

IALC REPORT ON LITURGICAL FORMATION OF ALL THE BAPTISED

PREFACE

In response to concerns expressed by International Anglican Liturgical Consultation (IALC) members at the Leuven gathering in 2017, and by various bishops around the Anglican Communion about the need for clarity on liturgical formation with those preparing for ordination, IALC gathered in Hong Kong at the beginning of 2019 to reflect on and contribute to the many conversations on liturgical formation. Rather than focusing solely on the necessary liturgical formation of presbyters, three groups met over the course of a week, each contributing sections to the report on foundational formation in liturgy for all Anglican Christians, encompassing suggestions for the all the baptised (including ecclesial ministers not in holy orders), for vocational deacons, and for presbyters.

Acknowledging the work done already on diocesan, provincial, and national levels, as well as previous IALC conversations,¹ these new reflections recognise growing concerns regarding shifts in financial support for those preparing for ordination, increasingly uneven academic and pastoral preparations in our many provinces, and unhelpful shifting perspectives on the centrality of liturgical studies as both an academic subject and a central focus for those being prepared for ordination. Attention was focused, moreover, on the lack of qualified teachers of liturgy, or an uneven distribution of those prepared to teach in the multiple areas of liturgical studies.

Each of the three working groups in Hong Kong was composed of members from different provinces and different holy orders (lay, diaconal, presbyteral, episcopal) within the church. We were fortunate to have together (a) parish priests and diocesan liturgical leaders who work ‘on the ground’ with the issues at hand, (b) bishops who must oversee and implement decisions for training schemes and formation, and (c) liturgical scholars who teach and shape the content of liturgical formation.

While the following report summarises the findings and suggestions of each of the three working groups, it represents only a portion of the collegial exchange that occurred in the hospitable setting offered by the Anglican Cathedral of St John, Hong Kong Sheng Kung Hui, with assistance from the staff and seminarians of Ming Hua Seminary, to whom we owe a deep gratitude. It was not until the presentation on the work of IALC at the ACC meeting in May (five months later, also in Hong Kong) that the issue of liturgical formation for the ‘missing’ group was raised by ACC participants. In response a document on the liturgical formation of bishops was presented to and considered by the online meeting of IALC in May 2021. After discussion in groups, which then reported to the full meeting, recommendations were made, and the document was commended for inclusion in the report. Finally, a working group was nominated to work on an integrated draft report for submission to IASCUFO in September 2021.

¹ *Worship-Shaped Life: Liturgical Formation and the People of God*, ed. by Paul Gibson & Ruth Meyers (Norwich: Canterbury Press, 2010).

WHAT IS LITURGICAL FORMATION?

Formation is the Spirit-driven growth into the full stature of Christ. This spiritual growth is manifested in practices of discipleship. The Episcopal Church in the US, for example, describes this as ‘lifelong growth in the knowledge, service and love of God as followers of Christ and is informed by Scripture, Tradition, and Reason.’²

Liturgical formation can also be described as a fundamental part of Christian formation, which, in the Anglican Communion is ‘formed by Scripture, shaped through worship, ordered for communion and directed by God’s mission.’³

Formation as growth is not a steady process: it may be thought of more as a spiral of repeated actions that result in growth. Formation is often marked by discovery, practice, and reflection, as well as formal learning. Another way to describe this is the lifelong process of catechesis which includes integration of faith, knowledge, and competencies within the context of a worshipping and learning community. Formation is necessary so that the Church may live fully into its calling to be in but not of the world. It is a process in which people are transformed by the Holy Spirit for life in all its fullness.

Liturgical formation is a growing into the full stature of Christ that comes from our participation in the liturgies of the Church. Liturgical formation also includes practices that enable and encourage us to participate in those liturgies more fully. We are therefore talking about forming the people of God *through* liturgy and *for* liturgy.

So, again, all the groups stressed that liturgical formation needs to include habitual participation in the celebration of the official liturgies of the Church rather than the mere communication of content.

² The Charter for Lifelong Christian Formation, online at https://lessonplans.episcopalchurch.org/wp-content/uploads/sites/22/2015/05/eng_charter_for_lifelong_christian_formation_dragged.pdf (accessed 20 August 2021).

