

International Anglican Liturgical Consultations

Minutes from Berkeley 2001

1 Beginnings, Announcements, etc.

Ronald Dowling welcomed members of the Consultation, reminding them that this was a Consultation postponed in India two years before. He introduced members of the steering committee—Colin Buchanan, Jean Campbell, Ellison Pogo, Paul Gibson, and Solomon Amusan who was absent because he had been unable to obtain a visa. He also introduced Louis Weil, host of this Consultation, who made a number of announcements. He thanked Clay Morris and the national office of the Episcopal Church for the reception that had followed the opening eucharist. Members identified themselves by provinces. He noted that English was a second language for about 1/6th of the Consultation's membership and that care should be taken in ensuring clarity of communication.

Ronald Dowling reviewed briefly the history of the Consultations and the patterns of its meetings (both full Consultations and less formal gatherings), as well as funding, the status of Consultation statements, and the basis of membership.

Colin Buchanan explained the role of the steering committee, the process of its election, and the time-frames of membership. He described the role of the nominating committee as provided in the Consultation's guidelines and suggested the names of David Holeton, Jill Varcoe, and Anthony Aarons. He suggested that members propose names for the steering committee to the nominating committee, who would then produce a slate. The meeting would be given opportunity to amend the slate and would eventually vote on membership of the steering committee. The meeting accepted the process as offered.

Jean Campbell brought the attention of the meeting to the existing Guidelines of the Consultation and also to revisions which were intended for the abandoned consultation in India but could not be considered there. She asked members to study the proposed amendments. Ronald Dowling invited members to propose other amendments if they wished.

Ronald Dowling expressed thanks to Alan Barthel, coordinator of music at the Consultation. Members were invited to volunteer to assist with music during the week.

Louis Weil informed the meeting of a class to be held to introduce those who wished to attend to become familiar with the internet resources available to Anglican liturgists. He asked members to complete a questionnaire which would provide necessary background for those organizing the event.

Ronald Dowling invited members of the Consultation to indicate if they wished to offer information about liturgical developments in their Province and the time they required.

Ronald Dowling outlined a program for the following Wednesday evening which would involve members in the worship of the parish of St. Gregory Nysson.

On the following morning (Tuesday 7 August) Clay Morris read a letter of greeting from the Most Rev'd Frank Griswold, Presiding Bishop of the Episcopal Church, and David Stancliffe read a letter from the Most Rev'd George Carey, Archbishop of Canterbury. Ronald Dowling welcomed members of the Consultation who had arrived overnight. David Holeton explained some details in the procedure of nomination of candidates for the steering committee. Other announcements were made.

Later Ronald Dowling read an email from Solomon Amusan who had been unable to obtain a visa to enter the United States, expressing his deep regret that he could not attend and his affection for members of the Consultation.

Later in the meeting a member of the Consultation reported that he had received a message from home informing him that the Taliban government in Afghanistan had picked up 20 Christians, some of whom are expatriates and some local people. The local people face the possibility of the death penalty for being Christians and he asked for the concern and prayers of the meeting.

2 The Task 1 (Theology)

Ronald Dowling reminded the meeting that the Consultation had been working its way through the agenda of the Lima document: baptism, eucharist, and ministry. Work on baptism and eucharist had been completed and it remained to complete the difficult task on ministry and the rites of ordination. Work on this subject began at Järvenpää, which issued in a publication. A second Consultation on this subject had been planned for India, where the members who met put into place a process for disseminating documents and receiving comments. The number of comments submitted was very small and the steering committee consequently decided that all five groups at this Consultation would work on each of the three major sections into which the subject was divided. Groups were asked to study the document on the theology of ordination and return with a report on areas of difference and disagreement.

David Holeton told the meeting that the steering committee had asked him to form a working group which was composed of Ruth Meyers and Bill Crockett. The group received reactions to the documents and reshaped the material by consensus. Bill Crockett explained that the document on the theology of ordination placed the subject firmly within a baptismal ecclesiology. He noted that the three-fold order of ministry emerged out of a more complex pattern. The function of oversight has historically been embodied in the office of the bishop, who is the sign of unity and continuity within the life of the church, which is expressed in a number of the bishop's functions. What shape should the episcopal function take within a baptismal ecclesiology? The bishop's role is to foster and enable all of the ministries within the community in common service to one another. It is important to see all the orders in their historic, cultural, and social contexts. After Constantine the bishop became part of the official structure of the state, leading to an imperial and hierarchical model of episcopacy, a pattern which continued into the post-Reformation period. Things have changed in the last century.

During the missionary period of the 19th and 20th centuries bishops were often the spearhead of the mission of the church and exercised a prophetic leadership. Now in a post-Christendom and post-colonial period in most parts of the world we need to look at the episcopal role and ask what model is needed. This will be modelled on the ministry of Jesus and will be found in a baptismal ecclesiology (see the Lima document and the Virginia Report). The exercise of episcopacy within a baptismal ecclesiology is also closely related to a Trinitarian theology. Ultimately, our understanding of holy order is grounded in a Trinitarian understanding of God, and finds expression in a life of communion of people who have been drawn into communion through baptism. The bishop is seated, rather than enthroned, among the baptized.

The calling of the presbyters is to share with the bishops in the oversight of the church. In the Anglican tradition we have continued to use the language of *priest* rather than *presbyter*, so it was necessary in the document to reflect on the use of the language of priesthood. It is, in fact, used metaphorically and is even ironic in character. It is language which is turned upside-down. When St. Lawrence was asked to produce the treasures of the church, he brought forth the poor and the needy. Priestly language is used differently when used in reference to Christ, to the presbyters, and to the church. Cranmer used the language of priesthood but the ordination rite transformed the language of priesthood as it had been used in the medieval period. Cranmer linked the ministry of the word and pastoral care with ministerial priesthood. The Scottish Episcopal Church, however, has used the word *presbyter*, and Provinces must choose in relation to their own cultural context. Whichever term is used should reflect the multifaceted nature of the office.

We are, as a Communion, at quite different places in relation to the renewal of the diaconate. There is no consensus on this. We may find a consensus or we may live in pluralism. Historically, the diaconate has been transitional but in a number of Provinces a renewed diaconate as a lifelong ministry has emerged. The diaconate is seen as a sign of the church's servant ministry in the world. The distinctive nature of the diaconate is not service ministry in itself but the deacon's leadership of the church in its missionary service. If it is a distinctive ministry, the diaconate should not be seen as an apprenticeship in preparation for the presbyterate. This leads to the possibility of direct ordination to the presbyterate.

The Lima statement beautifully sets ordination within the baptismal community as an invocation to God that the new minister will be given the power of the Holy Spirit. This opens the community to the action of the Spirit and to new possibilities. Ordination recognizes a new relationship among the baptized in order to build up the community of all of God's people.

A brief period of questions and discussion followed. Groups discussed the material and reported back.

- Mark Earey reported for **Group 1**. He said the group felt that the opening needs to be strengthened, beginning with God and the baptism of Christ and the ministry of all the baptized, which would put baptismal ecclesiology in this context as event. In the section on bishops the group wanted something fuller

on *episcopate* as a gift from God, and more on apostolicity and catholicity. There was a need for more on episcopacy beyond Anglicanism. In the section on presbyters/priests the group felt there needed to be a lot more on the order itself so that the material on terminology would be put in context. In the section on deacons the group wanted the paragraph on direct ordination to be strengthened. On the act of ordination the group felt something was needed on the active nature of ordination and that it was more than recognition of gifts and prayer for strengthening of those gifts, and that some reference to the conferring of office was needed.

