

Anglicanism and liturgy, a network approach to the Inter Anglican Liturgical Consultation.

David Duce

Professor Emeritus, School of Engineering, Computing and Mathematics, Oxford Brookes University, England.

ORCID <https://orcid.org/0000-0002-5745-0745>

Phillip Tovey

Former Principal of the Local Ministry Programme, and Warden of Readers, Diocese of Oxford, England. Former liturgy tutor Ripon College Cuddesdon. Liturgical Adviser to the Bishop of the Diocese in Europe. Associate staff, Common Awards, Theology and Religion Department, Durham University.

ORCID <https://orcid.org/0000-0002-1074-7824>

Abstract

The Anglican Communion is founded on the idea of provincial autonomy including in terms of liturgy. While there has been much liturgical revision there is still an Anglican resemblance. One of the cohesive forces has been the Inter Anglican Liturgical Consultation, IALC, which has now been meeting for almost 50 years. This article looks at the operation of the IALC using network and visualization theory, a growing approach to Anglican Communion studies. What is the history of this network and its place in the communion? Who comes to the meetings and from which provinces? Has there been a discernible impact? These are some of the questions discussed along with the question of representation. The IALC appears to have been more influential than it might seem at first sight and there are discernible fingerprints in the liturgical texts of the communion.

Keywords

Inter Anglican Liturgical Consultation, IALC, Liturgy, Anglican Communion, networks, visualization.

Article

Urban T Holmes viewed the liturgy as a key part in the study of Anglicanism. In his book *What is Anglicanism?* he says:

Whereas some communions have their official theologians and others have their confession, we have the Book of Common Prayer. Our theology arises out of our common liturgy.¹

In this he is expressing the famous term *lex orandi lex credendi*, which interconnects prayer and doctrine.² Such a link was assumed in *Clarifications on Eucharist and Ministry*, where liturgical practice and text were an important part of the dialogue.³ However, both Stephen Sykes and Stephen Neil were both sceptical of the place of liturgy in light of liturgical revision, which they saw as leading to the dissolving of liturgical unity in the Anglican

¹ Holmes, Urban, T. *What is Anglicanism?* (Wilton, Morehouse-Barlow, 1982).

² Kavanagh, A. *On Liturgical Theology*, (New York, Pueblo, 1984).

Schmemmann, A. *Introduction to Liturgical Theology*, (Portland, American Orthodox Press, 1966).

³ ARCIC, *Clarifications on Eucharist and Ministry*, (London, Church House Publishing, 1994).

Communion.⁴ However, they were both wrong, and there continues an Anglican way of praying and this is in part due to the Inter Anglican Liturgical Consultation (IALC).⁵ This has had a significant impact on the communion steering liturgical reform in particular directions.

In a communion that has dispersed authority, and one that says liturgy is a foundational element, there are a number of ways to analyse the liturgical landscape. In the past it has been uniformity of text, the prayer book tradition unites Anglicanism. More recently ‘family resemblance’ has been the trope.⁶ However, moving from text one can look at liturgists as comprising an important group within Anglicanism. Indeed, there is an official network of liturgists working through the Anglican Consultative Council (ACC) which is the IALC. The purpose of this article is to use the promising analytical tools of network analysis and visualization to look at the liturgists in the IALC and the way in which since 1985 they have influenced liturgical reform and thus the *lex orandi* of Anglicanism.⁷

Networks and Visualization

This paper uses a variety of techniques from visualization and network analysis to explore the structure of the IALC network and how this has evolved over time. Loosely speaking, visualization can be thought of as using the human visual system to discern properties in data. So, for example, the number of people from each province attending a given meeting of the IALC might be represented as a bar chart, with one bar per province with the height of each of the bars proportional to the number attending from that province. The bars might be sorted by height – giving an impression of the distribution by province. Alternatively, bars might be sorted within groups of provinces grouped by region, giving an impression of attendance by region and within regions. Visualization is used here both to explore data and present insights gained.

Sometimes it is useful to use animation techniques too, for example when studying time-dependent data. Figure 4, shown later in this paper, displays the summative attendance over the period that the IALC has been active, an animated version was also developed which shows how attendance has built up from conference to conference and how the rank order has changed over time.⁸

The computer science literature on visualization is vast, to which Ware’s book is a good introduction.⁹ There are many disciplines in which it is useful to consider data from a network perspective.¹⁰ In this context a *network* (or *graph*) is a collection of *nodes* or *vertices*, joined by *edges*. This stems from an area of mathematics called graph theory that has grown into a major area of research. Ignoring for a moment how nodes and edges might relate to data, one can see various possibilities, for example, a network with one central node

⁴ Neill, S. *Anglicanism*, Fourth Edition, (New York, Oxford University Press, 1958, 1977).

