the sub-group was the production and analysis of a survey on the theology of the BAS. The sub-group drew up, and the Commission approved, a questionnaire and a list of those to whom it should be sent. The questionnaire solicited comment on the criteria for liturgy in the BAS, on changes in theological understanding in the BAS in relation to the norms for Anglican theology, and on themes which some judge should receive greater emphasis. Those asked to make a response were: members of the House of Bishops, members of the Doctrine and Worship Committee, members of the BAS Evaluation Commission, Diocesan Doctrine and Worship Committees, seminary faculties, religious communities, ecumenical partners, feminist theologians, interest groups such as the Prayer Book

Society and the Hoskin Group, and others who could be expected to offer significant theological comment.

1.3 Approximately 200 questionnaires were sent out in July, 1991. 97 responses were received, including some from those who were not on the original mailing list but had obtained a copy of the questionnaire. Responses varied a great deal in both length and substance, ranging from the briefest of comments to full-scale papers. While the sub-group is confident that the responses represent a wide range of theological opinion, it should be noted that we would have liked more responses from members of the House of Bishops, seminary professors, and feminist theologians. The breakdown of the responses is contained in an appendix.

1.4 The sub-group's Interim Report, along with some study papers, was published as *Thinking about the BAS*. The Commission envisaged *Thinking about the BAS* as a discussion primer, an attempt to stimulate informed debate about theological issues concerning the worship of the Church and to generate further theological data for the Commission to consider. Though some correspondence and one or two more substantial written reflections have been received by the Commission since the publication of the volume, our call for informed debate has not so far found an answer. Some responses to *Thinking about the BAS* were heartened by its call for informed debate and a spirit of mutual listening on all sides; most responses simply reiterated positions already made known to us, and almost none responded to the questions on which we solicited comment (*Thinking about the BAS*, p. 36). Nevertheless, the Commission believes that the issues remain and urges General Synod to sponsor serious examination of them.

What follows in this chapter of our final report is the substance of the interim report with a more

substantial conclusion which reflects the Commission's discussions of the matters.

2. THE THEOLOGICAL QUESTIONNAIRE

2.1 Two initial comments on this material are important.

First, the theological survey was addressed to those with particular expertise in the area of theology. We considered that we would best fulfill the Commission's mandate by listening to the theological voices of the Church, and that, in the matters with which we were called to deal, expertise was to be valued above everything else. This is not to under-value 'non-experts'; but it is to say that wisdom requires that we attend to those with special gifts in the area of theological reflection.

Second, although we did solicit answers to some specific questions, we also envisaged the questionnaire as a springboard for serious theological comment on the BAS, and have found that our respondents used the questionnaire in this way. Most respondents appeared to find the questionnaire a helpful catalyst for their theological reflections on the BAS. A few respondents had some criticism of particular questions. One or two found difficulty in understanding what was being asked in the questions on 'the mediating function of the Church and its symbolism' and 'the inclusivity of the gospel'. While the questions could certainly have been phrased more sharply, other replies to these questions did address the issues on which we were seeking opinion, and we do not consider them wasted. One or two others felt that the format of the questionnaire perpetuated a BAS versus BCP division, especially when in question 2(b) we asked respondents to consider supposed new developments in theological understanding in the BAS for their consistency 'with the norms for Christian theology as they have been understood in the Anglican tradition.' Those who criticised the question evidently believed that we identified those norms with the BCP: in fact, we wished to solicit opinion on precisely that issue: what *are* the norms for Christian theology in the Anglican tradition? Once again, we take some comfort in the fact that most respondents addressed the issue which we thought we were asking. Moreover, most respondents succeeded in looking at the BAS in its own right, and did not simply use the BCP as an absolute standard for comparison.

2.2 Analysis of Responses

1 *How does the BAS make use of scripture, doctrine, liturgical tradition and experience as criteria for*

liturgy? How would you judge the adequacy of the BAS in this matter?

(i) Scripture

The question deliberately asked about scripture in relation to other criteria for liturgy for two reasons. (1) Many contemporary Anglicans accept the 'dispersed' view of authority set out at the 1948 Lambeth Conference, according to which authority in the Church is distributed among a variety of norms, so that (for example) the authority of the Bible cannot be isolated from that of tradition or experience. (2) The BAS itself sets scripture within the context of liturgical tradition and the experience of the Church. Most respondents took the cue, and addressed themselves not simply to each criterion in isolation but to the various criteria in their inter-relation.

The question evoked a good deal of comment from a variety of theological perspectives. Moreover, issues of the nature and authority of the Bible surfaced frequently in other parts of many respondents' answers, especially when discussing the theology of the eucharist or initiation, for example, or the provision for funerals.

A large number of respondents were very well satisfied with the BAS in this regard, feeling that the BAS is firmly rooted in biblical tradition, that its lectionary provision and its liturgical texts substantially increase our exposure to the Bible in all its variety, and that it thereby offers what one respondent called 'the opportunity to nurture a serious and informed biblical piety'. Some respondents commented that the BAS is less overt or direct and more allusive in its incorporation of the language of the Bible in its liturgical texts than the BCP, although they did not regard this as in any way detrimental. In sum, a substantial number of responses indicate that many believe the BAS uses scripture 'extensively and effectively'.

Not many respondents commented directly on the very specific question of the BAS' use of scripture as a *criterion* for liturgy, preferring to talk more generally about the place of the Bible in BAS worship. (This in itself may indicate how the BAS, like other contemporary liturgical texts, is less explicit in identifying and articulating biblical warrants for its liturgical provision than the BCP). However, those who did comment on the question of scripture as criterion were often negative in their evaluation, sometimes severely so. A number fastened on the phrase in the 'Introduction' which speaks of scripture as 'the repository of the Church's symbols of life and faith' (BAS, p. 9), and argued that to refer to scripture in such terms ignores its character as divine revelation, undermines its doctrinal or theological content, and renders scripture little more than a resource book of images

for liturgical construction. Others fear the accommodation of scripture to cultural or religious norms, or the domestication of scripture in such a way that it becomes simply a function of the larger liturgical life of the Church. The grounds for such fears were sometimes identified in the lectionary provision, especially its omissions, and sometimes in what is seen as the BAS' failure to reflect the whole scriptural testimony on crucial points. Examples of this latter concern were often given in evaluating its eucharistic rites, where some felt that certain biblical understandings of the work of Christ failed to find expression, and that the BAS promoted unscriptural notions, such as the oblation of the elements or the invocation of the Spirit on matter.

In the judgment of the sub-group, a deeper issue lies behind these comments, both positive and negative. This issue is what some might see as a changed attitude to the Bible which finds expression in the BAS, although it is by no means the invention of the BAS or its compilers. There can be no doubt that the BAS is firmly within the Anglican tradition of making the public reading of Holy Scripture a central act in the liturgical assembly. However, the BAS accurately describes itself when it says that the authority of the Bible is to be construed more as the authority of a repository of symbols than of a textual form of divine revelation from which doctrinal proposals can be adduced. This lies behind, for example, the way in which the BAS is less strict than the BCP in stating scriptural warrants for its liturgical provision (however we may judge the adequacy of the warrants which the BCP adduces). And it surfaces above all in the way in which the BAS often makes symbolic objects and acts an imaginative focus in worship alongside the reading of the Bible (the provision for Holy Week is a particularly good example of this). In effect, the BAS offers liturgical texts in which scripture is of central, but not exclusive, significance: the liturgical assembly encounters the gospel not only in scripture but also through a range of actions, gestures and objects.

Many respondents see this as a considerable enrichment of the Church's liturgical resources. Others view this as a repudiation of, or at least as a threat to, the supremacy and sufficiency of scripture in the public prayer life of the Church. What is clear to us is that this attitude to the Bible, whatever its merits and demerits, needs thorough discussion by theologians and liturgical scholars of varying points of view, and by the Church at large. Such discussion must not be a matter of educating some to accept the conclusions of others, but should involve a full consideration of the nature and authority of the Bible in classical and contemporary Anglicanism and its place in public worship.

(ii) Doctrine

The question asked about the BAS' use of doctrine as a criterion for liturgy. In their replies, many addressed themselves to the question of the consistency of the BAS with the theological norms of the Anglican tradition, an issue on which we solicited comment in question 2(b). Accordingly, some of what was said to us in answer to this first question is treated at a later stage in this report.

One line of response ought to be noted here, however. A number of replies addressed at length the question of the relation of liturgy and doctrine in the Anglican tradition in general and the BAS in particular. A number of respondents argued very strongly that the BAS represents a shift away from a doctrinally-informed, credal liturgy and spirituality, in which one of the primary functions of liturgical texts is to encode, reinforce and transmit a doctrinal framework by which heart and mind are shaped for the Christian life. Thus one response argued that 'the *tendency* in the BAS is that varieties of contemporary experience and selected moments of liturgical tradition have become the dominant criterion by which scripture and Doctrine are judged and to which they are made subordinate. In general, there is a flight from the primacy of scripture and the priority of Doctrine. The confusion which the BAS consequently presents arises from the inherently unstable and unsatisfactory nature of such criteria and from the lack of clarity about any coherent principle of doctrinal understanding.'

Others drew attention to the differences between the understanding of the nature of worship in the BCP tradition and the BAS. The difference was variously identified: as one between 'prayed catechesis and prayed narrative', or between liturgy as a vehicle for the Word and liturgy as the 'making real' of the gospel through symbolic acts, objects and language. One or two respondents went into detail in describing the differences between the theology of worship set forth in the various prefaces to the editions of the BCP and the theology implicit, and sometimes explicit, in the editorial materials in the BAS, arguing on that basis that the two books represent different doctrinal traditions. As we shall see later, others argued differently — either that the doctrinal traditions are not, in fact, so varied, or that both are authentically part of the developed Anglican tradition, or that Anglicanism has moved beyond its 16th century doctrinal framework.

Some of the responses in this area fastened on the expression *lex orandi lex credendi* as it is used in the Introduction to the BAS. One response, for example, argued with a number of others that 'The principle *lex orandi; lex credendi* does not set aside the primacy of the Gospel and of scripture. Rather, it is a way of describing the dialectical relationship between the

Church's prayer and the Church's theology, which grows out of its hearing of the Gospel in the proclamation of scripture.' Others were less positive. One felt that the principle may be used in such a way as to remove liturgy from legitimate doctrinal or theological critique, by making doctrine secondary to liturgy; another felt that it 'provides no hermeneutical basis for adjudicating between competing theological claims, and in fact completely inverts the proper relationship between belief and prayer.' One discussion of the topic suggested that 'as formulated, it seems to establish "liturgy" as *the* criterion by which all other criteria of Christian existence are judged and incorporated (or not) into living practice. But the statement, as formulated, fails to deal with one very basic problem: How does one judge whether or not a liturgy is authentic?' The same respondent went on to suggest that the expression does not reflect the fact that the BAS arose out of 'pre-liturgical' decisions — about the superiority of the Antiochene eucharistic tradition, for example, over other traditions of equal antiquity. Thus the BAS 'was not the fruit of *lex orandi* alone; it was produced by the interplay between *lex orandi* and *lex credendi*, each acting mutually upon the other.'

In sum: it is clear from responses to this question that the BAS focuses a larger question about the role of doctrine in the Christian life and Christian worship. Does doctrine form or flow from worship? Is the complex one of mutual interplay and influence? The question is given particular edge because (for some at least) the BCP tradition enshrines one model of the relation of doctrine and liturgy, and the BAS, at significant points, appears to work with a rather different model. As with the question of the nature and authority of the Bible, it is clear that Canadian Anglicans differ in their convictions, and that thorough, open discussion of the differences is needed.

(iii) Liturgical Tradition

Some of what was reported to the sub-group on the question of the use made by the BAS of liturgical tradition as a criterion for liturgy has already been identified in the immediately preceding section. Other points, however, need to be mentioned.

A number of respondents spoke very positively of the way in which the BAS recovers pre-Reformation liturgical traditions, finding it to be an expansion of the catholic character of Anglican worship. In particular, the use of a primitive anaphoral tradition was seen to be a considerable enrichment of eucharistic worship. The section on the eucharist in this report will look at this point in more detail; for the present, it suffices to record a representative comment: 'As a document arising out of the Liturgical Movement, the

BAS reflects a careful scholarly use of the liturgical tradition. While there is an obvious departure from the Prayer Book tradition, there is a recovery of the rich liturgical tradition of the Church, eastern and western.' The expansion of the range of imagery in the BAS is regarded by many as one of the most positive aspects of the BAS, which, as one respondent put it, uses tradition 'as a catalyst not as a shackle.'

Others were less positive. As already noted, some regard the BAS as giving priority to liturgical tradition over scripture or doctrinal order, and as promoting a view that ancient precedent is a sufficient warrant for the fittingness or value of liturgical ceremonies or texts. Further, a number of respondents commented that, while the BAS clearly ranges beyond the BCP tradition, its view of the liturgical tradition of the Church is, in fact, narrow — restricted to one eucharistic tradition, for example. Some suggested that this constricts (rather than expands) contemporary Anglican liturgical life by tying it only to those traditions considered significant by the Liturgical Movement.

(iv) Experience

Very few respondents directly addressed the question of experience as a criterion for liturgy. (It may be that a more substantial response from feminist theologians might have made the picture look quite different.) Such replies as were received tended to be of a general nature. Some felt that the BAS effectively embodies what it calls a 'diligent and passionate search for fresh expressions and evocations of the tradition' (BAS, pp. 8f), and that it does, indeed, 'wear the idiom, the cadence, the world-view, the imagery' of the present age (p. 10). It does this, not simply in its language, but in its reflection of a less hierarchical, more communitarian Church, its awareness of the changed relation between the Church and civil society, and its flexibility. As we shall see later, a few respondents felt that the BAS is only a beginning in these areas, and that greater attention is needed to the localities of culture and context. On the other hand, others felt that the BAS is accommodationist in this regard: by seeking to correlate public prayer with contemporary experience, it fails to challenge, correct or convert contemporary experience, and so comes to be simply a reflection of its context.

The general character of the comments which we received suggests that what surfaced here were widely divergent understandings of the Church's relation to its contemporary context, and consequently different evaluations of the Church's need to adhere to received tradition. Once again, that is, we found that, in receiving comments on the BAS, we were touching on primary questions about the identity of the

Anglican Church of Canada whose resolution goes far beyond the revision of texts for public worship.

- II *Some argue that the BAS breaks new ground in theological understanding in some of the areas listed below. (a) Do you agree that these developments are present in the BAS? (b) Do you consider that these developments are consistent with the norms for Christian theology as they have been understood in the Anglican tradition?*
- the nature of God;*
 - creation;*
 - salvation — specifically, the saving work of Christ;*
 - the eucharist — specifically its centrality for Christian faith and practice; sacrifice or offering; the presence of Christ; the Holy Spirit and the eucharist;*
 - Christian initiation;*
 - marriage;*
 - Christian ministry — specifically, the relation of the threefold ministry to the ministry of the whole people of God;*
 - the Church as community;*
 - the mediating function of the Church and its symbolism;*
 - the nature and authority of the Bible.*

Our second question attempts to do two things. First, it seeks theological comment on a number of specific themes which we regarded as basic to any consideration of the widespread view that the BAS represents a significant theological shift in Canadian Anglicanism, whatever judgment one makes about the appropriateness of that shift. The questions were chosen for their importance to Anglicanism, their importance to the BAS, and their importance in the response which the BAS has so far received. We received a great deal of significant comment on most of these questions, which is described in detail below. Second, the question seeks comment on the consistency of perceived changes with Anglican theological norms. Although this second part of the question overlaps in some measure with question 1, we believe that asking the question about Anglican theological standards in the light of some specific themes yielded a sharper definition of the issue, and the responses bore out this belief.

A. Does the BAS break new ground in these areas?

(i) The Nature of God

Many of those who praised the expansion of the range of imagery in the BAS used this area as an example: 'The BAS reflects a wider variety of images for God

... I believe the effect is to expand the consciousness of the faithful about God's nature.' The basic shift identified by many respondents was summed up in one response as 'a greater emphasis on God's "smiling face" and less association between God and Royalty.' Other respondents made the same point in differing ways: the understanding of God in the BAS is 'more Christlike'; God is envisaged as 'a loving, creative and redemptive God'; God is less judgmental and distant and more immanent. Such themes were discerned not only in the variety of modes of address to God in collects and other prayers, but also in the general tone of worship. Several respondents noted (in the words of one) that the BAS 'tends to move us out of the thought-forms of the sixteenth century royal court — the monarch enthroned on high with subjects standing around.' One respondent commented that God is conceived of 'economically and narratively', in terms, that is, of God's presence to and interaction with creation, rather than in terms of God's being considered to be independent of the world.

A small number of respondents had critical comments, in particular with regard to a perceived de-emphasis upon God as transcendent, or God as judge. Another line of criticism concerned the use of the formula 'God of x' as a mode of address (e.g., in the psalm prayers), which was considered to entail a projection on to God of human self-understandings. Such responses were a distinct minority, most seeming well satisfied that the BAS not only enriches our apprehension of God, but does so in a way which makes available a greater selection of biblical imagery and language. Further material on this issue can be found in chapter four.

(ii) Creation

What one respondent called a 'much more fulsome ... treatment' of the significance of the created order in the BAS was welcomed by many. A number of respondents hinted that in the BAS the relation between God and the world is primarily seen to be one between Creator and creation, rather than simply one of judge and sinner, or Redeemer and redeemed. 'The offering of praise to the Creator is a paramount theme.' Thus the BAS has a more extended account of the activity of God, in which the redemptive focus of the BCP is supplemented (or, some suggested, supplanted) by a greater emphasis on God's work in creation.

Although all respondents who addressed the question acknowledged the shift in emphasis in the BAS, some had criticisms or hesitations, in two rather antithetical areas. A number of respondents found the BAS too optimistic, lacking in a deep sense of the fallenness and disorder of creation, and tending to blunt our appreciation of the need for redemption

from sin and death. Another response suggested, by contrast, that the BAS is far too conservative in this regard, and that it fails both effectively to dispel the traditional emphasis on humanity's dominion over creation and also to promote a creation-centred spirituality.

(iii) Salvation, specifically the Saving Work of Jesus Christ

A large number of responses identified that a major theological shift in this area in the BAS, although respondents evaluated the shift differently.

Most commonly, respondents identified that the BAS represents a broadening of our understanding of the saving work of Christ. Many directed attention to the eucharistic prayers in this regard, in which Christ's saving work is not exclusively identified with Good Friday, but is considered to include the whole movement of his life and ministry as the incarnate one — his coming into the world, his public ministry of teaching and healing, his death, resurrection and ascension, and his future parousia. Moreover, some respondents believed the BAS to encompass a fuller sweep of salvation history: 'The BAS is superior in its treatment of the whole of salvation history from creation through the covenants, prophets, uniquely and radically in Jesus Christ and in the ongoing sanctification of the lives of God's people.' That is to say, salvation is not identified only with forensic acquittal accomplished by the death of Jesus Christ, but more inclusively with the restoration and renewal of the human person and the creation of the new community.

Many respondents feel that the BAS is particularly strong in its recovery of the resurrection as a central moment of the paschal mystery. 'Over and over again,' wrote one respondent, '[the BAS] makes the fundamental connection between Christ's death and resurrection, presenting *both* together as necessary to salvation and constitutive of Christ's saving work.' Those who identified this move in the BAS generally believed it to be in line not only with the biblical witness but also with ancient tradition, in a way which the BCP, with its concentration on the Cross, fails to be.

Other respondents recorded that such developments in the BAS lead to a neglect of themes of equal or greater significance. Most of all, a number of respondents drew attention to the way in which the broadening of the reference of salvation tends to downplay the centrality of the cross in a way which is out of accord with the teaching of the New Testament concerning the atonement. '[T]he soteriology expressed in the eucharistic prayers isn't so much wrong, as merely part of a larger truth that isn't fully

expressed. That is, while our understanding of salvation is indeed related to our understanding of salvation history, creation, and incarnation, it's also related strongly to the Cross, but I find the centrality of the Cross downplayed in the eucharistic prayers.' Other respondents wrote in similar vein that the finality of Christ's saving work finds inadequate expression in the BAS, which, by drawing the Cross into a larger sequence of saving acts, fails to state the perfection and entire sufficiency of Calvary. This is clearly related to the BAS' self-conscious shift away from what it calls 'the late medieval and Reformation themes of atonement' (p. 178), especially those of satisfaction or penal substitution. It is clear that some Anglicans regard these themes not as accretions or as inadequate interpretations of Christ's saving work, but as fundamental and non-negotiable in the light of the New Testament's account of salvation. Accordingly, they criticise the BAS for its neglect of these themes and its shift to other perspectives.

(iv) The Theology of the Eucharist

a. Introduction.