³ Anglican Communion Theological Education group (TEAC 2), online at [https://www.anglicannews.org/news/2010/03/anglican-communion-theological-education-group-\(teac-2\).aspx](https://www.anglicannews.org/news/2010/03/anglican-communion-theological-education-group-(teac-2).aspx) (accessed 20 August 2021).

Liturgical Formation of All the Baptised

The working group on liturgical formation of the baptised structured its reflections in the form of questions and answers.

1. WHY DO ALL THE BAPTISED NEED TO BE FORMED?

You are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous light. (1 Peter 2.9.)

The whole people of God, whether ordained or not, are called by the Gospel of Jesus Christ to a life of discipleship. Formation is, therefore, essential for the Christian faith and the practice of the whole Church.

2. WHO IS RESPONSIBLE FOR LITURGICAL FORMATION?

The Holy Spirit, leading the whole people of God, is responsible for Christian formation. The Church is called to engage in formation through participation and modelling. The structures of the Church require some to provide specific ministries of formation and/or to ensure that formation is happening. Others, whether ordained or not, are gifted by the Spirit to provide leadership, mentoring and companionship in formation.

3. HOW DOES FORMATION RELATE TO MISSION IN THE WORLD AND ENGAGEMENT WITH THE WORLD?

Growing into the full stature of Christ enables us to participate in God's mission in the world, as summarised for us in the Five Marks of Mission.⁴ Christians are called to worship not simply to fulfil their own spiritual needs, but for the sake of the life of the world – the whole created order – in which that worship takes place.

This formation is both a general formation for the whole Church and is also specific to the varieties of gifts and responsibilities particular to the different vocations individual Christians.

4. HOW IS LITURGY FORMATIONAL?

For humans, individually and in community, ritual is formative, and liturgy is ritual. To form people well, liturgy should be well done and opportunities for reflection need to be provided.

Liturgy well done begins with recognising and responding to God the Holy Trinity who is ever present and active through the Holy Spirit in our worship and life. It must be liturgy that invites the full and active participation of all who are present. Well-

⁴ The Five Marks of Mission: The mission of the Church is the mission of Christ

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth

On line at www.anglicancommunion.org/mission/marks-of-mission.aspx (accessed 20 August 2021).

done liturgy requires attention to our preparation, our use of space, our use of language, our engagement with the whole community, our use of music, our use of our symbols, the participation in ministry by lay people, and how all people in their diversities are welcomed. Well-done liturgy is attentive to the constantly moving and interactive relationship between worship and culture. The Nairobi Statement of the Lutheran World Federation (1995) gives four ways in which this dynamic can be described: transcultural, contextual, counter-cultural, and cross-cultural.⁵

5. WHAT CAN LITURGICAL FORMATION LOOK LIKE?

Growing into the full stature of Christ is intrinsically connected to our participation in the liturgies of the Church. It is vital for the formation of the whole people of God that worship is done well, that opportunities for reflection on worship are provided, and that an appreciation for liturgy is encouraged.

There is a need for formation specifically in baptismal catechesis, for post-baptismal nurture for the recently baptised, and for lifelong formation.

Therefore, an appropriately contextualised understanding of liturgical traditions, theology, and rites, as well as practical competencies around participation in and performance of liturgy, are integral for the formation of all Anglican Christians.

We have identified theoretical and practical areas in liturgical formation that we consider important. While all of these have some relevance whether an individual is ordained or not, some will need deeper attention according to vocation.

⁵ Online at <https://worship.calvin.edu/resources/resource-library/nairobi-statement-on-worship-and-culture-full-text> (accessed 20 August 2021).

Liturgical Formation of Deacons

Grounded in the shared baptismal faith, any provincial approach to the liturgical training of deacons needs to be rooted in the nature of the diaconate as understood from its Ordinal, its other authorised liturgies, and its code of canon law.

This document therefore addresses the liturgical formation of deacons by asking questions about how the ministry of the deacon and the deacon's calling relates to the eucharistic community to which that deacon has been called; how deacons in general minister within the eucharistic liturgy and the worshipping life of the specific local Christian community where they are placed; and how any deacon will relate liturgically to bishop, presbyter, and local eucharistic community.

But it was also recognised that the deacon's liturgical ministry is not limited to the Eucharist, for deacons across the Anglican Communion are also called on to administer baptisms and to officiate at weddings, funerals, and above all, to provide catechesis.