- Ian Paton reported for **Group 2**, who began by looking at the direction the text was taking them and identifying what additional material was needed. Something was needed on the subject of culture, e.g., an edited paragraph of material from the Järvenpää document. A paragraph before the section on episcopacy was needed on the relation between the church, the *laos*, and the ordained ministry as a whole. In relation to the section on presbyters the group found a lot of interesting words and terms in use around the Communion to translate *priest* or *presbyter*. They could be usefully added to the section in which the practice of the Episcopal Church of Scotland is mentioned. In the end it isn't the language that makes a difference, but the ordained/lay divide and the relationship of the ordained ministry to the people of God
-
- Clay Morris reported for **Group 3**, who were also anxious for more introductory material, especially something on order in general, and more about order and ecclesiology. Short statements drafted by members of the group were read to the meeting. Group 3 spent a lot of time talking about the diaconate and did not come to any consensus.
- Ronald Miller reported for **Group 4** who saw the need for a statement on baptismal ecclesiology at the end of the first section. Initiation is complete at the end of water baptism and nothing can be added to that. The ordained have particular roles in relation to the tasks of the church, but they belong to the ministry of the whole. The group wanted a greeting of the newly-baptized like the one in the Canadian and American baptism rites.
- Kevin Flynn reported for **Group 5**. The group began by brainstorming on the document and noted that while they might wish to see orders arising out of a baptismal ecclesiology, they in fact arise out of a eucharistic ecclesiology. Further, the Virginia Report presents a classical way of doing Anglican theology but the document as it stands has very little from our tradition and the group wondered if it should be quoted so much as an authority. The group asked whether ordination is a process or is there a moment? In the section on episcopacy, the group wanted to strengthen the baptismal nature of the church and to add a prophetic dimension to the roles of the bishop. In the section on presbyters, the group thought too much attention was given to terminology. The BEM statement says it very well, but this is not how we actually live. In the section on deacons, the group noted that if Provinces were to move in the direction of direct ordination, some apprenticeship issues might have to be

addressed in another way. In the section on the act of ordination, the group felt that the role of the community should be strengthened.

Ronald Dowling summarized the feedback. The beginning of the opening section needs to start with God, from which it would move into baptismal ecclesiology. There is a need for attention to cultural issues (this was reinforced by a member of the Consultation). He said he heard emphasis on the gift conferred in ordination in the discussion of the bishops' section. The prophetic role of the bishop was also stressed. A member noted the dissatisfaction of some with the description of baptismal ecclesiology and another member suggested that the text relies too much on history. A member suggested that the document should rely more on bilateral ecumenical conversations which might give a broader scope. A member noted that a section on the relation of ordained ministry to *laos* needs to be put between the introduction and the remaining material. In regard to the section on presbyterate/priesthood, there were suggestions that too much emphasis had been placed on terminology. A member said he would like to see the rite of ordination better express what the presbyterate contributes to the true role of the church. A member asked if the discussion on sacerdotal and priestly ministry belongs in the section on priest/presbyter at all. Presbyters are treated almost in isolation from the bishop. There was a question whether the orders of ministry were being treated in the right order or if deacons should come first, and bishops and priests should (in some sense) come together. The ecumenical partner suggested that the meeting needed to do more work on the meaning of *presbyter* if its distinction from *priest* is going to be raised.

The meeting discussed reports on the diaconate, debating the questions of transitional and vocational diaconate, as well as direct ordination, with a suggestion that the period of time in the transitional diaconate might be lengthened. It was suggested that vocational and direct ordination should be raised as possibilities. The diaconate is not apprenticeship but a ministry on its own. A member suggested that the deacon's role in the ministry of the word should be strengthened. A member suggested we need to produce something that embraces both positions. The meeting discussed the implications of the cultural contexts of ministry.

After a brief meeting of the steering committee Jean Campbell asked the secretaries of the groups to submit their notes to a drafting committee, composed of Ruth Meyers, Tessa MacKenzie, Christopher Cocksworth, and Tomas Maddela, who will try to bring back a document for review. The meeting agreed. A member suggested that the drafting committee be provided with a couple of consultants with whom they could test their material. In discussion it was suggested that any member of the Consultation could approach the drafting group.

At a later point in the meeting Ruth Meyers submitted a new text on The Ordered Nature of the Church.

3 Show and Tell

Members of the Consultation provided information on activity in their Provinces.

Church of Ireland Brian Mayne recalled that in 1995 when the IALC met in Dublin he had told the meeting that little was going on in the liturgical field. Since then there have been changes in personnel and a new Prayer Book is in preparation for publication in 2004. The new book will have services in traditional and contemporary formats. The contemporary services will be lightly revised in view of the experience of the last 20-25 years. The new book has been influenced by the experience of member of the committee who have participated in IALC meetings. There will be three contemporary eucharistic prayers, one of them home-grown. The committee has tried to use the same collects and post-communion prayers as other churches in the British Isles, but some have proved unsatisfactory and material is being gathered from a wider field including the Anglican Church of Canada. The calendar has been expanded with three new red-letter saints.

Southern Africa Merwyn Castle, Keith Griffiths, and Ian Darby reported. The CPSA's Prayer Book is now 12 years old and some consideration has been given to revision. The bishops have agreed that whatever is done must be on a piecemeal basis. Following the lead of the IALC's current activity, first place will be given to ordination. The Province has examined its own ordination rites and has provided a restructured ordinal for priests and bishops which has been used on an experimental basis. The Province produced two resource books to celebrate the new millennium. The liturgical committee is a committee of the bishops and normally does what they request, but the committee has approached the bishops with a view to enlarging its brief to include teaching and training. The bishops have agreed and the first CPSA liturgical consultation has been held. The Province has enlarged the list of special days of prayer and provided prayers for them. A special form of healing has been provided and forms for the burial of a child, for the disposal of a body after research, and for an exhumation (the latter an aftermath of apartheid when many bodies were buried without their families knowing where the grave was). There are now guidelines for reservation of the sacrament and distribution of communion in the absence of a priest. Notes have been provided on concelebration. Keith Griffiths said the Province is developing educational material for the parish level, for training worship leaders, for theological education and for Anglican studies. Ian Darby reported on ecumenical liturgy. He said that the covenanting churches have now reached the point of mutual acceptance of ministry and an ordinal has been prepared. The next step is to do something about the acceptance of oversight. This will be difficult because some of the denominations will not use the word *bishop*”

Central Africa Ishmael Mukuwanda said his Province covers four countries with at least four cultures and 30 languages, so it is difficult to produce material to cover all the differences. He said he hoped to be able to report on progress at the next meeting.