Response to the question concerning the eucharist was particularly instructive in displaying the wide variety of theological convictions brought to bear upon the questionnaire. The tone of many responses was very positive, as will be seen from the more detailed comments recorded in what follows. Such respondents find the BAS a rich statement of their understanding of the eucharist and a recovery of strands of the Anglican tradition which the Canadian BCP tradition, derived essentially from the 1552 BCP, had not expressed so fully. Others argued differently — that the BAS works with a restricted range of anaphoral traditions, and that, in the light of the massive presence of the BCP theological tradition in Anglicanism, there is need to provide eucharistic material which takes with greater seriousness Reformed theological conscience on issues such as sacrifice or reception. Thus while some feel that their theological convictions have finally found a voice in the BAS, others feel that their convictions have been relegated to the margins or not thought worthy of serious contemporary articulation in a liturgical text.

b. Sacrifice

The question of the sacrificial character of the eucharist has been at the forefront of ecumenical and liturgical debate. For many, the mainstream ecumenical rethinking of the issue has redefined what was a characteristic polarisation in Anglicanism between what can loosely be termed Catholics and evangelicals. Many now are convinced that the anti-

thesis — *either* the perfection and finality of Christ's unique sacrificial self-offering *or* a re-sacrifice of Christ at the Christian altar — is, in fact, a false alternative, emerging from an historical debate in which neither side of the debate heard what the other was saying. Hence it is argued that, in the eucharistic sacrifice, the Church is not re-sacrificing Christ but entering into the movement of Jesus Christ's own sacrifice in a way which 'realises' but does not repeat his action in the sacramental action of the Church now. In this way, the theological account of the eucharist as sacrifice (focused in the BAS in the optional prayers over the gifts or in the oblationary words in the eucharistic prayers) is not to be understood as a detraction from the graciousness of God or from justification by faith or from the finished character of Christ's work, but as a consistent expression of the participation of the Church and its acts in Jesus Christ himself. A good number of respondents argued thus, of which one example will suffice: 'The BAS, so far from presenting the eucharist as a new, separate, or supplementary act of propitiation, goes out of its way to present the eucharist, both as a whole and in its individual parts, as a participatory oblation whose origin, rationale, and energy is the sacrifice which Christ began to offer on the cross and continues to offer in the embrace of the One who sent and raised him.'

Others, however, show much greater reserve towards the position embodied in the BAS texts. A number of respondents evidently believe that oblationary language or gestures in the eucharist, especially when attached to the bread and the wine, are so contaminated by abuse that they are best avoided. Not only do they blur the distinction between Christ's unique saving work and the Church's response; they seem to undermine the sufficiency of what Christ accomplished, making the movement of the eucharist both a human ascent to God and a divine self-gift. More technically, one respondent raised critical questions about the tying together of anamnesis and oblation — a link firmly enshrined in Liturgical Movement theology and liturgy. The link, it was suggested, lacks biblical warrant, and obscures the fact that in the eucharistic memorial the Church is turned back to Christ's unrepeatable act in the past.

Evidently, respondents across the board believe that the BAS reflects a changed theology of the eucharist as sacrifice. Where they disagree is over the propriety of the change and its coherence with what are taken to be the norms for Anglicanism. These disagreements spring, furthermore, from very large theological questions about issues beyond the scope of eucharistic theology — questions such as the nature of the atonement, the relation of the Church to Christ,

or the nature of justification. Some find the BAS a fresh and vivid statement of deeply-held theological convictions; others find that convictions equally deeply-held are absent or disqualified in the BAS texts.

c. The Presence of Christ

The same range of opinion was evoked by the question concerning the presence of Jesus Christ in the eucharist. Some respondents felt that the BAS 'stands solidly in the Anglican tradition' in affirming Christ's eucharistic presence without prescribing where that presence is to be discerned or how that presence is effected. In particular, many welcomed the broadened notion of consecration with which the BAS works, according to which it is no longer possible to regard the words of institution as a formula to actualise the presence of Christ. More than one commented along the lines that 'the BAS — like most contemporary eucharistic rites — envisages the presence of Christ as multifaceted: in the Word, in the assembly, in the prayers, in the elements and in the act of eating and drinking.'

Other respondents were more uneasy about the BAS' handling of the matter. Some felt that the post-communion prayers are phrased in such a way that they sometimes collapse the presence and effectiveness of Jesus Christ into the eucharist — in effect, undermining a proper sense of his transcendence of the Church's ritual action. A number of respondents, moreover, expressed dissatisfaction with the words of administration, which they consider too unqualified in their identification of the eucharistic elements with the body and blood of Christ. This highly objectivist language is considered to sit ill with the receptionist tradition of Anglican eucharistic theology and piety. Furthermore, the words of administration, some argued, lack a clear statement of the necessary role of faith in receiving Christ's presence, a necessity which is underlined in the lengthier BCP formula, ending with 'feed on him in thy heart by faith with thanksgiving'.

d. The Holy Spirit and the Eucharist

Nearly all comment on this issue focused on the question of the invocation of the Holy Spirit in the eucharistic prayers, which follows the anamnesis and oblation. A number of respondents found this frankly unacceptable, because (like the BAS' words of administration) it is too closely associated with ideas of transubstantiation, and because the Holy Spirit is not properly invoked upon matter but only upon persons. 'The net overall effect,' one commentator wrote, 'is surely to say to the communicant that he or she receives Christ, not by faith and trust, but by the physical act of eating bread and wine which has, in

some sense, been transformed into the body and blood of Jesus by an act of the Holy Spirit.'

Others interpret the matter differently, welcoming the use of the epiclesis at this place in the eucharistic prayer precisely because it prevents any suggestion that the presence of Christ is effected *ex opere operato*: Jesus Christ is present in the eucharist by the action of God the Holy Spirit and not by the power of consecratory formulae. Moreover, a number pointed out that the Holy Spirit is not invoked simply upon the elements but also on the assembled faithful, and that sacramental materialism is thereby avoided.

e. Conclusion

The questionnaire addressed itself to particular issues in eucharistic theology which had emerged as focal points in debate about the BAS. From what has been reported in this section, two things are evident. First, a range of theological convictions exists; second, those of differing theological conviction tend to read the texts differently, interpreting them from within their own theological framework. It was rare to find respondents who were prepared to enter into and engage with a theological framework other than their own.

(v) Initiation — specifically, the Relation of Baptism to Confirmation

As may be expected, comment on this question reflected the diversity and fluidity of Canadian Anglicanism with respect to the matter of Christian initiation. At either end of the spectrum were those who regard the BAS' initiation texts as 'the best in Christendom', and those who view the same texts as gravely deficient in what they have to say about both baptism and confirmation. Between these two poles, there is a spectrum of more moderate opinion. Many are positive about the major features of the theology which the BAS contains: the stress on the celebration of baptism at major gatherings of the Christian community; the emphasis on baptism as full sacramental initiation; the consequent separation of confirmation and eucharistic communion, and the interpretation of confirmation as a rite of profession, not as a sacrament of initiation. Others find the BAS' baptismal provision rich in its theology of regeneration, and especially appropriate for a Church which finds itself marginal in society and receiving its members as much by conversion as by birth into the Church. A few welcomed all these elements, but maintained that the BAS is still 'interim' in character, needing to make some further provision for the catechumenate.

A small but articulate number of responses did not share the general positive response. One or two suggested that the baptismal material lacks a proper em-

phasis on baptism as the washing away of sin (a lack which is believed to reflect a generally optimistic attitude in contemporary Christianity to human fallenness). A few respondents also judged the BAS to signal an abandonment of the traditional Anglican theory and practice of confirmation, relegating it to an optional rite, and thereby contributing to the breakdown of what has become the normative sequence of baptism — confirmation — communion. In addition to this, one or two commented on the absence of a catechism in the BAS and hoped for its restoration.

(vi) Marriage

This question evoked only a few comments. In general, respondents were favourable towards the theology of the rites. In particular, they were considered to be more appropriate to the changed role of women, and to emphasise the roles of the couple's families and the witnessing community. Others commented that the BAS is correct to emphasise the *unitive* as well as the *procreative* function of human sexual activity. One or two comments were less positive, finding the marriage provision 'sentimental' or (more strongly) as containing a 'tendency ... uncritically to affirm and "celebrate" an essentially private, subjective, natural sexual relationship which needs no perfection by grace.'

(vii) The Church as Community

The questions about Christian initiation and marriage evoked comments on the corporate character of the Christian faith, which were further specified in brief responses to the present question. Many welcomed what was called by one the 'recovered sense of the Church as a community of faith in Christ', finding in the BAS greater encouragement for the participation of all members of the liturgical assembly, a rejection of individualism, and a firm insistence that Christian identity is not drawn from secular society but from belonging to, and praying with, the Christian community. Clearly, for many the BAS is a collection of liturgical texts which refuses to picture the Anglican Church of Canada as the religious arm of the establishment, and instead insists upon the priority and distinctiveness of the Church as the community of the baptised.

Some respondents raised questions about the place of individual appropriation of the gospel, asking whether the BAS downplays or even, perhaps, discourages individual or interior spirituality in favour of a more 'open', external and socially-oriented understanding of the life of faith.

- (viii) Ministry — specifically the Nature and Function of the Threefold Order and its Relation to the Ministry of the Whole People of God.

The majority of those who responded to this question focused their remarks on the second half — 'the ministry of the whole people of God'. Many wrote positively of the significance of the recovery of the ministry of the baptised. 'Baptism is more clearly the initiation of a person into the ministry of Jesus Christ into which all have been called to share'; 'there is great emphasis on the ministry of all God's people in which the ordained ministry has a special role'; 'the ordinal ... locates the threefold ministry within the ministry of the Church.' Critical commentary on the theology of ministry in the BAS, moreover, suggested, not that the BAS has gone too far in emphasising the role of all the baptised, but that, while it is a positive move in the right direction, it has not gone far enough. Some judge that, 'while it intends to move toward emphasis on the whole people of God,' the BAS is still 'clerical' or 'hierarchical' in its understanding of ministry. Others comment that because of the sacramental character of much BAS worship, the profile of ordained presbyters is, in fact, heightened. A few others, again, feel that the BAS inadequately states the mutuality between ordained and non-ordained in the life of the Church, and may give greater authority to episcopal ministry than has been customary in Canadian Anglicanism. In another direction, one respondent regretted the lack of textual provision for the commissioning of 'lay workers'; one or two regretted that the BAS did not make any significant moves to raise the profile of the diaconate; and one regretted the retention of the term 'priest' rather than 'presbyter'.

- (ix) The Mediating Function of the Church and its Symbolism

Many respondents found the question opaque, and were unsure what was being asked of them. The subgroup's intention was to trigger comment on what was considered to be a major feature of the BAS: the fact that the forms of the Church, and especially its liturgical and symbolic activities, are considered a means through which the gospel is made real to the people of God and, through them, to the world. The question thus sought comment on the view of worship which is articulated in the 'Introduction' to the BAS: 'Liturgy is the means by which the Church is constantly invested in [the] gospel, in the reading of the scriptures, in proclamation, in praise, in prayer of deep concern, and in those sign-acts which wordlessly incorporate the believer in the Word.' (p. 10)

A few comments were received. One respondent judged that, while the BAS does not initiate a shift in

this regard, it does make more explicit something which finds only slender expression in the BCP tradition. Another commented that the BAS tends to reinforce dependence on the part of the members of the Church by envisaging the Church as mediator. Further related comments can be found under II (ii) above.

- (x) The Nature and Authority of the Bible
The responses to this question have been incorporated into II(i) above.

B. Are these developments consistent with the norms for Christian theology as they have been understood in the Anglican tradition?

From the responses which we received to the first part of question II, it is evident, first, that most believe that the BAS does contain fresh theological understandings in the areas about which we inquired, and second, that there is great variety of opinion as to how these developments are to be evaluated: what to some is a discovery or recovery of an aspect of the gospel is to others a departure from the way in which the gospel is properly to be understood and expressed. The second part of question II asked respondents to make a judgment about this latter issue: how consistent is the BAS with Anglican theological norms?

Answers to the question clustered around three positions. Some believed the BAS to be deeply consistent with the classical Anglican theological tradition. Others believed that the BAS is in accordance with that tradition envisaged as a living process and not as a static inheritance. Others, again, believed that the BAS constitutes a rejection of aspects of the Anglican tradition (whether that rejection be evaluated positively or negatively). **The responses, in other words, not only show how differently the BAS is evaluated by different groups and individuals; they also (and more importantly) show that there is among Canadian Anglicans no generally agreed account of what constitute the norms for Anglican theology.** It is diversity at this basic level which frequently lies behind diversity (and sometimes conflict) of opinion over particular issues in theology and liturgy.

Some, for example, believe that the norms for Christian theology in the Anglican tradition are Holy Scripture (read, by some, through the lens of ancient tradition), and, derivatively, the Reformation standards — the Book of Common Prayer, the ordinals, the 39 Articles and the Book of Homilies. Others supplement this account by looking to certain periods in Anglican history as having particular importance — the period of the Caroline divines, for example, or the theological

developments associated with the Liturgical Movement or the Ecumenical Movement. Canadian Anglicans, it seems, disagree on whether Anglicanism is normatively and fully articulated in the Book of Common Prayer tradition. Some believe it is so articulated, and that liturgy and theology must be judged by fidelity to those norms. Others believe that the whole developing Anglican tradition, enriched by many different strands of theology and Church life, is what constitutes the norm.

Two things impressed us especially as we considered the responses to this question. First, opinion on the matter runs deep; what surfaced here were convictions held not out of prejudice or unreflective adherence to received formulae, but out of conscience. Second, these different positions of conscience do not appear to be much in dialogue with each other. Once again, we are drawn to conclude that Canadian Anglicanism would be well-served by the mutual informing and correction which comes from real theological interchange. In that interchange, there are few topics more needful of thorough discussion than that of the norms for Anglicanism. As one respondent put it, 'because the theological consensus within Anglicanism today is not that of the sixteenth century or even that of the earlier Prayer Books from this century, I believe that the existence of two official liturgical texts within the Anglican Church of Canada creates a theological tension which is sometimes more than the Church can bear.' It is just that tension which makes dialogue imperative for the Church's health.

III *Some argue that significant theological themes are given insufficient emphasis in the BAS. Please comment on (a) whether you feel these themes are underplayed; (b) why you feel they are or are not important:*

penitence;
mission and outreach;
the Canadian context of our theology;
eschatology and life after death;
feminist theology and spirituality;
the inclusivity of the gospel;
the charismatic nature of the Church;
native spiritual traditions;
justice, peace and the integrity of creation.

(i) Penitence

Nearly all those who responded to this question believed that the BAS handles penitence in a different way from that to which Canadian Anglicans have been accustomed, and many identified the difference by comparing the BAS with the BCP. There are, indeed, few clearer examples of both the range of responses

to the BAS, and of the roots of such responses in differing conceptions of the Christian life and its expression in public worship.

A good number of respondents expressed frank relief that the penitential tone of the BCP (which they believe to stem from the fact that the BCP is still rooted in late medieval spirituality) has been transcended in the BAS. In particular, such respondents noted that penitence is a theme in the BAS (particularly in the Lent and Holy Week provision, and in the eucharistic rites), but that it is penitence as part of a larger truth: 'There is ... a movement through penance into reconciliation so that the lasting impression of the worshipper is not a false and sometimes destructive humility but a sense of being empowered and yet taken to task.' For such respondents, what is seen as a shift away from isolated or localised 'moments' of penitence is an appropriate expression of the gospel, whose heart is reconciliation. In essence: 'because we are no longer "miserable offenders"', that does not mean that penance is underplayed.'

An equally large number of respondents, on the other hand, were concerned that the BAS does, in fact, underplay the theme of penitence. For some, the problem was identified by speaking of the BAS as having 'altered the tone of the BCP', in promoting a 'rather more optimistic attitude towards human nature.' For others, the BAS speaks more readily of human beings as victims than as sinners. It is important to note that, for many in this category of response, the BAS fails in some measure to function as a vehicle for a type of spirituality which is felt to be both biblical and classically Anglican; a spirituality in which encounter with God in worship always involves a move from confession of sin and guilt through forgiveness to reconciliation. On this model of the Christian life, worship is weakened if it does not face the worshipper with a sense of falling short of the divine requirement (hence some respondents keenly miss the Ten Commandments as part of the eucharistic provision).

(ii) Mission and Outreach

The question evoked fewer and shorter responses than some others in this section of the questionnaire. A number of respondents commented in fairly general terms that they judged that 'the relation between liturgy and mission is a central feature of the BAS', or that 'the BAS does as much as a liturgy should do: it proclaims the calling and establishes the context of mission and outreach'. One respondent noted further that the BAS reflects a less imperialist mode of relating to those outside the Church. A few responses were less positive, arguing that outsiders 'suffer from a liturgical low profile', or that social service is given priority over explicit evangelism.

(iii) The Canadian Context of our Theology

Once again, few responded at any length to this question. One or two judged the BAS adequate; one or two cautioned against excessive reference to context. A slightly larger number of respondents argued that the BAS is culturally parochial, reflecting only one strand of a culture which is extraordinarily diverse (the chosen strand being characterised as 'transnational, urban, North American, progressive intellectual'). One more lengthy response viewed the BAS as part of the imposition of this cultural style on Canadian Anglicanism as a whole.

An important issue which surfaced in responses to this issue (as well as in the later question concerning the relation of the BAS to native spiritual traditions) is that of the contextualisation of the liturgy. We have already seen in response to question I that some believe the BAS to be 'accommodationist' in regard to contemporary culture and religious attitudes. Some respondents to the present question, however, felt that more local adaptability was to be encouraged. What is not clear is *at what level* such adaptation is to be encouraged: in the local worshipping community? in the diocese? in the Canadian (as distinct from the English) Church?

(iv) Eschatology and Life after Death

Some were frankly dissatisfied with the BAS at this point, especially in its provision for funerals. 'I get the general impression,' wrote one, 'that the BAS is less concerned with personal salvation and life in the world to come.' Some suggested that the BAS has a thoroughly 'realised' eschatology, in which eternal life is as much a quality of present experience as a matter of future hope. A couple of respondents felt this to be a serious deficiency in which, as one put it, the BAS appears to 'betray a lack of assurance about the future' which 'issues in an over-concentration on the visible rewards of the Church's present.'

Others, by contrast, noting the same features of the BAS, argued along two lines: first, that the tenor of the BAS' eschatology is consistent with biblical norms and not to be rejected as a compromise of Christian truth; second, that alongside the 'realised' eschatology there is ample material in the BAS which does point to the consummation of the Christian life in the life of the world to come, notably in the eucharistic prayers.

(v) Feminist Theology and Spirituality

Very few responses were received from feminist theologians, despite our best efforts to secure such response. However, the responses from feminist theologians which we did receive, and the vast majority of responses from other individuals and groups,

all tended to converge in a basic conviction: the BAS is at this point 'not a finished book.' Most felt that, while the BAS is generally deliberate in using inclusive language for human persons, and takes some initial steps in moving away from exclusive male imagery for God, it still represents a style of worship which is only at the beginning of the process of working through the significance of feminism for the creation of texts for public worship. One response expressed anxieties about any doctrinal change which might arise from the broadening of the Church's imagery about God; most, however, believed (some with great strength) that any revision of the BAS would need to give feminist theology and spirituality a very high priority on its agenda.

Further material on this matter can be found in Chapter Four of this report.

(vi) The Inclusivity of the Gospel

Little response was received under this heading, although, as has already been noted, a number commented that they found it hard to discern what was being asked. Some respondents ran questions (v) and (vi) together, speaking of 'inclusivity' in terms of gender inclusivity. One or two others noted that, while the BAS emphasises the overcoming of barriers in Christ, it does not emaciate the gospel into a message which makes no demands of its hearers.

(vii) The Charismatic Nature of the Church

A good number of respondents expressed satisfaction with the BAS at this point, believing it to have a rich theology of the Holy Spirit in its eucharistic and baptismal provision, as well as in the litanies and collects which it contains. Two divergent strands of opinion were expressed, however, each by a small number of respondents. First, some discerned a need for the BAS to give more permission for explicitly 'charismatic' features of public worship. While acknowledging that 'it is difficult to give a form to the spontaneity required for typical charismatic worship,' and while welcoming the increased flexibility of modern liturgical texts such as the BAS, such respondents look for some acknowledgement in texts for public worship of, for example, the gift of tongues or the exercise of gifts of healing. A few others, by contrast, judge the BAS to have moved much too far in this direction already, encouraging Canadian Anglicans to become 'episcopal pentecostals'.

(viii) Native Spiritual Traditions

Once again, response to this question was decidedly thin. One or two replies were quite clear that any drawing upon native spiritual traditions would be wholly inappropriate. Others suggested that — even

more than in the case of feminism — the Anglican Church of Canada is only just at the beginning of a debate on the issue, and therefore much more reflection and discussion is required. None of our respondents gave specific examples of areas which needed more thorough discussion.

Further material on this matter can be found in Chapter Four of this report.

(ix) *Justice, Peace and the Integrity of Creation*
In response to this final question, too, we received little in the way of detailed analysis of the BAS (although further material on a related theme can be found under I(ii) above). A number of respondents commented in general terms that the BAS adequately represents contemporary Anglican conscience on these issues. A small number were more critical, either because of a perceived drift into easy accommodation of the liturgy to fashionable moral themes, or because — in contrast — these themes are given insufficient weight. One lengthy response focused on the need to critique the BAS for its failure to give adequate expression to a creation-centred spirituality.

IV *Please add any comments on other issues which you feel are important in undertaking a theological evaluation of the BAS.*

What was said in response to this heading on the questionnaire has been incorporated into what has been reported in I-III above. One point of significance did, however, emerge from a number of responses: a call by many to engage in serious, genuine theological debate. 'I want us to get beyond trench warfare ... and allow ourselves to be open and honest about our needs and implicit theologies'; 'we think that critique should be encouraged, with provision for open dialogue among all interested parties'; 'a theological evaluation of the BAS is most necessary'; 'we believe that there has been an inadequate theological debate of the issues ... and it is our hope that this will now commence with a fair hearing given to all sides.' The Commission believes it very important that this plea be heard and some provision made for such dialogue.

3. FINDINGS AND REFLECTIONS

On the basis of what it learned through the survey of theological opinion and through its own extensive discussions of the issues, the Commission sets the following findings and conclusions before the Church.

3.1 The BAS reflects a theologically orthodox understanding of the Christian faith, in that it stands

within the doctrinal norms of credal Christianity. It is trinitarian in its understanding of God, incarnational in its understanding of the person of Jesus Christ, redemption-centred in its account of God's relation to humanity in the work of Jesus Christ, Spirit-centred in its understanding of the Church. While some, including some respondents to our questionnaire, detect in the BAS a departure from classical credal Christianity, in the judgment of the Commission this claim cannot be sustained by careful examination of the liturgical texts themselves. In this general sense, the BAS is an 'orthodox' book.