Sykes, S. *Unashamed Anglicanism*, (Nashville, Abingdon Press, 1995).

⁵ Occasionally the C was a Conference.

⁶ Hefling, C. and Shattuck, C. (eds.), *The Oxford Guide to the Book of Common Prayer*, (New York, Oxford University Press, 2006).

⁷ Cf Duce, D. and Tovey, P. ‘Network Theory, graphics, and the Anglican ordinal’, *Anaphora* (forthcoming).

⁸ See, https://abingdonparish.org.uk/StM/ialc/ialc_animated_bar_chart.html

⁹ C. Ware, *Information Visualization: Perception for Design* (Waltham: Elsevier Science, 2012).

¹⁰ E.g. Bornhofen, S., Düring, M. Exploring dynamic multilayer graphs for digital humanities. *Appl Netw Sci* 5, 54 (2020). <https://doi.org/10.1007/s41109-020-00295-x>

<https://appliednetsci.springeropen.com/articles/10.1007/s41109-020-00295-x#citeas>

and edges fanning out to all the other nodes in the network. This is called a star network. Another possibility is the fully-connected network where every node is joined to every other node. Networks can be disjoint, for example a network with two “centres” in which all nodes are joined to one or other centre (forming two-star networks), but there are no links between the two stars. The automatic generation of network layouts is a research topic in its own right and the subject of international conferences and journals.

The beauty of network analysis is that one can explore the structure of networks without saying anything about what the nodes and edges represent. The power of network analysis is the power to assign meaning to nodes and edges in a way appropriate to the application area. As will be seen below, in this paper we consider meeting locations and provinces as nodes, and represent the fact that province X sent people to a meeting as an edge between the meeting location and the province. Technically one could consider the number attending from a particular province as an attribute or weight attached to the edge, though here we choose to associate attendance with province nodes, representing nodes as circles with areas proportional to attendance.

One could visualize such a network with no attention to the geolocation of the province and meeting and analyse the resulting graphs. Here, however, we choose to visualize the IALC networks against a world map. For technical reasons, the map used later in this paper is a Miller projection, a variant of the familiar Mercator projection.¹¹ Miller explored a number of variants of the Mercator projection, the problem being to find a spacing for the parallels of latitude that achieved an acceptable balance between shape and area distortion. The projection bearing his name was chosen as the best compromise amongst those considered. It turned out that a map using this projection was conveniently available in the format needed for this study.

In the case of the IALC data, the network structure is time dependent. Each meeting is represented by a star network, but the number of nodes and geolocations of the nodes differ from meeting to meeting. In the field of visualization there are emerging techniques to study the evolution of large networks (graphs).¹² In this case as the networks derived from the IALC data are small, the approach taken is to selectively display each meeting’s network for close inspection and to use animation to display the time sequence of networks to give an overall feel for the data.

Liturgy and unity

For Anglicans liturgy matters. In the study of Anglicanism some theologians have concentrated on ecclesiology to the detriment of liturgy, but we have already seen there is a close connection between our prayer and doctrine.¹³ Various models have been used to understand the place of liturgy in the communion, producing Anglican identity and unity.

The first and older model was one of uniformity. This saw the Book of Common Prayer (1662) as the liturgical identity and unity of the Communion. It was the position of the early

¹¹ See, https://en.wikipedia.org/wiki/Miller_cylindrical_projection

And O.M. Miller, Notes on Cylindrical World Map Projections, *Geographical Review*, July, 1942, Vol. 32, No. 3 (Jul., 1942), pp. 424-430

¹² X. Wen *et al.*, "DiffSeer: Difference-Based Dynamic Weighted Graph Visualization," in *IEEE Computer Graphics and Applications*, vol. 43, no. 3, pp. 12-23, 1 May-June 2023, doi: 10.1109/MCG.2023.3248289.

¹³ M. Percy, *The Future Shapes of Anglicanism: Currents, Contours, Charts* (Milton: Taylor & Francis, 2017).

