

presided over by clergy and only fully understood by the initiated. The bread is often almost perversely sacralized to the point of unrecognizability and the celebration frequently obscured by hymns, bizarre conventions, strange language and unnatural postures.' There is some good stuff here, including an excellent section on practical planning. But I do just wonder whether they have been as cavalier—without seeking permission—with their other resources as they have with the 'Didsbury Rectory Agape' quoted from my *Agapes and Informal Eucharists* (Grove Books, 1973), where the words of the leader are allocated to 'someone' or 'all' and the reading of 1 Corinthians 11 is omitted, so that this liturgy becomes one of those (about 50% of the texts offered) which do not have the words of institution.

This illustrates the prevailing muddle over the agape, and the introduction to this book simply serves to encourage this muddle, when it talks about encouraging the growth of ecumenical Christian table fellowship and leading to a deeper understanding and effective celebration of the Eucharist. The argument of *Agapes and Informal Eucharists* was that, historically, the agape must always be seen as eucharistic, and that it is a fudge to celebrate a liturgy where the presider may be lay or clerical, or not recognized by one or other of the denominations present, and where the liturgy of thanksgiving sometimes simply excludes any thanksgiving for the death of Christ in order not to give offence. So far as I know, there has never been any academic refutation of his argument, and it was indeed the basis on which the Church of England's rite of 'The Agape with the Holy Communion' (*Lent, Holy Week, Easter* (SPCK, 1986) pp.97, 98) was compiled as a fully eucharistic rite. There is, however, no mention of that provision, and I might add, of my own Grove Booklet (much later than the one quoted from), *Celebrating the Agape* (Grove Worship Series No. 97, 1986).

One way in which greater clarity might have been introduced into this book might have been to divide the table blessings into three sections: those which are creation-based blessings, those which are preliminary to a eucharist (some good examples of *Prayers at the Preparation of the Table*, as the Draft Rite 1 Eucharist calls them, such as that based on the *Didache*), and those which are really eucharistic prayers. Nevertheless, the author has done us a valuable service, and it would be very interesting to hear from readers who have experienced liturgies such as these.

Trevor Lloyd

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News of Liturgy

Editor: Colin Buchanan

Issue No 285

September 1998

EDITORIAL

A large part of this issue of NOL is devoted to publishing, for the sake of the record, the drafted appendix to the statement of section 3 of the Lambeth Conference. The text is not very tidy in this shape, as it needs the main statement in order to give satisfactory cross-references. Within the main statement, at a late stage, it was decided by its drafters to give a framework arising from Acts 2.42—and thus material on worship was to fit under the sub-title 'Called to be a Church faithful in the Breaking of Bread'. As drafted there were four paragraphs under this heading in the main text, and they gave some introduction (pegged to the Acts 2.42 concept) and then the cross-reference to the appendix. At the time of writing, I have not yet discovered in what exact form those four paragraphs now appear; but readers will see that the appendix was drafted to belong integrally with the four paragraphs.

The elimination of the appendix removes from the Statement all information about the International Anglican Liturgical Consultations (though the resolution commending them (III.16—see August NOL) survived after the sabre-rattling which I reported last month). It also removes the major material about inculturation, the specific material about baptism and eucharist arising from Toronto and Dublin, and the particular recommendation about sacramental elements other than wheat-bread and grape-wine. This latter was one of the few scattered bits of discussion about liturgy in the draft 'report' prepared and circulated in advance; and within the drafting group it was the one desire of the French-speaking Rwandan presbyter (not a bishop, but rather from their ACC representation). His concern in a poverty-stricken land was that the usual Western elements were beyond the people's financial resources, so that in many places the eucharist was only held four times a year or comparably infrequently. Perhaps we should have tried to make the material we drafted into an actual resolution—but it is not at all certain it would have got through our section in that shape either. There was an apparently undistinguishing opposition to our work, and, although one can see that some points (as, e.g., on confirmation) might have attracted traditionalist opposition, it is very hard to discern the reason for blanket rejection.

At any rate, we have to await the publishing of the full Lambeth Statement in its finally edited form. It gives some passing happiness to be able to publish first that which in the event came last.

Colin Buchanan

This month's publication . . .