Canada Richard Leggett said (in French) that he belonged to a bilingual church—actually more than a bilingual church because its membership includes many other languages including those of first nations people. He said he wished to report that the Anglican Church of Canada has entered into a partnership with the first nations of the country, which involves (among other things) discovering how they can find liturgical expression in their own languages. John Gibaut told the meeting that since the last meeting the Province had published a little book containing three eucharistic prayers,

services of the word, and night prayer. In the summer of 1995 the General Synod had asked for two eucharistic prayers, one in inclusive language and one reflecting a Reformed theological point of view. The Faith, Worship, and Ministry Committee had to come to grips with IALC's recommendation that there be no eucharistic prayers for special groups. The inclusive language issue was pressing for a number of reasons because prayers, sometimes of indifferent quality, were being produced on a local basis. The committee agreed to work at an expansive prayer, and in the end they produced two. One of them is a prayer of lament, to be used in a time of trouble. These two prayers follow the Antiochene structure. The prayer reflecting a Reformed theological perspective caused more difficulty. Members of the committee asked themselves what that meant. They wanted to take "Reformed" in the broadest sense and looked at prayers from Reformed churches around the world. The epiclesis was a particular problem for those who had asked for the prayer. The prayer produced focused more on the cross and atonement than some others, but it was reasonably satisfactory to most. An attempt to deal with problems related to the epiclesis was addressed by asking that the Holy Spirit would be sent upon the *meal*. When the prayer was presented to General Synod the epiclesis was edited out, leaving a somewhat unsatisfactory prayer. Two other services produced in 1998 were liturgies of the word intended for use on Sundays in communities where people want contemporary liturgical texts but in a simpler form than the offices in the Book of Alternative Services. The 1995 General Synod had also asked for French translation of contemporary liturgical materials. Eventually the committee authorized a sub-committee to undertake translation, which brought together representatives of francophone communities who had not encountered one another before. Their translation was adopted by the General Synod in 2001. Richard Leggett told the meeting that the General Synod has resolved to retain the Book of Common Prayer of 1962 and the Book of Alternative Services. The Anglican Church of Canada has entered into full communion with the Evangelical Lutheran Church in Canada, which will have implications for future liturgical developments and may eventually lead to a common book. He told the meeting that the Anglican Church of Canada had entered into a partnership with the federal government of the country in operating schools for first nations children in which some acts of abuse were committed. There are now lawsuits against the government and the church. The legal costs involved may deprive the church of operating funds by October of this year. It is possible that by the time of the next Consultation there may not be a General Synod of the Anglican Church of Canada and representatives will come at their own expense.

Philippines Tomas Maddela told the meeting that in October 2001 the Philippine church will celebrate the centenary of its first bishop. A new Book of Common Prayer should be available for the occasion. A new hymn book is under way and there had been hope for a new hymn book in time for the centenary, but it will not be completed in time. However, the new book will include many new compositions. The new Prayer Book will be published in English in a typical edition. The more challenging work will then begin when adaptation for local use will start. Although the Philippine church is small, its voice is not small in ecumenical circles.

Australia Ronald Dowling reminded the meeting that the Prayer Book of the Australian church was published in 1995 and was totally sold out. It has now been

reprinted. The next step will be the publication of a CD-Rom containing the Prayer Book material. Holy Week services have been published separately on a website, where they were downloaded by many people. A lot of energy has been spent on revision of the Daily Office lectionary. The lectionary is not in the Prayer Book so it may be revised as required. The Australian church has also moved into the area of liturgical formation. A workshop was held for members of the recent General Synod on the Holy Week rites and the lectionary, attracting a significant number of people. The commission will now go on the road with a workshop program. Ronald Dowling described the legal process required to authorize lay presidency and said he doubted that this would happen, at least legally.

[The limitations of time made it impossible for the Consultation to receive presentations of all “show and tell” items in oral form. The following were submitted in writing.

Kenya Joyce Karuri reported that since she had assumed the task of coordinating the preparation of the new worship books of the Anglican Church of Kenya she had been confronted with the liturgical needs of different people—a bishop wanted family worship in the book, a Mothers’ Union leader and another bishop wanted a liturgy for burying Christians who commit suicide, an evangelist wanted a service that would recognize and commission evangelists, and others objected to the metaphor of sheep in the confession. Liturgical revision in Kenya was started in 1987 by (now) Archbishop David Gitari and the liturgical wing of the Provincial Board of Theological Education, resulting in the publication of a Kenyan Service of Holy Communion in 1989 and contemporary forms of morning and evening prayer, baptism, admission to communion, and Confirmation two years later. The intention was to produce services that are authentically Kenyan, biblical, while on a par with those of other provinces, and that meet the needs of both old and young. There was a lot of discontent with the old BCP in its various translations, which were compiled when literacy was very low. On the other hand, there are many people who know no other way of worshipping and a powerful charismatic/pentecostal movement competes with liturgy in the Anglican Church of Kenya. A dormant period followed the publications of 1989 and 1991 and a number of services remained in draft form. Now those drafts are under review and more liturgies are being prepared, with a view to publishing a new prayer book by the end of 2001 or early in 2002. Joyce Karuri said her task is uphill work because there is no Standing Liturgical Commission as such, and members of the seven-member committee with whom she works are not always available. In addition to the new prayer book (which they intend to call *Modern Services*) she is working on the publication of a new hymn book in Kiswahili, using authentic melodies from across the county. It will be written and harmonized in both staff and sofa notation. Modernizing worship in Africa calls for improved singing as well as revised liturgy. Worship has been much more lively in the diocese of Kirinyaga and other Kikuyu-speaking dioceses and even independent churches since a hymn book was published in the local language. In addition to all this it will be important to translate the prayer book into local vernacular languages—which will require knowledge of liturgy, as well as money, and a permanent liturgical desk.

Solomon Islands Anderson Saefoa reported that Lent and Holy Week services have been published in booklet form for trial use and are very popular. They will be revised in the light of feedback. An Ordinal (including services for the consecration or dedication or deconsecration of a church or chapel) has been published on a similar basis. Work on the revision of A Melanesian Prayer Book is in progress and should be completed by 2004. A priests' manual containing prayers and forms of blessing is also being developed as a liturgical resource.

United States of America The Standing Liturgical Commission is engaged in the development of a major project, "The Renewal and Enrichment of the Common Worship of the Church," which will involve the publication of liturgical texts and music. Data-collection has been mandated by the General Convention to determine the scope of the project. A conference has been planned to train people to both collect information and provide liturgical education. A CD-Rom with all the authorized liturgical texts and music of the Episcopal Church, including lectionary texts and planning resources, has been prepared.

West Africa The Church of the Province of West Africa has produced forms for the making, ordaining, and consecrating of bishops, priests, and deacons, including a combined service for the ordination of both priests and deacons.

Jerusalem and the Middle East The Province is composed four dioceses in 29 countries, from Algeria in the east to Iran in the west, Syria in the north and Yemen in the south. Although much is done on a diocesan basis the Province has been working on a new eucharistic liturgy. They came late to this task and were able to use the Dublin statement as their starting point and have kept the suggested section headings from the document. They hope this liturgy will be authorized by the house of bishops in November and will be available in English, Arabic, and Farsi.]

4 The Task 2 (Rite)

Paul Bradshaw said he had been part of the group at Järvenpää that drafted the section in its original form. He was asked to edit the draft as it came from the meeting in India (which he was not able to attend). It is now shorter, although still lengthy. He said he was worried that groups might want to suggest lots of additional material. He said he did not think that we were trying to produce a compendium of every possible idea. Nor should the text provide ceremonial rules for every place because these things vary. The main aim of the section is to highlight key features of ordination liturgy, to enable people to see what is primary and what is secondary and to raise questions about the implications of doing things in a particular way. He said he hoped it would help people to realize what message their actions suggested.