Further Considerations for the Liturgical Formation of Deacons

1. What is distinctive about the order of Deacons so that it is not simply a stopping place on the road to the presbyterate? (How can the deacon be seen as something more than a cleric who can't do quite as many things as a priest?)
2. What is the Deacon's role in leading the congregation in worship? How does it look different from the presidential role of the presbyter or bishop?
3. Noting the obligation that the Ordinals place on a deacon to take the needs of the community to the church, how do the ritual diaconal roles connect to diaconal ministry outside the liturgy? (From where are these liturgical roles derived and what is their significance in relation to the rest of a deacon's ministerial functions?) For example, is the liturgical proclamation of the Gospel the deacon's right, privilege, or prerogative because of the proclamation of the Gospel in the life of the community? Another key example is leading the prayers of the people because deacons should know the needs of the wider community.
4. Why do we see the use of non-ordained ministers as the 'liturgical deacon' (reading the Gospel, preparing the gifts, giving the dismissal) when it would be generally unthinkable to have someone not in priestly orders as the 'liturgical priest'? (There have been discussions in some places about lay presidency at the Eucharist, but no Anglican Church permits this).
5. Deacons are the bearers of a message, and some are called to preach, but is there a difference in the type of preaching done by a deacon?
6. Regarding the deacon as the servant of the bishop, especially in liturgical matters. To what extent is or might the deacon be the minister primarily responsible in the local setting for the correct celebration of the Eucharist, for organising all the practical aspects of worship? Should the deacon be the minister with primary responsibility for organising and training those who will do the liturgical reading of Scripture; and the minister who will oversee the 'prayer of the faithful', the cleric responsible for training the laity who participate in this liturgical ministry? Does the deacon, as part of a team, have the potential to be a specialist, compared with the priest who is normally a general practitioner?

7. Remembering that in some parts of the Communion many of those who are training for the vocational diaconate have a secular job, while in other parts the vocational diaconate is not common, how can the profile of the diaconate be raised about their liturgical roles, especially in educating provinces on the full spectrum of mainstream traditions around the diaconate?

8. Deacons are called to a ministry of humility. How is this evident in the liturgical ministry of the deacon?

9. In which liturgical contexts is a deacon expected to operate? Which areas of competency will be required?

- Eucharist
- Preaching
- Baptism
- Matrimony
- Funerals
- Pastoral rites outside public worship (communion of the sick, etc)

Proposal (based on points listed above)

Liturgical formation must include the experience and appreciation of liturgy rather than the mere communication of content. Theoretical content is also necessary, however, and will include a focus on each of the following:

Educational Requirements

- History: how we have come to where we now are as Anglicans?
- The relationship between liturgy and theology: how is liturgy a reflection of theology and how is it a source of theology?
- The relation between Word and Sacrament (especially in the context of the Deacon as ‘diligent minister of the word of God’ who also shares, in a particular way, in the ministry of bishops and presbyters, as well as the laity) in the liturgical celebration of the sacraments.
- What is distinctive about the diaconate among Anglicans (especially in the liturgical context)?
- Understanding the required elements of liturgy and the impetus towards freer forms of worship requires deacons to know the importance of a common understanding of the liturgical tradition in its essentials (external actions express our internal understanding).
- The Lectionary: its history and structure.
- Public prayer: especially the intercessions in the Eucharist.
- The importance of biblical and theological training in diaconal formation.

Practical Competencies

- Working with the available space in your context: the visual, movement, ‘theatre’.
- Knowing how to read (liturgy and Bible) in public.
- Basics of music in liturgy.
- The shape of the liturgy and liturgical ‘flow’.
- Developing skills in communication and preaching.
- Understanding the needs of the congregation/community.
- Faithful inculturation: How to be responsive to local needs yet remain Anglican, embracing both the local and the universal.

- Addressing the challenges of liturgy in a world where everything else seems to be customisable and consumerism is increasingly resulting in an expectation of curated liturgies (especially weddings and funerals) – how does one remain pastorally sensitive while respecting the integrity of authorised liturgies?
- What to wear and why: the meaning and significance of clerical and liturgical vesture.
- Training to lead the different liturgical roles: preparing people for practical roles of greeter, reader, intercessor, server, administrant, etc.

Liturgical Formation of Presbyters

Essential Dimensions of Liturgical Formation of Presbyters

Discerning a vocation and preparing for ordination to the presbyterate, along with the lifelong development of the ministry of presbyters, is shaped within and in relationship with the Christian community and through life in the wider community.

