

Renewing the Anglican Eucharist

*Findings of the Fifth International Anglican
Liturgical Consultation, Dublin, Eire, 1995*

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Contents

1.	Introduction	3
2.	Principles and Recommendations	7
3.	The Group Statements	9
I.	Eucharistic Theology	9
II.	Ministry, Order and the Eucharist	19
III.	The Structure of the Eucharist	22
IV.	Eucharist: Ritual, Language and Symbolism	30
V.	Liturgical and Eucharistic Renewal	39

Previous International Anglican Liturgical Consultations

IALC/1—Boston 1985—The Boston Statement ‘Children and Communion,’ with associated essays, is published in Ruth Meyers (ed), *Children at the Table* (New York: Church Hymnal Corporation, 1995).

IALC/2—Brixen, North Italy, 1987—The main papers on the role of the laity are in T Talley (ed), *A Kingdom of Priests: Liturgical Formation of the People of God* (Alcuin/GROW Joint Liturgical Study No 5, Nottingham: Grove Books, 1988).

IALC/3—York 1989—The main theme was ‘Inculturation,’ and the York Statement ‘Down to Earth Worship’ is, with other materials, published in the slim pamphlet, *The Findings of the Third International Anglican Liturgical Consultation* (Nottingham: Grove Books, 1989); the Statement is expounded by various essays in the symposium, David R Holeton (ed), *Liturgical Inculturation in the Anglican Communion* (Alcuin/GROW Joint Liturgical Study No 15, Nottingham: Grove Books, 1990).

IALC/4—Toronto 1991—The Toronto Statement on Christian initiation ‘Walk in Newness of Life’ is contained in David R Holeton (ed), *Christian Initiation in the Anglican Communion* (Grove Worship Series No 118, Nottingham: Grove Books, 1991); this was followed by a companion set of essays, David R Holeton (ed), *Growing in Newness of Life* (Toronto: Anglican Book Centre, 1993).

Interim Consultation—Untermarchtal, South Germany, 1993—Papers and short memoranda were produced in preparation for the Dublin Consultation reported in this present booklet. They are published in David R Holeton (ed), *Revising the Eucharist: Groundwork for the Anglican Communion* (Alcuin/GROW Joint Liturgical Study No 27, Nottingham: Grove Books, 1994).

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Introduction

The eucharist is at the very heart of Anglican life. It is both source and fulfilment of the *koinonia* we share as Christians and it flows from the baptismal waters from which we were born anew.

It is not surprising, therefore, that the renewal of Anglican eucharistic life has been the focus of ongoing attention in the Anglican Communion as a whole. The 1948 Lambeth Conference (Resolution 78a) affirmed that the *Book of Common Prayer* (1662) was a 'strong bond of unity throughout the whole Anglican Communion' and, accordingly, asked that 'great care...be taken to ensure that revisions of the Book...be in accordance with the doctrine and accepted liturgical worship of the Anglican Communion.' Within just a few years, the somewhat monolithic status accorded to the 1662 Prayer Book had diminished significantly as new prayer books diverged increasingly from that model both in liturgical shape and doctrine. The role played by the 1662 Prayer Book in Anglicanism eroded to such an extent that the Mission and Ministry Statement of the 1988 Lambeth Conference (§ 184) suggested that, 'its era is slipping irretrievably into the past.' Within forty years, the Prayer Book that was once held to be 'a strong bond of unity' had effectively disappeared from the ongoing life of many parts of the Communion.

As new Prayer Books appeared around the Communion, and as it became clear that they were decreasingly dependent on the 1662 Prayer Book for either liturgical shape or eucharistic doctrine, let alone the Tudor English of its language, a search began for new bonds of unity held to be so important to Anglican self-identity. Repeatedly, this involved turning to the eucharist and its liturgical expression. Thus, over the past forty years there have been at least four occasions on which the question of eucharistic renewal has been addressed on an inter-Anglican basis.

In 1958, the Lambeth Conference (Resolution 76) asked that 'the Archbishop of Canterbury...appoint an Advisory Committee to prepare recommendations for the structure of the Holy Communion service which could be taken into consideration by any Church or Province revising its eucharistic rite...' Action was taken on this resolution when a liturgical consultation held after the Toronto Anglican Congress of 1963 appointed a committee of four to draw up a document suggesting a basic shape or pattern for eucharistic liturgies.¹ In 1965, this committee produced the document *The Structure and Contents of the Eucharistic Liturgy and the Daily Office* which contains a brief outline of the 'five phases in

1 Archbishop H H Clarke, Primate of Canada, Bishop C K Sansbury of Singapore, Archbishop L W Brown of Uganda and the Reverend Professor Massey H Shepherd of the United States.

the celebration of the full eucharistic rite' with a brief description of the content of each.² What was of great significance in this report was the movement away from upholding a particular Prayer Book as the model for Anglican unity in favour of a common structure of the eucharistic rite. The report was also quite radical in its recommendations on some of the contents of each 'phase' of new Anglican eucharistic rites, and particularly in its suggestions for what could be omitted in future provincial eucharistic revisions.³

Just over a decade later, the Limuru Meeting of the ACC (Resolution 26) asked that a report on liturgical matters be made to the 1973 meeting of the ACC.⁴ This report, again identified a number of 'basic elements in the celebration [of the eucharist]' (this time eight), and provided a commentary on what was believed to be the appropriate contents of each 'element'.⁵

Each of these reports played an important role in the life of the Anglican Communion and their recommendations are reflected in many of the new eucharistic rites that appeared around the Communion in the ensuing years.

Much, however, has evolved in Anglican liturgical life over the past twenty years since the last of these reports was prepared and many provinces are once again either actively revising their eucharistic rites or contemplating doing so in the near future. During its work on the question of Christian Initiation done by the Fourth International Anglican Liturgical Consultation (Toronto, 1991) it became clear to the members of that Consultation that the eucharist should be the next area of concern to receive the attention of the IALC.

This was done in two stages. In August 1993 a preparatory conference was held at Untermarchtal when over forty participants addressed some of the basic issues in eucharistic renewal in the life of the Anglican Communion. Much of the work from this meeting was published as *Revising the Eucharist: Groundwork for the Anglican Communion*, a document that was intended to enable widespread discussion in the Communion in preparation for the Fifth International Anglican Liturgical Consultation scheduled to be held in Dublin in August 1995.⁶

The Steering Committee then proposed the following headings for group work at Dublin:

- Eucharistic Theology. The development of a comprehensive theology of the eucharist within the broad framework of a theology of church and sacra-

2 (London: Church Information Office, nd [1965]). Reproduced in Colin O Buchanan (ed), *Modern Anglican Liturgies 1958-1968*, (London: Oxford University Press, 1968) pp 31-32.

3 The development from the 1958 Lambeth Conference to the Pan-Anglican Document is traced in detail in Buchanan, *op cit*, pp 8-32.

4 'Liturgy 1968-1973' in *Partners in Mission*, [Report of the Second Meeting of the Anglican Consultative Council (Dublin, 1973)] (London: ACC, 1973) pp 70-86. Prepared by Bishop Leslie Brown (by then Bishop of St. Edmundsbury and Ipswich) and Canon Ronald Jasper of Westminster Abbey.

5 'Liturgy 1968-1973,' pp 71-73.

6 David R Holeton (ed), subtitled: *Papers in preparation for the Dublin Consultation*, (Alcuin/GROW Joint Liturgical Study No 27, Nottingham: Grove Books, 1994).

ments (including eschatological, paschal mystery, and ethical dimensions) within which traditional Anglican points of tension will be addressed, e.g., the role of the Spirit, offering, consecration, sacrifice, presence.

- Ministry, Order, and the Eucharist. The ecclesiological issues, i.e., the relationship of the eucharist to both the universal and the local church and the implications of this relationship for practice, e.g., who may participate? who may minister? who may preside? how may the eucharist be extended? how may the eucharist be shared in ecumenical contexts?
- The Structure of the Eucharist. The structure of the whole rite as well as the structure of the eucharistic prayer; the function of the structure in conserving the tradition and the extent to which that tradition may responsibly be stretched; proposed common eucharistic prayers and possible models; a review of the guidelines proposed by Lambeth 1958 for Provinces revising their eucharistic liturgy.
- Ritual, Language, and Symbolism. The symbolic nature of the eucharistic assembly and the inherent symbolism of the eucharistic action; the implications of symbolism for the use of space, for iconography, inculturation, inclusivity, vesture, gesture, and other ritual actions; the essential components of the eucharist, its symbolic character, and the significance of the symbols and their relationship to cultural contexts.
- Liturgical and Eucharistic Renewal. Liturgical education for eucharistic renewal in both practice and spirituality, the resources available and required, and curricula designed for teaching programs on liturgy.

When IALC-5 met in Dublin, it drew almost eighty participants from around the Communion who, for a week, worked 'towards the development of principles which would inform the Communion during the next phase of liturgical revision and renewal.' The Principles and Recommendations of the Consultation and the Papers of the five working groups are the fruits of the preparatory work done at Untermarchtal, provincial discussions on the questions raised there, ongoing scholarly research, and this intensive period together in Dublin.

From this it is clear that the question of eucharistic renewal is of ongoing concern to the whole Communion and that the work of IALC-5 is one contribution to that process. The Principles and Recommendations which represent the considered opinion of the Consultation make some important affirmations which will help establish a context for Anglican eucharistic renewal in the coming years. Some of these are obvious consequences of earlier IALCs, notably IALC-1 on Children and the Eucharist (Boston, 1985) and IALC-4 on Christian Initiation (Toronto, 1991); others break new ground and are significant in that they represent the consensus of a large and diverse gathering of Anglican liturgists.

The Papers of the five working groups reflect varying degrees of consensus both within the groups themselves and within the Consultation as a whole. It is

of considerable significance, however, that a subject like eucharistic sacrifice, which for so long has been at a stalemate in some parts of the Communion and a source of division within many provinces, has been addressed and the resulting discussion has given signs of a common way forward—thanks, in part, to a return to biblical sources and the insights of a wide variety of other churches. It is also important that the question of *epiclesis*, also a divisive issue among Anglicans, has been placed in the wider context of the Trinitarian structure of the eucharistic prayer itself, thus providing new directions for dialogue. Similarly, the question of lay presidency, which has more recently become a matter of considerable tension within the Communion, has been put in a wider theological and pastoral context creating the possibility of resolving the issue satisfactorily. Each of these areas is, however, some distance from a genuine consensus and further work on them must be done.

Because time was short and the Papers of the working groups were not put before the entire Consultation, they represent only the work of the groups themselves (modified by some input from plenary sessions during the week) and not IALC-5 as a whole. This does not diminish their importance but suggests, instead, that they represent a variety of levels of development.⁷ It also leaves some work undone. For example, a suggested structure for eucharistic rites—something affirmed in the second of the Principles and Recommendations and so influential in the Communion when such outlines were presented in the 1965 and 1973 reports—would be of greater help to those Provinces engaged in eucharistic revision and renewal as a matter of consensus rather than remaining in the Paper of a working group.