Lambeth Conferences and of missionary societies that translated the Bible and the Prayer Book as one of their core tasks (as happened in much but not all Victorian mission). The problem of this can be seen in the definition of the Book of Common Prayer. Thus, in Griffiths' magisterial work *The Bibliography of the Book of Common Prayer, 1549-1999* the 1979 American Book of Common Prayer is included but not the English 1980 *Alternative Service Book*.¹⁴ The two books are excellent examples of liturgical revision according to the liturgical movement but the content of both is far from seventeenth and eighteenth century Prayer Books. Also, there are parts of the Anglican communion, e.g., in Tanzania and Korea that never used the texts from those centuries and were rooted in the nineteenth century Tractarian tradition. So, this model has weaknesses. A communion which incorporated provincial autonomy in its DNA finds uniformity a problem.

A second model comes from a 'family likeness' concept. This can be seen in scholarship such as Prayer Book Dictionaries.¹⁵ The latter part of the *The Oxford Guide to the Book of Common Prayer* has 'family portraits' by region and by theme, with many IALC participants contributing chapters. This family likeness theme can be seen in the collections of texts for certain services. Thus, Colin Buchanan has collated four volumes of eucharistic texts.¹⁶ In each volume common themes and developments are discussed looking for this family likeness. Influences are also considered including the impact of IALCs.

Similar work has been curated by Phillip Tovey. The first was on modern baptismal rites.¹⁷ The second was on ordination rites.¹⁸ Both of these follow the methodology of Colin Buchanan, which is family primarily based on the text of the rites. Duce and Tovey were able to show lines of textual influence and contrast 'flow' within the communion.¹⁹ Thus the 1662 ordinal was seen to flow from England around the communion, a centralised network, or a colonial model, visualization highlights geographical distribution, coverage and flow patterns.

¹⁴ David N. Griffiths, *The Bibliography of the Book of Common Prayer, 1549-1999* (London; New Castle, DE: British Library ; Oak Knoll Press, 2002).

¹⁵ Charles C. Hefling and Cynthia L. Shattuck, *The Oxford Guide to the Book of Common Prayer a Worldwide Survey* (Oxford; New York: Oxford University Press, 2006).

¹⁶ Colin O. Buchanan, *Modern Anglican Liturgies 1958-1968* (London: Oxford University Press, 1968).

Further Anglican Liturgies 1968-1975 (Bramcote, Nottingham: Grove Books, 1975).

C.O. Buchanan, *Latest Anglican Liturgies, 1976-1984* (SPCK, 1985).

Colin O. Buchanan, *Anglican Eucharistic Liturgies, 1985-2010* (London: Canterbury Press, 2011).

¹⁷ Phillip Tovey, *Anglican Baptismal Liturgies* (Norwich: Canterbury Press, 2017).

¹⁸ Phillip Tovey, *Anglican Ordination Rites* (Amazon: KDP, 2019).

¹⁹ David Duce and Phillip Tovey, Network theory, graphics and the Anglican ordinal, *Anaphora* (forthcoming).