The section is divided into three parts. The first is composed of general principles referring to baptismal ecclesiology, ordination as an ecclesial event, the incarnational nature of ministry, ordination within the prayer of the people of God, the centrality of the recognition of God's call and prayer with the laying on of hands, and the principle that each ordination service should be for one order only.

Because there are a number of ways in which an ordination rite may be structured, no particular order is prescribed. The elements of the rite are named in the text and commentary suggests what the particular part of the rite is trying to do. The possibility is raised of using a reaffirmation of the baptismal covenant to ground the liturgy in a baptismal ecclesiology. Three issues are raised in connection with prayer with the laying on of hands: the connection between the prayer of the whole community and the ordination prayer as such, posture and the different theological messages that may be found in different postures, and the laying on of hands and its relationship to the prayer. There are sections on the post-ordination welcome, the celebration of the eucharist and the role that the ordinands may play in it. Finally there is a section on going out as God's people, with the suggestion that symbols of office might be presented at this time and that the newly-ordained themselves might be "handed over" by the bishop to those among whom they will serve.

The concluding sections address issues of place, dress, language, choreography, arrangements of furniture, issues of inculturation, the place of the families of the candidates, and vesting of the newly-ordained persons.

The meeting returned to groups to discuss the section on rite.

Kevin Flynn reported for **Group 5**.

- Under general principle add recognition of God's call of the candidates through the call of the church. The repeated use of "baptismal covenant" is not helpful. It is best known and used in the U.S.A. and Canada and not much in the rest of the Communion. Reaffirmation of baptismal faith might be better. During the service there might be an affirmation of baptismal faith and the Apostles' Creed would be appropriate. There is a sense in the document of "staged rites" as a person moves through candidacy towards ordination. Rites so complex that they cannot easily be used should not be constructed. The questions to the candidates might be divided up at various points in the rite. Only questions that pertain to the candidates should be put. Is the laying on of hands an absolute and unchangeable part of the rite? In some parts of the world touching a person's head may be inappropriate behaviour. There has been some suggestion that this is a power gesture implying a patriarchal relationship. There should be a strong but brief prayer for the whole world, which should be led by a deacon or lay person. If the candidates prostrate themselves it should not be done in a way that suggests fealty or abasement before the bishop. It would be better omitted altogether. The group would not favour a sequential laying on of hands by one presbyter after another and would prefer it not be mentioned. A statement placing the family within the context of the larger community would be helpful, suggesting that we are water relatives rather than blood relatives. The group had problems with the suggestion that the candidates be "handed over" by the bishop. There were questions about episcopal rings. The group would like to move the section on gesture to an earlier point, before the inculturation section. There are a number of issues about seating arrangements. It might be appropriate to include a brief statement about careful attention to the environment, guaranteeing clear

visibility, etc. The group encourages that bishops be consecrated in their own dioceses and seated at the same time, and wishes to affirm the ordination of deacons and presbyters at diocesan events to stress that this is a celebration of the wider church. The inculturation section is rather thin and seems to confine inculturation to a few outward trappings. The group thought the Järvenpää statement should be revisited.

Ronald Miller reported for **Group 4**. He said he thought the group felt things were going in the right direction, although there were some points of criticism.

- The statement of principles is generally good, but should include the possibility of some objection to the ordination of a candidate. There should be greater conformity with the structure as outlined in the Dublin Statement. The document should specifically provide for members of the order to which the candidate is being ordained to be among the presenters. The group welcomed the move away from a prescriptive approach to the lections, which should be appropriate to the day. We should try to avoid the word “epicletic”. We need to underline the suggestion that the giving of instruments be moved to the end of the service. When ordinations are done in a parish church the liturgical tradition of the local church should be respected. Not only in western contexts is the question of family support an issue.

Clay Morris reported for **Group 3**.

- The group found no major flaws in the document. The group wanted to avoid language relating to an individual laying on of hands. The subject of tokens of office was discussed at some length and the question was raised whether the gift of a Bible is different from the gift of a chalice and paten. We need to avoid personal gifts in a rite of this kind. Wherever possible ordinations should be to one order only on a given occasion. There was a question as to when the candidates should be introduced. The appropriate posture for the ordaining bishop is standing, not seated, because the formula is a prayer not an injunction. There is a question as to whether newly-ordained persons function in that order in that service.

Ian Paton reported for **Group 2**.

- The group thought the document was going in the right direction. In the first section the big question is the relationship between the ordination and the eucharist within which it set. What is the purpose of the gathering rite? Does the presentation of the candidates belong in the gathering rite? A useful addition in the opening section would be something about the structure and content of the ordination prayer itself, its principles and theological ideas. Many Provinces revising their rites would welcome such guidance. An introduction to the whole document on the subject of culture would be helpful in relation to this section as well. The appropriateness of the laying on of hands in different cultures was discussed. Touching people on the head is a sign of great intimacy in some cultures. The group affirmed that the sermon should be addressed to

the whole congregation, not the candidates. The group felt that advising the use of the readings of the day was good. The form of the baptismal covenant needs to affirm the priestly ministry of the whole people of God. Water could be used at this point. Only questions should be asked which are addressed to the candidates. In some places the renewal of promises takes place in the gathering rite. The group thought the document needs something that spells out the move from an imperative form of ordination prayer to a supplication form, which is the background to the move from the bishop sitting to standing. Prayers for the world should be included and should be recommended. The litany and *Veni Creator* repeat each other and the use of both is not necessary. The option of the laying on of hands in silence works better when there are many candidates, but there are problems with it because it suggests the giving of power by one person to another. Where symbols are given in the service depends on whether the gifts are going to be used in the service. The group discussed the need for great sensitivity in discussing the place of the family: advocating "family values" may skew the liturgy. Vesting should happen after the ordination prayer and not before the liturgy begins.

Mark Earey reported for **Group 1**.

- The document assumes that praying rather than declaring is the essence of the ordination prayer and this should be stressed. The unity of the prayer should be maintained and should not be interrupted by stopping to vest one person before going on to the next. When ordination services are not for one order only, the distinction of orders should be clear. The group had questions about the material on inculturation and wanted to encourage and affirm deep inculturation. Anointing the hands of candidates should be mentioned, not necessarily affirmed. The document notes that there is a distinction between some symbols and the symbol of the Bible. It should be more rigorous about this distinction if the Bible is seen differently. The document might give attention to who gives the symbols and what is said. Who presides at the eucharist at the ordination of a bishop? In some places the new bishop takes over. Does episcopal ordination take place in the diocese where the bishop is to serve or in a place chosen by the archbishop? Should ordinands return to the congregation after ordination, or remain with their order?

Members of the Consultation discussed the responses of the groups. Paul Bradshaw, John Gibaut, and Ishmael Mukuwanda were asked to form a drafting group to work on this section of the material.