IALC-5 made some significant achievements in its work. The task, however, is ongoing. As earlier reports made no claim to being a final word for the Anglican Communion, neither does this one. A variety of unresolved questions on which conversations are in a relatively early stage, as well as the rapid developments that are taking place around the eucharist throughout both Anglicanism and the churches in general will certainly see another IALC turn its attention to the task of eucharistic revision and renewal in the coming years. It is our common hope that the work of the Dublin Consultation will further encourage the ongoing renewal of our eucharistic life as Anglicans and play an important part in the ensuing theological dialogue and emerging consensus.

David R Holeton
Chair

7 This is not uncommon in consensus documents. In working on the World Council of Churches document *Baptism, Eucharist and Ministry*, for example, it was commonly agreed that the three parts of the text reflected different levels of development.

Principles and Recommendations

(adopted by the whole Consultation)

- 1 In the celebration of the eucharist, all the baptized are called to participate in the great sign of our common identity as the people of God, the body of Christ, and the community of the Holy Spirit. No baptized person should be excluded from participating in the eucharistic assembly on such grounds as age, race, gender, economic circumstance or mental capacity.
- 2 In the future, Anglican unity will find its liturgical expression not so much in uniform texts as in a common approach to eucharistic celebration and a structure which will ensure a balance of word, prayer, and sacrament, and which bears witness to the catholic calling of the Anglican communion.
- 3 The eucharistic action models the way in which God as redeemer comes into the world in the Word made flesh, to which the people of God respond by offering themselves—broken individuals—to be made one body in Christ's risen life. This continual process of transformation is enacted in each celebration.
- 4 The sacrificial character of all Christian life and worship must be articulated in a way that does not blur the unique atoning work of Christ. Vivid language, symbol, and metaphor engage human memory and assist the eucharistic action in forming the life of the community.
- 5 In the eucharist, we encounter the mystery of the triune God in the proclamation of the word and the celebration of the sacrament. The fundamental character of the eucharistic prayer is thanksgiving and the whole eucharistic prayer should be seen as consecratory. The elements of memorial and invocation are caught up within the movement of thanksgiving.
- 6 In, through, and with Christ, the assembly is the celebrant of the eucharist. Among other tasks it is appropriate for lay persons to play their part in proclaiming the word, leading the prayers of the people, and distributing communion. The liturgical functions of the ordained arise out of pastoral responsibility. Separating liturgical function and pastoral oversight tends to reduce liturgical presidency to an isolated ritual function.
- 7 The embodied character of Christian worship must be honoured in proclamation, music, symbol, and ritual. If inculturation is to be taken seriously, local culture and custom which are not in conflict with the Gospel must be reflected in the liturgy, interacting with the accumulated inculturation of the tradition.
- 8 The church needs leaders who are themselves open to renewal and are able to facilitate and enable it in community. This should affect the liturgical

formation of laity and clergy, especially bishops as leaders of the local community. Such continuing formation is a priority and adequate resources for it should be provided in every Province.

- 9 Celebrating the eucharist involves both reaffirming the baptismal commitment to die to self and be raised to newness of life, and embodying that vision of the kingdom in searching for justice, reconciliation and peace in the community. The Spirit who calls us into one body in Christ equips and sends us out to live this divine life.

Membership of the Consultation

The following were members of the Consultation:

Anthony Balgrove Aarons SSF, USA, J. Neil Alexander, USA, Solomon Amusan, Nigeria, Lawrence F. Bartlett, Australia, Paul Bradshaw, USA, Colin Buchanan, England, Evan Burge, Australia, Jean Campbell OSH, USA, George Connor, New Zealand, William R. Crockett, Canada, Ian D. Darby, South Africa, Edward Darling, Ireland, Brian Davis, New Zealand, Keith M. Denison, Wales, Carol Doran, USA, Ronald L. Dowling, Australia, Richard Fabian, USA, Kevin Flynn, Canada, Daphne Fraser, England, John St.H. Gibaut, Canada, Paul Gibson, Canada, David M. Gitari, Kenya, Tom Gordon, Ireland, Martha Gray-Stack, Ireland, Robert Hagesi, Solomon Islands, Raymond W. Hartley, Australia, David Hebblethwaite, England, John W.B. Hill, Canada, David R. Holeton, Canada, Enrique Illarze, Brazil, Elson Jakazi, Zimbabwe, David J. Kennedy, England, Michael Kennedy, Ireland, Barbara Liotskos, Canada, Trevor Lloyd, England, Gordon Maitland, Canada, Richard Cornish Martin, USA, Jean Mayland, England, Brian Mayne, Ireland, Gillian Mendham, Australia, Ruth Meyers, USA, Harold Miller, Ireland, Leonel Mitchell, USA, Boyd Morgan, Canada, Clay Morris, USA, Robert Okine, Ghana, Juan M.C. Oliver, USA, John Paterson, Ireland, Ian Paton, Scotland, William Petersen, USA, David G. Peterson, Australia, H. Boone Porter, USA, Juan Quevedo-Bosch, Cuba, Ian Robertson, England, Jonathan Ruhumuliza, Rwanda, Orlando Santos de Oliveira, Brasil, Thaddeus A. Schnitker, Germany, Charles Sherlock, Australia, John Simalenga, Tanzania, David H. Smart, Canada, Bryan Spinks, England, David Stancliffe, England, Kenneth W. Stevenson, England, Ian Tarrant, Zaire, Gianfranco Tellini, Scotland, Gordon Tikiba, Kenya, Phillip Tovey, England, Michael Vasey, England, Themba J. Vundla, South Africa, Louis Weil, USA, Carol Ann Wilkinson, England, John Baldovin SJ, USA (ecumenical partner).

The Group Statements

The five Groups worked from the headings set out in the Introduction on pages 4-5 above. Their statements, subsequently edited for publication, were presented to the Consultation but are subscribed to only by the members of the respective Groups.

I Eucharistic Theology

A *The Doctrine of the Trinity*

1. Central to the Christian Faith is the revelation of the Triune God of love. All Christian worship is the work of God the Holy Trinity, who enables human beings, made in God's image, to return thanks and praise. Eucharistic theology, however, is often discussed as though it were simply a Christological, or at best, a 'binitarian' issue.
2. Eucharistic worship reflects our status as created beings using bread and wine, fruits of God's creation, to realize our status as those redeemed, baptized in the three-fold Name and as Christ's body animated by the Holy Spirit. All three Persons of the Trinity are properly to be acknowledged throughout the eucharistic celebration. Similarly, eucharistic theology should be seen within the wider context of Trinitarian theology.
3. The eucharist celebrates the Father's bestowing of divine grace on the community of believers in the Church through the combined ('perichoretic') interaction of the Son and the Spirit. Through the Son, the Church knows God as Father and knows God as creator and gives thanks for creation. It gives thanks for the incarnation and redemption through the Son and rejoices in its sanctification and recreation by the Spirit.
4. To participate in the eucharist is incarnational. It involves a bodily response, both corporately and individually. It is with our hands and mouths that we take, eat and drink the sacramental signs of the body and blood of Christ. The eucharistic bread and wine are offered to us to be eaten and drunk so that Christ may dwell in us. When Christ 'shares his bread with sinners' we praise God for the fuller revelation each new participation brings us. Our devotion and love thus engendered and nourished are evidence of the Spirit's joyful moving in us.
5. It is the Triune God whose presence and fellowship we have when we take, eat and drink the body and blood of Christ. When in the eucharist we make the memorial (anamnesis) of the one sacrifice of Christ, it is none other than the self-giving love of the Trinity which is proclaimed and experienced.
6. The Western eucharistic rites have not always given full expression to our

Trinitarian faith. The classical forms of the eucharistic prayer in the East have an explicitly Trinitarian structure which became lost in the West. It is not found in the Roman Canon, nor was it part of the awareness of most of the Reformers. More recently, we have returned to the pre-Cappadocian custom of addressing the eucharistic prayer to the Father, through the Son, in the Spirit. But belief in the unity of being, in technical language the *homousia*, of the Three Persons means that each may be addressed directly in public prayer, as much as in hymns and private prayers.

7. There is a strong case not only for continuing the present trend of giving an explicitly Trinitarian structure to the eucharistic prayer, but for making explicit in at least some new prayers the equality of being of the three Persons. The grace as the opening greeting or the beginning of the *Sursum Corda*; a Trinitarian form of absolution; post-communion prayers and solemn three-fold blessings are examples of where this may be achieved.
8. This could be further achieved by including devotional prayers and hymns which are addressed to Christ and to the Holy Spirit, such as the *Veni Creator*, 'Be present, be present, O Jesus...' (CSI) and the *Agnus Dei*. In much recent liturgical revision such devotional prayers have been discouraged. However, in many parts of the Anglican Communion the laity regard such devotions as extremely important in expressing deeply felt spiritual needs and beliefs.
9. The restoration of a Trinitarian structure for the eucharistic prayer in historic as well as contemporary Anglican texts has included the restoration of an invocation (*epiclesis*) of the Holy Spirit. Modern scholarship understands the 'deep structures' of the prayer to embrace thanksgiving and supplication. In the Jewish models from which the Christian prayers grew, the supplication is for the restoration of Jerusalem or the future of Israel. In early Christian prayers this becomes prayer for the gathering of the Church into the Kingdom. The link between this eschatological perspective and the work of the Spirit is made explicit in Romans 8. In Christian prayer, therefore, the supplication became an explicit invocation of the Holy Spirit. The *epiclesis* later came to be interpreted as an invocation upon the elements of bread and wine or upon the communicants or both, but it is better understood in its earliest forms as invoking the Spirit upon the whole life of God's people as expressed in the eucharistic action. Difficulties which many Anglicans have felt with an *epiclesis* in this part of the eucharistic prayer may be transcended if the invocation avoids a narrow focus on the elements or the communicants. The thanksgiving and proclamation section with its twin foci of God as creator and redeemer may be opened up towards supplication for the fulfilment of God's promise through the work of the Spirit. The recovery of the *epiclesis* thus enables the Church to enter into the full Trinitarian pattern of eucharistic praying. The assembled community is gathered into the whole sweep of the Triune God's work in creation, redemption, and promise. Thus

we are given a vision of the transformation of the whole creation.

10. To sum up, our eucharistic prayers may more explicitly express belief in the equal divinity and involvement of the Son and Spirit with the Father and make it clear that in the eucharistic mystery we encounter the mystery of the Triune God.