While the contexts will vary from community to community, liturgical formation should be an integral part in the process of overall formation for ministry in Christ's Church. By its very nature this formation arises from our active participation in common worship. As Anglicans, we confess our faith as we worship, and are in turn shaped by worship. This liturgical practice is the basis for Christian living, a spirituality grounded in Scripture, tradition, reasoned reflection, prayer, and practice in which the dynamic interplay of these dimensions of a ministerial response to God are inspired and shaped by the Holy Spirit. Through this liturgical practice, we are sent out to be Christ in the world, inviting others to discover their identity as children of God.

Presbyters are called to be pastors, priests, and teachers together with the bishops and fellow presbyters, taking their part in Christ's prophetic work. They are to sustain the community of the faithful by the ministry of Word and Sacrament, leading God's people in the offering of praise and proclamation of the Gospel and presiding at the Lord's sacraments as commanded.⁶

For presbyters to do this, and to lead corporate worship, particular theological issues must be kept central, as well as specific skills for liturgical leadership. Some of the theological reflection and skills are background so that presbyters can teach as they support lay and diaconal leadership and hand over the knowledge of liturgical practice and its theological context, others are for their own growth, before and after ordination, in leading the whole people of God with a grace and transparency that facilitates but never obscures the leadership of the head of the body, Christ our high priest.

Elements of the theology of worship

A presbyter must have a personal faith in God grounded in Scripture and a life of disciplined prayer which facilitates recognition of the divine initiative calling us to respond in love with worship of the living God. A confident presider will grow from and cultivate worship towards the reality that worship is the primary vocation of all Christians.

To preside confidently at worship within the Anglican tradition, initial and continuing ministerial formation should include an understanding of:

1. The shape and structure of each liturgy

- The origins and historical development of the rites.
- The specific development of Anglican liturgy.
- The structures, theology, and shape of locally authorised rites.
- The dynamism of liturgical shape and its local variations (provincial, diocesan, and variations of season, time, and language).

⁶ Cf. 'The Ordination of Priests', in *A New Zealand Prayer Book/He Karakia Mihinare o Aotearoa* (1989), online at <https://anglicanprayerbook.nz/> (accessed 20 August 2021).

2. The theology and ecclesiology of the sacraments

- An overview of sacramentality and the theology of the sacraments.
- An understanding of the ecclesial context of liturgy: how liturgy shapes our theology of church (ecclesiology) which is the context for all ordered ministries.

3. Ritual and symbol

- A basic understanding of how the liturgy in its ritual elements enacts the Christian narrative, including how symbols can function in different traditions.
- How ritual and symbol should reflect rather than obscure the theology of the texts.

4. An understanding of the role of language, music, and silence

- How these are primary means of expression and communication in the liturgy.
- Reflection on language (including cultural considerations), textual nuance, register, and rhythm (as a tool of balance within the overall liturgy – the liturgical flow).
- That music as liturgy consists of music which is itself ritual, music which accompanies ritual, and textless music which is a basis of contemplative prayer.
- A familiarity with the threefold judgment in choosing appropriate music (the musical, the liturgical, and the pastoral).
- The integration of silence into the liturgy allows all to hear and recognise the voice of God and the ‘least of these’ in the community.

5. An awareness of liturgical space and sacred time

- The ordering of liturgical space in relation to architecture, furniture, sacred art, seating arrangements and accessibility, and how this relates to an embodied understanding of the worshipping community as the body of Christ.
- An examination of the dynamics of authority and power inherent in the arrangement (politics) of space.
- The ordering of the liturgical year in its seasons, feasts and fasts and how this relates to a Christian theology of time.

6. The complex relationships between liturgy and cultures

- An understanding of the contexts in which the church worships, including the reception and critique of inculturated traditions, structures, and texts.
- The continuing development of contextual worship including its movement away from a simple binary of liturgy and culture to the multiple realities of contemporary contexts (we recommend beginning with the articulation of the Lutheran World Federation’s 1996 Statement from Nairobi), and IALC’s own ‘Down to Earth Worship’ (the York Statement)⁷

7. The essential relationship between liturgy and ethics

- A recognition that God is also acting and active in the liturgy – it is not just the ‘work of the people’ but also something God is doing to us in the liturgy.