5 The Task 3 (Discernment and Preparation)

Louis Weil reminded the meeting that the group working on discernment and preparation for ministry met with a problem at Kottayam because they experienced a lack of direction in what they were expected to do. Perhaps if a third section is needed it should deal with subsidiary liturgies, such as a rite to be celebrated in a community for the selection of a person in that community as a candidate for ordination, a rite for the celebration of a new ministry, rites to celebrate significant anniversaries in

ministry, and a rite for the renewal of ordination vows. There must be a clear distinction between rites which relate to ordination and rites which follow ordination. There is some question whether rites for anniversaries (beyond celebration of the eucharist in a priest's community) are necessary and whether the renewal of ordination vows, originally created by Pope Paul VI as a response to the large number of priests leaving the ministry of the Roman Catholic Church during his pontificate, are appropriate in an Anglican context. The meeting discussed the question. One member suggested that we need to distinguish clearly those issues which properly pertain to the local church and not take on too many issues which may well diffuse attention from our main concerns. Another member observed that the increasing emphasis on an episcopal liturgy on Maundy Thursday for the blessing of the oils is robbing the evening liturgy of the Maundy of its significance. Another member suggested that the Consultations should only make recommendations on such matters as renewal of ordination vows and not attempt to impose an absolute norm. A member asked if models of syllabi for teaching liturgy could be shared. A member opposed the notion that a vow can be renewed because a vow abides; we may only *affirm* a vow which we have made once.

The meeting divided into groups to discuss the section.

- Mark Earey reported for **Group 1** and told the meeting that the Kottayam document contained good material but it was probably better not to tackle it at this meeting. The group suggested some editorial changes in the first paragraph and recommended that the second paragraph should be deleted. The third paragraph on renewal of ordination vows also needed editing and the group suggested the following words, "in some parts of the Communion rites for the renewal of ordination vows have become a significant act. The time and context for such rites should be selected in such a way that the whole baptized community is empowered and liberated."
- Ian Paton reported for **Group 2**. The group felt that the material on discernment and preparation and subsidiary rites belonged to another agenda. The group discussed liturgical formation issues and agreed that it is probably worthy of a Consultation in its own right. The group discussed the draft page, which stirred up a lot of feeling, and felt that it was probably addressed to the experience of one part of the Communion. The keeping of anniversaries is more important in some cultures than others. The group wondered whether this Consultation is at a point of change in its life because previous Consultations had taken an academic approach and we appear to be moving into the sharing of experience and reflection on practice. The group was consequently worried about prescriptive statements coming out of the Consultation. The group began to share in the group the varied experience of the Provinces in relation to the renewal of ordination vows.
- Clay Morris and Louis Weil reported for **Group 3** and told the meeting that they began with the material on subsidiary rites, especially paragraph 3 on the renewal of ordination vows. Louis Weil submitted an alternative wording. Clay Morris said that the Kottayam document belongs to the topic under discussion but recognized the need for serious editing at some points. There has not been time to put the document into a finished form.

- Ronald Miller reported for **Group 4**, who spent most of their time talking about the Kottayam document, which they thought had value and contained issues which ought to be faced. There is a place for liturgists to say that this is what they have to say about preparation for ordination. However, the document needs more work. The group was clear on ministry as corporate and shared. In relation to the renewal of vows, the group distinguished between renewal and reaffirmation. Renewal takes place when something has been broken.
- Chris Irvine reported for **Group 5**, who spent a lot of time looking at the Kottayam document. The point was made that the document in hand was a subject of discussion rather than a worked paper. It did not fit with the other two documents examined at the Consultation. However, the group recognized that important observations were being drawn which might be shared with a more general readership. One possibility is to ask someone or a group to write an essay covering the points raised in the document which might be attached to the Consultation's statements. The group agreed that the document should be set aside, but with the proviso that the Consultation's statement should commend its theology of ministry to those who are responsible for the discernment and preparation of candidates for ministry, and also with the proviso that liturgical formation is central to theological education. The group agreed that the first item (rites for the celebration of the acceptance of a person into the pre-ordination process) in the notes on subsidiary rites should be excised, and was ambivalent on the second point (anniversary of a priest's ordination) which they felt needed expansion to secure the importance of baptismal ecclesiology. On the third point (renewal of ordination vows), the group wanted to affirm the importance that this rite has for people in many Provinces and dioceses. The group reshaped and sharpened the paragraph, noting that the rite may diminish the importance of baptism and the baptismal community and urging that those who use the rite should examine it in this light. A more appropriate time for the rite than a clergy conference might be a gathering such as a synod, and it should include thanksgiving for the gifts of ministry.

Louis Weil noted that the material on discernment and preparation for ministry forwarded from the Kottayam Consultation appeared to be an undigested piece of work and recommended that the steering committee be authorized to decide on the next step to be taken with it. The meeting agreed by consensus that the document produced by this Consultation will consist of the theology section and the section on rite, and that the remaining Kottayam document, after editing, might become one of a series of essays carrying only the authority of the author or authors in a longer publication after the initial publication of the statement of this Consultation. .

6 Eucharistic Food

Paul Gibson reviewed a paper (circulated in advance of the meeting) he had prepared to stimulate discussion on the possibility of substituting other commodities for bread and wine at the eucharist. He set the subject within the context of accounts of eating and drinking events in the ministry of Jesus, noting the variety of food involved (water, bread, wine, and fish) and suggested that the act of eating and drinking may be primary

and the commodity secondary (but not unimportant) and that perhaps the origins of the eucharist should be seen within the broader framework of all these events rather than as a discrete and isolated event on its own. He recognized that a case can be made for celebrating the eucharist with food other than bread and wine because the act of sharing food is primary and the bread and wine tradition has not been maintained in Christian tradition with the purity that some may have wished (the use of grape juice intended not to be wine is an example). However, whatever food is used at the eucharist should carry symbolic freight as profound as bread and wine in the culture of Jesus and should come to the table with the same intimations of nurture, fellowship, generosity, dignity and solemnity. Further still, we must ask if we have used bread and wine with integrity. Do our styles of giving communion really suggest *sharing* food, and is it really *food* that is shared? (We often use bread that is as much unlike ordinary bread as possible.) Do we pray over food in a fashion that grasps its symbolism of God's kingdom with implications for present political, social, and interpersonal behaviour? He said he did not consider the question closed, but remained cautious.

Members described circumstances in which the use of wine presented problems and in which substitutes are already in use. The Provincial Synod of Burundi has decided that wine will not be used at the altar. The problem was described as a spiritual issue because there is no distinction between drinking from the altar and drinking from the public bars. And second, it is an economic matter because they do not have enough money. A member from Rwanda said that there is no problem in using wine at the moment, but it is very expensive and parishes often go for months without communion because they have no wine. Some other Christian groups persuade Anglicans not to go to communion because the wine contains alcohol. In Uganda there is no problem with wine. Some local drinks are not clean, but wine is clean. However, chalices are not always available and the water used is not always safe. In Uganda communion by intinction was adopted by the House of Bishops because of the problems of AIDS. A member said that during the worst of the American blockade of Cuba wine was shipped from England. Later, Cubans started producing wine out of local products of honey, fruit, or grain. People still miss the English wine because it relates better to the biblical story, but they recognize their own product as their wine. A member from Sudan said that in the church's beginning years wine was used, but later during a period of revival wine was criticized by the Christians themselves. The Synod of the church decided to find out what should be the right element. A member said that if Christ was born in Sudan would he ask his members to use wine where there is no wine? The church uses a drink made of dried fruit and a little sugar. He said that his country is in time of war and sometimes cassava is used instead of bread because there is no bread available. A member from Kenya said that the church in her Province uses wine imported by the government from Cyprus. When the missionaries came to Kenya they condemned the local brew—anything local was bad—and it is still not possible to use a local brew. It would be too much of a compromise. She said the Consultation should release the Provinces from the bondage of having to do things like using imported wine from Cyprus or using wafer bread. A member from the Arabian Gulf said that in some countries the church unofficially makes wine, but when it is not available grape juice is used. A member from the Philippines said that when his Province became autonomous they asked if they could use local bread and wine and were told to use any bread and wine they wanted. This became a problem in relationships with Roman Catholics. The