3.2 The relation of the BAS to the Anglican tradition of theology is more difficult to determine, because, in practice, there is in the Anglican Church of Canada no agreed definition or set of definitions of what constitutes 'the Anglican theological tradition'. If, as some members of the Church maintain, the BCP and the Reformation formularies (the ordinals, the Homilies and the Articles of Religion) are regarded as definitive for all subsequent Anglican theology, then the BAS is, at a number of points, significantly different. Its understanding of scripture and scripture's place in public worship; its precise understanding of the saving work of Jesus Christ, and of the mode of his presence in the Church; its understanding of the nature and efficacy of the sacraments, and especially of the eucharist — all differ in many respects, large and small, from those enshrined in the texts of 16th century Anglicanism and their descendants. On the other hand, if the Anglican tradition of theology is regarded, not as a finished product inherited intact from the 16th century but as developing tradition, shaped not only by its origins but also by developments such as post-Reformation theology or the liturgical and ecumenical movements, a different judgment about the BAS is made. On this account of the matter, the BAS is a reflection of, a contribution to and an extension of an evolving theological tradition.

3.3 Clearly, then, there is diversity of theological conscience among Canadian Anglicans, which extends to some fundamental issues about the sources and norms of Anglican theology. There is diversity of opinion about the nature of Holy Scripture, and how its authority is to be construed. There is, moreover, diversity of opinion about the status to be accorded to other authorities, such as liturgical tradition (whether ancient or Reformation), the growing ecumenical doctrinal convergence, or contemporary experience. Furthermore, there is divergence with respect to some cardinal Christian doctrines in so far as they find expression in the liturgical texts of the BAS.

What the BAS says and presupposes about the person and work of Jesus Christ is variously evaluated, especially over questions concerning the Church's participation in the saving acts of Jesus Christ. Or again, differing theologies of the eucharist lead to differing theological judgments about the eucharistic rites in the BAS, especially with regard to controversial areas such as the nature of Christ's presence, the sacrificial character of the eucharist or the activity of the Holy Spirit in the eucharistic rite. Over these and many other such issues detailed above, Canadian Anglicans do not have a common theological mind.

3.4 This lack of a common mind is, of course, nothing new in Anglicanism, whether in Canada or elsewhere. Whether we regard it as the distinctive genius of Anglicanism, or as its most characteristic weakness, Anglicanism has taken 'comprehensiveness' to be one of its defining features. There are, however, two particular features of comprehensiveness in contemporary Canadian Anglicanism to which we need to attend. First, the distinctiveness of differing theological strands within the Canadian Anglican tradition tends to be heightened at the present time by the existence and widespread use of two quite different liturgical texts, texts which (according to many of our respondents) embody different, although not necessarily irreconcilable or mutually exclusive, accounts of important matters of faith and theology. Second, for whatever reason, those differing strands of the Canadian Anglican tradition have not found it easy to engage in dialogue; there has been much suspicion, and sometimes some open hostility, which has inhibited frank debate.

3.5 We do not believe that it is appropriate for the Commission to pronounce one or other of these differing versions of Anglicanism to be 'correct' and other versions 'incorrect'. Although there has been pressure for the Commission to declare a winner in these debates, we believe that the pressure is to be resisted, not in order to promote doctrinal indifference but for two particular reasons.

First, the Anglican Church of Canada needs to undertake wide study of issues pertaining to its identity and mission. Such study must involve a considerable theological component and should focus on such issues as: the nature and authority of the Bible, the norms for Anglican theology, the mission of Anglicanism in Canada in relation to its identity, and the strengths and weaknesses of Anglican diversity. Theological debate on these matters is not a leisurely sideline, a scarcely to be afforded break from active engagement in the Church's mission. It is essential to

the Church's health, because it is a primary way in which the Church renews its apprehension of the gospel. Moreover, theological debate in the Church should be characterised by a proper spirit of mutual trust and forbearance, by listening and learning as much as by the establishment and defence of positions and counter-positions. However, in the experience of the Commission, such debate very rarely takes place in our Church. Until we discover ways of fostering such discussion, pronouncements about what Anglican theology ought to be would be premature.

Second, fostering theological study and debate will require the Anglican Church of Canada to create some instruments through which serious thought and generous discussion can take place. Such instruments do not really exist in our present structures. The present standing committees of General Synod, and, in particular, the Doctrine and Worship Committee, are already overburdened with work and often find themselves working in reaction to whatever finds its way to the top of the pile in a Church whose agenda is often dominated by issues sponsored by interest groups. General Synod itself meets so rarely and with such a mass of business that serious theological debate is virtually ruled out from the start. The result is that such debate as takes place is often hurried, rarely thoroughly informed, and usually tied to other agenda. Very rarely does it become a point in the life of the Church at which the Church stands apart from its activities in order to reflect on its identity and mission. As a result, the Church is often less than fully informed about theological matters, and left unaware of options which are available to us.

3.6 For these reasons, the Commission believes that the creation of a Theological Commission would be of great service to our Church. Such a Commission should address itself in the first instance to issues concerning the theological identity of the Anglican Church of Canada. Moreover, such a Commission should exist at a relative distance from the routine business of the Church (not being responsible, for example, for drafting statements on, or commenting about, particular questions which arise in the life of the Church). Its membership should be chosen solely on the basis of expertise and proper representation of theological diversity. And it should be given financial and other resources to pursue its task appropriately.

3.7 The diversity of theological evaluations of the BAS, and the underlying need for serious and wide-ranging theological discussion, constitute the major reasons why the Commission does not recommend

an immediate overhaul of the liturgical provision for Canadian Anglicans. The time is not ripe for full-scale revision (whether by full revision of either the BCP or the BAS, or by the production of a 'combined book'). Attempts to undertake revision at the present time would be considerably hampered by the lack of thorough public airing of questions of theological diversity. Indeed, we believe that immediate full-scale revisions would most likely provoke the same style of debate which was provoked by the introduction of the BAS, in which loyalties to one or other liturgical text took precedence over genuine conversation. This is not to say that liturgical revision has to wait until Canadian Anglicans achieve theological uniformity; but it is to say that we must strive for a better atmosphere of debate in our Church.

3.8 A further matter which emerges from the diversity of theological response to the BAS is the question of the extent of, and limits to, theological diversity within liturgical texts. The existence of a 'common prayer' tradition serves to define the doctrinal shape of the Church, and both sets a theological limit and allows for legitimate diversity within the agreed shape. This has been particularly important for recent generations of Anglicans, who have looked more to liturgical texts than to confessional statements for their doctrinal commitments. Like other parts of the Anglican Communion, the Anglican Church of Canada can no longer identify the core of its common prayer tradition in a single prayer book. The development of alternative patterns of public worship has not only meant that 'common prayer' is pluriform rather than monolithic. It has also meant that the pluriform common prayer tradition can contain significantly different theologies which do not always dovetail neatly and may, on occasion, collide. In recent years in the Anglican Church of Canada, the situation has been exacerbated by the facts that the BCP and the BAS have for some become emblems of different visions of the character and mission of the Church, and that some Canadian Anglicans cannot identify themselves with either.

3.9 The Commission believes that the Church will best serve its needs if it achieves a balance between uniformity and diversity. Liturgical patterns (and liturgical texts in particular) should furnish a flexible structure for the common life of the Church. In Anglicanism, liturgical texts are, amongst other things, a visible statement both to the Church itself and to the world that there is, indeed, a particular identity or shape which characterises our life. The structure that such texts offer should be both firm enough to

give definition and flexible enough to support a wide range of ways of being an Anglican Christian.

The Commission has come to think that, for the immediate future, the present pattern of two service books maintains the balance between uniformity and diversity, with two important qualifications. First, the current provision will only work well if there is genuine honouring of diversity of liturgical use. The adoption of, or exclusive use of, one book (whether in a parish or at other Anglican gatherings) is a counter-sign to Anglican comprehensiveness if it leads to the exclusion or belittlement of those whose spiritual or theological traditions do not match those which prevail. The Commission has heard a very large number of stories from those who feel excluded or belittled by their experience of current patterns of Anglican worship. A genuine honouring of diversity will require of liturgical leaders (bishops, priests and others) a sensitivity towards diversity of theological conscience and spirituality amongst those about whose worshipping patterns decisions are made.

Second, the present provision in the BCP and the BAS contains significant gaps which have repeatedly been drawn to the attention of the Commission. There is need for a eucharistic rite which will be 'inclusive' in its language and imagery about God. There is need for a modern language rite which will reflect Reformation theological convictions about the eucharist in such areas as the finished work of Christ, the epiclesis and Christ's sacramental presence which, in current provision, are expressed only in the BCP. There is need for a eucharistic rite which will enable the incorporation or adaptation of native spiritual traditions or other cultural expressions which enhance Christian worship. There is, finally, need for a translation into French of the BAS order for the Holy Eucharist.

We consider these needs to be sufficiently pressing that, while the Commission does not recommend full-scale revision of either the BCP or the BAS at this time, we do recommend the production, as soon as possible, of a brief supplemental book to meet these perceived needs. We do not believe such rites should be written or used simply as 'interest group' liturgies (for this would be a counter-sign to the catholicity of our liturgical texts). Rather, we believe that they should be written in such a way as to commend them to as wide a range of Anglican conscience as possible. We believe that the provision of such texts would do much to meet the felt needs of those who are fully committed to the use of contemporary forms of worship and to liturgical renewal, but find themselves not fully at home in the theology of the BAS, notably in its eucharistic provision. And we believe, further, that such provision would significantly enrich the liturgical life of our Church as a whole.

Chapter Four

Two Unfinished Conversations: Native Spiritual Traditions and Language About God

The fourth chapter reports briefly on how some native communities have responded to the BAS, and formulates some guidelines about appropriate incorporation of elements of native spiritual customs in Anglican public worship. It then reports on the response of feminist theologians to the Commission, and outlines the Commission's work on language about God.

1. INTRODUCTION

1. As has been indicated earlier in this report, there are two emerging issues of outstanding importance to the worshipping life of the Anglican Church of Canada in respect of which the Commission feels it has only been able to monitor the initial stages of conversation in the Church. These two issues are (1) the place of native spiritual customs in the public worship of the Church, and (2) language about God. The first issue has been pressed upon us by the widespread realisation that much of Anglican worship has been stamped in a particular cultural mould, and has paid scant attention to other cultural contexts in which Canadian Anglicans seek to express the Christian gospel. The second issue has come to the fore as many inside and outside the Church have issued a challenge to the ways in which certain male-oriented social, political and cultural patterns have dominated the ways in which Christians have spoken about God, and thus the ways in which Christians have named God in worship. Both these issues are points of acute conscience in the contemporary Church; both are also areas which are undergoing rapid change. Accordingly, the Commission believes that it is responsible to address the issues and to address them in a way which encourages the emerging discussion of these crucial topics and prevents closure.

2. NATIVE SPIRITUAL TRADITIONS

2.1 Introduction

The period during which the BAS has been used in the Anglican Church of Canada is one in which greater attention has been given to questions of the place of the spiritual traditions and practices of native Cana-

dians in the worship of the Church. The BAS, which was produced in the period immediately prior to the widespread 'conscientising' of the Anglican Church of Canada in these matters, understandably reflects little explicit engagement with the theme, although its fairly frequent references to creation as a theme in Christian life and devotion is compatible with some aspects of some native spiritual traditions. To try to get some initial purchase on these issues, the Commission pursued a number of lines of inquiry, not all of which proved particularly fruitful, but some of which yielded material upon which we reflected and on the basis of which some conclusions are drawn. In what we say, we do not address the very large issues of interfaith dialogue or of the integrity of native spiritual traditions. **Our concern is simply to encourage native Anglicans to recover their own sense of cultural heritage and tradition in the context of Christian faith as an enrichment both to themselves and to other Anglican worshippers.** The Commission is, moreover, fully aware that the Church as a whole is still only at the beginning of its thinking about the issues involved, and that a great deal more remains to be done.

2.2 Use of and Response to the BAS in Native Communities

Attempts to gather information from native communities about the use of and response to the BAS using the Evaluation Commission questionnaire proved unsuccessful, largely, we suspect, because the instrument itself was unsuitable to its intended respondents' way of articulating their ideas and feelings about worship. Other, less formal, approaches

yielded some valuable anecdotal information, but little upon which we might confidently project any conclusions about patterns of usage and response.

One Commissioner, for example, was privileged to be part of a circle discussion at a meeting of Anglican Christian leaders in Alberta concerning the use of the BAS, and some verbatim comments from the discussion are instructive. Two questions were asked of the circle: 'What do you like or dislike about the BAS?' and 'How do you feel about the worship of your Church?'. Responses included comments such as:

I dislike the green book because there are too many rules and politics. The Church in general has too many rules. I feel there are too many rules for worship. Maybe that's why our prayers are not answered. We have to go by our faith and putting our whole trust in God. We have to forgive the white man; but then I guess if everyone wants it [the BAS] — there we are, we'll have it.

I like both the BCP and the BAS. I have no problem with the BCP. The old English is just like English to me because that's the kind of English we learnt at school. I was fortunate because I read a book about how the BAS came about. I think the book's a guideline and we use it here all the time — but we insert a lot of stuff. One of the elders says the prayers in our own language. The BAS is more flexible. We don't always have a priest and the BAS seems more useful.

I spent seven years in a residential school. We used the old prayer book so I'm not sure why we have to revise it. The BCP taught me how to live. We have to beware of false prophets. That's what we were taught. I grew up with it and I'm a bit wary of new things.

Before, I liked the BCP. At first I didn't like the BAS because it demanded more of me. If you want to be quiet the BCP gives you that, whereas the BAS is more lively. I used to say the BCP prayers and never understood what I was saying. You have to understand that this is a difficult question for me. I don't know what I like because we have been taught one way. I didn't like worship in our Church but I forced myself to go. Now I'm used to it so I like it.

The Indian traditional way is a spiritual way. I respect it and believe it. I have seen many abuses of the native spiritual tradition. But the pipe is the Indian Bible. When the missionaries came they should have put the two things together. There is a difference between native spirituality and

witchcraft and the missionaries thought it was all witchcraft. The sun dance is not witchcraft. You have to be clean to go on a sun dance and if you aren't honest it won't work for you. In my own language there are no spiritual boundaries. I can really open up when I use my own language to pray. Our religion is the pipe. In the English Church it is the Bible. We must not say that the Bible is better. The two must come together.

Another Commissioner brought comments from a parish of Cree people in Southern Saskatchewan, who use a mix of BCP and BAS for Sunday worship and occasional offices. Comments include: 'We're getting used to it'; 'We like it, because it gets people involved in the service'; 'We still like the BCP, especially the Morning Prayer service'; 'Wouldn't it be good if we just had one book?'

2.3 Native Spiritual Traditions and Anglican Public Worship

The Commission has spent considerable time deliberating on the question of the place of native spiritual traditions in the public worship of the Anglican Church of Canada, and has reached the following conclusions.

2.31 The York Statement *Down to Earth Worship* from the 1989 International Anglican Liturgical Consultation proposes that 'true inculturation implies a willingness in worship to listen to culture, to incorporate what is good and to challenge what is alien to the truth of God. It has to make contact with the deep feelings of people. It can only be achieved through an openness to innovation and experimentation, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process — a process which in principle is never-ending.' (p. 10) The Commission believes that, as the Anglican Church of Canada begins to wrestle with the issue of native Canadian spiritual traditions, it would do well to bear these principles in mind.

2.32 It is the Church's task to listen to and trust native Anglican Christians rather than simply address them. Moreover, we consider that it is in the encouragement of local experimentation that most is to be gained. One of the Commission's recommendations is the production of a eucharistic liturgy which would be sufficiently flexible to allow for this kind of local adaptation. However, we also consider that permission needs to be given for local worshipping communities to make creative use of the BAS by adapting or supplementing its textual provision. We are aware

that for some communities the authority of the liturgical text is such that it inhibits freedom or experimentation; local leaders, especially bishops, should encourage appropriate freedom from too slavish an adherence to our current textual provision, as well as the exploration of non-textual enrichments of worship. Examples might be:

- * the invitatory for the offices could include such words as 'God the creator cares for all the earth: O come let us worship'; litanies might contain a response: 'We pray to you, Great Spirit'; intercessions could include prayers for wisdom for the elders or chiefs of a community, and could make use of the language of dreams and visions.
- * rubrics could give permission for native customs, such as the use of sweetgrass by those who greet worshippers before the service, or the use of burning coals to symbolise the sacred fire around which people gather, a fire which welcomes the presence of forebears.

2.33 We should bear in mind that general answers to the question of the place of native spiritual customs, ways of addressing God, symbolism and so forth simply cannot be given, for two reasons. First, there is no single reality called 'native spirituality': the term covers a host of different practices and traditions, and simple definitions are reductionist. Second, judging what is appropriate in public worship involves consulting both external norms and local traditions, and decisions about particular customs are most properly made in local situations, guided by both local cultural and religious tradition and the principles of the Christian gospel. What principles govern such local decision-making? There are very general doctrinal principles to be borne in mind. For Anglicans, orthodoxy and orthopraxy (right belief and right practice) are measured by reference to scripture and catholic tradition (credal, theological and liturgical). Moreover, there are principles specific to the Anglican tradition. Anglican public worship customarily contains some set features (such as Bible reading, the Lord's Prayer, or some set prayers which have acquired 'classic' status) which mark it out as bearing the Anglican family resemblance. Such norms, however, leave a good deal of space for exploration of resources that are specific to the local culture of the worshipping community: in language, in music, in the architectural setting of worship, in ceremonial and ritual, in liturgical symbolism. Above all, appropriate use of these resources must bear in mind the principle that the gospel both affirms and judges all the cultures in which it is lived out. As the 1986 report of the Inter-Anglican

Theological and Doctrinal Commission *For the Sake of the Kingdom* puts it: 'If every culture receives and illumines the Gospel, every culture is also challenged and judged by its promise. Christian faith comes to belong to its cultural world ... Without belonging, it can say nothing; but its way of belonging is always that of a life which points "beyond" — to the transcendent hope which relativises every culture.' (p. 52)

3. LANGUAGE ABOUT GOD

3.1 The Commission's efforts to solicit comment from feminist theologians were not particularly successful. Concerns about inclusivity have been addressed in letters from a number of correspondents and in responses to the Evaluation Commission Questionnaire and the Qu'Appelle Survey. They have also emerged frequently in the discussions of the Commission, both explicitly and in the course of discussion of other issues. Not all the Commissioners identify with a feminist perspective; but all are agreed that matters of inclusivity in language about God need further thorough study. In particular, two aspects of our work are important in this regard.

3.2 First, the Commission is aware that some in the Church feel a need for a eucharistic rite which will be more inclusive in the way in which God is named and in the way in which salvation history is articulated. We are aware of a number of such rites which are used in the Church with or without any official sanction, and of the creativity devoted in many parts of the Christian Church to the production of such liturgies. We are also aware that there are voices expressing concern about such developments. The Commission believes that it is time for the Anglican Church of Canada to produce and authorise a supplementary eucharistic liturgy of this kind, since in all its variety our current liturgical provision contains no such rite. We are fully aware that such a rite will not commend itself to all: for some, the lack of any official provision is frustrating and alienating, for others, any moves in this direction raise serious questions of doctrine. In view of the fluid and sometimes controversial state of the conversation about these matters, the Commission hesitates to make specific recommendations about the shape or content of such a rite. However, we wish to emphasise (1) the importance of sensitivity towards the lives and experiences of those who worship; (2) the need to ensure that the tradition of the Church (biblical, doctrinal and liturgical) not be lightly passed over in favour of the hegemony of contemporary experience. We are aware that these emphases may not always be easy to reconcile, and may sometimes

collide. Nevertheless, we urge that, as the Church seeks to grow in this area, it strive to maintain an appropriate balance, in order to ensure that as many as possible are included within our patterns of worship.

3.3 Second, the Commission also believes that, alongside the preparation of supplementary liturgical materials, the Church must at the same time undertake serious study of the ways in which we speak of

God. We believe that this topic should be given high priority by the Theological Commission whose creation we recommend. Once again, we are hesitant to make definite judgments, lest the emerging conversation be cut short too early. One Commissioner was asked to write a discussion paper identifying current concerns, and the resultant material is reproduced as an appendix. Although we do not regard what is written there as a finished answer, we offer it to the wider Church as one contribution to a discussion which must continue.

Chapter Five

Conclusions and Recommendations

The fifth chapter contains the Commission's recommendations to General Synod.

1. INTRODUCTION

Previous chapters have detailed the Commission's findings with respect to the use of and response to the BAS on the part of Canadian Anglicans, and with respect to the relation of the BAS to the Anglican theological tradition. This final section of the report sets out our recommendations. First, there are recommendations regarding future patterns of worship in the Anglican Church of Canada. Second, there are recommendations regarding wider issues.

2. RECOMMENDATIONS REGARDING FUTURE PATTERNS OF WORSHIP

With respect to future patterns of worship in the Anglican Church of Canada, the Commission makes the following recommendations to General Synod:

Recommendation 1: That for the next six years the Church not undertake any full-scale revision of its liturgical provision and continue to use the Book of Common Prayer and the Book of Alternative Services unchanged.

Recommendation 2: That the Doctrine and Worship Committee be instructed to prepare as soon as possible supplementary material to the Book of Alternative Services, containing (1) a contemporary language eucharistic rite which is inclusive in its language and imagery about God; (2) a contemporary language eucharistic rite which embodies Reformed theological conscience over such issues as the manner of the presence of Christ, the finished character of Christ's saving work on the cross, eucharistic oblation, and the epiclesis; (3) a eucharistic rite which would allow local communities to explore ways of including native spiritual traditions and other cultural expressions that are in keeping with Christian worship; (4) a French translation of the Holy Eucharist in the Book of Alternative Services, pp. 185ff.; (5) a 'service of the Word' for use as the main Sunday act of worship.