B Thanksgiving and Blessing

1. Thanksgiving is a fundamental concept of the Christian life and finds a special place in baptism, the eucharist, and in other rites of the Church. In relation to the holy communion we ought to see the entire rite as eucharistic; thanksgiving permeates every aspect of it. It is within this context that we see the significance of the eucharistic prayer (of thanksgiving/consecration). The scope of this thanksgiving (which itself derives from the Lord's giving of thanks at the Last Supper) is comprehensive, and embraces creation and salvation history (centred on the self-giving of Christ) as well as eucharistic consecration.
2. We would encourage Provinces as a matter of policy to offer a range of complementary eucharistic prayers which in their very complementarity can embrace or point to the whole range and depth of eucharistic theology, without any one prayer having to bear the whole weight of meaning. Thanksgiving for Christ's saving work, centred on the cross, must find expression in all eucharistic prayers.
3. In relation to the structure of the eucharistic prayer, we see this as consisting essentially of thanksgiving and supplication, recognizing that the one is intimately related to the other.
4. We would draw attention to the inter-related character of the traditional parts of the eucharistic prayer inclusive of the opening dialogue (derived to some extent from Jewish sources), thanksgiving to God for his work in creation, the rehearsal of the mighty acts of God in Christ, the institution narrative, the anamnesis, the epiclesis of the Holy Spirit, petitions, and doxology.
5. The institution narrative is part of the series of mighty acts which we remember. Rather than being a formula for consecration it is best understood as the mandate for the performance of the eucharistic action, and the promise of Christ's presence.
6. The post-communion prayer(s) may take up the theme of thanksgiving for communion but need not necessarily be restricted to this. Together with the dismissal, for example, such prayer may articulate the sending out of the community in mission and service.
7. We would draw attention to the value of hymns with the theme of thanksgiving for use at the eucharist. We would emphasize the devotional character of hymns in interpreting the liturgy as well as in nourishing piety.
8. The concept of consecration by thanksgiving has a wider application than the eucharist itself. In relation to persons we see this as exemplified in

ordination prayers, and in relation to material gifts in the blessing of the baptismal water.

9. Generous quantities of the eucharistic elements should be placed upon the table to reflect the generosity of God who gave his only Son for us. Supplementary consecration should be avoided as far as possible, but if it is required, then any words used should not be seen as an independent liturgical act, but should clearly refer to the eucharistic prayer. Whatever is done and said at this point should take seriously both the nature of the sacrament and the sensibilities of the faithful.
10. Thanksgiving for what God in Christ has accomplished once for all on the cross anticipates what God still has in store for us and for the whole creation of which the eucharist is the foretaste and pledge.

C The Presence of Christ in the Eucharist

1. The Lord Jesus Christ promised that whenever two or three gather in his name he would be in their midst. The risen Lord is present throughout the eucharistic celebration. Christ's presence is to be discerned in the assembly and in the proclamation of God's word. Christ's forgiveness is declared and received in faith, and his peace is proclaimed and exchanged among the people.
2. The mystery of Christ's presence is given unique expression, to be discerned by faith, in the whole sacramental action when bread and wine are taken, 'eucharistized,' distributed, and consumed, in remembrance of him.⁸ This remembrance or anamnesis is no mere mental recollection, but effects a real encounter with the Lord in his saving acts, especially his atoning death and victorious resurrection. In appointing bread and wine as the visible and tangible means of the presence of his body and blood, the Lord affirms that participating in the sacrament allows the faithful communicant truly to feed upon his sacrificial life.
3. In the sacrament of his body and blood, our Lord comes as saviour, brother, friend and healer. His life and his presence are to be found here, recognized by faith, and gratefully acknowledged. Through the presence of the risen Lord, the communicant is fed as a member of the family of God and strengthened by the grace of the Holy Spirit.
4. The identification of the bread and wine with Christ's body and blood is to be understood, in his own words, as related to the acts of eating and drinking as he commanded, and to receiving by faith with thanksgiving, the ben-

⁸ In the words of Richard Hooker, 'What these elements are in themselves, it skilleth not, it is enough that to me which take them they are the body and blood of Christ,' and 'Christ assisting this heavenly banquet with his personal and true presence doth by his own divine power add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them and maketh them that to us which otherwise they could not be.' (Eccl. Pol. v.lxvii, 12, 11)

efits of his saving death and resurrection. It is desirable, therefore, that the words used in the administration of the sacrament do not reflect a static and limited view of the personal presence of Christ, but rather a recognition of an encounter in grace with the living Lord.

D Sacrifice

The Power of Sacrifice

1. Sacrifice is a central theme in the Bible and in Christian tradition. It points to the cost of obedience, even to death on a cross. In Christ is revealed the self-giving love of God, love which gives of God's own self. Through the Spirit, this love reaches into the heart of human living and dying, calling forth the faithful witness of those who follow Christ even to death. It is seen in the living sacrifice of dedicated self-offering which serves others. Sacrifice was an integral part of the everyday life of ancient Israel as it is of much of African life and of the life of other cultures today. Even in modern secular societies sacrificial ideas continue. For example, parents 'make sacrifices' for their children, athletes to win prizes, and soldiers in the bloody business of war. Sacrificial imagery is not nice: it entails cost, passion, blood, sweat and screams. It also calls forth extremes, whether of enthusiastic celebrations or life-giving loyalties. It can also fuel dangerous ideological extremes, and encourage abuse. Sacrifice is a concept full of power.⁹
2. How then does sacrifice relate to Christian faith? God in Christ has done what we could not do for ourselves. Taking on our fragile form, Christ entered into the depth of our predicament to restore us to God. Freely giving up his own self, he was given over to suffering and death so that we might live. In this passion Christians have come to see expressed the self-giving love of God, a love which took the first steps towards us. In trying to express the profound truths represented here, the scriptures take up a whole range of images from life—the battle-field, court-room, market, and household for example. Prominent among these are sacrificial concepts, drawn from both the life of Israel and the Graeco-Roman world. These concepts are often transformed in their Christian use. This rich range of imagery points clearly and decisively to Jesus Christ, crucified and risen, as the Way in and through whom sins are forgiven, relationship with God is restored, and the promise through the Spirit of a new creation is anticipated.

Sacrifice and Atonement

3. The language of sacrifice in the scriptures covers a wide range of ideas. It cannot be brought under a single definition or concept, since it was performed with a variety of different rites and these rites express a variety of

⁹ See Ian Bradley, *The Power of Sacrifice*, (London: Darton, Longman & Todd, 1995).

- motivations.¹⁰ None of these practices initiated relationship with God nor provided for the forgiveness of sins. They were means of furthering and deepening the covenant relationship initiated by God, which was to be lived out in a sacrificial, just life-style of obedience to God's law.
4. The depth of what relationship with God entails is seen in the rites of the day of atonement, which provided annually for the restoration of a disobedient people.¹¹ What is striking about these rites is that they break out of the usual categories and customs of sacrifice. Neither of the two animals involved is burnt on the altar: the one over which Israel's sin is confessed dies in the wilderness; the one from which a few drops of blood are taken into the Holy of Holies is burnt outside the camp. There is a profound mystery indicated here. How the Holy One forgives sin remains unknown, but the reality of forgiveness is proclaimed with deep seriousness. It is these rites which Hebrews takes up in seeking to plumb the depths of Christ's atoning work. Christ takes on the role of both animals, and that of the high priest, bringing his own blood into the holy place of God's own presence (Hebrews 9-10). The language of atonement thus has a unique function in pointing to Christ, interpreting for us the meaning of his saving action in restoring us to communion with God.
 5. Other New Testament writers describe such notions of atonement in terms of 'hilasterion,' rites which in the Graeco-Roman world were thought to appease angry deities.¹² The performing of these rituals held the hope that the gods concerned would cease to take an interest in those so involved. Such ideas, dangerous and revolting as they were in the light of the revelation of God to Israel, were common in the world of the first-century church, which dared to take them up to express the profound depth of God's act of reconciliation in Christ. In so doing, at least two transformations were made to the hilasterion concept: the initiative is spoken of as lying with God, not the worshipper (cf. Rom 3.25), and its motive is changed from one of appeasement to self-giving love. 'In this was love, not that we loved God, but that
- ¹⁰ In the Hebrew scriptures there were two kinds of gift-sacrifices: holocausts ('olah), and vegetable or cereal offerings (minhah). To make a 'whole burnt offering' ('olah) was to dedicate oneself to God at significant cost, an idea taken up by Paul in speaking of Christians as 'living sacrifices' (Rom 12.1-2). The gift of God's well-being was celebrated in the 'peace meal' (sh'lammim) of a community, while 'cereal offerings' (minhah) were made in grateful thanks for the bounty of harvest. In order that the people might approach God with confidence, 'sin' (hatta'th) and 'guilt' ('asham) offerings dealt with unwitting religious and civil wrongs. Israel's identity as a people was commemorated in the annual passover rites, involving a range of sacrificial acts.
- ¹¹ Yom kippur (Leviticus 16).
- ¹² The term 'hilasterion' is difficult to translate. 'Expiation,' the removal of an offence, does not bring out the change of personal relationships involved. 'Propitiation,' on the other hand, while describing a relationship, is so tied up with ideas of appeasement as to be distorting. Moreover, neither word conveys much to many English speakers today. 'Atoning sacrifice' is perhaps the best modern equivalent, picking up the use of hilasterion to refer to the 'mercy seat' in Hebrews 9.5.

God loved us, and sent his Son to be the "hilasterion" for our sins' (1 John 4.10). Such an act of atonement has two closely related aspects: it requires a response—'beloved, if God loved us so much, we ought also to love one another'—and it was made 'not for us only, but also for the sins of the whole world' (1 John 2.2).

Eucharistic sacrifice

6. When the language of sacrifice is applied to the eucharist, it should be clearly distinguished from the language of atonement. What the Son of God did in his taking of our flesh, and free self-giving in death, was to make full atonement for the sins of the whole world. As the Book of Common Prayer puts it, 'he made there by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.' The images here may be mixed, but they make it unambiguously clear that Jesus Christ did wholly and completely for the human race what we could not do. He died for our sins, and lives to restore us to God. Any idea of 'eucharistic atonement' would detract from the completeness of Christ's atoning work. In and through the Spirit of grace, however, we are called to respond to Christ in sacrificial self-giving, a response focussed and expressed in the 'perpetual memorial of that his precious death until his coming again.' It is from this perspective that the eucharist may properly be described as a 'sacrifice of praise and thanksgiving.' 'Eucharistic sacrifice' is our glad response to God in Christ.¹³
7. The sacrificial images reflected in the scriptures are taken up in all sorts of ways in Christian life and worship. In the celebration of the eucharist sacrificial language describes our response to God's self-giving in Christ in a variety of ways:
 - a) First, the language of sacrifice describes the whole rite, and includes such elements as the offering of prayers, money, food and drink and other gifts in response to the proclaimed Word of God, and offering ourselves as 'living sacrifices' in response to our feeding upon Christ.
 - b) Secondly, when we not only 'say,' but 'do' as Christ commanded, taking bread and wine, offering thanks, and receiving them, we join in the actions of a sacrificial meal. We 'surrender' bread and wine for God's use, eating and drinking at peace with God and one another in Christ's presence.
 - c) Thirdly, in the great prayer of thanksgiving we associate the bread and

¹³ This distinction can also be illustrated from the experience of societies where sacrifice continues as a regular part of daily life. For example, in Nigeria some tribes practise two basic types of sacrifice: acts of appeasement, and feasts of thanksgiving for the successful outcome of the act. This carries analogies with the rites of Israel and is useful for distinguishing between the finished work of Christ and our celebration of it in a sacrificial thanksgiving meal. See Solomon Amusan, 'Sacrifice in African Traditional Religion as a means of Understanding Eucharistic Theology,' in *Our Thanks and Praise* (forthcoming). Background paper prepared for IALC-5.

cup with our sacrifice of praise. The particular words used will distinguish the unique atoning work of Christ from our present sacramental sacrifice which commemorates it, but no one formula is necessary. A particular pattern which commends itself to many is the idea that in the eucharist the Church continues to look to its great High Priest, the risen Lord who pleads his one perfect and completed atoning sacrifice. This links with the 'day of atonement' language of Hebrews noted earlier and with the present sacrificial dimension of the church's responsive offering of praise and thanksgiving.