⁷ Online at <https://worship.calvin.edu/resources/resource-library/nairobi-statement-on-worship-and-culture-full-text> (accessed 20 August 2021).

- An understanding that participation in common worship shapes the lives and particularly the actions of Christian individuals and communities within and beyond worship.
- A knowledge that liturgy must itself model justice in its arrangement of words, actions, and participants.

8. An understanding of appropriate authority in a hierarchical church

- A knowledge of the inherited ordering of the worshipping life of the community including the canonical laws which govern decision-making.
- A recognition and commitment to the use of the church's authorised texts as well as to the continuing development of those liturgies.
- Acknowledgement of the episcopal authorisation of the liturgy's various ministries as presented in the ordinal.
- On the pastoral level in the development of authentic liturgical leadership between the presider's personal theologies of worship and those of the worshipping community.

The Necessary Skills to Express and Create These Theologies of Worship

1. Leading with prayerful intentionality and attentiveness to the narrative of the liturgy

- Understanding the authorised liturgical forms and how they work.
- Leading with confidence.
- Communicating confidence in forms of worship.
- Not apologising for the structure or tradition of liturgy.
- Presiding in prayer to God.

2. Reading aloud in public and giving appropriate expression to the words (rhetoric and knowledge), which includes:

- Tone/expression of voice.
- Rhetorical knowledge of the different languages of liturgy.
- To whom are we speaking? (God to us, the church to God, presider to the people, people to people.)

3. Music and musical nature of liturgy

- Skills for presider: The rudiments of chanting liturgical or ritual music in culturally appropriate ways
- Ability to work with musicians (respect of gifts)

4. Liturgical Preaching

- Knowing the basics of homiletics.
- Knowing that liturgical preaching is part of the liturgy – flowing from the word into sacrament.
- Knowing the appropriate place of exegesis in balance with interpreting the lives of the gathered community.

5. Confidence in symbolism (not needing to 'explain' the symbol)

- Knowing the need for repetition.
- Doing the liturgy and seeing it done.
- Taking training opportunities to sit observe.

6. Know the necessity of preparation to preside

- Silence and prayer.

- Rehearsing (physically walking through).
- Reviewing after the liturgy.

7. Learn the rules/rubrics before you break the rules

- Adapting what you know and learning the ability to adapt (contextualise) when the shape of the liturgy and its theology are understood.

8. Spatial awareness

- Acknowledging the space and the focal points of holiness.
- Occupying the space: don't apologise for it.
- Staying out of the way: movement, from being the focus, towards others.
- Body awareness: sitting, standing, kneeling, bowing, hands, focus (gaze), stillness, quietness in body and voice, and other gestures.

9. Knowing the liturgical things (the 'ornaments' of the church and the ministers)

- What are they?
- What do we call them?
- What is their purpose and meaning?
- Ability to prepare the altar.
- Stop and look to see what is needed before it is needed.

10. Sacred time and space (linked to power and ordered community)

- Treatment of the calendar of the year.
- Relevant importance of time.
- Cultural issues of time and timing.

11. Knowing when a gathering is complete, when a gathering is competent to do what it needs to do

- Sensing the continual growth of the worshipping community.

12. Knowing how to embody practices of prayer – personal/public/leading

- Learning to pray/daily prayer.
- Personal prayer as a building block of public prayer.

13. Knowing how to incorporate the people of God in the celebration of liturgy (the skill of being presider rather than celebrant)

- Knowing the particularities of each role: whose job it is to do what.
- Being a leader is learning how to balance in an enabling role which includes and engages worshippers.

13. Authenticity of leadership

- Being an authority vs being in authority.
- Learning how to be enabling rather than controlling.
- Knowing that styles will vary by cultural context.
- Inviting people to pray with both authority and pastoral sensitivity.

14. Liturgical leadership requires the ability to speak to 'insiders' and 'outsiders'

- Recognising that worship often includes the long-time faithful (baptised) and the new seeker.