Recommendation 3: That at the first General Synod of the next century the Church establish a revision

commission to undertake a full revision of the BAS, taking into account (1) experience of use of the supplementary materials; (2) ongoing discussion of the theological trends which compose contemporary Canadian Anglicanism; (3) new developments in liturgy in the Anglican Communion as a whole; (4) other Canadian liturgical developments. The end product of this revision will be a canonically-authorised book of contemporary language liturgies.

Recommendation 4: That alongside any revised book of contemporary language liturgies, the Book of Common Prayer retain its canonical status and availability.

We offer the following rationale for our recommendations:

First, a book of contemporary language liturgical texts will undoubtedly be a major element in the worship of the Church. Clearly the Church will continue to invest heavily in this style of worship, which has commended itself not only in our own part of Anglicanism but throughout the Anglican Communion.

Second, the BCP will also be a major element in the worship of the Church, for at least two reasons. (1) It embodies theological convictions which have considerable continuing authority and support in Canadian Anglicanism; (2) it embodies a style of Anglican devotion, public and private, the loss of which would be a serious impoverishment of our spiritual life.

This means, third, that for the foreseeable future 'common prayer' in Canadian Anglicanism is not to be identified with one or other of our books of liturgies. Indeed, most of those with whom the Commission consulted are of the view that liturgical diversity is here to stay, and therefore that common prayer will be inevitably pluriform in character.

Some members of the Church have pressed for the production of a 'combined book' (along the lines of the ECUSA *Book of Common Prayer*), bringing together both traditional and modern rites which commend themselves to the Church. The Commission does not recommend that the Church follow this path,

whether immediately or at some point in the future, for a number of reasons. First, we believe that the process of producing such a combined book would exacerbate, not ease, tensions in the Church about patterns of worship, and would almost certainly lead to conflict rather than reconciliation. Second, the time is not ripe for thorough overhaul of our liturgical provision. Before any such overhaul, there is need for serious discussion of some primary issues concerning the theological identity and mission of the Anglican Church of Canada, discussions which form an essential backdrop to the next stage of liturgical revision. Third, with some exceptions already noted, there is general acceptance of the present arrangement of two service books. Fourth, we would be wise to learn from new liturgical developments in other parts of the Anglican Communion and in other Christian traditions. We note that the Episcopal Church in the USA and the Church of England will be revising their liturgical provision at the beginning of the next century.

For all these reasons, therefore, the Commission recommends that the Church take time before moving ahead to full-scale revision of its worship texts. Our recommendation is that the Church wait until the beginning of the next century to begin this process.

We recommend that the next full-scale revision of our worship texts be undertaken by a revision commission for a number of reasons. First, the group which revises the BAS should be kept free of routine business in order to concentrate solely on its task. Second, the necessary representation of a diversity of viewpoints would be more easily achieved in a commission than in an elected standing committee. Third, the members of a commission would not be limited by set terms of office, thus ensuring the necessary continuity amongst those undertaking the revision task. Fourth, the model of a revision commission has served the Church well in the past when it was used to produce the present revision of the BCP.

However, we also recommend that some immediate steps be taken to meet some felt needs in the Church which have been impressed upon the Commission. There are five particular areas in which the current modern language provision of the Church needs to be comprehensive. First, there is need for a eucharistic rite which will be more inclusive in its language about God. Second, there is need for a eucharistic rite which will embody Reformed theological conscience over issues in eucharistic theology, conscience which is currently only expressed in the Book of Common Prayer. Third, there is need in the Canadian context for a eucharistic rite which will enable the inclusion of those aspects of native spiritual and cultural traditions which are in keeping

with Christian worship. Fourth, once again with regard to our context, a French translation of the rite for the Holy Eucharist in the BAS, pp. 185ff, is overdue. Fifth, a 'service of the Word', substantial enough to be the main Sunday celebration, and with good provision for family worship, would be a considerable enrichment of our present provision, especially (though not exclusively) for those Anglican communities where a priest is not always present to preside at Sunday worship.

The Commission believes that these texts could be produced in a relatively short space of time, authorised by bishops for use, and made available either in one paperback volume or as separate rites. Their widespread availability would not only meet particular needs in the Church, but would also be valuable preparation for the full revision of the BAS in the next century.

3. RECOMMENDATIONS REGARDING WIDER ISSUES

With respect to wider issues concerning the background of worship in the Anglican Church of Canada, the Commission makes the following recommendations to General Synod:

Recommendation 5: That in light of current questions concerning Canadian Anglican theological identity, the General Synod request the Primate to establish a Theological Commission, composed of Anglicans with appropriate expertise and representative of the diversity of theological opinion in the Church, with the task of encouraging and promoting theological discussion in the Church by producing statements and study materials on central theological questions.

The Commission should have ten members appointed by the Primate, and meet on a regular basis. It should restrict its agenda to key theological issues, and should have some freedom to pursue matters which it feels to be central to theological reflection on the life of the Church. The Commission should be a reflective and not a reactive body. Where possible, the Commission should involve ecumenical partners in its discussions. Its initial efforts might be directed towards questions of the theological identity of the Anglican Church of Canada, including questions of the nature and authority of scripture, and of the diversity of theological strands within Canadian Anglicanism. The Commission should report to the Primate and relate to the NEC and the House of Bishops through the Primate's office. The work of the Commission and its membership should be reviewed after six years.

The rationale for this recommendation has already been set out at length in chapter three. Above all, the Commission believes that response to the BAS demonstrates the lack of an instrument for the fostering of courteous, open theological discussion. For this reason, the Commission believes that the establishment of a theological commission ought to be a high priority.

Such a commission would, of course, not function as a kind of doctrinal 'watchdog'; nor would it aim at putting an end to theological diversity by articulating a single Canadian Anglican theology. Its role would be that of offering a forum for well-informed debate, putting the differing conversation partners in touch with each other. The Commission believes that this kind of conversation will in turn animate the life of the Church, both theologically and practically.

Recommendation 6: That the processes of the production and testing of liturgical texts be as inclusive of the variety of theological and liturgical convictions as possible.

It is imperative that those who draw up texts for worship be representative of the breadth of the Canadian Anglican spectrum. In practical terms, this means that the Church must ensure that the Doctrine and Worship Committee represent a full diversity of theological opinion. More specifically, the processes of testing liturgical texts should expose those texts to a sufficiently broad range of critique.

Recommendation 7: That the General Synod encourage bishops and other liturgical leaders to exemplify sensitivity in matters concerning liturgical change, to honour diversity, and to encourage openness to critique and mutual listening in matters concerning the Church's worship.

As we have seen in chapter two, some have been uneasy about the ways in which the processes of liturgical change have been handled, finding them to be defensive, patronising, exclusive or insensitive. It is, of course, extremely difficult to legislate in such matters, or to prescribe a package which will ensure that pain will be excluded entirely. Indeed, some sense of loss is inevitable as the Church discovers its identity in rapidly-changing contexts. Nevertheless, the Commission believes that insensitivity and intolerance have marred some parts of the process of the introduction of the BAS, and that those given responsibility for leading Anglicans through liturgical change must reflect on this experience and encourage open, honest communication with those over whose worshipping lives they have a measure of authority.

Sensitivity and openness need to be shown by all members of the Church, not by our liturgical leaders only. We have been encouraged by the many signs of the emergence of these attitudes as the debate about the BAS has matured in recent years. Only as we grow in this direction will we find both a liturgical life that is widely satisfying to our Church, and one that helps us grow into deeper unity.

Appendices

Three kinds of appendix material follow.

First, there is a discussion paper on paper on 'Inclusive Language and the Liturgy of the Anglican Church of Canada' (appendix 1).

Second, there are a number of appendices (2-7) which are background papers, produced by small regional groups of Commissioners, who undertook detailed analysis of the particular part of the BAS which was assigned to them, and also examined correspondence pertaining to that section of the BAS. (The division of the material between the various groups was made purely on the basis of convenience.) The analysis was intended to fulfill a number of purposes. First, it yielded information on theological and liturgical issues, which the Commission has borne in mind as it has undertaken its work. Some of these comments concern matters of considerable

theological weight; others are much more detailed in character. Second, the detailed comments which each group produced indicate the close attention which the Commission has given to the text of the BAS. Third, these comments may prove useful to future revisers of the BAS.

These appendices, which are not part of the Commission's Final Report, have only the authority of the group of Commissioners which produced them, and do not necessarily represent the opinion of the Commission as a whole. Nevertheless, we are all agreed that they raise significant issues, and we commend them to the Church and especially to those with an interest in liturgical revision.

Third, there are appendices which reproduce the texts of the various questionnaires used by the Commission.

Appendix 1

Inclusive Language and The Liturgy of the Anglican Church of Canada

Language and the use of words are not the only means human beings use to communicate with each other, but they are one of the primary and most sophisticated ways people use to communicate. Ideally, words are used with care and due thought but there are times when high levels of emotion, carelessness or exhaustion prompt exchanges that hurt, demoralize and assault the receiver.

In the realm of religious faith a highly specialized vocabulary has been developed. Whatever the faith community, those on the inside know their religious language, relate to the religious symbols, and by means of words and action not only claim to speak about God but seek to communicate with God. This language is thus very important in the defining of the religious community as well as describing God. Furthermore, if and when a faith community changes the ways it uses its language, or revises its vocabulary, the content of the faith also undergoes change. For some, such change is invigorating and exciting; for others it is threatening and deeply disturbing. Questions are raised as to what constituted and constitutes divine revelation, and what role human experience plays in the formation of religious vocabulary. Dominant images from the society are often reflected by religious symbols. Must these then be enshrined forever or is there at least the option for review later on?

Fundamental to Anglicanism is a commitment to worship in the vernacular. Thus in Canada the movement away from Elizabethan language in the second half of the twentieth century was not surprising. What did shock many, however, was the realisation that as we changed the language and words we used to describe God and each other, our perception of the divine and the created order necessarily changed. Often this was only the beginning of a whole series of transformations in a person's religious consciousness, not the least of which was an awareness of a need for greater inclusivity.

Inclusive language is far more than an attempt to move away from words such as mankind, brotherhood or sons, as references to the whole people of God. It has as much to do with hierarchical images as gender references. Thus began a revolution in religious language as more and more eyes were opening:

Imagine a concelebrated liturgy in a church where the vast majority of worshippers are black. Imagine this liturgy concelebrated by five white male priests, gathered around the altar, wearing colourful vestments and proclaiming "We are a holy race, a royal priesthood..."

Would a white man experience such a liturgy differently from a black woman? There is every reason to think so.

A black female child would not see herself reflected in the priest by gender or race. Could she then identify with their words concerning "a holy race, a royal priesthood"? Or would she experience an invisible wall separating herself once again from those truly on the inside?

Yet as always when a new venture is undertaken, inclusive liturgies have not always been perceived as helpful. Anglicans carry verses of Scripture and the liturgy deep in their souls and change does not come easily. Some Anglicans who have been raised from infancy with the Book of Common Prayer find the modern phrasing and inclusive images of the Book of Alternative Services awkward and prosaic. Others, who are excited by the possibility offered by inclusive language, find that the BAS does not go far enough. Theirs, too, is a cry for authorized liturgies that offer inclusive language and imagery for God as well as for humanity. Theirs, too, is a hunger for liturgy that pushes our concept of God to the limit and invites the worshippers to use their imagination and creativity in their approach to and worship of God. Both sides speak from an authentic and well-articulated understanding of what it means to be engaged in Christian discipleship as Anglicans.

The remainder of this paper will consider four aspects of the ongoing debate about inclusive language:

1. Language in reference to the created order.
2. Language in reference to God, with special attention to the Holy and Undivided Trinity. How shall we name the Triune God?

3. The authority of Scripture, Reason and Tradition in Anglicanism. What is the appropriate role for the appeal from human experience?
4. What are the boundaries? On what can we agree as Anglicans? Venturing forward

1. LANGUAGE IN REFERENCE TO THE CREATED ORDER

Do Anglicans accept that men and women are both created in the image and likeness of God? Do we accept that both men and women have sinned and fallen short of the glory of God and stand in need of mercy, grace and redemption through Jesus Christ? Certainly in recent years the Anglican Church of Canada has taken many positive steps to demonstrate its belief in the equality of men and women. We have been less successful in terms of inclusivity with those who speak another language, have different colour skin or, because of disability, can climb neither the stairs to the front door of the church nor the steps to the altar rail. We have given little thought to those who have difficulty hearing, seeing or comprehending sophisticated language. However, in the last decades of the twentieth century, the Anglican Church has embraced afresh the question 'Who is my neighbour?' and has recognised that we have been unintentionally exclusive in thought, word and deed with respect to many of the people to whom Jesus intentionally reached out in his earthly ministry: the sick and differently abled; those who belong to different cultural groups; women and children. Furthermore, with respect to women there is evidence that this awakening is a re-capturing of the vision of the early Church. To give but one example: In Acts 9:2 we read that Saul sought permission to round up men and women who were members of the way that he might bring them to Jerusalem. From everything we know about Saul/Paul, it is reasonable to assume that he was interested in arresting and prosecuting *the leaders* of the Christian community. Note that it clearly states that women were among those he sought to arrest . . .

Has the ordination of women to the priesthood and episcopate caused us to be more intentional in our use of language, or has the intentional use of inclusive language caused us to lower our defences about ordaining women and members of other races and cultures to holy orders? The answer to both questions is yes! Once one's consciousness is raised, one quickly becomes uncomfortable in liturgies that adhere to exclusive presentations of the ministry of the Church as well as the world at large.

2. LANGUAGE IN REFERENCE TO THE GODHEAD: THE HOLY AND UNDIVIDED TRINITY

If it can be assumed that the Church and Canadian society at large have embraced the intention to be inclusive in language in reference to the human family, then it is time to turn our faces to the much more demanding question of inclusive language in reference to God. This is a theological topic that is growing in leaps and bounds. It is the subject of doctoral theses, an ever-growing library of books, and the focus and reason for any number of experimental liturgies. There are those who will not worship if the traditional naming of the Trinity as Father, Son and Holy Spirit is used, and there are those who refuse to attend worship if it is not. While Anglicans can readily agree that there is a God who loves—and Jesus the Christ who died and rose again so that humanity might know eternal life—and the Holy Spirit who sanctifies and sustains all of creation: these same Anglicans do not agree on how to address their God. The difference of opinion on this very important topic has much to do with the individual's world-view as the person's doctrine of God. Indeed, Sallie McFague's new systematic theology starts from the premise that in an ecological, nuclear age there is a need for a radical re-thinking of how we image God. She writes:

If our theology departs somewhat in form from traditional theologies, it will differ in content as well, for, as is already obvious, the models of God as mother, lover and friend of the world as God's body imply views of the creative, salvific, and sustaining activities of God that are radically different from what we find in the monarchical model. For instance, the monarchical model implies that the crucial divine activity is the redemption of rebellious humanity, which is loved in spite of its unloveableness, whereas our models suggest that the crucial divine activity is the creation of a world which is loved passionately to the limit of God's very being. These are basically different understandings of the God-world relationship, and although the monarchical model is the dominant one, especially in late medieval Catholicism as well as in classical Protestantism and much popular piety, the other pattern, even if seldom explicitly accompanied by models of God as mother, lover and friend, is just as ancient as and characteristic of Christianity. The monarchical model could be said to find its biblical base in Paul, with his stress on the atoning victory of Christ, the second Adam; the other model locates

itself in John, with his emphasis on the illuminating love of Christ, the Word made flesh.

(Sallie McFague, *Models of God*, p.93)

McFague thus sets the fourth Gospel over against the writings attributed to the apostle Paul. Is this fair? Is it helpful? What does it say about the Anglican triad of Scripture, Reason and Tradition? Remembering that all things necessary for salvation are found in Scripture, what does it mean to choose between the 'models of God' found therein? Or are Sallie McFague and others simply righting an imbalance and saying enough is enough? Is it time to recapture what has always been before us: the femaleness of the Godhead; the friend who is also our God; and the passionate lover who will not let us go?

The debate becomes most highly focussed when the question of the naming of the Holy Trinity arises. While there is a certain attractiveness about refusing to attempt to name the mystery, to say that the only appropriate reply is awe, wonder and a life lived out in response to the love of God, tradition names the Triune God as Father, Son and Holy Spirit. Thus the practical question arises: what is the difference in these two Gatherings of the Community:

Leader: Let us begin our celebration together
by worshipping God,
our Mother and Father,
the Ground of our being,
the Source of our life,
the Spirit who sets us free.¹

Celebrant: The grace of our Lord Jesus Christ,
the love of God and the fellowship
of the Holy Spirit be with you all.²

In the first, more gender-inclusive opening of worship, the Triune God is named primarily, indeed almost exclusively, in reference to God's relationship with the created order: God of *our* being, Source of *our* life, the Spirit who sets *us* free. One could even make a case that it is exclusively concerned with God's relationship with humanity. Furthermore, the liturgy is 'our celebration' which begins by turning to God in worship. Clearly the starting point and ongoing reference is human life.

The second gathering of the community is scriptural. The starting point is God and the grace, love and fellowship of the Triune God are being extended, declared, and offered to the worshippers.

The traditional formula 'Father, Son and Holy Spirit' emphasises the internal relationship of the Godhead. St. Augustine is emphatic that God chose freely to create; there was no need for God to create humanity. Within the Trinity there is the relationship of Lover, Beloved and the Love between them. Any and all outpouring of the Love of God towards Creation is a free act of God and *not* necessitated by a God of Love needing to find someone or something to love. The *internal* relationship of the three Persons of the Holy and undivided Trinity underlines the graciousness of the God who chooses to love Creation.

In contrast, the naming of God as Creator, Redeemer and Sanctifier orients God's activity exclusively towards the created order and suggests that the Persons of the Trinity are somehow exclusive in their activity with rather neat and tidy job descriptions. Neither Scripture nor Tradition upholds this claim. While not denying the internal economy and relationships within the Trinity, to name God by activity only is to depersonalize the Christian understanding of God.

Source, Word and Spirit is another proposed alternate to Father, Son and Holy Spirit. It is definitely an improvement over Creator, Redeemer and Sanctifier. Here, however, one still encounters a lack of internal relationship. The Three in One and One in Three may indeed be claimed but there is little evidence that they are talking to each other! Scriptural passages such as

Then God said "Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle ..." (Genesis 1.26)

Abram looked up and saw three men standing near him. When he saw them, he ran from the tent entrance to meet them, and bowed down to the ground. He said "My Lord ..." (Genesis 18.2f)

In the beginning was the Word, and the Word was with God and the Word was God. He was in the beginning with God ... (John 1.1-2)

Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit ... (Matthew 28.19)

suggest not only a unity but an obvious intimate relationship; so much so, in fact, that the pronouns in

¹ J. Schaffran and P. Kozak, *More than Words* (Crossroad, 1992), p. 69.

² BAS, pp. 185, 230.

Genesis 18 switch back and forth between the singular and plural.

Within the witness of Scripture is the clear and important naming of God by Jesus as 'Father' or 'Abba'. This was and is a distinct mark of Christian theology and it has been used extensively and at times almost exclusively in Christian liturgy. In recent years the extemporaneous prayer used to open meetings is as likely to begin 'Gracious and loving God' as 'Almighty Father.' Obviously there are any number of variations. The question remains, however, how Anglican liturgies will be faithful to the tradition while seeking to be inclusive of other perceptions of the Divine in human life. Perhaps the best rule of thumb in this instance is to recognise and keep the tradition while also reflecting the experience of God in people's lives and the incorporation of more diverse and inclusive images. Let us move on to consider the role of human experience in Anglican thought and worship.

3. HUMAN EXPERIENCE AS AN AUTHORITY WITHIN ANGLICANISM

Historically, Anglicanism is a communion that has a high regard for authority. God is the ultimate authority and we receive the authority of God via the authority of the Bible, Tradition and Reason. In recent years we have also heard increasingly the appeal to human experience. This creation of a separate authority is misleading as human experience is already integrally linked to all three authorities recognised historically by Anglicanism. Scripture reflects human experience on every page. Tradition is the experience of the Early Church—a very human Early Church—as it was led by the Spirit and reflected upon its experiences. Reason is the attempt of humans throughout the ages to understand God's leading. All divine revelation is received by a human, fallible community which filters what it receives through human experience past and present. Much of the current debate about inclusive language arises out of the diverse experiences reflected within the Church as people across the country and around the world seek to know and worship God in Christ.

4. BOUNDARIES...

Last but not least we come to the question of boundaries. We have already said that the traditional formula for the Trinity ought not to be abandoned. But need it be exclusively used? Scripture does have numerous feminine and even female images for God.

In the Old Testament it is the personification of Wisdom, the beloved daughter and agent of Creation, that personifies the feminine face of God.

Both Matthew 23.37 and Luke 13.34 record Jesus' lament over Jerusalem with the image of a hen calling her chicks to her in order to protect them. The woman who is prepared to leave everything until she finds the one lost coin is compared to God's rejoicing with the heavenly host over one repentant sinner (Luke 15.1-10). Such images picture God as the Redeemer of the lost and forsaken. Scripturally, they are images that help balance the picture and complement Sallie McFague's argument for the passionate love of the God who goes to the limit and beyond for the beloved creation.