8. Historically, and in current ecumenical discussion, the use of the language of 'propitiation' in relation to the eucharist has raised significant problems. This is illustrated by the strong support for such language by Roman Catholic authorities, on the one hand, and its equally firm rejection by Christians who espouse the importance of substitutionary atonement, on the other hand. These difficulties can only be overcome by carefully distinguishing between Christ's atoning work on the one hand and the church's eucharistic response on the other hand. It is useful, therefore, to distinguish 'eucharistic atonement' from 'eucharistic sacrifice.' The former blurs the 'primary' atoning work of Christ with the church's 'secondary' appropriation of its benefits, and must be rejected. If this distinction is clearly made, the way is left open for using the language of 'eucharistic sacrifice' as a rich way in which the atoning passion of the living Christ is sacramentally remembered before God and lived out in passionate lives of self-giving love.
9. It is recognized that in the modern world, language about sacrifice, especially when expressed in terms of self-giving, can be perceived as oppressive. Victims of abuse—one ethnic group by another, children abused by adults (physically, emotionally, and sexually), women and men by their partners—can experience the language of sacrifice as a reinforcement of their oppression and even as implying that God or the gospel requires them to endure it. For this reason, great care and sensitivity is required in the way in which we use such concepts.

E Memorial: Memory, Time, and Redemption

1. When Jesus commanded his disciples to 'do this in remembrance of me' (1 Cor 11.25), they responded by drawing the eucharist into their own corporate memory.¹⁴ It is here that the Church finds its God-given identity reaffirmed, an identity initiated by God and inaugurated at baptism.
2. Much attention has been focussed in the human sciences on the 'collective unconscious' as the context for individual and community growth. When, in the eucharist, the church celebrates the memorial of our redemption, the community brings into consciousness the story of salvation with all its sav-

¹⁴ See Augustine, *On the Trinity*, 14.

ing power. 'Memory' here is a dynamic concept which looks back to the cross and forward to the end of all things. This approach can enlarge our understanding of the eucharist as an 'anamnesis' of God's saving acts. There are several Eastern eucharistic prayers in which the Church 'remembers' both the cross and Christ's return in glory. In this way, the eucharist unlocks the memory of God before his people.

3. There are a number of important implications which this approach provides for a renewed understanding of the eucharist.

First, it means that the Lord's Supper is both a part of time and history and also a window into eternity, because God's view on us is one that sees history whole, and not partial.

Secondly, the memorial itself, the motivation to celebrate the eucharist, is tinged with sacrifice, but always of a secondary, derivative character, because the one sacrifice is that which Christ has offered for us all. This means that our memory, scarred by human sin, can find a new wholeness at that table, as those memories are not only reconciled but redeemed—another costly triumph of Christ in human lives.

Thirdly, the eucharist has a specific ministry to human memory, in which the essential movement of sacrifice finds an important place. Local communities and individuals, indeed the whole Church, come before God to offer that memory, which is both broken and redeemed, an offering which is part of Christ's intercession at the Father's right hand. So Christians are fed as they move out of the past, through the present, into the future—God's future.

Fourthly, the meeting of time and eternity at the eucharist provides a means whereby the Christian community offer themselves (Rom 12.1) in a way that has been described as 'entering into the movement of Christ's self-offering to the Father.' What this means is that the people of God are enabled to claim for themselves the implications of Christ's unique work on the cross, at every single Eucharist, no matter when, or where, or indeed in what kind of circumstances it takes place. Indeed that very universal provision is yet one more characteristic of the all-pervading grace of God himself.

F Creation, Recreation, and Eschatology

1. The purpose of God in history is to sustain the created world and women and men made in God's image. Creation itself is the work of the Trinity; the Father creates through the Son and the Spirit.
2. The Church at the eucharist is a microcosm of the creation as it celebrates the divine purpose both in creation and in redemption. The Church voices with creation and on behalf of creation the divine praises.
3. As material things become the vehicles of divine grace, so we are recalled to our responsibility to the creation, to care for and exercise stewardship towards the resources of the earth. The gifts of bread, wine, water, and other

offerings witness to our grateful dependence on God. In Africa, for instance, it is common for a variety of gifts to be presented as symbols of thanksgiving. While it is appropriate that a prayer should be provided for the presentation of the offerings of the people, the preparation of the gifts is preparatory to the main eucharistic action, and such prayer should not trespass on the ground of the eucharistic prayer.

4. The eucharistic celebration manifests the worth of human beings created in God's image and redeemed by God's love. The eucharistic bread and cup are distributed equally to all as sign and symbol of the equal worth of all people in the sight of God. This demonstrates the dignity bestowed by God on all as sons and daughters, and celebrates the forgiveness, acceptance and empowering wrought through Christ's sacrifice. The missionary power of the sacrament lies in this demonstration of the free grace of God offered to all people.
5. Although the Church witnesses to the goodness of God in creation, the disintegrating effect of rebellion against God means that, along with human enslavement to sin and death, in St Paul's words, the creation itself is in 'bondage to decay.' The gospel is cosmic in its scope, embracing the salvation of humanity but also the hope of the liberation of the creation from its bondage to share 'in the glorious liberty of the children of God' (Rom 8.21). The gift of the Spirit is a deposit guaranteeing this inheritance, the first-fruits of God's new creation in Christ. The eucharist celebrates and proclaims the victory of Christ over sin and death. The invocation of the Spirit on the action of the eucharist is a pledge of the transformation of the communicants, and also of the transformation of all creation, as gifts of God's creation become our spiritual food. The epiclesis embraces petition for the unity of the Church through the Spirit; this is both a prayer for the present and for the eschatological gathering of all the people of God in Christ.
6. The eucharist is therefore an eschatological sign of God's new creation in Christ by the power of the Spirit. In this sense it is intimately linked to baptism. Baptism is the primary sacrament of the making of the eschatological community. In baptism, Christians are born again and reimagined; they become a new creation. The eucharist calls out and renews the baptized community. It celebrates the Kingdom values and demands of love, justice and mercy and prefigures the feast of the Kingdom in which those values find their ultimate and perfect expression. It challenges Christians to live the present in anticipation of the future, and to respond as instruments of that future. It witnesses to the strand in the Gospel tradition that points to the eschatological vindication of the poor and oppressed and so presents to the Church the divine mandate for justice.
7. The promise of the kingdom is expressed in the parables of the wedding banquet and in the miraculous feedings. The reality of new and risen life in Christ is definitely expressed in the sermon following the feeding (John 6)

and in Luke's account of Emmaus (Luke 24). These diverse features in the Gospels widen and enlarge our understanding of the eucharist.

8. The eucharist is a proclamation of the Lord's death until he comes (1 Cor 11.26). 'Until he comes' has an active sense, i.e., in order that he might come.¹⁵ The eucharist is thus the urgent plea of the Church for the restoration of all things, a vivid expression of desire for God to achieve his goal for the cosmos.
9. As the eucharist renews our union with Christ, it is the pledge and guarantee of our union with all who are in Christ, both living and departed. The eucharist thus celebrates the communion of saints, and prays for the gathering together of all in Christ for eternity. This finds appropriate expression both in the conclusion to the prayers of the people, the lead-in to the Sanctus, and the supplicatory section of the eucharistic prayer.
10. Because of these many themes, the celebration of the eucharist is specially linked with the Lord's Day, which always celebrates creation, resurrection, and new life in the Spirit.

II Ministry, Order, and the Eucharist

1. As the Body of Christ, the Church of God is the primary symbol of Christ's presence in the world, and is the celebrant of the eucharist. Even the smallest groups of Christians embody the Church locally when they hear God's word and celebrate the sacrament with their bishop, or one whose presidency is acknowledged both by the group and by their bishop. Yet in larger Christian communities, it may not be appropriate for the eucharist to be celebrated with just two or three people present, which could encourage an individualistic rather than a communal understanding of the sacrament. When someone is prevented temporarily from joining in the worship of their local church, as for example through sickness, it would better reflect the communal nature of the eucharist for a small group of people to go directly from their Sunday eucharist to the housebound person, with elements consecrated at the celebration, sharing the word, prayers, and fellowship of liturgy with them, than to provide a celebration involving that person and a presbyter alone.
2. Christ through the Spirit calls all humankind into the Kingdom of God, of which the Supper is a primary sign. Consequently, the Church's mission includes drawing people to hear the word of God, to pray for the salvation of the world, to offer praise and thanksgiving, to share in eucharistic fellowship, and then to go forth in the power of the Spirit to serve God in the world. All who come to our worship should be invited to participate as fully

¹⁵ J Jeremias, *The Eucharistic Words of Jesus*, (London: SCM Press, 1966) pp 254-254.

as possible in the Christian liturgical celebration of creation and redemption, and those who are unbaptized, 'should be encouraged to make their commitment to Christ in baptism, and so be incorporated within the one body which breaks the one bread.'¹⁶ On the other hand, there are situations where it is appropriate for communion to be withheld from those whose sinful behaviour is a source of scandal to the Christian community, until such time as they exhibit the fruits of repentance.