. . . is Joint Liturgical Study no. 41, *Anglican Missals and their Canons: 1549, Interim Rite and Roman*, by Mark Dalby. Whilst this author may have been noted in these columns on other occasions for his book promoting indiscriminate baptism, he has, for more than three decades, had a scholarly interest in the development in this century of what are here called 'Anglican Missals', under which heading he includes the 'Interim Rite', the run-up to 1927-8 (and its outcome), and a series of books and texts, of *some* (partisan) Anglican standing, largely to the Romeward side of the Interim Rite.

. . . and next month's

is Worship Series no.149, *Children and the Eucharist*, by Peter Reiss. This replaces no.110, *Children in Communion*, by COB, which has been out of print for four years and out of date for even longer. Peter Reiss includes the guidelines of the House of Bishops from Spring 1997, and integrates the practical outline policy there with the scriptural principles and pastoral wisdom which are central to his booklet. This one is a must . . .

WHAT THE LAMBETH CONFERENCE DID NOT SAY ON LITURGY

THE BUTCHERED DRAFT APPENDIX

to the Statement of Section 3 ('Called to be a faithful church in a plural world')

APPENDIX: CURRENT ANGLICAN CONCERNS IN LITURGY

1. Introduction

Paragraphs 2.32-2.35 within the main Statement above set out briefly some basic liturgical principles which have led us into a more detailed treatment here of specific matters on the liturgical agenda. Standing by those paragraphs of the Statement, we here affirm those same principles and, if the paragraphs had appeared here, they would have been headed 'Theology, Worship and Prayer in a Plural Church and World'. They are the backdrop to all which here follows.

2. The Unity of Anglicanism

Whilst this Conference addresses 'instruments of unity' in the Communion, we record a deeper bond of unity in our common historical roots, and treasured liturgical tradition. This tradition was until recently embodied in the seventeenth century Prayer Books (with minor revisions in the first half of the present century); and these were central to the historical evolution of the Communion and placed a common experience of worship at its heart. But since the 1958 Lambeth Conference first gave guidance about liturgical revision, many Provinces have expanded and changed the received tradition, creating new texts alongside the old Prayer Books. Thus the earlier uniformity has given way to an ever-growing diversity. The new liturgical compilations not only use contemporary language, but also offer great diversity within and between Provinces, great flexibility in actual rites, and great

AND THE PRAXIS PROGRAMME (ring 0171 222 3704)

The PRAXIS programme for the coming season is also just published and circulated. All meetings are 10.30 to 4 unless otherwise stated. All London ones are at St. Matthew's, Westminster.

8 October (Bury St. Edmunds Cathedral) 'Taking the Plunge'—Paul Bradshaw and Bishop John Flack on the new initiation rites.

12 October (London) 'Memorials, Celebrations, Thanksgivings—Special Services'—Jeremy Davies and Stephen Oliver on memorializing and rites for that purpose.

29 October (London) 'National Consultaion on The Daily Office'—Paul Bradshaw and George Guiver preparing for new official offices.

7 November (London) 'Liturgy for Beginners' by Paul Bradshaw—for real beginners.

12 November (St. Helen's Church, St. Helen's, Merseyside) 'New Liturgy for Funerals' by Trevor Lloyd and Chris Cocksworth—on how we pray about the dead.

18 November (London) 'An Introduction to the New Methodist Worship Book' by Norman Wallwork and Dudley Coates—on what the title says:

21 January (York—no venue yet) 'National Consultation on The Daily Office' (as 29 October above).

23 January (London) 'Singing the Psalms in a new Millennium' by Jane Sinclair, Geoff Weaver and Robert Fielding—self-explanatory.

4 February (St. Philip & St. James, York) 'Charismatic Liturgy' by John Leach and Denis Bradshaw—to renew the liturgy and liturgize the renewal.

4 February (London) 'Charismatics and the New Liturgies' by Peter Craig-Wild and Mark Earey—creative ways for ebullient worshippers.

26 February (London) 'Presidency and practice' by June Osborne and Jeremy Davies—theology, role, and ceremonial . . .

8 March (York Minster) 'Liturgies in Crisis: Services and Prayers in Pastoral Ministry' by Jeremy Fletcher and Stephen Oliver—writing and fitting prayers to special occasions.