central symbolism of the eucharist is not bread and wine but people and if they are not transformed by the eucharistic celebration the element doesn't matter. If local bread and wine are used it must be done with great catechesis. A member from Polynesia said that wine and wafers are still used, but in the ecumenical field other things have been happening. Some years ago a Tongan theologian used coconut. At the Pacific Theological College bread and wine are offered to those who need that, and coconut to those who prefer that. The Anglican Church has not really begun to discuss this. At a recent reconciliation ceremony, kava, a local drink which is not alcoholic but which has narcotic qualities, was used. A member reported that among first nations people in North America many congregations now use bread in whatever local form it usually appears. Wine is more of a problem because it has had an oppressive history. In some places peyote has been used, with the understanding that it should not be used to the point of inebriation, and this attitude has been transferred to wine. But the question remains how can you use an intoxicating substance? Grape juice and non-alcoholic wine are often used, because most reservations are dry. Hawaiians are still upset because they were denied permission to use poi instead of bread. In Alaska, sacred meals are still very much part of the culture. Potlatch is practised among all Alaskan people, which always includes whale blubber. Although potlatch is a very sacred event, it is never connected with what Jesus did. This results in the eucharist being seen as a meagre event by comparison. An elder who is a priest is starting to say at the eucharist that Jesus made potlatch for the people and this is beginning to have an impact on how the symbols are taken and received. Most people are very strict about how they use the wine and bread. A member noted that there are two aspects to the question: the problems of those who do not have or do not use bread and wine and the problems of those who have them but do not use them in truly meaningful ways. A member from Pakistan told the meeting that Pakistan went dry but Christians are allowed to have wine. In cities the parishes get wine from the Roman Catholic Church or make their own wine from raisins and sugar. In rural areas there is more of a problem because Christians do not wish to offend their Muslim neighbours and grape juice is often used. Robert Gribben, the ecumenical partner, told the meeting that the Methodist Church identified itself with the temperance movement. The work of Pasteur suggested that unpasteurized wine contained germs. Other factors contributed to a suspicion of wine. Eventually it was agreed that the "fruit of the vine" should be used, because many people were using Ribena or fruit juice or a local soft drink. In Australia there has been discussion among Methodists about the use of dealcoholized wine—another unpleasant drink! He said he would like to see greater scholarly exploration of the use of water.

Paul Gibson moved and Tessa MacKenzie seconded

that a recommendation be sent to the Standing Committee of the Anglican Consultative Council that a survey be conducted to determine practice in relation to the elements of holy communion throughout the Communion, with particular reference to the reasons for local practice where it is different and to the impact of concern about both intoxication and the risk of infection, and that the ACC form a small working group including members of the IALC to study the data and draft a report with suggested guidelines for further consideration by the IALC and the ACC Standing Committee.

7 Election

The nominating committee submitted a slate with the names of Paul Bradshaw, Joyce Kurari, and Tomas Maddela. No further nominations were made and they were elected by acclamation. However, a vote was necessary to determine which member of the new steering committee would serve two terms and which members would serve one term. David Holeton explained the election procedure and the meeting voted by ballot. At a later point the chair announced that Paul Bradshaw had been elected to a double term, and on the following day he announced that Paul Bradshaw had been elected by the steering committee to be chair of the Consultation..

8 SPCK

Ronald Dowling introduced Sue Parks, Director of SPCK Worldwide, who joined the Consultation. She said she had a series of problems which had come across her desk, regarding which she had begun to ask questions. Everyone told her that the IALC was where she ought to go. She told the meeting that SPCK at the present time carries out its work through SPCK Publishing, SPCK Bookshops, and SPCK Worldwide, which supports among other things liturgical publishing. SPCK receives applications from all around the world. Sue Parks outlined something of the history of the liturgical publishing the Society has undertaken. She said they are unable to respond to all the requests they receive. The question that confronts the Communion is who takes over when liturgists have done their job? How do you sell books in situations which are scarcely cash economies and where people cannot afford them at cost or even lower? Liturgical publishing is very difficult to sustain. One of the defining characteristics of Anglicanism is the importance of mother-tongue worship. There has, however, been a proliferation of languages. Where once in South Africa a book might have been published in English and one other language, a number of other languages now compete. She said her question is that of liturgical publishing and where can it be supported? If Anglicans don't fund Anglican liturgical publishing, who will do it? How do we identify and enable mother-tongue publishing? She asked the meeting to reflect with her. Responses:

- The problem of trying to meet people's specific needs is global. The particularities of needs in the U.S.A. are colossal. Technology may be the way to solving the problem.
- The Toronto statement was translated into Spanish 6 or 8 years ago, but it has never been published. In Latin America more people are getting on line and that may be the answer. Many of these documents are known only in English. The question is how do we disseminate them?
- As a Communion, why can't we think of helping less equipped Provinces by better equipped Provinces standing back and letting the others apply? How can the Communion or the Society now say that it is not possible to help communities worship in their mother tongue?
- Is it necessary for all Prayer Books to be as large as they are? Do they need to contain so much rarely-used material?
- Questions: Where do the funds disbursed by SPCK come from? Answer: from money raised in England.

- The real problem is that a lot of what we are being told is news. If SPCK has a passion for this, why are they not out finding money?
- My own church tends to fund projects that deal with people rather than publishing. Publishing conflicts with a number of other mandates we have chosen.
- Maybe in Africa we should take responsibility for our own publishing. Roman Catholics and Brethren in Christ have already done that and are making a profit. (Response: several Provinces have done that and it isn't solving their problems.)
- We assume that when students finish seminary they will build on what they have learned. But they find that they cannot afford books published outside and they are unable to build. Books are written in Africa, but seldom published because of cost.
- This is a Communion issue. It is too big for SPCK to deal with. We should look to the Anglican Consultative Council to set in place a structure so we can have a conversation that asks how American, Canadian, and other publishing houses can amalgamate to address the problem and engage all of us on local and provincial levels to take this on.
- There are indigenous people all over the world who have survived as a people because they have a Bible, a Prayer Book, and a hymn book.

Sue Parks said that she came to the meeting because she felt a meeting of liturgists is where concern for the issue of publishing liturgical material for two-thirds world churches should be taken seriously. She said her great fear was that the problem would have been apparently solved when the Church of England published *Common Worship*. Parishes telephone asking if they can send copies of the ASB they no longer need to Africa. This has been resisted. A member of the meeting asked the steering committee to come back with a resolution calling on the Primates to give this matter attention. Another member suggested that an immediate financial campaign might bring in a significant amount of money. The chair asked if there was a way in which members of the Consultation could leave their liturgical libraries to two-thirds world colleges? This would be another way to contribute at an individual level.

9 Final reports on Sections 1 and 2

Ruth Meyers submitted a new text on The Ordered Nature of the Church. The meeting discussed it in groups and then in plenary, offering suggestions for revision to the drafting group. The drafting group returned with amendments and Ruth Meyers identified changes of substance. The meeting made several suggestions and put the section text into the hands of the steering committee for final editing by an editorial committee.