3. Many revisions of prayer books throughout the Anglican Communion reflect the recovery of a plurality of ministries within the celebration of word and sacrament. Chief among these are the liturgical functions that belong to the assembly as a whole. The People of God are called to gather and greet one another in the Lord's name, to hear God's word, to pray for the world, to offer the sacrifice of praise and thanksgiving, and to share the eucharistic meal. Not only should these functions be safeguarded and developed in future revisions, but appropriate liturgical catechesis should be provided to strengthen the laity in the dignity and fullness of their baptismal priesthood.
4. Within this eucharistic assembly different individuals exercise a variety of ministries. Some are representative, performed on behalf of the whole body (e.g., the bringing of the eucharistic elements to the table and the gathering of the alms and oblations). Other ministries arise from the particular gifts that individuals have received (e.g., singing, reading). While the former may—and should—be exercised by any of the baptized, the latter need to be recognized by the community (e.g., not every baptized Christian should play the organ!).
5. The orders of deacon, presbyter, and bishop are distinguished from these ministries in a special way. Their primary role is pastoral responsibility for the life and mission of the Church, and it is out of this responsibility that their liturgical functions arise, and not the other way around. Nevertheless, the liturgical formation of the ordained should be no less demanding and rigorous than their pastoral formation.
6. Deacons serve the Church by marshalling, coordinating, and facilitating the various ministries of its members in the world. They should function in a similar way in the eucharistic assembly. While they may take a prominent part in the ministry of the word, the preparation of the table, and the distribution of communion, they should not diminish the involvement of others in these functions, but rather model them and enable others to carry them out more effectively.
7. Bishops and presbyters also serve by leading the whole Christian community in its priestly, prophetic, and pastoral mission to the world. Consequently eucharistic presidency belongs to them. Presiding at the eucharist

¹⁶ *Walk in Newness of Life: The Findings of the Fourth International Anglican Liturgical Consultation*, Toronto 1991, I 14.

includes overseeing the gathering and dismissing of the community, the ministry of the word, the prayers of the people, and the peace, as well as leading the community in its eucharistic action by taking and giving thanks over the bread and wine, and by participating in the distribution of holy communion. However, overseeing the liturgy does not mean performing every liturgical ministry. For instance, overseeing the ministry of the word does not necessarily entail reading or preaching; and others should participate in leading the prayers of the people, preparing the eucharistic gifts, and distributing holy communion.

8. A special word needs to be said about the ministry of distributing holy communion. In some Anglican dioceses this is done by ordained ministers alone; in others lay people assist, while in yet others lay people may administer the chalice but not the bread. Furthermore, some dioceses permit lay ministers to take the consecrated elements to the sick, while others do not. In the light of the vision of the ministries of the Church—lay and ordained—outlined above, we believe that the distribution of holy communion belongs as much to the laity as to the clergy, and that there is no justification for treating the bread differently from the wine: those who distribute the sacrament are ministers of *communion* and not of the chalice alone. While this ministry is not a charism as such, those who undertake it should receive careful training, and like those who minister the word by reading or preaching, they require the community's approbation as to their suitability. In particular, those taking the sacrament to the sick should also engage in regular pastoral care towards them, so that liturgical and pastoral ministries are not disengaged from one another.
9. In those communities where pastoral leadership is not the ministry of one person alone but is shared by a college of presbyters, or by a bishop with his or her presbyters, it may be thought appropriate for this collegial form of leadership to be expressed liturgically. This should be done by the other presbyters being visibly associated with the presider throughout the entire eucharistic celebration, but they should not participate in words or gestures that belong exclusively to the presider. It is also inappropriate to distribute elements of liturgical presidency among the ministers within a single celebration, since that undermines the unifying function of presidency within the rite.
10. What should happen when a local church lacks a presbyter? In many parts of the Anglican Communion, holy communion is distributed by a deacon or a lay person from previously consecrated elements. This practice ought to be no more than an emergency measure, because it robs the assembly of its right to participate in the full eucharistic action (see #3 above). Communion from previously consecrated elements is intended for the those unable to be present at the eucharistic assembly, not for the eucharistic assembly itself.
11. Some have proposed that in the absence of a presbyter, the bishop might

instead authorize a eucharistic celebration presided over by a deacon or lay person. This solution, like the distribution of previously consecrated elements by deacons or lay people, can sever the connection between pastoral and liturgical leadership. If such persons are acting as leaders of a Christian community, they are exercising what are essentially presbyteral functions, and therefore ought to be ordained as presbyters. The authorization by a bishop of a deacon or lay person to preside at the eucharist constitutes an appointment to office, rendering 'lay presidency' a contradiction in terms. Moreover, the sign of appointment to presidential office in Anglican tradition is the laying-on-of-hands and prayer.

12. Another option for communities that lack a presbyter for a short time is to forego eucharistic worship altogether. We need to remember that both in the past and even today in many parts of the Anglican Communion, Christians have been regularly nourished by the word in Morning and Evening Prayer, and in other non-sacramental services, with infrequent (perhaps monthly or quarterly) communion. Where, however, the absence of presbyteral leadership is extended, communities should be encouraged to seek out persons from among them who might be ordained as presbyters.

III The Structure of the Eucharist

Introduction: The Value of Structure

The Church is shaped by the way it prays. This includes, but is not limited to, the shape provided by the church's liturgical structures. These structures exist inter-dependently with the full range of the church's prayer actions (i.e. the use of texts, music, movement, time, and space) by:

- providing the framework for the people of God to exercise their individual gifts;
- providing a given framework in which flexibility, local identity and variation can be experienced;
- giving context so that the various aspects of worship may be experienced and offered;
- ensuring that the components of worship are included in a way which gives appropriate balance and establishes the relationship between the elements;
- promoting unity in the worshipping community;
- providing a basis of unity from one community to another;
- helping to explicate God's relationship with humans through Jesus Christ in the power of the Holy Spirit.

From early Christian times basic structures of liturgical worship in the eucharistic assembly have existed. In recent years, Anglican provinces, informed

by these common patterns of post-apostolic worship, the insights of the liturgical movement, and the emerging ecumenical consensus, have sought to clarify and adopt a common pattern. We therefore recommend recognition of the following basic structure for the Sunday assembly:

1. **Gathering of God's People.** The people of God gather as an assembly to draw near to God and to celebrate new life in Jesus Christ.
2. **Proclaiming and Receiving the Word of God.** The scriptures are read and the word of God is celebrated in song and silence, reflection, preaching, and response.
3. **Prayers of the People.** The people of God, as the royal priesthood, intercede for the world, the church, the local community, and all in need.
4. **Celebrating at the Lord's Table.** The assembly offers praise and thanksgiving over the bread and wine and partakes in the body and blood of Christ.
5. **Going out as God's People.** The assembly disperses for a life of faith and service in the world.

The Structure Described

1 The Gathering of God's People

The opening rite should unite the assembled people as a community, prepare them to listen to God's word, to intercede as a priestly people, and to enter into the eucharistic celebration. The gathering rite should include at least the following:

Greeting

Song or Act of Praise

Opening Prayer preceded by silence

To this essential structure various components may be added. Attention should be paid to the normal way of gathering and greeting in the local culture and the space in which the community gathers. The season of the liturgical year may also provide variations in the shape of the gathering rite. The gathering rite may also reflect the baptismal identity of the celebrating community.

2 Proclaiming and Receiving the Word of God

The ordered reading of Scripture, expressed in the use of an agreed lectionary and including the use of psalms as corporate prayer and praise, is an important part of the tradition. There should be two or three readings of which one, normally the last, is always from a Gospel. Regular use of the Old Testament is also recommended. The *Revised Common Lectionary* models these concerns.¹⁷

¹⁷ The Consultation on Common Texts, *The Revised Common Lectionary*, (Canada: Wood Lake Books/United States: Abingdon Press/Great Britain, Norwich: Canterbury Press, 1992).

Scripture should be presented in ways that are appropriate to the genre of the text and enable the community to hear and receive the reading as, 'The Word of the Lord.' Preaching viewed as proclamation and response is a normative element of this part of the liturgy.

Various other patterns of response are appropriate, including silence or spoken reflection, song, discussion, and prayer. Another appropriate response to the proclamation of the Word is the use of the Nicene or Apostles' Creed or other authorized statement of faith.

3 The Prayers of the People

The intercessions, which follow the proclamation, are not merely a response to the ministry of the word, but are an essential aspect of the priestly service of the Body of Christ. Leadership of the prayers is a responsibility of members of the community other than the presider. A variety of forms may be used so that the congregation clearly participates by litany, extempore prayer, or in some other way. Prayers are normally to be offered for the world and the created order, the church and its mission, the local community and all in need. These prayers commonly conclude with commemoration of the faithful departed and thanksgiving for the communion of saints. While traditionally the Lord's Prayer has been said before or after communion, it is particularly appropriate to use the Lord's Prayer to introduce or gather up the intentions of the intercessions. It should be used only once in a service.

If a corporate absolution takes place at this point, it follows the Prayers of the People and precedes the Peace.

The Peace is a sign of reconciliation between God and the community and among the members of the community. It appropriately follows the Prayers of the People and, within the movement of the rite, reaffirms that we are members of one another as we prepare to come to the table. It may also be placed elsewhere, for example, during the gathering or the going.

4 Celebrating at the Lord's Table

Preparation of the Table

Celebrating at the Lord's table begins with preparation of the table. The symbolism of one bread and one cup/flagon on the table during the prayer of thanksgiving points to the corporate nature of the eucharistic celebration of the People of God.

Priority should be given to the action of setting the table. This appropriately includes silence and should be performed by deacons and/or lay people. Care must be taken to prepare an adequate amount of bread and wine to suffice fully for the communion of the people. It may be desirable for the congregation to move and gather around the table.

Where additional prayer, song, or ritual action is desired, care should be taken not to introduce extraneous material or anticipate or overwhelm the great

prayer of thanksgiving. Suitable themes include affirming the goodness of creation, solidarity with the hungry and the poor, penitential awe in approach, and expectation of the kingdom.

Bringing forward gifts of money for the poor and the work of the church may be associated with the preparation of the table, or may take place during the gathering of the assembly or after the communion.

The Eucharistic Prayer

The eucharistic prayer is composed of two fundamental elements, thanksgiving and supplication. Over time, the church has developed this essential structure by including additional components of prayer that enrich and intensify the prayer.

The precise ordering of these components in the eucharistic prayer has been a matter of considerable debate throughout the Communion and local pastoral and theological issues will no doubt continue to have impact upon further revisions. At the same time, some of these components are customarily joined together, e.g., the dialogue and the opening prayer which follows it, thanksgiving for creation and the Sanctus, the institution narrative and the anamnesis. When the structure links the thanksgiving for creation with the Sanctus and the thanksgiving for redemption with the institution narrative as its proclamatory climax, and they are followed by supplication for the work of the Holy Spirit that includes epiclesis prayer for the assembly's celebration and the church's continuing mission, the prayer has a distinctively trinitarian shape.

Such a structure has been used in a number of Provinces for some time and it is becoming increasingly common in much of the Communion, which commends it as a unifying feature of eucharistic praying. Structures with similar elements have received wide scholarly and ecumenical consensus. A common arrangement of these elements is,

Dialogue

Thanksgiving

Creation

Redemption (as recorded by both the Old and New Testaments)

The work of the Spirit

Sanctus

Narrative/anamnesis

Supplication

Epiclesis

Doxology and Amen

Other developed forms might include:

Dialogue

Thanksgiving for Creation

Sanctus

Thanksgiving for Redemption

Institution Narrative

Anamnesis

Thanksgiving for Work of the Spirit

Epiclesis

Supplication for the Assembly and the Mission of the Church

Doxology and Amen

or

Dialogue

Thanksgiving for Creation

Sanctus

Thanksgiving for Redemption

Institution Narrative

Anamnesis

Supplication

Epiclesis

The Work of the Spirit in the Assembly and the Mission of the Church

Doxology and Amen

However the components are arranged, we affirm the structural unity of the eucharistic prayer. This unity is emphasized if there are no changes in posture of either the congregation or presider. Gestures which draw attention to the institution narrative or any other component may undermine the essential unity of the prayer.