18 March (London) 'Seminar on Liturgical Theology' by Paul Bradshaw—not for beginners; book early.

29 April (London) 'Consultaion on Music and Liturgy: What are the Principles?' by Geoffrey Steel and Geoff Weaver—on the principles.

BOOK REVIEW

Simon Bryden-Brook, *Take, Bless, Break, Share: Agapes, Table Blessings and Liturgies* (Canterbury Press 1998, 175pp, £8.99)

This is a very useful little book, containing a wide variety of table blessings, eucharistic and not quite eucharistic texts, in modern language. It has been put together as a result of the experience of members of the Catholic Renewal Movement (now called Catholics for a Changing Church) and their dissident stance may be seen both in the assumption that no authorization is needed—or wanted—for such liturgies and also in their description of the Eucharist as 'a mysterious church service,

Monday 29 March—Sunday 4 April 1999

A HOLY WEEK EXPERIENCE

Explore the themes and symbols of the Easter mystery in the preaching, art, music and poetry of two millennia and in the liturgical traditions of East and West. Then celebrate them in the liturgies of Salisbury Cathedral and local churches.

Wednesday 7—Sunday 11 April 1999

EASTER COURSE FOR SINGERS

This residential course will offer young singers (SATB) the opportunity to prepare music for three Choral Evensongs in Salisbury Cathedral. Participants should be receiving regular singing tuition, be proficient sight-readers and have some experience in this genre.

Wednesday 7—Sunday 11 April 1999

EASTER COURSE FOR ORGANISTS (in association with the RCO and WEOA)

A residential course for organists of all ages and abilities from AB grade 5 to FRCO. Participants, grouped by ability and experience, will receive tuition from a range of well-known tutors on a variety of instruments, including the Cathedral organ. Opportunities for choral conducting tuition and masterclass.

Wednesday 12—Thursday 13 May 1999

HYMNS AND SONGS IN CHRISTIAN WORSHIP

A residential seminar in which the different ways of praising God in song will be explored and analysed with consideration of theological, musical and pastoral criteria for making choices.

Monday 17—Wednesday 19 May 1999

DESIGNING FOR WORSHIP '99

The third residential symposium for architects, artists, clergy and all concerned with the building, ordering and enhancement of places of worship and the renewal of liturgy. Concluding with a field trip to significant churches.

Tuesday 1—Wednesday 2 June 1999

WORSHIP AUDITS

A consultation for all concerned with improving worship in the local church, looking at ways to evaluate worship, develop resources and adopt practical strategies for improving it.

Tuesday 27—Friday 30 July 1999

SUMMER COURSE FOR YOUNG COMPOSERS

A residential course for a small number of young composers.

Monday 16—Friday 20 August 1999

SUMMER COURSE FOR YOUNG ORGANISTS

Young organists will be offered the opportunity to study and write to ILM, 19 The Close, Salisbury, Wilts, SP1.

scope to create liturgical forms which are true to each local culture—a process also reflected in music, ceremonial, architecture and ornamentation. Securing a true local identity may weaken family relationships between Provinces and may appear to imperil the identity of global Anglicanism.

Such worldwide concerns are now expressed and handled through the network known as the International Anglican Liturgical Consultations (IALCs).^{*} The 1988 Lambeth Conference came at the very point where the (informally convened) IALCs, which had already then met twice, had petitioned the ACC for some official recognition and support from the Communion. The ACC Executive Committee gave that recognition and, at IALC-3 at York in 1989, the relationship was accepted and recognized. It was later endorsed by the joint meeting of the Primates and ACC at Cape Town in January 1993.^{**} The successive Consultations of 1989, 1991 and 1995, with more informal conferences at intervening times, have included an expanding participation by liturgists and other leaders of the Provinces, and have produced substantial statements and publications to help guide liturgical revision and creativity within the Provinces and to strengthen bonds between them.^{***}

In relation to the bonds uniting the Communion, IALC-5 (held at Dublin to consider the eucharist in 1995) made the following statement: 'In the future, Anglican unity will find its liturgical expression not so much in uniform texts and ceremonies... as in a common approach to eucharistic celebration and a structure which will ensure a balance of word, prayer and sacrament . . .' We believe the issue of a common identity to our worldwide Communion will be resolved in line with this statement; but it implicitly places greater responsibility on bishops and other leaders and teachers of liturgy to understand those historical structures and to provide the Provinces with appropriate educational resources.