Hand in hand with the presentation of the feminine face of God is the renewed appreciation of the poetic in liturgy. While there are those who are quick to criticise the new liturgies, there are many who rejoice and affirm the attempt to compose prayers that recognise both the intimacy of God's presence while inviting awe and wonder at the Otherness of God. Such language is often descriptive and avoids the use of names for God as in these *New Zealand Prayer Book* collects:

All embracing God
the hope of every generation
complete our joy by your presence ... (p. 761)

God of the new and the old
we praise you for ... (p. 654)

God of grace,
your Church is built on ... (p. 654)

God of the humble and expectant,
You bless those who believe when you promise...
(p. 656)

Good and gracious God,
the light of the faithful and shepherd of souls ...
(p. 681)

Eternal Spirit, Earth-maker, Pain-bearer, Life-giver, Source of all that is and shall be ... (p. 759)

God of seed and growth and harvest,
Creator of need, Creator of satisfaction ... (p. 127)

These invocations emphasise the activity and presence of God in creation. In each prayer the person is drawn into relationship with God via a scripturally-based image of God. In keeping with McFague's presentation of the many invitations to friendship with God in Scrip-

ture, and elsewhere, these openings to prayer, especially if accompanied by the appropriate use of silence, invite the individual and the community to grow in relationship with the One who is both Friend and infinitely more.

These last suggestions are made in the recognition that there are those who find change difficult to accommodate and those who experience the Church as reluctant to change at all. The examples cited also do not address the question of male and female pronouns for God when the selection is not predetermined by such forms of address as Father or Holy Wisdom. One way to ease this tension is to use the second person rather than the third person. This has been found to be helpful in the recasting of certain canticles so as to address God directly. For example:

The Song of Mary

My soul proclaims the greatness of the Lord,
my spirit rejoices in you, O God my Saviour,
for you have looked with favour on your
lowly servant.

From this day all generations will call me
blessed:

you, the Almighty, have done great things for
me,

and holy is your name.

You have mercy on those who fear you
from generation to generation.

You have shown strength with your arm
and scattered the proud in their conceit,
Casting down the mighty from their thrones
and lifting up the lowly.

You have filled the hungry with good things
and sent the rich away empty.

You have come to help of your servant Israel,

for you have remembered your promise of
mercy,
The promise made to our forebears,
to Abraham and his children forever.

Supplemental Liturgical Materials
ECUSA 1991

Such adaptations as well as the incorporation of new images for God in creation invite the worshipping community to rethink and encounter afresh the reality of God's presence and activity. Not intended as a call to abandon traditional faith, they are an invitation to enriched patterns of devotion.

The way we pray really does shape the way we think. The images and metaphors and just plain words we use in our prayer, much more than our reading of Origen or Tillich or Ricoeur or Segundo, tend to shape our faith and our thought. And as all such images are to some degree inadequate, it is wise to have a good collection of them.

Supplemental Liturgical Materials,
Church Pension Fund ECUSA 1991

In conclusion, the purpose of all changes in liturgical language must be to clarify the message of the Gospel. This is done by encouraging a new encounter with the one and eternal God in the context of the world in which we live. It means an ongoing search for helpful and faithful images and descriptions of God, undertaken prayerfully and in the context of the worship of the holy and undivided Trinity.

The Rt Revd V. Matthews

Appendix 2

The Pastoral Offices

1. THE MARRIAGE SERVICES

A. General Remarks

Structure

There is essentially no difference between the two services in the BAS, except that one contains a Eucharist and the other does not. The result is a great deal of repetition, to no obvious advantage. Therefore, we recommend that there should be only one service, to which a provision for the Eucharist is added for communicants.

Theology

We value and affirm the view of marriage expressed here (that it is a mutual relationship of two equal partners), and such evidence as we have indicates that the service is well-received by clergy and laity because this view is expressed within it. The writers of the service have tried, successfully, we think, to affirm the centrality of the unitive principle, as distinct from the procreative principle, in the opening remarks. We welcome the statements in the Prayers of the People which affirm that the couple, as a couple, have a ministry.

Language and Imagery

Given the importance of the emphasis on the equality of the partners, it seems particularly pertinent that this service should reflect the Church's increasing sensitivity to issues of gender-free nomenclature. The implications of this sensitivity have to be addressed throughout the BAS; but the wedding service is manifestly a place where they should be considered with special care.

B. Detailed Comments

(i) The changes entailed by the transition from the BCP to the BAS are in many ways less substantial than in other parts of the liturgy. One change which most will see as an improvement is the use of explicit devices for the involvement of the families and the congregation, and their recognition of shared responsibility for the success of the marriage.

(ii) In another related respect, the transition is a loss,

however. In today's world of frequent marriage failures, and the consequent burdens of guilt for the partners, it is unfortunate that the BAS has no explicit counterpart to the BCP prayer (p. 567) for God to help the partners to adhere to their vows throughout their lives.

(iii) In the exchange of vows on p. 435, the phrase 'for the rest of our lives' seems to allow a reading (*not* implied in the phrase 'as long as you both shall live', p. 434) that one spouse may not remarry after the death of the other. This obviously is not intended. But its notional possibility surely is enough to indicate a return to the traditional phrasing, 'till death us do part'.

(iv) 'I give you this ring as a symbol of my vow' is poetically inferior to 'With this ring I thee wed.' If, however, it is felt to be of importance to have a phrasing that carries no hint or suggestion that the exchange of rings is more than a sign of an act of union that is distinct from it and prior to it, it is perhaps impossible to return here to the old wording. We have so far failed to produce a suggestion for an improvement of what the BAS has at present, but we still like to hope.

(v) If our main structural suggestion that there should be only one service is accepted, we would offer the following detailed recommendations:

(a) If there is to be no Eucharist, the Lord's Prayer should follow the Prayers of the People. The Peace should not be used; there should instead be a closing prayer, such as 'Glory to God whose power ...', and a form of dismissal.

(b) If there is to be a Eucharist, the rubric for signing the register should be as it is on p. 545. The Peace should be pronounced but not necessarily shared at this point; and the rubric should then read, 'The service continues (following the offertory and the prayer over the gifts) on p. 198.'

(c) To avoid the printing of the whole liturgy, the preface and prayers should be included in the sections of prefaces and propers for other special occasions.

(d) The list of appropriate readings on p. 550, and in particular the gospel readings, should be expanded.

C. Inclusive Language

Our group discussed at length the degree to which the use of male images and pronouns for God compromises the theological principle of the equality of the sexes. We make no recommendation here, but we wish to emphasise that any general linguistic policy should be tested by its impact on this service.

We also have been aware of interest in a candle-lighting prayer for inclusion in the marriage service. We suggest that such a prayer could be included in the *Book of Occasional Celebrations*.

2. THANKSGIVING FOR THE GIFT OF A CHILD

A. General Remarks

This service (which is, most unfortunately, located after the funeral rite) has substantial prefatory material, which emphasises not merely that it is intended as an alternative to the BCP rite of the Churching of Women, but also that it should not be taken as a form of ritual cleansing and that it should not be seen as a substitute for baptism. By the end of the prefatory material, a thoughtful reader must surely wonder whether this rite should be retained at all.

One reason that might be given for retaining it is as a form of dedication service for parents who wish to defer the baptism of their child until the child is of riper years. If this provision is to be made, it should be made explicitly and must be considered in the wider context of Christian initiation. The present rite is inadequate for this purpose.

Alternatives to the retention of the present rite would be (a) the simple addition of prayers for the child, in the collects or home prayers; and (b) a fuller rite, to be included in the *Book of Occasional Celebrations*, for use outside the context of normal Sunday worship.

B. Detailed Comments

There are two undesirable features of the present rite. One is the inclusion of Psalm 23, which is so commonly associated with death rather than birth. The other, more serious in our view, is the questionable prayer on p. 613, 'For a Child Born Handicapped'.

3. MINISTRY TO THE SICK

We find the structure of this office to be commendably flexible, but think its usefulness might well be increased by additions; in particular, a specific petition for healing at both the laying on of hands and anointing. We commend the prayer for the healing of body, mind and spirit in the BCP. There seems to be no good reason not to include the words of greeting in the BCP (p. 576), 'Peace be to this house ...'; there also seems to us much merit in the suggestion that there be more specialised prayers; e.g., for a child, for surgery, and that there be a prayer, or prayers, for medical attendants.

We commend the caution implied in the provisions for the laying on of hands and anointing, in view of the need to avoid any encouragement to freelance healers.

4. MINISTRY AT THE TIME OF DEATH

A. General Remarks

This rite is more sharply separated from the Ministry to the Sick than it is in the BCP. In the BCP it has a collection of short scripture readings, which we suggest should also be included here and be printed on the page.

B. Detailed Comments

We recommend that the service appear as follows:

Title: 'Prayers with Family and Friends'.

(i) Choice of familiar scripture verses, printed out, or suggested psalms.

(ii) A short prayer, as an alternative to the present litany, or

(iii) The litany.

(iv) End with 'God of mercy ...'

We recommend also that, in the rubrics prefacing the service, it should be stated that the litany present on pp. 562-3 is appropriate for use in a situation where life-support systems are being withdrawn.

5. THE FUNERAL LITURGY

A. General Remarks

Prefatory Material

The prefatory material has drawn a very large amount of negative comment — far more than the content of the funeral rites themselves. We urge most strongly that, in any revision of the BAS, the type of rationale offered here, whatever its merits, not be included in the text of the book.

In particular, we would like to draw attention to the following features of this preface, which make it especially unfortunate reading for bereaved persons in the pew at the outset of a funeral service.

(i) While there can be no doubt at all of the great desirability of debate in the Church about the nature of Christian teaching on death and the hereafter, the place for emphasis on its debatable aspects is not the preamble to the funeral liturgy.

(ii) The comments in the first full paragraph on p. 566, about faith and doubt, appear to suggest a necessary connection between grieving and doubting, which is theologically dubious and pastorally unhelpful.

(iii) The first paragraph on p. 567 has dismayed a large number of readers. While some of the criticisms of it may have been wilfully unfair, the dismay is quite natural. It is true that Paul, in I Corinthians 15, uses symbols, but it in no way follows from this that he does not bequeath to us clear and definite promise of resurrection in the passages where these symbols are used; so, it is most misleading to claim that everything the Church says about the dead remains at the level of symbol.

(iv) We may not know the *interim* condition of the dead, but it is perverse to suggest that Paul is similarly reticent about our ultimate future, since it is that upon which he is insisting.

In view of these considerations, it is doubly unfortunate that the reading of some suitable modern rendering of this passage is now seen merely as an option. It should be included in the liturgical text, as it is the key formative proclamation of the Christian hope.

Structure

As presently laid out, the forms of the Funeral Liturgy are confusing and almost unworkable. There allegedly are three, but the third does not really seem to exist. Often there is a need to use Form I Part I in conjunction with Form II; but this is not easy as there is extensive verbal overlap between them.

We therefore suggest a new, single, three-part funeral liturgy, as follows:

- (i) Prayers and readings for use in the home, expanded to include several optional readings and prayers for use at wakes.
- (ii) One funeral service with optional provision for the Eucharist.
- (iii) Committal and Interment of Ashes, and additional prayers.

B. Detailed Comments

(i) We suggest that the single funeral service should be a service of Word and sacrament distinct in content from the prayers for use in the home. It could conclude after the liturgy of the Word, with the Lord's Prayer, the commendation, and the dismissal. When communion is to be celebrated, the commendation should be said following the prayer after communion, and the Lord's Prayer said within the context of the eucharistic prayer. The prayers of thanksgiving over the gifts, the prayer after communion, the preface and the fracture sentences, should all be included, as in the case of the marriage service, in the appropriate section of Propers — i.e., Funeral Propers. The eucharistic prayer does not need to be included in full; it is enough to refer to p. 198.

(ii) We would suggest the deletion of the fourth sentence (from Psalm 16) from the committal sentences.

(iii) Most would now find the form on p. 576 too intense in its emphasis on judgment.

(iv) We recommend that the prayer by Oosterhuis on pp. 602-3 be replaced. As it stands, it self-consciously omits specific reference to Christian hope. We recognise its popularity, which is due to the fact that it names the departed and emphasises the blessings he/she brought to those who survive, and gives thanks. We suggest that it be replaced by some other prayer that retains these features but does so in a context of strong Christian affirmation.

6. OCCASIONAL PRAYERS

We confine ourselves here to general comments, although we have been moved to make them in part because of particular inclusions and omissions. (For example, we miss the BCP prayer for the Church universal.)

- (i) There is no prefatory material to the section on

Parish Thanksgiving and Prayers, in which the Occasional Prayers are placed. So we look in vain for any statement of the principles that determine what should be included and what should be left out. As a beginning to the discussion that should take place on this matter, we suggest that, in the first place, the prayers should be suitable both for common prayer and private prayer. Secondly, they should include prayers that reflect the concerns of our age, such as the degradation of the environment and the need for sexual equality, although great care needs to be exercised to avoid a prayer canon based on political correctness, and to avoid disregarding the inheritance of earlier periods, in which worshippers were closer to the natural order than many of us are now. Thirdly, while the theology sub-group did not receive much input in response to its question about the place of native spirituality in the liturgy, we think it unfortunate that the absence of any prayers that reflect aboriginal experience is not addressed here.

(ii) Two aspects of the form of the prayers are noteworthy. The first is a tendency to address God in language that apparently imparts information about divine activities. (For example, prayer 10: 'Almighty God, you have given us this good land as our heritage.') This not only deflates the impact of the petition on those making it, but seems absurd. It surely is better to adhere to the form 'O God who ...', or 'Almighty God, giver of all good gifts ...' The second is the absence (in comparison with the BCP) of prayers that invoke the Spirit, who only appears in the concluding use of the trinitarian formula.

(iii) This last leads us to a general reflection which is wider in its scope than any particular section of the BAS. The theological interpretation of the doctrine of the Spirit is obviously a matter of age-old depth and difficulty; yet it has confronted us here as we consider questions of liturgical revision that have to be addressed by 1995. It seems to many that the whole understanding of the doctrine of the trinity needs urgent examination in the light of the Church's need to think through its response to feminist theological thought. We submit that, in order to avoid ill-considered change on the one hand, and timidity on the other, there should not only be a body that has the continuing duty to scrutinise the language of the liturgy in the light of current concerns, but also a body whose task it is to consider the *doctrinal* implications of that language and of those concerns — in other

words, that the Church should have a standing commission on doctrine as well as one dealing with liturgy. Without this, fundamental thinking about the faith will be continually sidetracked into disputes about the language of worship.

7. HOME PRAYERS

In view of the importance of rituals for the home, we commend the intent of this section but suggest that it needs revisions which will make it easier to use.

The heart of the section is, in fact, the Intercession (pp. 690-2), which is relatively direct and simple to use. We suggest shorter forms (e.g., one page in length), without the present wide variety of choices. There should be one form for morning and one for evening; there could be a greater number of optional additional prayers at the end, but a simpler standard form would make it possible for a child to lead the worship. In other words, we strongly recommend a re-organisation of the section that shows imagination regarding the realities of home life and stresses simplicity of form. This should extend to the inclusion of a simple lectionary for home prayers — the use of technicalities like 'proper' is not meaningful to most people.

Any revisions here should give particular expression to the experience of women and the young. Christians could learn a great deal from Jewish practice in the matter of home rituals.

It is important that home prayers not be seen as a substitute for a service of compline but have its own integrity. In our view, any revision of the BAS should include the provision of a service of compline, the absence of which has been regretted by many people.

There have been complaints about the difficulty of locating the Occasional and Home Prayers in the BAS. They can, of course, be found in the Table of Contents; but the amount of duplication and lack of editorial rigour in the book deters users from making use of them.

The Occasional and Home Prayers could, perhaps, include a table of the collects, as is the case in the *New Zealand Prayer Book* (p. 143).

The Revd H. Belcher
The Revd Canon D. Barker
Professor T. Penelhum

Appendix 3

Lectionary, Calendar, Proper Prayers, Baptism, Reconciliation and Confirmation

1. LECTIONARY

(i) The Common Lectionary Sunday readings are the most widely adopted feature of the BAS. Even in situations where the liturgy is being celebrated according to the BCP, it is often the BAS lectionary that is being used. This lectionary has also succeeded in rationalising the pattern of scripture reading in churches where the main Sunday congregational liturgy is variously Eucharist and Morning Prayer.

(ii) The ecumenical participation in the drafting of the lectionary is valued by Canadian Anglicans. Many churches are now using a form of this lectionary and, despite continued denominational variations, there is a wealth of resource material and common experience now available to assist churches in their use of scripture in their worship.

(iii) The need for two daily lectionaries, one for the office and one for the eucharist, has been questioned.

Some of us wonder whether the general practice is not already that of using the eucharistic lectionary for a daily office (celebrated once a day) in order to integrate with a single midweek eucharist service.

(iv) Parts of the Bible have not been included in the lectionary tables.

Several correspondents raised the issue of what has, or has not, been included. A lectionary plan chooses what is representative and what is edifying for public worship for the purpose of preaching and teaching the faith as we receive it. This practice is not new to the BAS, not even in its application to the New Testament. It does not imply that people should not study and know the whole of the scriptures as canonised by the Church. There is rubrical permission (p. 266) to lengthen any reading at discretion.

(v) We recommend for inclusion in the Sunday lectionary the development of a secondary, complementary list of two readings and psalm for each week of the three years.

Many parishes offer a second service in the week, such as a Sunday evensong or a midweek eucharist, which is attended by people who have heard the Sunday readings. In the BAS, both these services are provided for by separate lectionaries which are organised for

daily use. The problems associated with this practice may be listed as lack of context and lack of prioritisation of significance, and are probably most felt by clergy when they include sermons in these services. (If, for example, a biblical book has been highlighted over 30 days in the lectionary schedule, then using only the 5th, 12th, 19th and 26th selections compounds the difficulty in maintaining the integrity of the book and the Church's preaching from it.) The Church should investigate whether there is space between the readings of the three year Sunday list for a set of midweek connecting readings, one Old Testament, one New Testament.

(vi) The format and presentation of the lectionary is confusing. The material for the Sundays which occur after Epiphany should be printed after Epiphany (and before Lent).

A host of difficulties attend those whose knowledge of the liturgical year is best described as more a result of habit than direct study. More than a few of these result from the decision to retain the concepts of a season after Epiphany and a season after Pentecost (Trinity), while using a lectionary in which these were not seasons so much as a numbering system for ordering and identifying prayers.

The Prayer Book fixed the material for the Last Sunday before Advent. The Sunday before that could be any one of five different services, including services printed for the 5th and 6th Sundays after Epiphany (rubric p. 258). Knowing that there are only 52 Sundays a year no matter when Easter occurs, the BAS begins the gospel readings with the Nativity and Incarnation festivals, interrupts them for the Lent and Easter seasons, which depend on the phases of the moon and springtime, and resumes them where they were interrupted at the end of the Easter season. The BAS is notably more efficient in that it did not need to provide material for Sundays that might occur only once in 19 years. It was also able to fix all the Sundays counting back from the end of the year, so that the eschatological themes that mark these days are heard invariably every liturgical year.

It is suggested that, since the BAS is intended to benefit people with no familiarity with these complexities, the material which can occur on either side of Lent-Easter be printed twice, once in each position.

We should also reconsider the retention of the Sunday titles as Sundays after Epiphany or Pentecost.

(vii) The printed lectionary leaflets produced by ABC are made unrecyclable by the use of the titles of the Sundays after Pentecost.

This is another facet of the problem mentioned in paragraph (vi) above. Because the date of Pentecost Sunday varies with Easter, but the propers are fixed according to the weeks counting back from Christmas, the assignment of a title 'The Nth Sunday after Pentecost' to a particular Proper X is applicable only to the current year and will be different three years later, when those readings reoccur. We recommend that the Anglican Book Centre consider dropping the title. When the Church settles on a final form of the Common Lectionary, circumstances will, no doubt, be propitious for ABC to publish it in book form. The pros and cons of printed lectionaries can be briefly summarised. A lectionary avoids problems when verses are skipped and provides for ease of reference since the readings from diverse sections of the Bible are grouped under the Sunday title. Adversely, it removes readings from their biblical context and integrity. It insures uniformity in the matter of which translation of the Bible is used, but this might become a matter of contention in a parish. Finally, printed sheets in the hands of the congregation contribute to a sense of being constrained by books, a sense already very pronounced in Anglican liturgies.

(viii) The BAS lectionary exhibits some confusion with other denominational versions of the Common Lectionary which make provision for a Last Sunday after Epiphany.

Such a celebration is basically a celebration of the Transfiguration and displaces the regular course readings otherwise scheduled for this Sunday. Our Church does not do this but inadvertently included these themes when adapting the office lectionary. The readings for the Sunday, Monday and Tuesday under the title of 'The Week of the Beginning of Lent' (BAS, p. 458) should not be used. It is on Lent 2 that we read of the Transfiguration as a prefiguration of Christ's coming glorification.

(ix) Concern has been raised about the location of the lectionary tables.

This seems very much a matter of individual opinion. We note that the front and back are priority areas for quick reference. The psalter at the back is handy. The beginning of the book needs more thought, since it

does retain a section on the calendar which seems a little isolated, now. The arrangement of the Sunday lectionary, with proper prayers immediately following the eucharistic liturgy, is derived from the BCP. The daily lectionaries seem to us to fit well following this, but others think differently.

(x) Terms such as 'ferial cycle' and 'proper' should be avoided.

Of course, rubrics (directions) should be as clear as possible, but the use of a certain amount of jargon is unavoidable. 'Proper' seems no more difficult a term than 'Pentecost', 'Christ', 'bishop', 'Church', 'Amen', 'Alleluia', 'Hosanna', or any of the host of Greek, Hebrew and Latin words which have been retained in the vocabulary of the Church. Our ancestors simply did not have words in their own cultures corresponding to such details. The use of pagan words, such as 'Easter', to refer to Christian realities seems more objectionable than learning new words. There is room in introductory notes to define these terms, and, perhaps, in a new book, there will be less need to defend changes using technical language aimed at clerical readers and more space to explain matters which now seem to be taken for granted.