15. Take every opportunity for feedback, from fellow worshippers, mentors.

Liturgical Formation of Bishops

Theological Principles and Background for Formation

In the light of the brief to outline directions for the liturgical formation of all the baptised, some words of Bishop Stephen Bayne, the inaugural Executive Officer for the Anglican Communion, are instructive. Bayne wrote:

'the ministry of the laity' ... is not a phrase I like very much, for it suggests that there are many ministries, and this is not really true. There is only one ministry – Christ's ministry. He is the only Minister there is in the Church. It is He who receives the body into His great Body in baptism: it is He who puts the hands over mine in confirmation or ordination; it is He Who stands at the altar and breaks the bread. He is the Bishop and Shepherd of our souls.⁸

Bayne's words are powerful and set the scene for a theology of ministry, which, in an episcopally ordered church naturally impinges upon the essential role of the bishop. Clarity is crucial in relating this to liturgical practice. Ministry is itself a slippery term, for if all partake in the ministry of Christ what does ministry itself mean? In a most lucid essay, Helen Oppenheimer commented on this key issue. She wrote: 'The trouble is that ministry, much more than priesthood, is a greedy concept'. She continued: 'Baptism, whereby we become God's people, is not a commissioning to a role but an entry upon a heritage . . . laity is a status given, not a status earned as of right.'⁹ Ministers then are, to use Pauline language, 'stewards of God's mysteries' (I Corinthians 4:1). Oppenheimer continued: 'The concept of stewardship is dependent on the concept of ownership. God is the rightful Owner . . . the Christian sacraments make God's holiness findable.'¹⁰

So, Bayne and Oppenheimer are in unison and, by this, point to the key role of the bishop as the 'chief minister', as indeed Anglican polity declares. The Church of England *Common Worship* Ordinal, in the declaration, states of bishops:

As principal ministers of word and sacrament, stewards of the mysteries of God, they are to preside at the Lord's table and to lead the offering of prayer and praise. They are to feed God's pilgrim people, and so build up the body of Christ. They are to baptise and confirm, nurturing God's people in the life of the Spirit and leading them in the way of holiness.' Later it notes: 'As chief pastors, it is their duty to share with their fellow presbyters the oversight of the Church, speaking in the name of God and expounding the gospel of salvation.'¹¹

Much of what is said above of the liturgical formation of presbyters is held in common with the episcopate; presbyters and bishops each have responsibility for oversight. Early on, the roles of bishop and presbyter were virtually synonymous until the bishop's role developed into a wider ministry within a diocese, so becoming the 'focus of unity' within the local church, that is, the diocese over which the bishop presides.

⁸ Stephen Bayne, *Now is the Time: Writings and Prayers of Stephen Bayne* (Cincinnati, Oh.: Forward Movement, 1982), p. 79.

⁹ Helen Oppenheimer, 'Ministry and priesthood', in *Stewards of the Mysteries of God*, ed. by Eric James (London: Darton, Longman & Todd, 1979), pp. 11–12, 15.

¹⁰ *Ibid.*, pp. 16–17.

¹¹ 'Ordination and Consecration of Bishops', in *Common Worship: Ordination Services* (London: Church House, 2007), p. 61.

As focus of unity and chief minister, it is from the bishop that presbyteral and diaconal ministry derives. Under Christ, it is the bishop's Eucharist in which all presbyters share, as all the baptised celebrate Christ's Eucharist.

The local role of the bishop, however, also points outwards to the Church universal, for the bishop is a member of a college extending throughout the world and across time. Bishops are sacramental signs of a succession rooted in the faith of the apostles.¹² This key role is one of the reasons for the episcopate being a key element in the Lambeth Quadrilateral, marking out Anglican polity in ecumenical dialogue. In the *Common Worship* Ordination rite, within the Declaration, the Archbishop asks: 'Will you promote peace and reconciliation in the Church and in the world; and will you strive for the visible unity of Christ's Church?'

In the American *Book of Common Prayer* Ordination rite, a similar element is present in the Examination and the same words are used in the Canadian Book of Alternative Services of 1985.¹³

Here, then, is stated a further essential theological foundation of episcopal ministry: the bishop is the representative of the universal Church within the local church and thus reciprocally, the representative of the local church in the universal. The Lima Document, 'Baptism, Eucharist and Ministry' also emphasises the personal, collegial and communal foundations of all ministry, and perhaps most sharply in the role and person of the bishop.¹⁴

This key element in the ministry of the bishop is also classically summarised in Roman Catholic teaching in *Lumen Gentium*:

just as the universal Church is present and manifested in the particular churches (viz. local churches), so too each particular church contributes its own distinctive gift to the other churches and to the Church as a whole, 'so that from their sharing of gifts with one another and their common effort in unity toward perfection, the Church achieves growth as a whole and in its particular parts.'¹⁵