Paul Bradshaw presented a new draft of the text on the Liturgy of Ordination. He said that further work would have to be done in putting the two documents together. The new document is not significantly longer. The document is about fundamental principles and the major elements of ordination rather than prescriptive details—except to warn against misleading practices. Ronald Dowling asked the meeting to read the document immediately. Members of the Consultation proposed revisions. The drafting group returned with amendments and Paul Bradshaw identified changes of

substance. The meeting made several suggestions, agreed that the section text should be the second part of the whole document, and put it into the hands of the steering committee for final editing by an editorial committee.

Christopher Irvine moved and Ronald Miller seconded

that the document submitted by the two drafting groups be adopted as the statement of this Consultation.

The motion was carried.

10 Panel

The Consultation welcomed a number of visitors from the local area. Ronald Dowling sketched the history of the International Anglican Liturgical Consultation since its origins in 1983. The current Consultation is composed of 78 persons representing 30 Provinces of the Communion. Tomas Maddela introduced the theological section of the current Consultation's work. The purpose of the document is to strengthen Anglican understanding of ordination and ministry in general. Ruth Meyers underscored the document's emphasis on baptism, which has been a thread in the Consultation's work back to its first full meeting which dealt with the communion of children. She outlined the work of the Consultation during the current week. A period of discussion followed. Paul Bradshaw described the work of the group working on ordination rites. He said that ordinations are often very clerical occasions. The aim of the Consultation has been to help Provinces move away from this clerical domination of ordination to the involvement of the whole church. Guidelines have been produced so that it will be clearer that it is the whole church that is involved in the process from beginning to end. The guidelines also warn against particular styles of ordination that carry unfortunate messages. The Consultation hopes to enable people to think about what they do and how they do it. The project is even more complex when we take into account the wide variety of practice within the Anglican Communion. Bishop Ishmael Mukuwanda said that the Consultation had been an eye-opener for him, especially to the diversity of Anglican Communion. He said ordination in his country (Zimbabwe) and Province is very different. Culture plays a big role. Everything in the guidelines happens. This document is putting things into the perspective of baptismal ecclesiology. The size of the congregation at his ordination was 25,000, but they were largely spectators. This document addresses that. Another question period followed. A visitor asked how a service can bring out the context of the whole people of God. Paul Bradshaw replied that the beginning of the liturgy is very important and should affirm the ministry of all the baptized, and throughout the rite there should be broad reference to the ministry of others. One possibility is the affirmation of baptismal faith by the whole community, in which the whole community affirms its commitment to ministry. We want to avoid the impression that the only ministry that counts is that of the ordained. The focus of the end of the rite is the point at which the person is handed over and launched into ministry. This might be an appropriate point at which symbols of office are conferred, unlike the traditional Anglican practice of conferring a Bible and other articles immediately after the laying on of hands. A visitor asked to what extent the IALC has looked beyond Anglican boundaries for inspiration. Ronald

Dowling replied that the IALC has for some time had an ecumenical partner, first John Baldovin SJ and currently Robert Gribben. Ecumenical documents are taken very seriously.

11 Reflections of the Ecumenical Partner

Robert Gribben said he had come to this Consultation directly from a meeting of the World Methodist Council. Five years ago the WMC had received the report of the commission responsible for Anglican/Methodist relations, which unfortunately did not receive the full consideration of the subsequent Lambeth Conference with the result that its recommendations to Anglican Provinces have not been carried through. Anglicans and Methodists are not distant traditions, though the 19th century drove us apart and we responded to the liturgical movement of the 1950s and 60s at different paces. We are all bound together by the exigencies of British history in the 17th and 18th centuries. Robert Gribben said his chief frustration this week has been working out how Anglicans do theology. Both Anglicans and Methodists have been accused of not having a theology, but we both do theology in the practical sphere. He found the conversation on the rite of ordination was much more lively than the theology document on the ordered nature of the church—the particular situation seemed to stop theological reflection in its tracks! Theology is a way of resolving practical dilemmas, it gives us a way through. In several discussions he said he heard theological principles laid out, but when confronted with a challenge to change, the conversation faltered as if practical issues stopped the theological principles from being relevant. This may be part of the balance of *lex orandi* and *lex credendi* in the Anglican Communion. Reformed Churches require that *lex credendi* drives *lex orandi*. Doctrine rules worship. Theology seemed to become irrelevant when there was a pastoral issue, when apparently other tools come into play—authority, tradition, diplomacy, etc. What are the keynotes of Anglican theology? What are the defining characteristic of its tradition? If these can be articulated, does not the particular situation need to conform to them?. The best session of all was the discussion on the elements of the eucharist in different cultures and economies. The discussion was largely factual: it described what actually happens. The clearest theological comment was when a member asked if Coca-Cola can bear the theological weight of the blood of Christ? “I think not,” said Robert Gribben. How can it preach Christ? But the discussion stopped short of that and the theology did not carry through. We did not hear about dynamic equivalence, about the local substance that may carry the meaning that wine carries elsewhere. Water is a candidate because without water we die. Robert Gribben said he was not trying to give an answer to the question but was pointing out the need to drive theology through. The discussion was quite inadequate in terms of helping local churches to work through a difficult problem, one itself set by western missionaries and western practice. What was significant about the session was the eagerness of the non-Anglo/Celts in to speak in the meeting. On another tack, Robert Gribben asked where are we in ecumenical time. We have done theology and liturgical study in a cooperative and thoroughly peaceful spirit in the ecumenical movement. No one thinks it strange that one church might borrow the texts and theology of another. But our Roman partner is withdrawing rapidly from the conversation. The document *Liturgiam authenticam*, which emerged earlier this year, effectively annuls 30 years of ecumenical cooperation. It is very clear that the present authorities in Rome want to lay aside the

work of ICEL whose translation is fresh and eminently borrowable. *Liturgiam authenticam* seems to require Roman Catholics to withdraw from ecumenical commissions where liturgical texts have been developed. While Rome continues in this spirit, all our ecumenical assumptions are under question. Some things we have learned to unbelieve about the Roman church may now need to be believed again. We are no longer dealing with a “sister church.” We must not lose our ecumenical way. We non-Romans have a new responsibility to carry the torch of ecumenical relationships. Robert Gribben said he was personally and passionately committed to Anglican/Methodist unity. He thanked the IALC for inviting him from the bottom of his strangely-warmed heart!

12 Inter-Anglican Standing Commission on Ecumenical Relations

Bill Crockett reported that the Lambeth Conference of 1998 mandated the Inter-Anglican Standing Commission on Ecumenical Relations. Most members are participants in the international bilateral dialogues, but some (like himself) are consultants. He asked members of the Consultation to identify issues which they would like him to carry forward. Ecumenical issues identified by the Järvenpää meeting will be addressed by the Inter-Anglican Standing Commission on Ecumenical Relations. The Inter-Anglican Standing Commission on Ecumenical Relations has established four working groups, one with responsibility for exploring the meaning of “communion” with and within the Anglican Communion, a second group responsible for the understanding of holy orders in the ecumenical dialogues, a third group to explore issues around ecclesiology and communion, and a fourth group concerned with the nature of Anglican identity and coherence in dialogue, and what constitutes “core doctrine.” Liturgy is of central importance because liturgy has shaped and continues to shape our identity as a Communion in a primary way. It is important that Anglican liturgists express their concerns to the Commission and that conversation be maintained. Members of the Consultation engaged in dialogue with Bill Crockett.