(xi) The Revised Common Lectionary has now been published and is being studied by the Church.

The changes commend themselves with the exception of two in the Lenten season. Lent constitutes a miniature liturgical cycle in two ways: it begins with a reading of Christ's fast at the beginning of his ministry and ends with his passion; it was the time in which the candidate for baptism studied the whole of scripture for its messages of salvation. 'The first readings in this season are about the history of salvation. The series of texts for each year presents the main elements of salvation history from its beginning until the promise of the New Covenant.'¹ The Revised Common Lectionary displaces two of the 15 readings in this sequence in order to use something closely tied to the gospel (which is following a different organisational principle). This seems unnecessarily and inexplicably disruptive of the original organisation.

2. CALENDAR

(i) People like the presence of Canadian items in the calendar. Since every General Synod has authority to add names to the list, we recommend that a method of circulating an up-to-date list of observances be

¹ Lectionary for Mass, 'Introduction', paragraph 97.

developed. Perhaps this could be done in the form of an insert for the *Book of Occasional Celebrations*, which is published in a looseleaf format. The calendar and the titles of Sundays exemplify the lack of a single standard for the BCP and the BAS. Tradition seems to be the only rationale for why the calendar is printed at the front of the book while the lectionary materials hitherto associated with it have been moved elsewhere.

3. PROPER PRAYERS

The use of Prayers over the Gifts and After Communion has been generally accepted, although there have been some complaints about specific expressions or emphases. There was a recommendation that the location of the proper preface for the eucharistic prayers be listed in the table of contents. Many miss the 'Stir up' collect on the last Sunday before Advent (now the feast of the Reign of Christ). Its new location is Proper 23. The collect on reading, marking, learning and inwardly digesting scripture has also been moved from Advent 2 to Proper 32. An index or concordance to the collects would be useful, since these prayers are valuable for use on more than just the one Sunday a year for which they are set.

4. BAPTISM

Many things are mentioned in appreciation of this rite, including the way baptism is restored to a central position in Church life, with congregational involvement in the public articulation of Christian commitment. Also commended was the way the vows affirm the dignity of human beings, and the absence of the prayer 'to manfully fight under his banner'. The renewal of baptismal vows by the congregation is a good addition. However, it weakens the impact that a personal affirmation would have and should be a permissive form only. We recommend the inclusion of intercessions for others at the point where the eucharist resumes and, if there is no eucharist, there is need for a conclusion to the baptism service which includes the Lord's Prayer. We recommend a service of commitment for those beginning catechesis based on the ideas of the Presentation and Examination of Candidates. Some are asking for rubrical permission to accommodate the following arrangement of items (from p. 160): baptism, signing, giving of light, procession, prayer in the full sight of the congregation, welcoming, the peace.

5. RECONCILIATION

We feel that this is a useful service, which makes a statement. It is a positive step. In the wording of the absolution, some (especially those who would use this service in the first place) want 'N, I absolve you' on the model of the baptismal formula of the Western Church. People replace this prayer with the one from the BCP, which uses this wording and acknowledges this as an act of the Church. On pp. 168 & 171, the prayer of confession never vocalizes repentance or purposes amendment of life. It was felt that the short form on p. 171 was the only one that was needed. Use of the Comfortable Words or Romans 8.1 would be welcome.

6. CONFIRMATION

There were no less than three theories as to the meaning of confirmation represented among the commissioners. Since any official document such as the BAS has to represent everybody, there are bound to be awkward compromises and those who will insist on changing wording when leading services. Here, as elsewhere, we uphold the need for this debate to take place in as public and reasonable a manner as possible.

The theory which played the leading role in framing the service in the BAS is that confirmation is a reaffirmation of baptismal vows. Those who accept this meaning perceive this service to be for those coming to a mature faith and would like to see it enriched with personal testimonies. A longer prayer, as hands are laid on the head, with opportunity to make specific reference to what the candidate said in testimony, is desired. The argument against this understanding of confirmation's meaning is that it is a recent development, born of the Reformation's desire for full and conscious faith in all Christians. The confirmation of pre-Reformation Christian liturgy did not conform to this meaning. That rite of confirmation evolved organically, from the second post-baptismal anointing in Hippolytus. There it was celebrated as the ending of the baptismal service and did not repeat the professions of faith that had just been made in the baptism.

A second meaning for confirmation dates from the fifth century, when this section of the initiation rites is separated from the time of the baptism, since it is reserved to the bishop, who is not present but visits later. On this understanding, confirmation is the locus in which something significant about the Holy Spirit

is actualised. This is based on an interpretation of Acts 8 & 19, passages that are included in the 1962 Prayer Book rite. Those who support this interpretation of confirmation welcome its inclusion in the baptismal rite of the BAS but revise the wording, which presently refers exclusively to renewal. They reword the prayer on p. 161, so that it asks not for renewal but for strengthening. Arguments against this understanding are manifold. Study papers such as the Canadian Anglican Liturgical Studies 2 document, *Membership: Its Meaning and Expression* (ABC, 1975, p. 10), right through to the Anglican Liturgical Consultation findings, *Walk in Newness of Life* (Grove, 1991, Section 3, para. 2), describe these accounts in Acts as irrelevant to a discussion of the Hippolytan rite. Aidan Kavanagh has established that using these accounts to locate the giving of the Spirit in episcopal laying on of hands was 'new, selective and awkward' when attempted by Innocent I in 416 (*Confirmation: Origins and Reform*, p. 57).

The third interpretation — much more recent and still being tested — conceives of confirmation as a blessing prayer that should not be made to bear a meaning stronger than any other blessing of people that bishops routinely make. It should be considered neither heavily sacramental, nor heavily experiential. In situations where revision is being discussed, those who interpret confirmation in this way look for fidelity to the earliest records and as few later accretions as possible. On such a reading, the service identified as baptism in the BAS contains all the elements of full and complete Christian initiation which should be maintained in the original order and understanding. Supplementary services of reaffirmation may be used as requested by prospective candidates.

Mr D. Hall
The Rt Revd G. Lemmon
The Hon R.C. Stevenson

Appendix 4

Offices, Liturgical Use of the Psalms, Holy Week

1. MORNING AND EVENING PRAYER

Introduction

Previous to the publication of the BAS in 1985, a number of services for experimental use had been published singly. These publications are listed on p. 7 (the introduction) of the BAS. It may be noted from that list that no revision of the Divine Office was published for experiment and evaluation before it appeared in the BAS. Thus, the material provided for the Divine Office did not have the same benefit of widespread use, criticism and refinement which most parts of the book had received in a previously published form.

When we examine the history of the use of the daily prayer services within the Anglican tradition, we can appreciate that it is very difficult to meet the variety of needs that are felt in our own day for this kind of service. This difficulty is outlined in the history of the office given in the BAS (pp. 36-8).

On the one hand, there is no doubt that the 16th century reformers designed the two-fold daily service of Morning and Evening Prayer for use by all Christian people, clergy and laity alike. While this standard has occasionally been approached, for the vast majority of Anglicans it is a custom that has not been known or observed. Anglican laity, however, do have some experience of Morning and Evening Prayer that has been gained through the Sunday use of the daily office. While the Sunday use of the office as a main service was not the original intention of the reformers, Sunday Mattins and/or Evensong have been used frequently over the last century as an alternative to the Eucharist (in the morning) or as a thanksgiving (in the evening). The introductory statement to the Divine Office in the BAS notes that 'this form of liturgy [has] nurtured many generations of Anglicans, and still does today.' (p. 38)

On the other hand, since 1552, most Anglican prayer books have required that the daily offices be said by the clergy. The 1552 book instructs:

And all priestes and Deacons shalbe bounde to say dayly the Mornynge and Evenyng prayer, either privately or openly excepte they be letted ... by ... urgent cause.'

This requirement has continued to be printed in most revisions and appears today in the CBCP (p. lvi). While

there are situations in which the clergy may be joined by a few lay people when praying the office, most often it is a form of devotion that is said privately.

These two distinct uses of the office set up a difficulty for revisers. It is necessary, for the Sunday service of Morning and Evening Prayer, to establish a pattern which allows for the addition of hymns, sermon and a penitential section, and actions such as the receiving of offerings. This form also needs to be fairly unvarying with a limited amount of seasonal material (something Cranmer noted in 1549), making it accessible to people who have not studied the liturgy, and who may use this form no more than twice each month.

People using the office daily and mostly privately, however, will want a different form of the office, a form that is shorter, includes more variety and seasonal material, and less emphasis on acts of penitence. The problem for the reviser is to achieve a happy balance between the two forms.

The BAS shows an awareness of this difficulty and has tried to achieve a balance. The reluctance of parishes, generally, to use the BAS forms of Morning and Evening Prayer for Sunday worship suggests that an appropriate balance has not been achieved. There is an assumption in the book that the Eucharist will be the main service for Sunday worship and that the office will not be used for this purpose. This assumption tips the balance in favour of a form of the office that is more suitable for daily (and often private) use.

The readings provided for the office may vary in number, but the lectionary suggests a maximum of three or four per day, interspersed with 'silence, a canticle, a responsory, an anthem or other music, or a hymn.' Twenty-seven canticles are provided, plus 13 responsories. This amount of material is suitable for daily use, introducing the user to a number of passages from scripture and ancient tradition. But, for those who experience the service about twice a month, it is difficult to imagine that all the material could become customary, or enter deeply into the mind and heart.

It could be argued that the Church has moved considerably, in the last 40 years or so, toward making the Eucharist the central Sunday service, and this has happened among all types of Anglicans. If this is the case, then perhaps we only need a form of office that is made for those who use this form of devotion

daily. Yet, as we have noted, it is still a common practice in some parish churches to use the office as the main Sunday service every other week. Indeed, in many rural parishes that rely on lay leadership for some services, the office may be used more often than that. As well, a number of urban parishes still maintain a sung evening service, if not every Sunday, at least in Advent and Lent. This usually takes the form of Evening Prayer.

Would it not be best, at this point in our liturgical history, to acknowledge the two distinct use of the daily office that have evolved in the Anglican tradition and to make provision for them? Would it not be best to provide two forms of Morning and Evening Prayer, with the two different needs in mind, rather than trying to achieve a 'one-size-fits-all' form for these services? This has, in fact, been done, in both the *Alternative Services Book* (1980) and *A New Zealand Prayer Book* (1989). Such a pattern allows for Sunday worship that follows the shape of the Prayer Book office familiar to lay people in parishes where it has been used. It also may allow for the use of musical settings for the responses, which are a rich and unique part of our Anglican heritage.

At the same time, a shorter form of the office, with seasonal, or even daily, variations (as in the New Zealand book) will make the office a more fitting instrument for individuals and small groups who use this form of devotion.

Detailed Comments

Introductory Material

We believe that this kind of background material is most valuable. It helps people to understand how liturgy has developed and also how its various parts fit together.

We feel that, in order to get the maximum benefit from this material, the introductions should be written as simply as possible, free from technical language and avoiding the argumentative style.

Penitential Rite

A major report on liturgy approved by the Lambeth Conference of 1958 included some suggested modifications or additions for future Anglican liturgies. The second suggestion reads:

'The present corporate expressions of penitence need to be modified both in length and language.'
(p. 281)

The BAS authors, whether consciously or unconsciously, have followed these suggestions in the

Penitential Rite, which may be used to begin Morning or Evening Prayer. The rite is clearly set out, the invitations are brief, the confession and absolution are plain and comprehensive.

There may be ways in which the masculine pronouns, used in both scripture sentences and the first invitation, could be softened or omitted.

The Opening Responses

This section provides for the optional use of opening scripture verses and a shortening of the opening responses. The office may also be shortened through the use of the 10 alternative introductory responses, most of which follow themes for seasons or special days.

The English translation of the Hebrew shout of praise that has appeared in the BCP as 'The Lord's Name be praised' has reverted to 'Alleluia', the Hebrew form which is now well-known to English speakers. This word, like 'Hosanna' or 'Kyrie eleison', makes a good historical connection with early Christian worship, and, because such words have become part of our common heritage, they do not run counter to the Reformation principle that worship should be conducted in a language that is understood by the people.

The Invitatory

The antiphons continue a custom found in the 1959 Prayer Book, but they are printed in a place that is handier for Morning Prayer. A few more antiphons are available for daily worship outside of seasons or special days.

These passages are printed that they may be used for the invitatory psalm or canticle. Five other psalms are recommended, or a suitable hymn may be sung. This pattern is useful in providing material that may become well-known, even with sporadic use, and, yet, there is also provision for variety for those who use the office daily.

Evening Prayer now also includes a fixed invitatory hymn or psalm. Two options are printed in the service and a third reference is given. These short invitatories seem to fit well into the pattern of Evening Prayer. The 'Phos Hilaron' is an ancient song of the Greek Church that has been well-known to Anglicans in the form of a metrical hymn. (See #365 in the 1971 *Hymn Book* or #33 and #34 of the *Book of Common Praise*).

The Psalms

The liturgical use of the psalms has varied greatly throughout the history of the Church. Sometimes only

selected psalms have been thought suitable for Christian worship. At other times, the whole psalter has been recited. The first Prayer Book of 1549 divided the psalter into 30 portions, reciting all the psalms every 30 days, with the exception of certain holy days. This pattern was continued in the 1662 book and the 1918 Canadian revision. The 1959 Canadian book set out a different course. A number of verses of some psalms were judged unsuitable for Christian worship and were omitted. Psalm 58 was omitted entirely. Also, an alternative lectionary was provided, in which the psalms could be read over a period of two months.

The BAS has included the whole psalter but has put some psalms in brackets in the lectionary, along with portions of others. The psalms in brackets may be omitted. The bracketed psalms or portions are either those such as #95 or #100, which are used elsewhere in the liturgy, or they are the cursing verses, which were omitted in 1959.

When the Daily Office Lectionary is used, almost the whole of the psalter is covered every seven weeks. The length of the sections and their divisions are about right for daily use. The offering of praise, through the recitation of the psalms, is the historical centre of the daily office. This is recognised in the lectionary and in the instructions given for the use of the psalms. One area that could be improved is the provision for psalmody when Morning or Evening Prayer are used as the main Sunday service. The rubrics direct that, in such cases, the readings appointed for the Sunday Eucharist be used. This works well for the three prose readings, but the selections appointed for the gradual psalm are often too short to fulfill their purpose as a major section of Morning or Evening Prayer. (A suggestion has also been made that a rubric could provide for use of psalms from the Daily Office Lectionary.)

An older tradition has been recovered in the optional use of psalm prayers. These prayers, like the 'Glory be to the Father ...', invite us to view the psalms through the lens of the Christian gospel. Such a lens need not avoid the original historical context of the psalms, but the reader is also free to include other interpretations that connect with our own situation today. The psalm prayers do not all achieve the high quality that some do, and some could be improved with revision or substitution. The psalm prayers add a rich variety of short collects, which can be a help to the people's devotion.

The Readings

The Daily Office Lectionary provides a good pattern of readings for those who use the prayers daily. These readings are provided for every day and a fourth may

be added if desired. The number and length of readings allows for a variety of uses. All three could be used at one service, two could be used in the Morning and one at Evening Prayer, etc.

The Daily Office Lectionary, for the most part, follows the principle of continuous reading established in the early monastic communities. This principle was recovered by the 16th century reformers in their desire to encourage clergy and people to become biblically literate.

Optional words are given that may be said at the end of the first two readings, with a response appointed for the people. The principle is good; the custom adds dignity to the reading and invites active listening. It may be possible, however, to find words for the reader to say that would be more appropriate. The phrase, 'The Word of the Lord' can easily suggest an attitude to Holy Scripture which is not in accord with the usual Anglican understanding. The 39 Articles, for instance, imply that the Word is contained in Holy Scripture but leaves room for the work of interpretation. Also, the 1959 Prayer Book Catechism teaches that the Word of God is found in its fullness in Jesus Christ; the Bible records the Word of God as it was given to Israel and the Church.

Canticles and Responsories

Twenty-seven canticles are provided, with four metrical versions, to make singing simpler. Thirteen responsories are given, six for general use and seven for special days and seasons.

The collection of canticles gives a good variety for those who use the office daily. The instructions for the use of the canticles suggests several ways in which they could be used and six tables are provided for their use on special days and seasons, as well as in ordinary time. The canticles are mostly taken from the Bible and are a way of making some significant passages of scripture more familiar.

The canticles are about the right length for use in daily worship. The 'You are God' (without the concluding responses) is the longest, and 'The Song of Simeon' is the shortest. While the English titles make sense, especially when new canticles are being introduced from scripture, it may have been wise to acknowledge the Latin name of those canticles that have become familiar in Anglican use.

Responsories have been a familiar part of daily worship in religious communities. Their history goes back to the Hebrew use (see Psalm 136). In recent years, an Advent responsory has been made known through its use in the popular service of Lessons and Carols. The responsory is more suited to corporate worship and may easily be sung to simple chant. They

are not very useful for private devotion.

Affirmation of Faith

A choice is given between the Apostles' Creed and the 'Hear O Israel' when an affirmation of faith is said. Both are familiar to Anglicans, but the 'Hear O Israel' has been shifted to the office from the entrance rite of the Eucharist. Some kind of Christological motif could be added.

The two affirmations provide good balance. The ancient creed of the synagogue has particular value to Christians as it is the form of creed that Jesus himself would have known and used. The Apostles' Creed, which came to be connected particularly with baptism, tells us who we are; the 'Hear O Israel' reminds us what we are to do. Would it be possible to add a Christological statement to the Shema? Perhaps an introductory sentence or alternate title to the Shema could be added.

Intercessions and Thanksgivings

While this section is not entitled 'The Prayers of the People', as it is in the Eucharist, the rubric suggests that this is its nature and that these prayers may be led by a deacon or lay member. The material and pattern suggested for such prayers is the same as that suggested in the Eucharist, with the addition of an emphasis on thanksgivings.

Again, the BAS is here following a suggestion made by the bishops at Lambeth 1958:

More extensive provisions of litanies, with shorter clauses, for corporate intercession, thanksgiving and adoration; with the discouragement of long strings of collects or other prayers for this purpose. (p. 281)

Eighteen litanies are provided in the form suggested, plus 'A Bidding Intercession', which uses biddings, silence and collects.

The litany form is an appropriate way to encourage more participation in the prayers. It leaves room for a variety of topics and for extempore prayer. It is less formal and less directed or controlled by one person than a series of collects or other prayers tend to be.

On the whole, the litanies provided are good. They are designed for people who are accustomed to living in a democracy. That is, we not only pray that our leaders will make wise decisions, but we pray that our own involvement in society will be responsible and active. The topics chosen for prayer are not exhaustive, but they do give expression to a number of the deepest anxieties and desires of Canadian people in our own era. The traditional Christian focus on

faithfulness, grace and the building up of the Church is combined with topics like concern for the environment and for 'victims of our society.' Prayers for peace and justice are central, and our own part in putting such a prayer into action is recognised.

There may be merit in casting all the litanies in the form of prayer rather than a series of biddings ('Let us pray for ...'), as some now are. The more direct form of prayer is more engaging for worshippers. Litany #3, in the second petition, assumes that ministry belongs to the ordained and that the person praying is not a bishop or 'other minister.' If the prayer is for the ordained, would it not be better to say 'all bishops and other ordained ministers'? Better still, could we fashion a petition that recognises the ministries of all the baptised and leadership of lay people, along with the ordained? Litany #4, in the second petition, could be taken to imply that those who live in celibacy do not live in mutual love. Could 'mutual love' be changed to 'married love' or some similar words?

Eight litanies are provided for special times or seasons, but none is particularly suited to saints' days. This is a need that could easily be filled.

If the Prayer Book pattern for Morning and Evening Prayer were preserved for Sunday worship, the litanies would still be a useful format for the 'prayers after the third collect.' This pattern of prayer will be known to congregations who are familiar with the BAS Eucharist.

The Collect and The Lord's Prayer

The BAS has followed the trend of modern liturgies to return to the primitive practice of one collect only. This was the primitive rule for the Eucharist, which was abandoned in the late middle ages when it became fashionable to add more collects. The BAS directs that one collect is to be said, either the collect of the day or one appropriate to the time of day. Thirteen collects, for morning or evening, and for Sundays and Fridays, are provided, as well as the proper collects for the weeks and days of the Church year. The traditional Prayer Book collects are all included, in contemporary English, among the thirteen prayers for morning and evening.

One collect is sufficient for those who are using the office daily. If an additional collect is desired on a Sunday, it could be used as part of the Intercessions and Thanksgivings.

The prayers are concluded with the Lord's Prayer, given in both traditional and contemporary English. The introduction to the contemporary language form indicates the function of the Lord's Prayer in this position. It is used as a summation of all the prayers that have preceded. The Lord's Prayer has most often been

used in Christian liturgy either as an introduction or a conclusion to prayer. This is an appropriate position for the prayer when the office is used for daily worship.

The Dismissal

The dismissal is short and to the point, as it should be. The addition of 'Alleluia' during Easter is a good exercise for the queen of the seasons.

The variety of closing sentences are well-chosen. Almost all are taken directly from Holy Scripture.

Components of the dismissal rite are optional, but some members of the Commission think the components are not in the right order.

Prayers at Mid-day

The brevity of the office is commendable. The inclusion of scripture passages with the text also makes the prayers easier to use.

While the use of psalms is not usually possible when people do not have prayer books (e.g., at business meetings or synods over the noon hour), these prayers do allow a form of prayer that can be used when only the leader has a copy of the text.

A collect and a form of dismissal could be added that would incorporate language more fitting to the native cultures of Canada.

The Service of Light

This service, which comes from early Canadian history, harmonises well with the religious understanding of native Canadians. The lighting of the tapers, the use of incense, and the use of 'creator and preserver of the whole world' are all accessible to native people. It would be helpful, in the rubrics, when 'incense' is mentioned, also to include 'sweetgrass, sage, cedar or tobacco,' the four sacred elements used in Canadian native cultures.