3. Baptism

The 1988 Lambeth report treated baptism at length in the section report of 'Mission and Ministry'; and IALC-4 on initiation at Toronto in 1991 followed it up with weighty recommendations. Bishops at Lambeth and liturgists at Toronto agreed that water-baptism is the sacrament of initiation, that it provides complete sacramental initiation given once-for-life. It is properly given to infants and children in appropriate Christian contexts, and, where this is so, then the theology and ritual of baptism must be as far as possible common to adults and to infants and to all of intermediate ages, a commonality which should be expressed by a common liturgical order, irrespective of the age of the candidates. From these assertions we draw the following implications:

- Baptism is God's charter for mission [concerning which see paras xx-xx].
- Baptism formally admits to holy communion, so the onus of proof lies upon any who would delay admission until the baptized have fulfilled further qualifications.
- Confirmation stands as a pastoral office, and this raises a question as to how far it should be treated as a part of initiation. It is appropriate for the personal affirmation of baptismal vows for those baptized as infants and now come of

age, and it is valued by bishops and candidates alike for the pastoral role the bishop thus fulfils towards the laity of the diocese; but it is less appropriate for receiving baptized Christians from other denominations or for adding after the baptism of an adult, and such practices should be radically re-examined.

- We commend developing patterns for an adult catechumenate in preparation for baptism, confirmation, or restoration of the lapsed. The role of adult sponsors of candidates leads to growth and unity in Christ for all concerned.
- Nothing should be allowed to undermine the given-ness and validity of infant baptism; but we see a pastoral need for ways of restoring the lapsed, and would encourage Provinces to explore such possibilities creatively.
- In the conduct of baptisms, we welcome the use, in appropriate contexts, of submersion; we judge the use of water with 'the Name of the Father, the Son and the Holy Spirit' to be non-negotiable; and we believe that the normal context ought to be the main public worship event of the local church with as full a congregation as possible.

4 Eucharist

IALC-5 at Dublin in 1995 adopted Principles and Recommendations which we now commend to the Provinces of the Anglican Communion. From this report we draw attention to the following specific points:

- the eucharist is in principle the defining event of corporate worship;
- the structure of the eucharist includes a gathering of the people of God, a full and indispensable ministry of the word, a provision for prayers of thanksgiving and intercession, a liturgy of the sacrament, introduced by a sharing of the Peace and carried through with a responsive eucharistic prayer and distribution in both kinds, and a dismissal;
- the eucharistic prayer ideally includes our giving 'thanks and praise' for God's acts in Christ in creation and salvation, a citing of the account of our Lord's institution of the sacrament as the warrant for our contemporary celebration of the Supper, and a prayer for the participation in communion to transform the communicants, which is the work of the Holy Spirit. The whole eucharistic prayer ought to be viewed as consecratory, and this puts in question the appropriateness of any action or ceremonial which would suggest that one phrase or sentence in it is a special point of consecration.
- the whole congregation celebrates the sacrament together, and, although the presidential role includes articulation of the eucharistic prayer, this prayer too is the prayer of the whole people. The issue of whether a lay person may preside is raised in section 5 below.
- the rite should reflect the context and culture of the people where it is celebrated. We refer to general principles of inculturation in section 8 below, including the handling of a specific sensitive case referred to us.

5. Diverse Ministries in One Church

Christ alone is our high priest; the people of God have a derived priesthood of

INSTITUTE FOR LITURGY AND MISSION

Programme 1998-1999 (ring 01722 424800)

Wednesday 28—Thursday 29 October 1998

DEVELOPING WORSHIP IN A CHURCH PLANT

This consultation (in association with Anglican Church Planting Initiatives, Church Army and Springboard) will explore some of the worship-related questions and opportunities that emerge in the process of planting and maturing a new congregation, particularly for Anglicans, but open to all.

Wednesday 25—Thursday 26 November 1998

Wednesday 17—Thursday 18 February 1999

PARISH COMPOSERS' OVERNIGHT COURSES

Residential courses for those writing any kind of music for use in their own church. Constructive discussions led by professional composers on styles, scoring, texts, printing and publishing. Share your ideas with others and sing through each other's work.'