13 International Commission for Anglican/Orthodox Dialogue

John Gibaut told the Consultation that this is the oldest of the dialogues. It broke down for a while ostensibly over the ordination of women but actually because of issues of ecclesiology and authority. In 1989 the Dialogue was reconstituted. The Dialogue is working through an agenda. The first document was on the Trinity and the church, followed by *Christ, the Spirit, and the Church*, and then by *Christ's Humanity and the Church*. The group has also looked at Christ, culture, and the church. Last February the group finished a document on Christ, episcopacy, and the church. Current work is on ministry, and on lay ministries. Ahead are questions like, what constitutes a heresy? and what constitutes a schism? The Dialogue ties into the work of this Consultation in significant ways. An important factor in the dialogue on Christology was the liturgical texts. There was a huge discussion of theological language in the work done on the Trinity and the church. The discussion on priesthood is very theological. For instance, the Orthodox are suspicious of the western notion of indelibility because it suggests that priesthood can exist apart from the eucharistic community, thus creating two kinds of Christian, priests and all others. The meeting engaged in dialogue with John Gibaut.

14 Business

Ronald Dowling outlined a short agenda.

a Finance

Several members of the steering committee raised nearly \$30,000 for this Consultation. After payment of the bursaries there remains just over \$2000. Seventeen bursaries were awarded. When all bills have been paid there will be only a very small amount of money left. This raises questions about the future. The steering committee must meet next year, which will involve lengthy flights by two members, probably to London and return. In the meantime, funding has been drying up. The next Consultation will be in four years and members of the Consultation should identify any sources of funding they can discover.

b Link with *Societas Liturgica*

A member of the Consultation commented on the relationship of IALC with *Societas Liturgica*, suggesting that IALC is unlikely to meet in places like Africa or Australia if the relationship is continued because *Societas* is will probably not meet in those places. The meeting discussed his concern and the steering committee took it under advisement.

c Guidelines

The meeting reviewed the Guidelines as they were amended in 1995 at the Dublin Consultation

i Colin Buchanan moved and Juan Oliver seconded

that Guideline 1 be amended to read, "The International Anglican Liturgical Consultations (IALCs) are the official network for liturgy of the Anglican Communion, recognized by the ACC and the Primates' Meeting, and holding first responsibility in the Communion to resource and communicate about liturgy on a communion-wide basis. Historically, the consultations developed as Anglicans met alongside the congress of the international and ecumenical society *Societas Liturgica*. The Consultations are held at least every four years, and each Consultation appoints a steering committee in accordance with the guidelines that follow to hold responsibility for arrangements between those meetings."

The motion was carried.

ii The meeting rejected a proposal to amend Guideline 2 on attendance at an IALC.

iii Gillian Varcoe moved and Ruth Meyers seconded

that Guideline 4 be amended to read, "The steering committee may arrange other meetings between Consultations as required or appropriate. Such meetings do not have the standing of Consultations, do not qualify for IALC bursary grants to participants, have no power to issue statements as though from a Consultation in the name of IALC, and have no power to change these Guidelines or to instruct or appoint the steering committee."

The motion was carried.

iv Tessa Mackenzie moved and Ian Darby seconded

that Guideline 4 be further amended to provide that “provinces and regions shall be given due notice of such meetings.”

The motion was carried

v George Connor and Donald Gray seconded

that Guideline 5a be amended to read, “The steering committee shall notify each province or region of the date of the Consultation at least one year in advance.”

The motion was carried.

vi Ronald Miller moved and Vincent Shamo seconded

that Guideline 5b be amended to read, “The steering committee shall arrange for a summary of relevant work done at any prior meeting to be circulated in advance. Additional papers may be solicited in advance by the steering committee.”

The motion was carried.

vii Christopher Irvine moved and Jeremy Haselock seconded

that Guideline 6a be amended to read, “planning IALCs and any other meetings.”

The motion was carried.

viii Christopher Irvine moved and Jeremy Haselock seconded

that Guideline 6 be amended to delete the final sentence in the final paragraph (beginning, “The steering committee meets... “).

The motion was carried.

ix Ruth Meyers moved and Ronald Miller seconded

that Guideline 7c be amended to read, “one liaison person appointed by the Primates’ Meeting.”

The motion was carried.

d Other Material

Clay Morris moved and Tessa MacKenzie seconded

that the new steering committee give consideration to continuing the discussion of the third section of the material developed at Kottayam and that consideration be given to including someone who was in the original drafting group.

The meeting agreed by consensus.

e Anglican Communion Consultation on Theological Education

Christopher Cocksworth suggested that the steering committee contact the proposed Anglican Communion Consultation on Theological Education to raise issues regarding liturgical formation.

f Dates

Paul Bradshaw took a sounding on dates and asked members if the meeting in two years' time would be more difficult if held in the last week of August rather than earlier in the month. Some members indicated that it would be more difficult.

15 Conclusion

Ron Dowling thanked Alan Barthel, Carol Doran, Clay Morris and the cantors and other musicians who supported the worship, and the group secretaries who worked so hard. The meeting sent greetings to Solomon Amusan, with thanks for his work on the steering committee. Ronald Dowling thanked Colin Buchanan for his work on the steering committee. He thanked Louis Weil for his tireless work on local arrangements, and Paul Gibson for his work as secretary. Colin Buchanan expressed admiration for Ronald Dowling's leadership as chair and the meeting expressed its thanks in a standing ovation.

The meeting was adjourned.

Paul Gibson
23 August 2001

Present at the Consultation: Anthony Aarons, Alan Barthel, Tennyson Bogar, Molanga Botola, Paul Bradshaw, Perry Brohier, Robert Brooks, Colin Buchanan, Jean Campbell, Merwyn Castle, Christopher Cocksworth, George Connor, Bill Crockett, Ian D. Darby, Keith Denison, Carol Doran, Ronald Dowling, Mark Earey, Richard Fabian, Kevin Flynn, Alec George, John Gibaut, Paul Gibson, Benjamin Gordon-Taylor, Donald Gray, Robert Gribben, Keith Griffiths, George Guiver, Jeremy Haselock, David Hebblethwaite, John W.B. Hill, David Holeton, Christopher Irvine, Bruce Jenneker, Joyce Karuri, John Hiromichi Kato, Richard Leggett, Trevor Lloyd, Cynara (Tessa) Mackenzie, Tomas Maddela, Gordon Maitland, Azad Marshall, Richard Cornish Martin, Brian Mayne, Ruth Meyers, Harold Miller, Ronald Miller, Boyd Morgan, Clayton Morris, Ishmael Mukuwanda, Gilly Myers, Martin Blaise Nyaboho, Nelson Nyumbe, Martin Nzaramba, Juan Oliver, Sue Parks, Ian Paton, William Petersen, Isaac Mar Philoxenos, Ellison Pogo, Alphege Rakotovao, Alfred Reid, Anderson Saefoa, Vincent Shamo, John Simalenga, Susan Marie Smith, Bryan Spinks, David Stancliffe, Gillian Varcoe, Louis Weil, Carol Wilkinson, John Masato Yoshida, Ian Young

