

DIOCESE OF KOOTENAY

AUTHORIZED LITURGIES

The public worship of the Church is chiefly the work of the People of God in glorifying God and giving thanks for the life, death and resurrection of Jesus Christ. When we join in public worship we are joining with the whole Church throughout the world and throughout time, the Church on earth and in heaven, in giving praise and thanksgiving to God the Holy and Undivided Trinity. We worship with the One, Holy, Catholic and Apostolic Church. The principle *lex orandi, lex credendi* (the rule of prayer is the rule of belief) lies at the heart of Anglican worship. That means that our prayer reflects the belief of the church and as such our liturgy is the cradle for our theology. A great consequence of this is that our worship also shapes our theology, and teaches the worshipper the language of prayer. Worship is our offering to God and a means by which the People of God are formed in the life of faith. It is imperative that we approach our liturgy with reverence for God, and with respect for one another. Liturgy calls for us to offer our very best.

Our attention to and choices about liturgy are reflective of our participation in a community beyond our individual congregations and are one concrete expression of what it means to be "in communion" with other parts of the church. As members of the Diocese of Kootenay we are part of a wider Canadian Church and the liturgies of the Anglican Church of Canada take priority over liturgies from other parts of the communion. In implementing these policies, it needs to be understood that the Bishop is supportive of thoughtful experimentation and new developments in liturgy and welcomes new initiatives which further the mission of the Gospel. However, the Bishop's permission, as chief liturgical officer, is needed for departures from this policy. Proposals must have a sound theological, liturgical and pastoral rationale and will be clearly seen to be "experimental" and not normative until they have been shared widely in the life of the church and approved by proper authority. Although there have been numerous experiments with respect to the naming of the Holy Trinity, the traditional formulation (Father, Son and Holy Spirit) must be used at all baptisms. If the current practice of your congregation/ministry differs from what follows you are asked to discuss the practice with the Bishop.

Liturgies authorized for use in public services III the Diocese of Kootenay are the following:

1. The Book of Common Prayer (1959) remains the official Prayer Book of the Anglican Church of Canada, and its use must not be arbitrarily denied our people.
2. The Book of Alternative Services is the official alternative to the Book of Common Prayer and its use must not be arbitrarily denied our people.
3. The Supplementary Liturgies of the Anglican Church of Canada published by the Anglican Book Centre are authorized for use but **may not be used exclusively**.

These include the alternate Eucharistic liturgies based on reformed theology and inclusive language, and the supplementary Services of the Word.

4. Because the Book of Alternative Services comes as the fruition of a long period of liturgical experimentation in our church, liturgical rites previously authorized for use in the diocese, are no longer authorized. These rites include the following:
 - a. The Canadian Anglican Liturgical Series, including the Third Canadian Eucharist, the Marriage Rite and the Burial Rite.
 - b. The liturgy of the Diocese of Kootenay formerly called "The Trail- Rossland Liturgy"
 - c. The Book of Common Prayer of the Episcopal Church of the United States of America.
 - d. The Church of England Liturgical Series 1, 2, and 3, and the Alternative Services Book of the Church of England.
5. The third Collect appointed for Good Friday, p. 174 of the Book of Common Prayer is **no longer authorized and will be omitted**.
6. Use of prayer books from other Anglican provinces must also be authorized by the bishop. The service of Night Prayer from the New Zealand Prayer Book, and services of the word from the Iona Worship Book have prior approval.
7. For services of induction there is a Diocesan liturgy available from the Synod Office.
8. The only authorized lectionaries are those contained in the Book of Common Prayer, the Book of Alternative Services, and the Revised Common Lectionary (1992). Others may be used only with the approval of the bishop. It is recommended that the Revised Common Lectionary (1992) and authorized by General Synod (1995) be used. All three readings and the psalm are to be used. This is to be the case even where the Book of Common Prayer is used for Sunday Liturgies. For Special Services (such as the anniversary of a parish) special lections may be used. All variations on the Sunday readings need the approval of the bishop.
9. No other rites (including so-called pastoral rites) may be used without the express permission of the bishop.
10. The liturgies contained in the Book of Occasional Celebrations (Canada) have not been authorized for use in public liturgies in the Diocese of Kootenay. They may be used only after consultation with the bishop.

BIBLICAL TRANSLATIONS
RECOMMENDED FOR PUBLIC READING
IN THE DIOCESE OF KOOTENAY

The recommended version for the public reading of scripture and for all diocesan and regional liturgical gatherings is the New Revised Standard Version (1998).

Also permitted for public reading in the Anglican Church of Canada, as recommended by the National Doctrine and Worship Committee to the House of Bishops in 1987 (by date of publication):

New Jerusalem 1985
New International Version (1978)
Today's English Version (Good News) 1976
New American Bible (1970) Revised Standard Version (1952)
King James (Authorized Version) 1611

Decisions about variations from the New Revised Standard Version (1998) will reside with the incumbent or priest in charge.

The recommendations excluded all paraphrases of the Bible including the following translations and paraphrases for public reading. The Bishop of Kootenay concurs with this recommendation:

The Living Bible	New English Bible (1961)
J.B. Philips	Readers Digest Bible
Barclay	The Message
Cotton Patch	The Word
Jerusalem Bible (1966)	

These guidelines refer only to English language versions. Please discuss other versions not included here with the bishop.