Wednesday 2—Friday 4 December 1998

EUCCHARISTIC PRAYERS

Churches throughout the world are revisiting, recovering and revising their Eucharist and drafting a plethora of new prayers. This residential seminar analyses and reflects on these developments and goes beyond the texts to ask how congregations and individuals can experience the Eucharist as prayer, pray eucharistically, and live the whole of life as Eucharist.

Monday 11—Tuesday 12 January 1999

LITURGY IN MINISTERIAL TRAINING

A consultation for those involved in the training of ministers and leaders of worship in all the churches. As part of the consultation a leading liturgical scholar will offer an authoritative survey and evaluation of current writing and research.

Wednesday 10—Thursday 11 February 1999

WORSHIP IN RETREAT?

Retreats have never been more popular. But what part does organized daily worship, especially the Eucharist, play in them? Is it integral to the whole experience, or merely an interlude, an afterthought, an add-on? This residential consultation is for those who host, organize, conduct or follow retreats.

Friday 26—Sunday 28 February 1999

SING TO THE LORD AN OLD SONG!

A weekend exploring the riches of our sacred choral heritage, with Michael Procter and Robert Fielding. This course is for experienced singers with good sight-reading abilities. Opportunities for singing in several appropriate 'contemporary' buildings found in the area.

Monday 22—Wednesday 24 March 1999

LIGHT FROM THE EAST

At a time when the Western churches are busy revising and renewing their liturgies, this residential seminar, led by a team of Eastern Orthodox Christians, offers an opportunity to experience and explore the riches and practice of the Byzantine liturgy—its rites and prayers, its art and music, its theology and spirituality.

Intermediate 'Conference' 1993 (Untermarchtal) Theme: Eucharist (in preparation for IALC-5)
David R.Holeton (ed) *Revising the Eucharist: Groundwork for the Anglican Communion* (Alcuin/
GROW Joint Liturgical Study no.27, Grove Books Ltd., 1994)

IALC-5 1995 (Dublin) Theme: Eucharist
David R.Holeton (ed) *Renewing the Anglican Eucharist* (Grove Books Ltd., 1996)
David R.Holeton (ed) *Our Thanks and Praise* (Anglican Book Centre, Toronto, 1998)

Intermediate 'Conference' 1997 (Jarvenpaa) Theme: Ordination (in preparation for the Lambeth
Conference and IALC-6)
David R. Holeton (ed) *Anglican Orders and Ordinations* (Alcuin/GROW Joint Liturgical Study
no. 39, Grove Books Ltd., 1997)

For a further account see the report of the ACC 'Coordinator for Liturgy' attached to this Lambeth
Report (pp...). IALC-6 is due to be held in Kottayam, Kerala, South India in August 1999.

**** Paul Bradshaw, 'Ordination as God's Action through the Church' in David R. Holeton (ed) *Anglican
Orders and Ordinations* (Alcuin/GROW Joint Liturgical Study no. 39, Grove Books Ltd., 1997) p.10

Warning: Note that, despite the drafted text, there is no guarantee that anything
particular will appear in the final version of Statement, and, equally, no guarantee
that the 'Report of the Coordinator on Liturgy' will be printed with the Lambeth
Statement—indeed it seems probable it will not.

THE LITURGICAL SPELL-CHECK

This one was, we guess, never anywhere near a spell-check—but it would not
have come out differently if it had been. Pat Dearnley writes from St.John's,
Waterloo, Liverpool, to report a last line of hymn on the printed sheet from which
he was conducting a wedding. The happy couple with all their families had managed
to give themselves the following line to sing:

'... and grant us, we pray
your peace in our hearse, Lord, at the end of the day.'

CORRESPONDENCE

Dear Colin,
SYNOD PAPERS ABOUT LITURGY

I thought that the readers of *News of Liturgy* might be interested to know that
Church House Bookshop now offers a facility for keen liturgists to keep up to date
with all the General Synod papers relating to the *Common Worship* material. To
subscribe to this service, just register your interest with us. We will then be in touch
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I hope that this new arrangement will be a convenient way for your readers to
keep up with the progress of liturgical revision.