Bishops, then, are sacramental figures expressing this interdependence. Collecting these theological references points towards some key elements of episcopacy which need to be signposts in the liturgical formation of bishops. Bishops share with presbyters the roles of shepherd, pastors, and proclaimers of the resurrection of Jesus Christ. They are the focus of unity within the local church and chief ministers of the sacraments. They are both the sign and effective links with the universal Church: theologically, this refers both to who bishops are and what they are called to do – so function and ontology. All these factors come together to help define the missionary role of the bishop.

¹² See J. Robert Wright, 'Heritage and vision: the Chicago-Lambeth Quadrilateral', in *Quadrilateral at One Hundred*, ed. by J. Robert Wright (Cincinnati, Oh.: Forward Movement, 1988), pp. 8–46.

¹³ *Book of Common Prayer* (New York, N.Y.: Church Hymnal Corp./Seabury, 1979), p. 517; *The Book of Alternative Services* (Toronto: Anglican Book Centre, 1985), p. 636.

¹⁴ *Baptism, Eucharist and Ministry*, Faith and Order Paper 111 (Geneva: World Council of Churches, 1982), pp. 19–30.

¹⁵ Quoted in *Ceremonial of Bishops* (Collegeville, Minn.: Liturgical Press, 1989), p.18.

Key Signposts for Liturgical Formation

1. Those called to the episcopate ought to exercise a proper liturgical discipline: they are role models, guardians of the tradition, upon whom other ministers will fashion their own liturgical practice.
2. As 'chief ministers of the sacraments', they ought normally to preside at baptism, confirmation and the eucharist wherever they are present.
3. They should be models of good presidency in the liturgy, holding together the entire rite and not inappropriately devolving certain elements or liturgical ministries within the rites they perform.
4. Bishops should be 'visible' within the local church by both presiding at the sacraments in parishes or by calling together the faithful in their cathedral/other great churches.
5. As the chief ministers and upholders of the deposit of faith, bishops should exercise a clear teaching office both within and beyond the liturgy.
6. The 'dignity' of the episcopal office should never obscure the fact that the sacraments are Christ's sacraments, with bishops exercising a proper humility, and by not allowing their performance of the liturgy to emphasize a monarchical/non-collegial model of ministry.
7. The bishop is an enabler of opportunities for interface between the local and the universal. Bishops should therefore indicate, by who they are and what they do, that they are there to 'promote peace and reconciliation' not only within the church, but in the wider world. This requires the liturgy also to embrace public theology.
8. Bishops, following their ordination/consecration, should allow proper time and focus for their own spiritual formation.
9. Bishops should always remain clear of the signals that a well-ordered liturgy should give. The planning of baptism, confirmation, ordination, and other services will achieve this not only through words but by movement and a good use of liturgical space within each rite.
10. Bishops should ensure and protect the breadth of Anglican worship by exercising broad generosity in applying liturgical discipline in the Diocese, so that liturgical practice does not just reflect episcopal preferences, but a genuine comprehensiveness.
11. Bishops should ensure the teaching of liturgical principles and practice to the clergy and to the laity of the diocese, and regularly calling all liturgical ministers in the diocese to liturgical self-reflection and providing challenging opportunities for deepening liturgical formation. They should have the courage to correct or challenge poor liturgical practice.

12. To help accomplish signpost 11, bishops should be in conversation with liturgical scholars and practitioners more widely within the Church. Consideration should be given to who assists bishops in their liturgical practice.

Bishops will only be able to fulfil these duties if they practise the careful, prayerful, and humble leadership that is the source of the true Christlike authority of which the Ordinals speak.

The Authority of the Bishop and the Ordering of the Liturgy

Celia Hahn's monograph, *Growing Authority, Relinquishing Control*, describes authority as power that is acknowledged and given willingly, rather than control which might be described as power assumed by the clerical leader, whether priest or bishop.¹⁶

The BCP Ordinal (1662) makes no specific reference to the Bishop's liturgical function but emphasises the Bishop as maintaining the true doctrine of the Church and exercising authority to 'drive away all erroneous or strange doctrine'.