This structure makes the term 'preface' unnecessary, although there may be season and thematic variation in the eucharistic prayer.

The eucharistic prayer should be constructed to encourage the engagement of the whole assembly in the main action of thanksgiving and supplication, by clarity in the main elements of the action, evocative language which engages people in relating the death and resurrection of Christ to human experience of pain, desolation, and joy, and by memorable responses, which may be either a short repeated phrase or one which contributes to the action of the prayer. Such responses work best if they are sung, known by heart, or repeated after cantor or presider. If responses are used, they should appear between sections of the prayer and not in the middle of sections.

Anglicans have followed the ancient practice of incorporating the institution narrative within the prayer. In light of this tradition, and noting the Lambeth Quadrilateral's commitment to, 'the unfailing use of Christ's words of institution and of the elements ordained by him,' we recommend that the institution

narrative should be included in the prayer. This serves to link the celebration with the reconciling death of Christ, Christ's institution of the eucharist, and with God's proffered gift of salvation.

When the narrative is part of the thanksgiving and forms the climax of the proclamation, it emphasizes the link between the eucharist and the death and resurrection of Christ. But when the narrative is part of the supplication, it risks being understood as a formula of consecration. Undue focus on the narrative risks suggesting that the eucharist is a repetition of the Last Supper rather than a proclamation of the death and resurrection of Christ.

The place of the narrative as part of the movement of the prayer may be obscured when it is isolated from its context by posture or gesture, by a change in tone of the presider, or by a shift to a dramatic recital directed towards the congregation. The role of the narrative emerges more clearly when the congregational acclamation follows the anamnesis rather than the narrative.

In order to provide for a variety of circumstances and structures, Provinces may authorize a number of eucharistic prayers. Care should be taken to ensure that all should be usable by the whole province and not designed for groups defined by age or theological point-of-view. Provinces may wish to consider whether any eucharistic prayers of other Provinces, after suitable adaptation, may be authorized for use within their own Province.

Sharing Bread and Wine

As our communion is with God and with one another, the corporate nature of what is done is important. This may be expressed by the use of words at the breaking of bread which reflect the corporate nature of the sacrament, by ministers, as part of the body, receiving after the invitation to the assembly as a whole, or even last, and by the people communicating one another on some occasions.

The people should be invited to receive communion when the elements have been prepared for distribution. During the distribution words should be said to each person, who should respond.

5 Going Out as God's People

When the feast is over, the People of God give thanks for the gift received and pray that they may bear its fruits. They are dismissed into the world for a life of mission and service.

- We encourage a *space for silence* after all have communicated. This is a time for reflection.
- *Ablutions*: The remaining consecrated elements should normally be consumed after the service or in the sacristy. If this is done in the church, it should be as unobtrusive as possible.
- *Hymns and Songs*: If there are hymns and songs after communion, they should normally precede the Prayer after Communion.

- *Prayers after Communion*: These should be brief and include a sense of mission. There is a place for well-known corporate prayers, but these should not be lengthy, and it is best to have only one post-communion prayer. On occasion, it may be suitable for informal prayers of thanksgiving or commissioning to take place at this point.
- A *Blessing* is optional.
- *The Dismissal* should always be the last words of the service. When there is a blessing and dismissal, they should be together.

A Note on Penitence and Reconciliation

There is no celebration of the eucharist without penitence and reconciliation. In an age with little consciousness of the holiness of God, as well as sin and forgiveness, members of the community of the baptized gather, conscious of their own failure to love God and neighbour, but also conscious of the fact that they are forgiven and washed from sin. Each element and seasonal reference in the liturgical celebration may evoke consciousness of sin, the need for repentance and forgiveness, and the grace and joy of justification. Such expressions include:

1. the eucharistic action with its sharing of the 'blood of the covenant which is poured out for many for the remission of sins;'
2. the Lord's Prayer with its petition 'forgive us our sins as we forgive those who sin against us;'
3. the exchange of the sign of peace;
4. a penitential petition in the prayers of the people;
5. a corporate confession and absolution, either (i) in a separate rite before the Gathering of God's People, or (ii) during the Gathering of God's People, or (iii) after the Prayers of the People;
6. a penitential devotion before the reception of communion;
7. Kyrie as a response to penitential petitions during the gathering;
8. a sprinkling with water during the gathering recalling our need for repentance and the grace of the baptismal covenant;
9. the Ten Commandments or our Lord's Summary with response.

There are some who want to see a corporate confession and absolution in every eucharistic rite. Where such a corporate confession and absolution is used, it is important to remember that the sign of forgiveness in the rite is in the reception of the eucharist itself. Forms of absolution that emphasize that the liturgy is celebrated by the entire assembly and not by the presider alone are to be encouraged.

Additional Notes

We welcome and encourage the use of the ELLC, CIFT, and other common

THE GROUP STATEMENTS

language texts. Commonly shared cue lines for such elements as the acclamations would be helpful.

Where an alternative form of the liturgy of the word is provided for children, they should return to the assembly no later than the preparation of the table.

In places where catechumens are dismissed this should take place before the Prayers of the People.

Music is integral to liturgical celebration and should be used to enhance and not disrupt the structures and movement of the rite.

The use of silence is an important element in the celebration. The following points in the liturgy are suggested as a minimum:

- before the opening prayer/collect—to allow the people to offer their own prayer intentions;
- during the Proclaiming and Receiving of the Word, after the readings and/or sermon—for reflection;
- during the Prayers of the People
- within the penitential rite
- after the communion—for reflection.

What is Important?

The following scheme, suggested for the Sunday celebration of the eucharist, should be varied in keeping with liturgical seasons and special seasons and occasions.

The following table indicates the relative importance of the various elements in the eucharistic rite.

- 1 = indispensable
- 2 = integral, but not indispensable
- 3 = would not be omitted in principle, may be limited or varied in accordance with liturgical seasons or special occasions;
- 4 = not necessary but may be desirable at times.

An asterisk indicates elements of the liturgy which may appear at one point or another in the rite. Their placement, however, has significant implications and requires careful attention.

I. The Gathering of God's People

Greeting	1
*Penitential Rite	3
Song/Act of Praise	1
Opening Prayer (Collect)	1

RENEWING THE ANGLICAN EUCHARIST

II. Proclaiming and Receiving the Word

First Reading	1
Psalm	2
Second Reading	2
Gospel	1
Sermon	1
Creed	3
*Silence, songs and other responses	2

III. Prayers of the People

Prayers	1
*Lord's Prayer	1
*Penitential Rite	3
Peace	1

IV. Celebrating at the Lord's Table

Preparing the Table	1
Prayer over the gifts	4
Eucharistic Prayer	1
*Lord's Prayer	1
Silence	1
Breaking of the Bread	1
Invitation	2
Communion	1

V. Going out as God's People

Silence	1
Hymn	4
Prayer after Communion	2
Blessing	4
Dismissal	1

IV Eucharist: Ritual, Language, and Symbolism

1 Introduction

The eucharist has been celebrated by the people of God throughout history in ongoing response to our Lord's command to 'do this in remembrance' of him, and in grateful reception of his continual gift of himself to us in his Supper.

The eucharistic liturgy by which we 'do' what he commands is a function of all the people of God there gathered. Every local worshipping community is a fellowship of people who belong to each other in Christ. Their bonding in Christ is both expressed and strengthened in the eucharist; and the sharing of the bread and cup requires them to be responsive to him, active in participation in the rite and inter-active with each other in love and support, encouraging each other in devotion and life. The purposes of the liturgy include both the offering of true worship to God in response to God's self-giving and the building up of the people of God, so that we are bread for the world. It is the task of those who lead the liturgy to do so as pastors seeking to build up the congregation in the knowledge and love of God.

Ritual expresses and shapes the identity of institutions. The identity of the church is constituted and manifested as its members gather for worship. Pursuing our mission in the world, we are joined together by the Spirit of God in the regular celebration of the Supper of the Lord. This is the essential rhythm of Christian life: as the body of Christ we share in the one bread in order to be Christ for the world. We encounter each other and build each other up not simply by being under the same roof at the same time for the same event, but also by communicating God's truth and love in the eucharistic assembly. This we do in response to God's coming amongst us.

Celebration of the eucharist is incarnational. Through the language and symbolism of the rite and by the power of the Holy Spirit, God communicates with us and we with one another. In part this communication is by word: given to us normatively in Scripture; formed into doctrine; read in the lectionary; applied in preaching; informing our prayers; guiding our celebration; interpreting our sacramental practice; enriching our self-understanding; and undergirding all our relationships. In part this communication derives from our created humanity: we are embodied beings inhabiting the physical world within which all our lives, including our Christian gatherings, are set. In worship we have faces and speech, we make eye-contact and use other body language, we express emotions and use gestures.

Another aspect of our communication is by symbol: in the physical realities of worship, ordinary actions and objects become instruments of divine grace. As embodied people we engage with ordinary physical elements, and through this interaction the physical world becomes the vehicle of God's transforming power. Symbols communicate in ways that are pregnant with further meaning, and work within our lives by constantly imparting more than would be apprehended at first sight or by initial participation. The primary symbols in eucharistic celebration are the gathering of the community and the eating and drinking of bread and wine, a sacramental action which God invests with salvific meaning. These stand alongside the word as means of God's grace. There follows a great host of secondary symbols and signs from the physical world, symbols and signs which also communicate the truth, mercy and love of God. Our use of

buildings, ornamentation, music, art, choreography, vesture and ceremonial communicates. These latter differ from the dominical sacrament in being more contingent: that is, they are more open to the church's discretion as to how the physical world is to be employed in arranging the worship of the congregation. The church's part is to recognize that this physical world is not only the inevitable setting of our worship, but is to be used positively and valued highly in its potential as a channel of God's grace to build up the corporate and individual Christian lives of that community.

From the general principle of the bonding and life-giving character of this wide-angled understanding of communication within the liturgy, we turn to address specific areas of that communication.

2 Encounter with the Word

Our encounter with God in the eucharistic celebration comes through both word and sacrament. Within the whole rite the place of the word is to be respected and never diminished. In places where there is a solemn entry with the book (Bible, or book of readings) and it is placed in a prominent place (the lectern or the table), this expresses the coming of Christ among the people. The use of a large book from which the Scripture is read gives appropriate dignity to the proclamation of the word.

It is particularly important that the scriptures be read clearly and effectively. Lay people should play their part in this ministry, and those chosen should be ready to accept training in order to do it well. Those listening to the word should do so actively and with a positive desire to encounter God through their listening. Silence observed after the readings provides time for reflection.

The exposition of the word helps to build up the people of God who in turn should be encouraged to play their part in that exposition. While we affirm the traditional sermon, we also recommend a variety of approaches to the exposition of the word, as, for example, dialogue sermon, question-and-answer sermon, interview technique, visual aids.