Chris Ball
Liturgical Publishing Group

worship and service; and within that priesthood chosen persons are called to specific
ministries of leadership in mission and of pastoral and liturgical care. It is the task
of ordination rites not only to ordain to specific orders, but to set out clearly the
ministry to be exercised within each of those orders. A detailed discussion of the
roles of deacon and of bishop is to be found in [draft delivered to us]

'Orders' are not qualities inserted into the persons who are ordained; rather
they are a feature of the structuring of the church on earth into which the persons
are inserted. Thus ordination is not so much the conferring of powers or functions
by a bishop onto a candidate as it is the church adding to the ranks of its ministers
within a certain order. The participation of the community is thus integral to the
act of ordination, in the acclamatory assent and in the prayers. The bishop's prayer
and laying on of hands are central but are not disconnected from the part of the
people. In the Jarvenpaa conference mentioned below Paul Bradshaw expressed
this ecclesiology in this way: 'Prayer by the assembled community is not a mere
preliminary to the "real thing", but as much part of the "form" of ordination as the
ordination prayer itself... It should be... introduced by an appropriately worded
bidding that expresses the theological conviction that ordination is an act of God
working through the whole Church and not just through the bishop alone.' ****

The IALC held an 'interim' Conference on orders and ordination at Jarvenpaa
in Finland in 1997, and this ecclesiology informed the whole work of the Conference.
The published papers and findings demonstrate how the question of the relation
of orders to the whole people of God has surfaced strongly, and with it the question
of how the baptismal call to service of that whole people can best be expressed
within the rites which call specific people into particular orders for more carefully
identified lives of leadership and service within the whole people.

Earlier the Dublin Consultation (see p... above) addressed the question of possible
lay presidency of the eucharist, a question raised in several parts of the world.
Without suggesting a definitive resolution of the issue, the Consultation adopted
this guiding principle 'The liturgical functions of the ordained arise out of pastoral
responsibility. Separating liturgical functions and pastoral oversight tends to reduce
liturgical presidency to an isolated ritual function.' We suggest that careful reflection
on this point should accompany any wrestling with the question of lay presidency,
which is treated also at para 3.24 in the main Statement.

6. Commemoration of Saints in the Calendar

The 1988 Lambeth Conference, on the proposal of the African Provinces that the
Anglican Communion should recognize as saints men and women who have lived
godly lives, in resolution 60 asked the ACC to take the matter further. The ACC
duly asked the Coordinator for Liturgy to prepare suitable guidelines, taking the
advice of the IALC and earlier documentation into account. He then produced
draft guidelines and the ACC at Cape Town in 1993 adopted these as appropriately
expressing principles and criteria for the recognition of those who have led holy
lives. Such recognition has to begin where they lived, even if it spreads to all the

world. The guidelines are appended to the Cape Town report, and should be consulted whenever such a process is in view.

7. Diversity of Texts and the Technological Revolution.

As immense changes occur through liturgical revision and enrichment, and as these differ greatly from Province to Province, and differ within Provinces as to their status and authority, so the technological revolution both assists in the multiplication process on the one hand, but offers the opportunity of easy storage, retrieval and cross-fertilization on the other. Whilst in some parts of the world books are an expensive luxury, and it would be wasteful to replace books which still have life in them, in other parts printed Prayer Books are being supplemented and supplanted in use by the role of electronic technology.

8. Inculturation

The 1988 Lambeth resolutions included two (nos. 22 and 47) which affirmed the importance of inculturation of the liturgy and urged individual Provinces to see themselves as free, subject to 'essential Anglican universal norms of worship' and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to its Christian people in their cultural context. The 1989 York Consultation (IALC-3) identified the incarnation as God's self-inculturation in this world and in a particular cultural context; and we are wise to follow that model. It would involve the forms of expression of the liturgy growing from within their local cultures as naturally as Christian forms first grew within and from the context of Jewish liturgy.

The history of Anglicanism becoming global is a story weak on inculturation. Certainly the use of vernacular languages in every part of the world has been axiomatic from the earliest point, but at almost every other point the liturgical cultures of the Church of England have been dominant. The York Consultation noted the need to keep the following areas under close scrutiny: language forms, music, architecture, ceremonies, sacramental elements, rites of passage, the relationship between liturgy and identification with the oppressed, and agape meals. As a general rule in the Communion it is only in very recent years that there have been serious signs of European ways giving place to more local expressions. Even then, we share the caution of those who, through illiteracy or difficulty with the printed word, are in particular pastoral need of the conserving and continued repetition of familiar forms—whether as spoken text or the words of songs and hymns. With that caution we rejoice at every sign of progress achieved in implementing true inculturation since the resolutions of the last Lambeth Conference, and reaffirm its continued validity and urgency.