We have already noted that *Common Worship's* Ordinal is unambiguous about the bishop's liturgical function (see above, p. 12). The Exhortation for Bishops in *An Australian Prayer Book* (1995) begins with doctrinal preservation and teaching, but then quickly moves to liturgical functions:

You are to ensure that God's word is faithfully proclaimed,
Christ's sacraments duly administered
And Christ's discipline applied justly and with mercy.

By contrast, *A New Zealand Prayer Book* 1989 simply says that the bishop is 'to preside over its [the Church's] worshipping life'.

In each of the Ordinals there is frequent reference to the authority of bishops, with particular emphasis on maintaining orthodox belief, exercising Christlike discipline, as well as being a teacher, leading in the development of the faith in specific local and chronological contexts.

The Bishop in the Liturgy

In *Becoming a Bishop: A Theological Handbook of Episcopal Ministry*, Paul Avis has advocated the view that, 'It is in the Liturgy that the bishop is most truly the bishop'.¹⁷ Avis goes further, stating that, 'If the liturgy is the Church's proper work, it is also the bishop's proper work'.¹⁸ This places liturgy at the heart of a bishop's ministry in presiding over the Church's worshipping life.

¹⁶ Celia Allison Hahn, *Growing in Authority, Relinquishing Control: A New Approach to Faithful Leadership* (Durham, N.C.: Alban Institute, 1994).

¹⁷ Paul Avis, *Becoming a Bishop: A Theological Handbook of Episcopal Ministry* (London: Bloomsbury T&T Clark, 2015), p. 143.

¹⁸ *Ibid.*

Liturgical Presidency

‘Presiding at the Eucharist is the principal way that the bishop can model good liturgical practice for the clergy and people of the diocese.’¹⁹

When present, the bishop presides at the Eucharist, including the opening greeting, collect, absolution, peace, the eucharistic prayer and blessing and all actions properly reserved for the president.²⁰

The bishop also presides at the following liturgies.

Ordination

- Candidates for ordination are presented to the bishop who lays hands on the ordinand and prays.
- The ordination prayer is ‘for the bestowal of the gifts and graces necessary for the effective discharge of the office’.²¹

*Confirmation*²²

- A bishop presides, laying on hands for confirmation.
- The bishop prays for guidance, protection, and support in the confirmand’s journey of faith.

Additional liturgical rites which may happen around the provinces of the Anglican Communion

Blessing of Holy Oils

- The bishop blesses Oil for Anointing, Oil for Chrism, and some also Oil of Catechumens (traditionally on Maundy Thursday in the cathedral).
- The oils are distributed to the clergy for the ministry of healing and anointing.

Consecration of Church Sites, Buildings, and Furnishings

- The bishop presides at the liturgy of consecration.
- The celebration of the eucharist is an essential part of the consecration or dedication of a church.

Consecration and Dedication of an Altar

The principal and most ancient part of the rite of consecration and dedication of an altar is the celebration of the Eucharist, at which the bishop presides. Where other rites for anointing, censing, covering, and lighting of the altar exist, the bishop presides over these too.

Other Occasional Episcopal Rites

- Patronal Festivals
- Anniversaries of Churches
- Reaffirmation or Renewal of Ordination Vows

¹⁹ Avis, *Becoming a Bishop*, p. 144.

²⁰ In what follows, references to the bishop as president assume the bishop is the ordinary or acting with authority delegated by the ordinary. good

²¹ Paul Bradshaw, ‘Ordination as God’s action through the Church’, in *Anglican Orders and Ordinations*, ed. by David Holeton, Alcuin/GROW Liturgical Study 39 (Nottingham: Grove Books, 1997), pp. 8–15.

²² We should recognise that varying views on the nature of Confirmation exist across the Anglican Communion and that, in some provinces, rites of affirmation of Holy Baptism – rites which resemble Confirmation – are celebrated with the local presbyter presiding.

- Recognition and Investiture of a Diocesan Bishop
- The deconsecration of churches
- The installation of rectors, vicars, priests in charge, and other officeholders in the diocese

Welcoming and Seating of a Bishop in the Cathedral

- Provinces and dioceses provide various rites for liturgies of consecration, blessing or dedication.
- The choice of the proper vestments of the bishop will vary according to the tradition of the province or diocese, the bishop's own inclination, cultural context, and local custom.
- The bishop may try to ensure a balance of perspectives when making the right or appropriate decision on vestments.