It would also be helpful to give some indication in the rubrics as to when lights should be turned on.

Overall, this service is a desirable addition to Evening Prayer.

Compline

A strong and general desire has been expressed for a separate service of Compline to be printed.

The 1979 ECUSA *Book of Common Prayer* has a good form of Compline in modern English. The traditional Compline hymn could be added, along with the Litany for Late Evening from the BAS.

Again, where possible, some language and thought forms from the Canadian native culture could be included.

3. HOLY WEEK SERVICES

The liturgical forms of Holy Week will help the Church to recover the centrality of Holy Week as the centre of the Christian year. The introductory remarks on p. 296 are useful, in that they give the historical context for liturgical planners. The liturgies allow for great flexibility, so the planners can choose whatever fits the local context. As well, the liturgies allow for the use of symbolism, such as psalms, a procession, ritual washing ceremony, the cross and fire at the Great Vigil. The use of symbols such as the fire are adaptable to native customs and tradition. However, the rubrics could be more permissive in encouraging the use of native symbols. Another positive feature of these liturgies is their adaptability to ecumenical situations. The Good Friday liturgy is one such example. Planners can choose which parts of the liturgy to use in one joint service.

The Sunday of the Passion with the Liturgy of the Palms

This service is increasingly used in the Canadian Church, so it is useful to have full directions for the liturgy of the psalms. As noted in the title, the service contains the celebration of both the Passion and the triumphal entry into Jerusalem, formally known as Palm Sunday. In some cases, this liturgy can become crowded, if using all elements, such as a procession, distribution of palms and dramatic reading of the Passion. However, the liturgy of the palms, with the procession, is optional. The suggestion is made that the larger forms of the gospel reading (the Passion) may be divided into parts. Shorter gospel readings are also given if they are required. It is good that priests and people do not have to look to auxiliary books, sometimes of another ecclesiastical tradition, to find directions for such a service.

Monday to Wednesday

These days have their own collects and readings. The gospel readings are from John. With the use of the long passion narrative on Palm Sunday and Good Friday, it is sufficient to have the shorter readings for Monday to Wednesday. These services probably will be celebrated early in the morning with working people, or in the evening.

Maundy Thursday

The rubric directs that there be one Eucharist only on Maundy Thursday. The 1962 *Book of Common Prayer* assumed that there may be two. The introduction to the Eucharist is good. It helps us to locate the celebra-

tion in liturgical time and sense the progression of the Holy Week events.

Foot washing is optional. The inclusion of this service is invaluable. However, less of a master-servant relationship could be expressed in both the invitation and the ceremony. We have been commanded by our Lord to wash one another's feet. Could this be expressed by a mutual washing and an invitation that reflects such a procedure? In some places, for example, foot washing by the clergy person has been replaced by a mutual washing of hands in an attempt to make the ritual relevant to today's society.

Directions are also given for the stripping of the altar at the end of the service. The starkness of the church helps to set the tone for Good Friday. The ASB assumes the Blessing of Oils will be done on Maundy Thursday. Our BAS notes this has been an ancient custom, but it wisely allows more latitude. It is nearly impossible to assemble a large number of diocesan clergy at one place during Holy Week. The clergy and people are busy in their own parishes, and the distances are great.

The restoration of the use of chrism for Holy Baptism and the anointing with oil as part of the ministry to the sick is commendable. We realise that the service for the Blessing of Oils is one form being recovered, and there may be others.

Good Friday

This service is an example of the Church going back to earlier forms at the most solemn celebrations. The gathering is simple, as it should be on such a day. Given the modern superficial understanding of Holy Scripture, it is helpful to have a rubric that gives an interpretation of the term 'the Jews' as it is used in John's gospel. The length of this service can be extended by the optional use of the Meditation upon the Cross of Jesus, anthems and the Holy Communion.

The Solemn Intercession makes use of known collects, plus some very specific prayers for people in authority, persons who are afflicted and those who do not have faith in Christ. The pattern, with the use of silences, is effective on such a solemn day. Much of this section comes from the ECUSA *Book of Common Prayer* of 1979.

The opening sentence in the Meditation upon the Cross of Jesus gives an incorrect impression that the cross being meditated upon is the wood of the cross.

It is not. Therefore, this sentence could be rewritten as 'This represents the wood of the cross.' The musical version in anthem #1 is appropriate to the day. Perhaps the music to this anthem could be printed at the back of the BAS, along with the other music.

Some have argued that, contrary to modern custom, Good Friday is a most appropriate day for people to receive Holy Communion. Provision is made for this in the BAS.

Holy Saturday

Although a minimum of proper readings is given for this day, the rubric states that 'the eucharist is not normally celebrated on Holy Saturday.' No such directions, for either Good Friday or Holy Saturday, appeared in Anglican prayer books before the publication of the ECUSA book in 1979. Some explanatory notes about this change would be valuable.

The Great Vigil of Easter

The instructions are clear. It would be useful to include a rubric that encourages the use of native symbols and tradition. For example, in the sentence, 'In the darkness, fire is kindled,' the words 'the sacred' could be added. As well, another permissive sentence could encourage the use of native customs or tradition surrounding the fire. The introduction again locates the service in liturgical time. Optional ceremonies are given for preparing the paschal candle. The recovery of a good part of the Exsultet is a great gift. Could the music be printed at the back of the BAS or in the *Book of Occasional Celebrations*?

The introduction to the readings and the readings themselves are excellent. The readings give a clear survey of the history of our redemption. Each reading is followed by an appropriate prayer.

When both baptism and confirmation are part of the liturgy, and the font is not at the front of the church building, the liturgy moves much better when the Renewal of Vows is taken before the blessing of the water.

Provision is needed for congregations that prefer to delay the Eucharist to the next morning. Also, it would be helpful to affirm the use of local customs in designing the ceremonies.

The Rt Revd E. Bays
The Revd M. Still

Appendix 5

Episcopal Offices

1. ORDINATION LITURGIES

A. General Remarks

Two general remarks emerge from detailed study of these texts.

First, the BAS clearly equates public ministry with the three-fold order (as can be seen both from the preface to the ordination rites, p. 631, and from the fact that the BAS provides no rite of commissioning for public 'lay' ministry). While we recognise that Anglican theology and polity has a strong commitment to the three-fold order as the form of ordained ministry in the Church, we also believe that the public service books of the Church need to provide liturgies to embody an equally strong contemporary Anglican conviction that ministry is not *limited* to the three-fold order, and that much public ministry in the Church takes place outside that order. We recommend, therefore, that any future revision of the ordinal include forms of commissioning for various ministries outside the three-fold order. The *Book of Occasional Celebrations* provides a helpful form to be included along with the ordination rites.

Second, the ordination rites of the BAS are somewhat weak in presenting *mission* as a fundamental part of ordained ministry, and may encourage a model of ordained ministry directed more towards the internal pastoral concerns of the Church than its presence in the world in service and witness. We recommend that any future revision of the ordinal make more explicit this missionary function of the ordained. The detailed comments below identify some particular places where incorporation of this perspective might be possible.

B. Detailed Comments

The Ordination of a Bishop

Prefatory Material (p. 632)

The title of the rite ('ordination' rather than 'consecration') needs to be explained in the prefatory material.

In the rubrics (p. 632) the term 'chief consecrator' is awkward and could be replaced by the term 'presiding bishop' (used elsewhere in the text).

Collect (p. 634)

Despite its grace, the prayer is rather unspecific, and we believe that a prayer more specifically directed to the work of episcopal ministry should be used.

The Presentation (pp. 634f)

We recommend that the opening address to the archbishop be reworded thus: 'N, bishop in the Church of God, the clergy and people of the Diocese (or province) of N, **having gathered in prayer** and trusting in the guidance of the Holy Spirit ...'

We also recommend that, here and elsewhere, pronouns used of the bishop be inclusive.

The Examination (pp. 636f)

We note that, while the forms for the ordination of priests and deacons include questions about the lifestyle of those to be ordained, the form for the ordination of a bishop includes no such question. We recommend that a question such as that asked of the priest (BAS, p. 647) be included.

We also note the need for an additional question concerning the mission of the Church. A model can be found in the *Alternative Services Book*:

Archbishop: Will you then be a faithful witness to Christ to those among whom you live; and lead your people to obey our Saviour's command to make disciples of all nations?

Answer: I will, by the grace of God.

We further note that *A New Zealand Prayer Book* closes the examination very effectively:

Archbishop: Will you then give glory to God, the holy and blessed Trinity?

Answer: Glory to God on high, God of power and might. You are my God. I can neither add to your glory nor take away from your power. Yet will I wait upon you daily in prayer and praise.

The Litany (p. 638)

We are not convinced that it is necessary to provide two litanies.

Veni Creator Spiritus (p. 638)

The final paragraph on p. 665f is too strongly worded and directive, and we recommend that it should be omitted.

The Consecration of a Bishop (pp. 638-40)

We recommend that pp. 639, II.1-2, be reworded as follows: 'And now we give you thanks that you have called this your servant to share this ministry entrusted to the *Church of God*.'

We recommend that the presentation of the Bible precede the presentation of other symbols of office, in order to emphasise the primacy of Holy Scripture.

The Peace (p. 640)

The presentation of the new bishop is inappropriately placed under this rubric, and we recommend that it be separated from the liturgical peace.

Offertory, Thanksgiving and Communion (pp. 640f)

In our judgment, the second sentence of the rubric in the middle of p. 640 ('The archbishop or senior bishop ...') is redundant and may give encouragement to eucharistic concelebration.

The much-loved prayer from the BAS eucharistic rite 'Glory to God ...' could appropriately be included in the post-communion.

The specifically episcopal character of the blessing at the conclusion of the rite requires further explanation.

The Ordination of a Priest

The Presentation (p. 644)

We recommend that each person should be presented individually and by name.

The Examination (pp. 646f)

We believe that a number of improvements to the rite could be made at this point. The candidate's responses are too brief, and we recommend that a form such as 'I will, the Lord being my helper' be used. As in the episcopal rite, we recommend that the examination include a question about the mission of the Church. Above all, we recommend that the examination be written more directly in the language of com-

mitment and prayer, and that a more specifically doxological conclusion be included, such as that found in the *New Zealand Prayer Book*.

The Peace (p. 649)

As in the ordinal for bishops, we recommend the separation of the presentation and greeting of the newly-ordained from the liturgical peace.

After Communion (p. 650)

We recommend that all should say the prayer at the top of p. 650 with the bishop.

The Ordination of a Deacon

The Examination

We recommend that changes similar to those recommended in the rite for the ordination of priests be made here also.

2. THE BLESSING OF OIL

We have three recommendations concerning this service.

First, we think it is more appropriately contained within the *Book of Occasional Celebrations*, since it is more an occasional rite than a major liturgy of the Church.

Second, we are unable to discern why the consecration of oil for the purpose of healing requires the ministry of a bishop (and the diocesan bishop at that); the rationale on p. 616 ('that the blessing of oil will be seen as an action of the whole diocesan Church') seems to us to beg the question. We recommend, therefore, that presbyters be permitted to preside at the Blessing of Oil.

Third, we find that the Blessing of Oil within the eucharistic prayer is confusing, conflating too many themes. We find the provision in the ECUSA *Book of Common Prayer* ('Consecration of Chrism apart from Baptism', pp. 209ff) to be clear and simple, and recommend that this material serve as a model for a revised liturgy for the Blessing of Oil.

The Rt Revd W. Asbil
The Rt Revd V. Matthews
The Revd Professor J. Webster

Appendix 6

The Holy Eucharist

1. INTRODUCTION

Four theological areas concerning the eucharist have enjoyed vigorous and sometimes sharp debate in Anglican history: the saving work of Christ in relation to the eucharist; the nature of sacrifice and the eucharist; the place of penitence in the liturgy; the epiclesis. Any revision of eucharistic liturgies needs to take into account the many different points raised in the course of these discussions. In particular, a generous acceptance of the diversity which has characterised the Anglican understanding of these issues will need to be evident in any new liturgical texts.

Much of the Commission's thinking about issues in eucharistic theology and liturgy is contained in chapter three of the Final Report. Accordingly, what is said here is restricted to some detailed remarks on theological and textual issues.

2. SPECIFIC COMMENTS

Confession and Absolution

The invitation could be made more inclusive, and posture might be recommended. Silence is important after the invitation. The invitation to confession might incorporate the Comfortable Words or the Ten Commandments, as found in the *Alternative Services Book*. Many have noted the spiritual depth of the higher doctrine of God found in the BCP form of confession, which contains valuable emphases not to be overlooked.

Eucharistic Prayers

Prayer 1: We suggest that care be taken over inclusivity, e.g., by including Miriam with Moses in the preface, and by replacing 'He' with 'the One' in the Benedictus. We further suggest that some strengthening of the reference to the finished character of Christ's work on the cross would be helpful, e.g., 'Gracious God, his perfect sacrifice made once upon the cross destroyed the power of sin and death.' Moreover, the words of oblation ('we offer you, Father, this bread and this cup') are problematic for some Anglicans, who stress that we are receiving, not offering to God, at this point in the liturgy. We find the wording from

the *Alternative Services Book* (p. 132) worthy of consideration: 'we celebrate with this bread and this cup his one perfect sacrifice'.

Prayer 2: This prayer could be made highly inclusive. The phrase, 'You have made us worthy to stand in your presence and serve you' is awkward: are we not always in God's presence? Are we serving God or being served at this point? The epiclesis is well-phrased, but the final doxology we find awkward.

Prayer 3: We suggest that the phrase (p. 198) 'to stand before you' be changed into 'to come before you'.

Prayer 4: We suggest that the word 'divine' in line 12 of p. 203 is superfluous and awkward.

Prayer 5: We suggest that the theme of 'home' could be expanded. A specific reference to Mary could be incorporated.

Prayer 6: We suggest that the reference to 'patriarchs' on p. 210 be changed to 'men and women of faith'.

Proper Prefaces

Lord's Day #3, line 6: We suggest 'through' (not 'in') bread and wine.

Christmas: We suggest this be reworded to read '... who in the mystery of his incarnation shared our human nature, born of the flesh of the Blessed Virgin Mary'.

Advent: We suggest that the phrase 'without shame or fear' is unscriptural.

Lent #1: The preface is phrased in such a way that it appears to be referring to people other than the assembled congregation. We suggest that it be reworded: 'because you bid us, your faithful people, to cleanse our hearts'.

Lent #2: We suggest that 'triumph over' should be 'overcome'.

Trinity Sunday: We suggest that the preface is very dense and needs thorough reworking.

Reign of Christ: we suggest the removal of the phrase 'that he might present to you ... justice, love, and peace'.

3. CONCLUSION

Theological discussion among Anglicans quickly reveals the tensions engendered by differing understandings held by different parts of the Anglican tradition, in eucharistic theology as in other areas. The recognition and embracing of diversity in theological

discussions needs to find sensitive and generous expression in liturgical revision.

The Rt Revd W. Asbil
The Rt Revd V. Matthews
The Revd Professor J. Webster

Appendix 7

Inclusion of Native Spiritual Traditions in Public Worship

When the BAS was first published, there was little recognition of the richness of aboriginal customs and spirituality. Discussion of aboriginal spirituality within the Church is only just beginning in many parts of the country. The following are suggestions of the appropriate inclusion of elements of native spiritual customs.

1. The Invitatory for Morning and Evening Prayer could include words that echo aboriginal imagery of God as Creator, for example, 'God the Creator cares for all the earth: O come let us worship'.
2. Rubrics could give permission for some native spiritual customs. Examples would include: the use of sweetgrass by the person who greets people before the service; the use of burning coals to symbolise the sacred fire around which people gather, a fire which welcomes the presence of 'grandparents' who have gone before us.
3. Some psalm prayers are compatible with native Canadian ways of expressing the Christian faith (for example, that for Psalm 33). More psalm prayers could be deliberately fashioned in this way.
4. Some of the litanies could be adapted to use native Canadian ways of addressing God. For example, number 9 could begin 'Let us ask the Creator for a day of fulfillment and peace', or number 10 could use the response 'We pray to you, Great Spirit'.
5. Petitions or collects could be fashioned which would pray for wisdom for the elders of the community. For example, litany number 3 could include 'the elders of this community' with 'leaders of the nations'.
6. When praying for political leaders, litanies could include some words that would mention 'chiefs, elders and elected officials'. A rubric could explain that this portion of the prayer is optional, and is appropriate for congregations where there are native people.
7. Dismissals could include at least one form that uses 'the Creator' or 'Great Spirit'.
8. Prayers could include the language of dreams and visions as an important part of aboriginal understanding of the world.

The Rt Revd E. Bays
The Revd M. Still

Appendix 8

Evaluation Commission Target Group

Survey Questionnaire

A. ABOUT USE OF THE BOOK OF ALTERNATIVE SERVICES

- 1-a) As far as you know, does your parish regularly use (i.e., at least once a month) some liturgies/services from The Book of Alternative Services?

Yes..... 10- ☐ 1 → ANSWER QUESTIONS 1-b), c), d)
 No..... ☐ 2 → SKIP TO QUESTION 2
 Not Sure..... ☐ 3 → SKIP TO QUESTION 2

- b) To the best of your knowledge, are some services using The Book of Alternative Services celebrated in your parish every week?

Yes..... 11- ☐ 1 No..... ☐ 2 Not sure..... ☐ 3

- c) Which liturgies from The Book of Alternative Services are used with some regularity in your parish? (PLEASE CHECK ONE BOX ON EACH LINE UNDER (c))

	(c)			(d)
	Regularly Used Yes	In Parish No	Not Sure	Have Attended In Past Year
FROM THE BOOK OF ALTERNATIVE SERVICES:				
Morning Prayer/Mattins..... 12-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	20- <input type="checkbox"/> 1
Evening Prayer.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 2
The Holy Eucharist - Contemporary Language (Page 185).....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 3
The Holy Eucharist - Language Of The Book Of Common Prayer (Page 230).....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
Holy Baptism.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 5
The Celebration Of A Marriage....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 6
The Funeral Liturgy.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 7
Other Prayers & Materials..... 19-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 8

- d) And which, if any, of the services using these liturgies from The Book of Alternative Services have you attended in the past year? (PLEASE CHECK ALL THAT APPLY UNDER (d) ABOVE)

- 2-a) Are you personally satisfied with the frequency with which The Book of Alternative Services is used in your parish or would you like to see it used either more often or less often? (PLEASE CHECK THE ONE BOX BELOW WHICH BEST INDICATES YOUR OPINION.)

I am personally satisfied with the current frequency with which The Book of Alternative Services is used in my parish..... 21- ☐ 1 → SKIP TO QUESTION 3
 I personally would like to see The Book of Alternative Services used more frequently in my parish..... ☐ 2 → CONTINUE TO QUESTION 2-b)
 I personally would like to see The Book of Alternative Services used less frequently in my parish..... ☐ 3 → SKIP TO QUESTION 3

- b) Which particular liturgies from The Book of Alternative Services do you think should be used more often?

Morning Prayer/Mattins..... 22- ☐ 1 Holy Baptism..... ☐ 5
 Evening Prayer..... ☐ 2 The Celebration Of A Marriage.... ☐ 6
 The Holy Eucharist (Page 185).... ☐ 3 The Funeral Liturgy..... ☐ 7
 The Holy Eucharist (Page 230).... ☐ 4
 Other (PLEASE SPECIFY) _____

23-

B. ABOUT USE OF THE BOOK OF COMMON PRAYER

- 3-a) As far as you know, does your parish regularly use (i.e., at least once a month) some liturgies/services from The Book of Common Prayer for at least some services?

Yes..... 24- ☐ 1 → ANSWER QUESTIONS 3-b), c), d)
 No..... ☐ 2 → SKIP TO QUESTION 4
 Not Sure..... ☐ 3 → SKIP TO QUESTION 4

- 3-b) To the best of your knowledge, are some services using *The Book of Common Prayer* celebrated in your parish every week?

Yes..... 25- ☐ 1 No..... ☐ 2 Not sure..... ☐ 3

- c) Which liturgies from *The Book of Common Prayer* are used with some regularity in your parish?
(PLEASE CHECK ONE BOX ON EACH LINE UNDER (c))

	(c)			(d)
	Regularly Yes	Used No	In Parish Not Sure	Have Attended In Past Year
FROM THE BOOK OF COMMON PRAYER:				
Morning Prayer/Matins..... 26-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	27- <input type="checkbox"/> 1
Evening Prayer.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 2
Holy Communion.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 3
Holy Baptism.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
The Solemnization Of Matrimony.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 5
The Burial Of The Dead..... 31-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 6

- d) And which, if any, of the services using these liturgies from *The Book of Common Prayer* have you attended in the past year? (PLEASE CHECK ALL THAT APPLY UNDER (d) ABOVE)

- 4-a) Are you personally satisfied with the frequency with which *The Book of Common Prayer* is used in your parish or would you like to see it used either more often or less often? (PLEASE CHECK ONE BOX BELOW)

I am personally satisfied with the current frequency with which *The Book of Common Prayer* is used in my parish..... 33- ☐ 1 → SKIP TO QUESTION 5

I personally would like to see *The Book of Common Prayer* used more frequently in my parish..... ☐ 2 → CONTINUE TO QUESTION 4-b)

I personally would like to see *The Book of Common Prayer* used less frequently in my parish..... ☐ 3 → SKIP TO QUESTION 5

- b) Which particular liturgies from *The Book of Common Prayer* do you think should be used more often?