3 The Eucharist as Meal

The eucharistic feast has its origins in the last supper Jesus shared with his disciples. This is to be understood in the larger framework of Jesus' previous meals with disciples and others, and of the risen Christ breaking bread with his disciples on the first day of the week. As Jesus' table fellowship with all sorts and conditions of humanity was a sign of the inbreaking of the reign of God, so too eating and drinking in the fellowship of the community is a sign of the contemporary community's participation in this reign of God.

Historically, the bread and wine have been the elements of the meal. Breaking bread together and drinking from the common cup signify the community's participation in Christ. Thus the elements should be used in a manner which allows everyone to recognize that they are sharing a common meal.

When the table is prepared, bread and wine sufficient to feed the entire community should be placed on the table, and be arranged so as to facilitate the people's awareness of the common bread and wine. The size of the gathered community may require more than a single loaf of bread and more wine than can be contained in a single cup. Yet the symbol of one cup invites the community to focus on its unity as thanksgiving is rendered over that cup, and drinking from a common cup further expresses communal participation in the eucharistic action. Likewise, bread which must be broken to be shared expresses participation in a meal, and the use of ordinary bread (such as that eaten by the people in everyday life) illustrates this particularly well. The Kanamai Consultation in 1993 encouraged local people 'to produce the eucharistic bread.'

Because the presider serves the community, it may be appropriate for the presider, along with other ministers of communion, to receive the bread and cup after the rest of the community and to do so by receiving the elements from the hands of others. On occasion, in view of the nature of the eucharistic community, it may be appropriate for the elements to be passed around the congregation under the oversight of the presider, rather than for all to have to receive from a specially authorized minister.

The symbols of bread and wine express continuity with the tradition of the church and a unity of use pointing to our sharing 'one bread and one cup' throughout the world. As Christianity has spread to regions of the world where bread and wine are not local staples, questions have arisen about the use of local food and drink as eucharistic species. The Kanamai Consultation asked that 'Provinces consider whether they should permit the use of local staple food and drink for the eucharistic elements.' This should be seen as a decision to be considered at the Provincial level rather than by individual congregations. Because the use of a different eucharistic species has implications for the worldwide Anglican Communion as well as ecumenical implications, before implementing such a decision Provinces are encouraged to consult with the worldwide Communion through such bodies as the IALC, the Anglican Consultative Council, and the Lambeth Conference.

4 Space

In the Anglican Communion there is a great diversity in places of worship. This diversity includes worship in outdoor settings and the use of both new and old buildings. A great proportion of these were built for worship, though some also serve purposes other than worship, and some have been adapted for worship from other uses for which they were originally built. In the liturgical ordering of buildings, we are faced with two major types of projects: the adaptation of existing buildings to the needs of contemporary worship, and the creation of entirely new buildings. In the former case the existing structure will often impose limitations on liturgical ordering, and these may be difficult to overcome without considerable creativity. In the latter case, new buildings may be ordered

according to our principles. Whatever their form, buildings shape the experience of worship. For this reason they inevitably express an ecclesiology, and, for good or ill, that easily becomes the self-understanding of the congregation.

Appropriately ordered, buildings express an understanding of the church as a community which shares in the celebration as a foretaste of the kingdom. Such an understanding emerges when the worship space or spaces enable people to relate fruitfully to God and to one another. For this reason congregations should reflect on the message their buildings are giving and on the way their buildings are shaping their corporate life, over and above the message the text of the liturgy itself is providing. The liturgy is logically prior to the layout of the building and its space; and the Sunday eucharist, with its components of teaching and reflecting, of transformation and encounter, should be the basis for ordering the liturgical space.

There are basic elements in the structure of the eucharist which need to be addressed in the ordering of liturgical space. The solutions adopted will be different in different contexts. The people need a place to assemble. In some churches, this may be a narthex, porch, or courtyard; in others it will be in the main body of the church. In this latter case, then they may also share in the opening rite and the liturgy of the word in that same place; but, where space permits, the use of a separate place of gathering enables the opening rite to be conducted there, with a movement into the main body of the church to celebrate the liturgy of the word.

The liturgy of the word requires that there be a place for the assembly, including a place for the presider who is part of the assembly, as well as a place for proclamation. Sometimes the word is read and preached from the same place; in some places the presider's chair is the place for preaching. The space should be so arranged that as many of the people as possible will be able to see and hear the proclamation of the word.

After the proclamation of the word and the prayers of the people, the focus of the eucharistic community shifts to the table. In some church buildings it may be possible to have the liturgy of the table in a separate space, and for the people to move there as the table is prepared. It is also often possible within a single-room building for the focus to shift to a different area where the table is located, without the congregation actually moving.

The location and shape of the table is very important. Within the church there should clearly be one main table at which the congregation gathers for the central celebration of a Sunday. The character of the table and the use of any congregational seating should further the people's understanding of the eucharist, and not be at odds with it. Thus the more the table appears as a festal table with the people round it, the more they will understand that this is both a meal shared by the people and a foretaste of the heavenly banquet. The location of the table has varied through history, but, as with its shape, the solution adopted must stem from the understanding of the eucharist in the local church. The pre-

sider may well preside from behind the table, but a gathering round it by the people is in harmony with our understanding of the rite.

Also of importance is the place of the font. The IALC's Toronto statement, *Walk in Newness of Life*, emphasized the symbolic significance of the abundant use of water in the baptismal liturgy. The size and shape of the font may encourage or impede this. This will require the use of a larger font than is usually found, and, given the renewed communal character of baptism, and the fact that the usual context for its celebration will be the full assembly, there also needs to be provision for the people to see, and, if possible, to gather round the font. The font therefore requires a space of its own which both reflects its significance and takes into account practical requirements of the baptismal liturgy. Merely placing it at the back of the church building if there is no room for the people, or placing it at the front to make it visible without asking the people to move, are inadequate solutions.

In the space where the people assemble, there are three primary liturgical furnishings: the place of proclamation, the table, and the font. Although these foci are of great importance, they as well as all the furniture in the church building may be such that they may conveniently be moved so that the congregation is not permanently committed to specific locations for these objects. All other foci, such as decorations, images, and, if in use, the place of reservation of the sacramental elements, are unqualifiedly subsidiary to the primary liturgical foci which take their significance from their role in the Sunday liturgy. Such decorations and other foci should not be so placed as to distract people's attention or to impinge visually upon the main furniture and spaces in liturgical use.

The experience of worship, however, is to some degree found by the use of art, decoration, and light, as well as by the arrangement of the church. Art expresses the incarnational nature of the Christian faith and allows for elements of the local culture to be brought into the church building. These elements are important to the liturgical experience of the people. Artists, architects and craftspeople all have gifts to contribute to our liturgical life.

5 The Body in Worship

Our encounter with God and with each other in worship engages the whole person, the body with its senses as well as the mind. Celebrations of the eucharist vary in their degrees of festivity and solemnity and in the scale and mood of their setting. All decisions about movement, gesture, posture and vesture should relate appropriately to these varying circumstances and to the local culture.

a) Movement

Celebration of the eucharist involves movement. The presider and other ministers move to and away from their respective foci; where practicable the whole assembly may move in the course of a celebration—e.g., from a gathering near the door or font to seating near to the place of reading and exposition of

the word, and then to the table. Such movement is not merely practical, it expresses the assembly's progression stage by stage through the rite. It may also be appropriate to involve the movement of dance. The arrangement of liturgical space should, as far as possible, facilitate movement and ensure clear and unimpeded sight-lines, in such a way that the assembly participates rather than being mere spectators.

b) Gesture

Full and active participation in the celebration of the eucharist involves bodily movement as well as the hearing, reading and saying of liturgical texts. This will include personal devotional gestures; in some places particular gestures of devotion will be in general use, which are not used in other places. Such matters of personal devotion should be left to individual choice.

Those who preside or exercise other leading roles in the celebration will need to ensure that their actions and gestures are seen, perceived and understood by others, and they should take thought as to how they carry out their roles. Natural, simple and fluid gestures are more appropriate than contrived and drilled actions.

Gestures by the presider during the eucharistic prayer should underscore the unity of the prayer. The traditional manual acts which draw attention to the institution narrative or other portions of the prayer serve to locate consecration within a narrow portion of the text and may contradict a more contemporary understanding of eucharistic consecration.

c) Posture

Local custom in matters of posture will vary in different cultures. Nonetheless, such longstanding customs as standing for the Gospel reading will often be followed. Both kneeling and standing have a place in the tradition as postures for prayer. Whereas Anglican Prayer Books have in the past required kneeling as the posture for prayer, many communities have more recently been exploring other possibilities.

Standing may be expressive of our common action in prayer, and this is permitted by current liturgical texts. Because the eucharistic prayer is an act of praise and thanksgiving offered by the whole congregation, standing throughout is considered by many to be the most appropriate posture. Standing also has great value in that it enables the assembly to identify itself with the action of the presider and helps express our risen life in Christ. There is scope for freedom in deciding the posture to be adopted for receiving communion.

d) Vesture

Questions of dress and vesture need to be considered by all individuals taking part in the liturgy, and not only by the ordained ministers. There is a custom in some cultures of people attending Sunday worship wearing their 'best' clothes,

and, provided that this does not seem to exclude those not so dressed, the custom has some value in enhancing the festal character of eucharistic celebrations. In some cultures this may be expressed in other ways, e.g., by the removal of shoes or by the decorative wearing of flowers.

Distinguishing vesture for those exercising particular roles in the liturgy may be appropriate, provided that it clarifies and supports the action being undertaken and does not impede or distract from appropriate gesture and movement. There is no necessity for everyone exercising a particular role in the liturgy to be distinctively clothed.

Customary forms of distinctive vesture emphasize historical and geographical connections between the celebrations of many ages and places; and they bring an appropriate celebratory note to each local celebration. Many see value in continuing within the received tradition of special vesture, while others may wish to be free to depart from traditional use.

6 Music

Music is an important dimension of our communication. In itself it can be a form of proclamation. It has the power to heighten the meaning of words and the capacity to intensify the human affections in liturgical prayer: to express the joy of thanksgiving, the sorrow of sin acknowledged, and the confidence of praise. It is one of the primary ways in which aspects of local culture can be dedicated in the assembly, with no single style being necessarily more appropriate than another. Music should not uncritically be allowed to settle into a single unchanging mould, but the range of song used should be always expanding; creativity should be encouraged and the harnessing of the music-making resources of the congregation pursued.

The criteria for the use of music in the liturgy are related rather to matters of craft, liturgical context, and pastoral care. There is no fixed model as to which elements should be sung or said, save that the Psalter and hymns such as Gloria in Excelsis and Sanctus, because of their musical character as songs, incline naturally toward a musical setting.

Joining in song is an important feature of the uniting of the congregation. Whatever music is used should normally be within the capacity of the people to perform rather than be delegated predominantly to a special group.

Musical leadership requires that persons with training in music be actively involved in the selection of works which are well-crafted and also are appropriate to the overall character of the celebration, including the liturgical season, the appointed readings and the structure of the rite. Such persons also need the skills and sensitivity to introduce new music while continuing to draw from the familiar music of the local community.