One particular instance of the tension described earlier between the liturgical expression of local culture and the worldwide unity of the whole church has emerged strongly at this Lambeth. It concerns the sensitive issue of the sacramental elements at holy communion. On the one hand there is an almost unbroken universal practice of nearly two thousand years of celebrating communion with wheat-bread and

grape-wine; on the other we have heard compelling pleas (including the findings of the pan-African Kanamai Consultation and IALC-5 in Dublin) that in some parts of the world these forms of food and drink may well be culturally alien or prohibitively expensive or both, and that the traditional practice is therefore to be severely questioned. Our own recommendation is that in cases of great necessity individual Provinces should be free to permit particular dioceses or areas to vary the traditional uses under carefully controlled conditions and with a view to the local authenticity and biblical credibility of the elements thus permitted.

Full attention to the issues of daily life in the pattern of any culture must include attention to Christian worship in the context of that culture as well. Inculturated worship is no substitute for integrity in social relationships, but will provide a graceful model. As IALC-3 at York observed, 'The liturgy, rightly constructed, forms the people of God, enabling and equipping them for their mission of evangelism and social justice in their culture and society.'

- * The International Anglican Liturgical Consultations (known hereafter as IALCs) were originally voluntarily formed in 1985 from Anglican liturgists attending the international and ecumenical academy *Societas Liturgica*. From the time of the official recognition outlined above the IALCs have been organized by an elected steering group, including a representative of first the ACC and latterly the Primates. The original hope of holding a full Consultation every two years has not been possible for financial reasons, as such a Consultation necessarily has a whole world coverage, and thus includes those who would not be able to come without the help of the slender 'bursary' funds available. An offshoot of the Consultations has been the CAPA Consultations for African Provinces, the fruits of the first of which (at Kanamai, Kenya, in 1993) are published as David Gitari (ed) *Anglican Liturgical Inculturation in Africa* (Alcuin/GROW Joint Liturgical Study no.28, Grove Books Ltd., Cambridge,1994)
- ** It is important to note that in 1989 the Anglican Church of Canada seconded their liturgical officer, the Rev.Paul Gibson, to work on a part-time basis as Coordinator for Liturgy to the Communion; and his work, through the request of the Cape Town meeting, has facilitated the work of the IALCs and become almost indispensable to them. His recent report submitted to the ACC is appended to this Lambeth Report (see p....below). We note with concern that his retirement from the secondment work is due in 1999.
- *** The list of meetings held follows, and with it a note of related publications (where one title is listed it includes original findings and/or statements, resolutions etc. and provides essays or other documentation as well—where two titles are listed, the first is simply the findings, and the second includes the essays and documentation). All but the first title listed are in print and available in 1998:
 - IALC-1 1985 (Boston) Theme: Children at Communion
Children and Communion (Grove Books Ltd, Bramcote, 1985)
Ruth Meyers (ed) *Children at the Table* (Church Hymnal Corp. New York, 1995)
 - IALC-2 1987 (Brixen) Theme: Liturgical Formation
Thomas Talley (ed) *A Kingdom of Priests* (Alcuin/GROW Joint Liturgical Study no.5, Grove Books Ltd., 1988)
 - IALC-3 1989 (York) Theme: Inculturation
David R. Holeton (ed) *Findings of the Third International Anglican Liturgical Consultation* (Grove Books Ltd., 1989)
David R. Holeton (ed) *Liturgical Inculturation in the Anglican Communion* (Alcuin/GROW Joint Liturgical Study no.15, Grove Books Ltd., 1990)
 - IALC-4 1991 (Toronto) Theme: Initiation
David R. Holeton (ed) *Christian Initiation in the Anglican Communion* (Grove Books Ltd., 1991)
David R. Holeton (ed) *Growing in Newness of Life* (Anglican Book Centre, Toronto, 1993)