Morning Prayer/Matins..... 34- ☐ 1 Holy Baptism..... ☐ 4
Evening Prayer..... ☐ 2 The Solemnization Of Matrimony..... ☐ 5
Holy Communion..... ☐ 3 The Burial Of The Dead..... ☐ 6

Other (PLEASE SPECIFY) _____

35-

C. MORE QUESTIONS ABOUT THE BOOK OF ALTERNATIVE SERVICES

5. Have you found the "Introduction" to the various liturgies which are included in *The Book of Alternative Services* to be ... ?

Very informative..... 36- ☐ 1 Not particularly informative..... ☐ 3
Fairly informative..... ☐ 2 Have not read them..... ☐ 4

- 6-a) Thinking now about the Contemporary Holy Eucharist liturgy (beginning on page 185), are there any parts of the service which you find unsatisfactory and think should be changed? (PLEASE CHECK ALL THAT APPLY)

The Gathering Of The People..... 37- ☐ 1 The Eucharistic Prayers..... 38- ☐ 1
The Number/Length Of Readings..... ☐ 2 The Words Of Administration..... ☐ 2
The Creeds..... ☐ 3 Two Forms Of The Lord's Prayer..... ☐ 3
The Prayers Of The People..... ☐ 4 Prayers Over Gifts/Post-Communion Prayers..... ☐ 4
Confession And Absolution..... ☐ 5 The Blessing..... ☐ 5
The Passing Of The Peace..... ☐ 6 The Dismissal..... ☐ 6

Other (SPECIFY) _____

39-

- b) As you may or may not be aware, certain parts of the Contemporary Language Holy Eucharist liturgy (which begins on page 185) are optional. Do you think they should be included in every Contemporary Language Holy Eucharist Service? (PLEASE CHECK ONE BOX ON EACH LINE)

	Should Be Included In All Holy Eucharist Services		Doesn't Matter, One Way Or The Other
	Yes	No	
A Creed..... 40-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
Confession and Absolution..... 41-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
Blessing..... 42-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

7. Have you perceived a change in theological emphasis between the Book of Alternative Services and the Book of Common Prayer? (PLEASE CHECK ONE BOX)

Yes, a change I approve of 43. ☐ 1 Have not noticed any change ☐ 3
 Yes, a change I disapprove of ☐ 2 Not sure whether there has been a
 change or not ☐ 4

8. Given the opportunity to redesign the layout and presentation of The Book of Alternative Services, what - if anything - would you change? (PLEASE BE AS SPECIFIC AS POSSIBLE)

Nothing ☐ 1 Would Change _____

(IF NECESSARY, ADD AN ADDITIONAL PAGE)

9. What suggestions do you have for ways in which the liturgies in The Book of Alternative Services might be improved or changed? (PLEASE BE AS SPECIFIC AS POSSIBLE. IF NECESSARY, ATTACH AN ADDITIONAL SHEET)

D. ABOUT WORSHIP IN THE ANGLICAN CHURCH OF CANADA

10. Thinking about the future life of the Anglican Church of Canada, which of the following would you recommend? (PLEASE SELECT ONE ONLY)

Exclusive use of The Book Of Common Prayer 64. ☐ 1
 Exclusive use of The Book Of Alternative Services ☐ 2
 Use of Both The Book Of Common Prayer and The Book Of Alternative Services ☐ 3
 OTHER (PLEASE SPECIFY) _____

11. Do you think the Anglican Church of Canada should be preparing (PLEASE CHECK ONE BOX ON EACH LINE)

	Yes	No	Not Sure
A revised Book of Common Prayer 65.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
A revised Book of Alternative Services <input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	
A new Prayer Book which includes as well as builds upon liturgies from both The Book of Common Prayer and The Book of Alternative Services 67.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

12. In order to provide us with more information about attitudes towards worship, it would be helpful if you would indicate the degree to which you personally agree or disagree with the following statements. (PLEASE CHECK ONE BOX ON EACH LINE)

	Agree Completely	Agree Somewhat	Neither Agree Nor Disagree/ No Opinion	Disagree Somewhat	Disagree Completely
I think it is very important for the future life of the Church that at least some of the liturgies used by the Anglican Church incorporate contemporary language and ideas 68.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I think it is very important for the future life of the Church that at least some of the liturgies used in the Anglican Church incorporate gender inclusive language	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I think the various options available in the Book of Alternative Services allow my parish to enjoy greater variety in public worship	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
The more contemporary language used in The Book of Alternative Services makes those services more meaningful for many people in the church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
As people become more familiar with the services in The Book of Alternative Services, they usually become more accepting of these liturgies	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
The Exchange of the Peace with other parishioners is, for me, an important, integral part of the service and helps me to experience the "community" within the congregation ...	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
When Morning Prayer or Evening Prayer are the main services on a Sunday, the Services in The Book Of Alternative Services are suitable 74.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

13. Do you like to simply listen to the readings from the Bible during services or do you prefer to be able to read them yourself at the same time?
- Prefer to simply listen..... 8. ☐ 1 Doesn't matter, one way or the other. ☐ 3
 Prefer to be able to read at same time .. ☐ 2
14. Do you have any other comments you wish to make about worship in the Anglican Church?
- _____
- _____
- _____

E. ABOUT YOURSELF. In order to properly analyze the data, it helps if we know something about the people who have responded to our questionnaire. The information is completely confidential because there is no identification on the questionnaire.

15. Finally, please tell us a little about yourself.
- a) How often do you usually attend services in an Anglican Church?
- More than once a week..... 10. ☐ 1 About once a month..... ☐ 4
 About once a week..... ☐ 2 Less often than once a month..... ☐ 3
 About once every two to three weeks .. ☐ 3
- b) Are you ...?
- Ordained in the Anglican Church..... 11. ☐ 1 Laity, Not Employed By The
 Employed by the Anglican Church..... ☐ 2 Anglican Church..... ☐ 3
- c) How old are you?
- Under 18 years..... 12. ☐ 1 45 - 54 years..... ☐ 5
 18 - 24 years..... ☐ 2 55 - 64 years..... ☐ 6
 25 - 34 years..... ☐ 3 65 years and older..... ☐ 7
 35 - 44 years..... ☐ 4
- d) When did you first become involved in the Anglican Church?
- As a young child..... 13. ☐ 1 As a young adult..... ☐ 3
 As a teenager..... ☐ 2 As a mature adult..... ☐ 4
 Other (PLEASE SPECIFY)..... ☐ 5
- e) Are you ...?
- Female..... 14. ☐ 1 Male..... ☐ 2
- f) Where do you live? (PLEASE CHECK ONE)
- Newfoundland..... 15. ☐ 1 Manitoba..... 16. ☐ 1
 Nova Scotia..... ☐ 2 Saskatchewan..... ☐ 2
 New Brunswick..... ☐ 3 Alberta..... ☐ 3
 Prince Edward Island..... ☐ 4 British Columbia..... ☐ 4
 Quebec..... ☐ 5 Yukon/N.W. Territories..... ☐ 5
 Ontario..... ☐ 6
- g) Please check the population size of the town/community in which you live.
- Population:
- 500,000 Or More..... 17. ☐ 1 1,000 To 9,999..... ☐ 4
 100,000 To 499,999..... ☐ 2 Rural, Under 1,000..... ☐ 5
 10,000 To 99,999..... ☐ 3 Native Community..... ☐ 6
- h) What language do you speak most often in your household?
- English..... 18. ☐ 1 Aboriginal..... ☐ 3
 French..... ☐ 2 Other (SPECIFY)..... ☐ 4

THANK YOU FOR YOUR ASSISTANCE. PLEASE RETURN YOUR QUESTIONNAIRE IN THE ENVELOPE PROVIDED TO:

Canadian Facts (Attn.: Joyce Henry)
 1075 Bay Street,
 Toronto, Ontario,
 M5S 2X5

Appendix 9

An Evaluation of the Use of the Book of Alternative Services and The Book of Common Prayer in the Diocese of Qu'Appelle

Dear Friends,

Please take a few minutes to respond to this questionnaire. If you cannot respond to all the questions, answer the ones that you are able.

This document has been prepared by the Evaluation Commission for the Book of Alternative Services in consultation with a professional survey business and adapted by a group from Qu'Appelle Diocese. The results of the survey will help the Commission to learn how the Book of Alternative Services is being received and used in the parishes.

The accuracy of this survey will depend on the number of people who respond. The more people respond the more accurate the survey will be.

I am grateful to you for taking time to record your opinion. Your answers will be considered by the members of the Commission. When you have completed the forms, please return it to your parish church. The local leaders will see that the completed forms are sent to the diocesan office. Thank you.

Eric Bays
Chair, Evaluation Commission.

INSTRUCTIONS

Answer all questions by placing an "X" in the box.
Some questions will tell you what to do next; please follow the directions carefully.
When you have completed the questionnaire return it to your church
not later than September 27, 1993.

THE QUESTIONNAIRE

ABOUT YOURSELF. In order to properly analyze the data, it helps if we know something about the people who have responded to our questionnaire. The information is completely confidential because there is no identification on the questionnaire.

- a) How often do you usually attend services in an Anglican Church?
- | | |
|---|--|
| More than once a week..... 10. <input type="checkbox"/> 1 | About once a month..... <input type="checkbox"/> 4 |
| About once a week..... <input type="checkbox"/> 2 | Less often than once a month..... <input type="checkbox"/> 3 |
| About once every two to three weeks .. <input type="checkbox"/> 3 | |
- b) Are you ...?
- | | |
|---|--|
| Ordained in the Anglican Church..... 11. <input type="checkbox"/> 1 | Lafry, Not Employed By The |
| Employed by the Anglican Church <input type="checkbox"/> 2 | Anglican Church <input type="checkbox"/> 3 |
- c) How old are you?
- | | |
|--|---|
| Under 18 years..... 12. <input type="checkbox"/> 1 | 45 - 54 years..... <input type="checkbox"/> 5 |
| 18 - 24 years <input type="checkbox"/> 2 | 55 - 64 years..... <input type="checkbox"/> 6 |
| 25 - 34 years <input type="checkbox"/> 3 | 65 years and older <input type="checkbox"/> 7 |
| 35 - 44 years <input type="checkbox"/> 4 | |
- d) When did you first become involved in the Anglican Church?
- | | |
|---|---|
| As a young child..... 13. <input type="checkbox"/> 1 | As a young adult..... <input type="checkbox"/> 3 |
| As a teenager <input type="checkbox"/> 2 | As a mature adult..... <input type="checkbox"/> 4 |
| Other (PLEASE SPECIFY) _____ <input type="checkbox"/> 5 | |
- e) Are you ...?
- | | |
|--|---------------------------------------|
| Female..... 14. <input type="checkbox"/> 1 | Male <input type="checkbox"/> 2 |
|--|---------------------------------------|
- The name of your parish? _____
- The village, town or city where it is located? _____

A. ABOUT USE OF THE BOOK OF ALTERNATIVE SERVICES

- 1-a) As far as you know, does your parish regularly use (i.e., at least once a month) some liturgies/services from The Book of Alternative Services?

Yes..... 10- ☐ 1 → ANSWER QUESTIONS 1-b), c), d)
 No..... ☐ 2 → SKIP TO QUESTION 3
 Not Sure..... ☐ 3 → SKIP TO QUESTION 3

- b) To the best of your knowledge, are some services using The Book of Alternative Services celebrated in your parish every week?

Yes..... 11- ☐ 1 No..... ☐ 2 Not sure..... ☐ 3

- c) Which liturgies from The Book of Alternative Services are used with some regularity in your parish? (PLEASE CHECK ONE BOX ON EACH LINE UNDER (c))

	(c)			(d)
	Regularly Yes	Used In Parish No	Not Sure	Have Attended In Past Year
FROM THE BOOK OF ALTERNATIVE SERVICES:				
Morning Prayer/Matins..... 12-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	20- <input type="checkbox"/> 1
Evening Prayer.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 2
The Holy Eucharist - Contemporary Language (Page 185).....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 3
The Holy Eucharist - Language Of The Book Of Common Prayer (Page 230).....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
Holy Baptism.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 5
The Celebration Of A Marriage....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 6
The Funeral Liturgy.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 7
Other Prayers & Materials..... 13-	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 8

- d) And which, if any, of the services using these liturgies from The Book of Alternative Services have you attended in the past year? (PLEASE CHECK ALL THAT APPLY UNDER (d) ABOVE)

- 2-a) Are you personally satisfied with the frequency with which The Book of Alternative Services is used in your parish or would you like to see it used either more often or less often? (PLEASE CHECK THE ONE BOX BELOW WHICH BEST INDICATES YOUR OPINION.)

I am personally satisfied with the current frequency with which The Book of Alternative Services is used in my parish..... 21- ☐ 1 → SKIP TO QUESTION 3
 I personally would like to see The Book of Alternative Services used more frequently in my parish..... ☐ 2 → CONTINUE TO QUESTION 2-b)
 I personally would like to see The Book of Alternative Services used less frequently in my parish..... ☐ 3 → SKIP TO QUESTION 3

- b) Which particular liturgies from The Book of Alternative Services do you think should be used more often?

Morning Prayer/Matins..... 22- ☐ 1 Holy Baptism..... ☐ 3
 Evening Prayer..... ☐ 2 The Celebration Of A Marriage.... ☐ 6
 The Holy Eucharist (Page 185).... ☐ 3 The Funeral Liturgy..... ☐ 7
 The Holy Eucharist (Page 230).... ☐ 4
 Other (PLEASE SPECIFY) _____

B. ABOUT USE OF THE BOOK OF COMMON PRAYER

- 3-a) As far as you know, does your parish regularly use (i.e., at least once a month) some liturgies/services from The Book of Common Prayer for at least some services?

Yes..... 24- ☐ 1 → ANSWER QUESTIONS 3-b), c), d)
 No..... ☐ 2 → SKIP TO QUESTION 4
 Not Sure..... ☐ 3 → SKIP TO QUESTION 4

- 3-b) To the best of your knowledge, are some services using The Book of Common Prayer celebrated in your parish every week?

Yes..... 25- ☐ 1 No..... ☐ 2 Not sure..... ☐ 3

- c) Which liturgies from The Book of Common Prayer are used with some regularity in your parish? (PLEASE CHECK ONE BOX ON EACH LINE UNDER (c))

	(c) Regularly Used In Parish			(d) Have Attended
	Yes	No	Not Sure	In Past Year
FROM THE BOOK OF COMMON PRAYER:				
Morning Prayer/Matins.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 1
Evening Prayer.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 2
Holy Communion.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 3
Holy Baptism.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4
The Solemnization Of Matrimony.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 5
The Burial Of The Dead.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 6

- d) And which, if any, of the services using these liturgies from The Book of Common Prayer have you attended in the past year? (PLEASE CHECK ALL THAT APPLY UNDER (d) ABOVE)

- 4-a) Are you personally satisfied with the frequency with which The Book of Common Prayer is used in your parish or would you like to see it used either more often or less often? (PLEASE CHECK ONE BOX BELOW)

I am personally satisfied with the current frequency with which The Book of Common Prayer is used in my parish..... ☐ 1 → SKIP TO QUESTION 5

I personally would like to see The Book of Common Prayer used more frequently in my parish..... ☐ 2 → CONTINUE TO QUESTION 4-b)

I personally would like to see The Book of Common Prayer used less frequently in my parish..... ☐ 3 → SKIP TO QUESTION 5

- b) Which particular liturgies from The Book of Common Prayer do you think should be used more often?

Morning Prayer/Matins..... ☐ 1 Holy Baptism..... ☐ 4

Evening Prayer..... ☐ 2 The Solemnization Of Matrimony..... ☐ 5

Holy Communion..... ☐ 3 The Burial Of The Dead..... ☐ 6

Other (PLEASE SPECIFY) _____

C. MORE QUESTIONS ABOUT THE BOOK OF ALTERNATIVE SERVICES

5. Have you found the "Introduction" to the various liturgies which are included in The Book of Alternative Services to be ... ?

Very Informative..... ☐ 1 Not particularly Informative..... ☐ 3

Fairly Informative..... ☐ 2 Have not read them..... ☐ 4

- 6-a) Thinking now about the Contemporary Holy Eucharist liturgy (beginning on page 185), are there any parts of the service which you find unsatisfactory and think should be changed? (PLEASE CHECK ALL THAT APPLY)

The Gathering Of The People..... ☐ 1 The Eucharistic Prayers..... ☐ 1

The Number/Length Of Readings.... ☐ 2 The Words Of Administration..... ☐ 2

The Credits..... ☐ 3 Two Forms Of The Lord's Prayer..... ☐ 3

The Prayers Of The People..... ☐ 4 Prayers Over Gifts/Post-Communion Prayers..... ☐ 4

Confession And Absolution..... ☐ 5 The Blessing..... ☐ 5

The Passing Of The Peace..... ☐ 6 The Dismissal..... ☐ 6

Other (SPECIFY) _____

- b) As you may or may not be aware, certain parts of the Contemporary Language Holy Eucharist liturgy (which begins on page 185) are optional. Do you think they should be included in every Contemporary Language Holy Eucharist Service? (PLEASE CHECK ONE BOX ON EACH LINE)

	Should Be Included In All Holy Eucharist Services		Doesn't Matter, One Way Or The Other
	Yes	No	
A Creed.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
Confession and Absolution.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
Blessing.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

7. Have you perceived a change in theological emphasis between the Book of Alternative Services and the Book of Common Prayer? (PLEASE CHECK ONE BOX)

Yes, a change I approve of..... ☐ 1 Have not noticed any change..... ☐ 3

Yes, a change I disapprove of..... ☐ 2 Not sure whether there has been a change or not..... ☐ 4

D. ABOUT WORSHIP IN THE ANGLICAN CHURCH OF CANADA

8. Thinking about the future life of the Anglican Church of Canada, which of the following would you recommend? (PLEASE SELECT ONE ONLY)

Exclusive use of The Book Of Common Prayer 64. ☐ 1
 Exclusive use of The Book Of Alternative Services..... ☐ 2
 Use of Both The Book Of Common Prayer and The Book Of Alternative Services..... ☐ 3
 OTHER (PLEASE SPECIFY) _____

9. Do you think the Anglican Church of Canada should be preparing (PLEASE CHECK ONE BOX ON EACH LINE)

	Yes	No	Not Sure
A revised Book of Common Prayer..... 65.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
A revised Book of Alternative Services.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3
A new Prayer Book which includes as well as builds upon liturgies from both The Book of Common Prayer and The Book of Alternative Services..... 67.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3

10. In order to provide us with more information about attitudes towards worship, it would be helpful if you would indicate the degree to which you personally agree or disagree with the following statements. (PLEASE CHECK ONE BOX ON EACH LINE)

	Agree Completely	Agree Somewhat	Neither Agree Nor Disagree No Opinion	Disagree Somewhat	Disagree Completely
I think it is very important for the future life of the Church that at least some of the liturgies used by the Anglican Church incorporate contemporary language and ideas 68.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I think it is very important for the future life of the Church that at least some of the liturgies used in the Anglican Church incorporate gender inclusive language.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
I think the various options available in the Book of Alternative Services allow my parish to enjoy greater variety in public worship	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
The more contemporary language used in The Book of Alternative Services makes those services more meaningful for many people in the church	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
As people become more familiar with the services in The Book of Alternative Services, they usually become more accepting of these liturgies.....	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
The Exchange of the Peace with other parishioners is, for me, an important, integral part of the service and helps me to experience the "community" within the congregation ...	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5
When Morning Prayer or Evening Prayer are the main services on a Sunday, the Services in The Book Of Alternative Services are suitable 74.	<input type="checkbox"/> 1	<input type="checkbox"/> 2	<input type="checkbox"/> 3	<input type="checkbox"/> 4	<input type="checkbox"/> 5

11. Do you like to simply listen to the readings from the Bible during services or do you prefer to be able to read them yourself at the same time?

Prefer to simply listen..... 75. ☐ 1 Doesn't matter, one way or the other. ☐ 3
 Prefer to be able to read at same time .. ☐ 2

12. Do you have any other comments you wish to make about worship in the Anglican Church?

Appendix 10

The Theological Questionnaire

I. Questionnaire Text

1. How does the BAS make use of Scripture, doctrine, liturgical tradition and experience as criteria for liturgy? How would you judge the adequacy of the BAS in this matter?

2. Some argue that the BAS breaks new ground in theological understanding in some areas listed below.

- (a) Do you agree that these developments are present in the BAS?
- (b) Do you consider these developments to be consistent with the norms for Christian theology as they have been understood in the Anglican tradition?

the nature of God

creation

salvation — specifically the saving work of Jesus Christ

the Eucharist — its centrality for Christian

faith and practice

— sacrifice or offering

— the presence of Christ

— The Holy Spirit and the Eucharist

initiation — specifically, the relation of Baptism and Confirmation

marriage

the Church as community

ministry — specifically, the nature and function of the three-fold order and its relation to the ministry of the whole people of God

the mediating function of the Church and its symbolism

the nature and authority of the Bible

3. Some argue that significant theological themes are given insufficient emphasis in the BAS. Please com-

ment on (a) whether you feel they are underplayed; (b) why you feel they are or are not important.

penance

mission and outreach

the Canadian context of our theology

eschatology and life after death

feminist theology and spirituality

the inclusivity of the Gospel

the charismatic nature of the Church

native spiritual traditions

justice, peace and the integrity of creation

4. Please add any comments on other issues which you feel are important in undertaking a theological evaluation of the BAS.

II Distribution and Response

	<i>Distributed</i>	<i>Responses</i>
BAS Evaluation		
Commission	12	5
House of Bishops	47	12
Doctrine and		
Worship Committee	17	1
Diocesan Liturgical		
Representatives	22	3
Seminaries/		
Theologians	23	16
Religious Orders	5	1
Ecumenical Partners	3	1
Women Theologians	8	3
Others Individuals		
and Groups	53	23
Total Distributed:	190	
Total Responses:		87

(includes 34 unsolicited responses)