7 Words and Silence in the Liturgy

In the account of creation in Genesis 1, God creates by the power of the word:

'God said, "Let there be light," and there was light.' By the word of God human beings were created in the divine image to have relationship with God and one another.

The words of the liturgy express and shape our concept of God and our attitudes toward one another and all creation. The Reformation principle that worship is to be in the language of the people suggests that the texts are to be accessible in the local vernacular.

a) Language about Humanity

The words used in the eucharist to describe members of the worshipping congregation affect the way in which we encounter one another and need to reflect the truth that we all bear God's image within us. In the English language, the use of words of masculine gender, such as 'man,' 'men,' 'mankind,' and 'forefathers,' to refer to both male and female makes women 'linguistically invisible.' Similar problems may arise in other languages used in our Communion.

In some provinces it has been recognized that such language marginalizes women and is offensive to both women and men. Recent revisions have avoided the use of male generic terms and their dependent pronouns. We encourage all Provinces who have not yet taken such action to give it serious consideration.

Care should also be taken not to offend other sections of the worshipping community by ill-chosen adjectives or metaphors.

b) Language about God

The worshipping community encounters God through the words of the liturgy. The language we use to describe God is of crucial importance because it is formative in the devotional life of the people. Through the totality of the language of the liturgy and its progress there should be presented a fully-rounded picture of God.

Much of the language of the liturgy addresses God in terms of power, majesty and glory. God is, however, to be encountered in suffering and brokenness as well as in power and glory. The language of the liturgy needs to reflect this by using the full range of biblical imagery concerning God, and should include, for example, words which convey the immanence, vulnerability and agonizing of God, as well as the transcendence, the power and the victory.

In particular we recommend a more widespread use of 'feminine' images of God—alongside the more well-known 'masculine' ones. Some of these may be drawn from Scripture—but others from the prayer and writings of the early Fathers or the mystics and still others from contemporary life. In doing this with sensitivity it may, for example, be more helpful to describe God acting as or like a mother rather than directly as 'Mother.'

While supporting the importance of biblical imagery in general, we would nevertheless also encourage the use of images for God drawn from contempo-

rary life. These new images may need to be tested before being taken into the body of texts for use by the whole church. A possible way forward may be to have some skeletal printed prayers—even eucharistic prayers—into which sections drawing on images from the life of the local community may be inserted. Such insertions might well be agreed after discussion in that community in advance of the service. These images may be very ‘concrete’ and should be encouraged in a whole variety of languages.

c) The Language of Silence

The deepest encounter with God is often experienced within the silence which can enable a relationship which is beyond the power of words to achieve. Life is often so busy and noisy and it is not helpful if the liturgy is the same. Silence should be written into the service—at least by rubric—and both presider and congregation encouraged to use it well. In the context of the liturgy the sharing of silence is a corporate activity and ways of affirming its corporate nature need to be explored.

8 *The Eucharist and the World*

The ritual celebration does not exhaust the meaning of the eucharist. The celebration of the eucharist signifies the reconciliation of humanity in Christ. All receive the same gift from the same table, whether they are powerful or weak, rich or poor. In our human fallibility and sinfulness we tame the sign and pervert it into an act of personal consolation and individual pardon; yet, through the grace of God, the integrity of the sign endures and continues to call us back and remind us that, through it, God calls us to be bread for the world. Those who have been fed at God’s table must go forth to serve and to work for justice in the local community and throughout the world.

V Liturgical and Eucharistic Renewal

Preamble

The Church at worship is that body of people who have been baptized into Christ’s death and resurrection and who now, in the power of the Spirit, give praise and thanks to God. All are welcome to join this body. Its vocation is to restore all people to unity with God and each other in Christ. The chief day of Christian celebration is Sunday, the day of the new creation brought about in the Paschal Mystery. In the eucharistic assembly, Christians give thanks to God for their creation, preservation and redemption. Jesus, the bread of life, is made available to all who come hungry to the table of the Lord. They in turn are called to feed others.

If faithfulness in mission is the church’s response to the gospel, its gathering for eucharist is both the symbolic expression of God’s reign and the means

through which the community is nurtured and empowered to fulfil its calling.

The Christian community betrays the gospel when it focuses on itself and forgets who it is as the Body of Christ and does not attend to God's mission. Thus, the Church is always in need of renewal. The agent of renewal is the Holy Spirit working within the specific human circumstances of each culture.

'The incarnation is God's self-inculturation in this world and in a particular cultural context. Jesus' ministry on earth includes both the acceptance of a particular culture, and also a confrontation of elements in that culture...which is contrary to the good news or to God's righteousness.'¹⁸

It is with this constant need for renewal in mind that the following principles are articulated.

1 Past and Present: The Unity of Anglican Worship.

The renewal of the eucharistic liturgy in the Church will honour the tradition which is rooted in the Gospel. That tradition has taken various forms over time in different cultures. Our inheritance from the past must be reflected upon in the light of the present community's response to the Gospel.

As Anglicans we have until recently identified our liturgical unity in a more or less uniform set of texts derived from historic Books of Common Prayer. Today that unity is to be found in a common structure of eucharistic celebration. Unity among Anglicans is also expressed and furthered by a number of bodies and organizations by which we meet and work with each other.

While Anglicans have always had a variety of means to appropriate the faith of the Church on a personal basis, Anglican spirituality is characteristically a liturgical spirituality. We are formed and shaped by the experience of corporate worship. The renewal of the liturgy, then, is a privileged means by which the faithful may become more fully who they are called to be. Renewal in our day honours the witness of those who have gone before us while drawing new things out of old.

2 The Liturgical Assembly

We never arrive at a perfect Church, but the following may be regarded as a vision of a renewed liturgical assembly.

- It will be an assembly aware of itself as the body of Christ and corporately the minister of its eucharistic worship.
- All persons, both lay and ordained, will understand themselves to be part of the whole people of God who in baptism have put on Christ.
- All the varied ministries within the assembly will joyfully serve the whole

¹⁸ 'Down to Earth Worship: Findings of the Third International Anglican Liturgical Consultation, York, England, 1989,' 4, in David R. Holetton, ed., *Liturgical Inculturation in the Anglican Communion*, (Alcuin/GROW Liturgical Study 15, Nottingham: Grove Books Limited, 1990) p 9.

community and honour and utilize the gifts of God's people.

- The eucharistic assembly will incorporate the baptized of all ages. It will see baptism as 'complete sacramental initiation leading to communion' as the IALC's 1991 Toronto statement affirms.¹⁹
- Those who are as yet unbaptized, whether catechumens or other seekers after truth, are welcomed, accepted, cared for and invited to hear the proclamation of God's word and to learn of the community's way of life.
- The worship of the assembly will engage the whole human body with all its senses through the full and robust use of symbolic actions.
- The words spoken and sung and the symbolic actions of the worship will be relevant and accessible to the participants—food for their journeys of faith.
- The worship will be rooted deeply in the culture of the people. In multicultural congregations the different cultural gifts will be valued, accepted and employed.
- The principal, though not necessarily sole, act of worship on Sunday will be the eucharist. The eucharistic celebration will include the breaking open of the biblical word in preaching and teaching as well as the sharing of the bread of life and the cup of salvation.
- The people will be so built up, consoled, challenged and encouraged, that they may leave the assembly joyfully to be Christ's salt and light to the world.

3 Liturgy, Formation and Mission

The Christian community gathers weekly at eucharist to remember the promise and celebrate Christ's vision of God's coming rule of justice, love and peace. The celebration inspires the attitudes, feelings and thoughts of Christians, and motivates them to fulfil their mission of proclaiming and working for God's reign.

An intentional process of formation (e.g., a catechumenal process) beyond the liturgy, but also integral to it, will incorporate newcomers to the community and renew the commitment of all the faithful to the church's mission.

The liturgy itself must be crafted so that the meaning of its symbolic action is communicated to the participants, and thus nourishes their life in Christ, and empowers them for witness and service.

Thus, a healthy Christian spirituality emerges from the congregation's commitment to worship and to the mission of God which involves nothing less than the renewal and healing of the entire creation.

The worshipping and teaching fellowship is the place of formation in Christ. Formation is the process of accompanying and guiding persons by attending to their hearts, minds and wills as they are transformed by the Spirit. The whole community of faith is involved in this process. In order to support and further

¹⁹ Walk in Newness of Life, Principles of Christian Initiation, c.

such a process, provinces, dioceses, and congregations will need to plan and provide adequate resources.

4 Processes for Provincial Liturgical Renewal

a) Congregational Renewal

The effective proclamation of Good News to the world depends upon a congregation's living out its baptismal ministry.

Strategies for congregational renewal include the development of forums for discussion, particularly those based on the 'experience-reflection' model of learning. Such a model is integral to the catechumenal process but may be adapted to the needs of the baptized as well. Crucial elements in such a process include the following.

- opportunities to discover and engage deeply in the record of salvation history in order to relate it to daily life.
- participation in the liturgy and reflection upon the experience of the liturgy.
- apprenticeship in prayer, especially intercessory prayer.
- encouragement and mutual support for ministry to the world.

Pastoral preparation and dialogue are essential to liturgical renewal within congregations. While resistance to renewal will likely arise, this can be seen as a pastoral opportunity. In particular, when people are asked to give up something they have valued they will grieve and, indeed, are entitled to do so. The course of liturgical change does not necessarily move forward evenly and consistently. Congregations or groups within congregations are likely to be involved in both old and new practices simultaneously. Leaders and people need to live with the untidiness of such situations.

b) Leadership and Renewal

The church needs leaders, both lay and ordained, who are able to facilitate and enable renewal and who understand the nature of renewal in community. Moreover, they must experience renewal themselves. Thus, renewal is a collaborative effort between leadership and people. To be effective, it should be an expression of the life of the people.

Education and formation for ministry, involving varieties of academic and practice-based modes of learning, should be available for all leaders, lay and ordained.

The communities in which education and formation for ministry occur will engage in regular corporate worship. They will participate in patterns of self-governance and liturgical worship which are appropriate for healthy congregations and communities.

In theological education, a participatory model is recommended for use in planning and preparing liturgy within the learning community. Seminaries and

THE GROUP STATEMENTS

other theological training centres need to be encouraged to treat liturgical study as a discipline in its own right, fundamental to both Anglican theology and spirituality.

By virtue of the episcopal office, the bishop has the opportunity to renew the vision of the diocese and to affirm liturgical renewal, together with the responsibility to shape and model renewal. We commend to all bishops the creation of **standing diocesan liturgical committees** composed of **lay people and clergy**, some of whom will be specialists in liturgy. In some places it may be more effective to establish such a committee at a provincial or national level. Continuing education resources to facilitate renewal will need to be made available. This would include, for example, the provision of diocesan or provincial training programmes in liturgy for musicians. Diocesan workshops can be helpful in establishing and sustaining parish worship committees. At whatever level, such committees would work to enable praying communities to renew the quality of their worship through attention to architecture, music, gesture, art, and vesture, as well as texts.