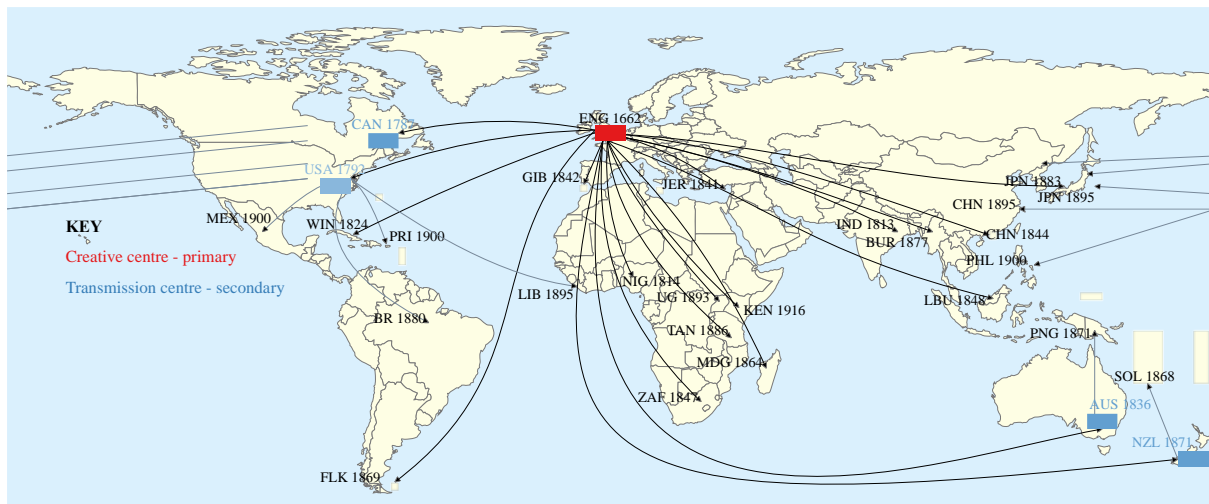


Figure 1 Dissemination of the 1662 ordinal

This would not be the pattern of all services, notably the Scottish-American eucharistic tradition being distinct, but there was a uniformity to the ordinal in particular. This contrasts with the post Lambeth 58 position with a variety of centres of influence. Clear differences are discernible between figure 1 and figure 2 because of the visualization.

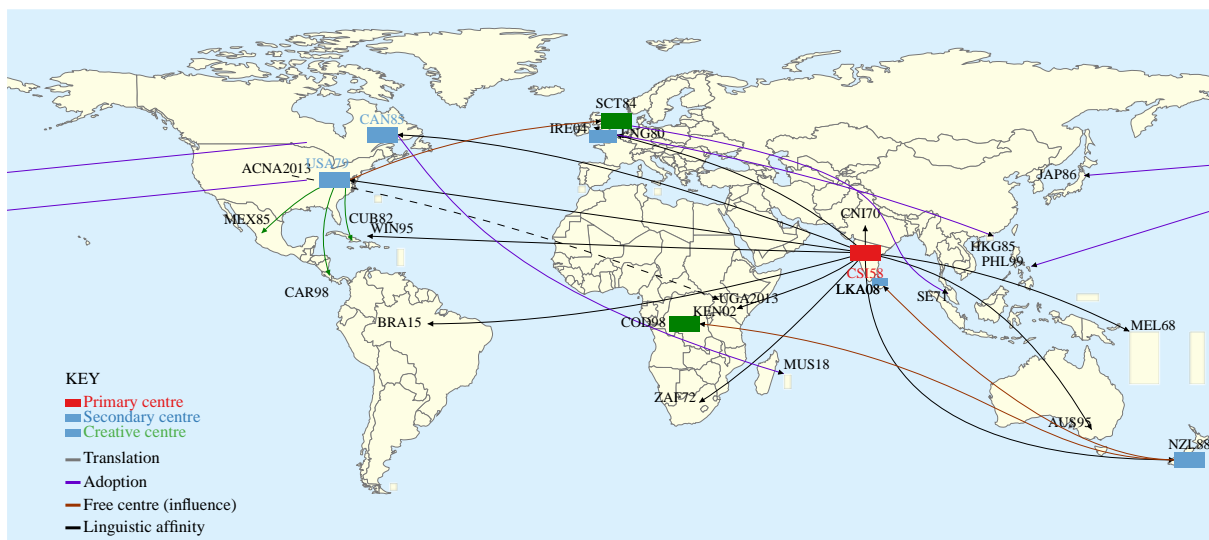


Figure 2 Recent Anglican Ordinals

In this map of the ordination of priests, commonalities are analysed in text and structure. The most influential text is that of the Church of South India 1958, but there are other centres of creativity. In network theory this is a dense non centralised network, perhaps a post-colonial model. Such analysis, strengthens and affirms the ‘family’ conception of Anglican liturgy.

But text is only one dimension of liturgy. There is both the text of the play but also, playwrights, commentators, actors and audience. For a liturgy there is, text, influencers, commentators, leaders and congregation. Looking at the IALC and the liturgists involved, is the ‘influencers dimension’ to a study of Anglican liturgy and is in part an explanation of how the Communion ‘works’.

IALC history

The history of the IALC is summarised up to 2007 in the book by Holeyton and Buchanan, both of whom had been participating from the beginning.²⁰ The first meeting arose out of the international ecumenical academic liturgical body *Societas Liturgica*. This was created in 1967 in the wake of Vatican 2 and the liturgical movement. Many churches around the world were revising their liturgies and Vatican 2 had embraced this and liturgical revision. Those studying liturgy and working for renewal came together as an international ecumenical professional body for a biannual conference to share research and discuss mutual issues. Those from particular denominations found that it also gathered liturgists from around the world and that denominational meetings could help in local processes.

The first IALC was not ‘official’ from an Anglican perspective, but was encouraged by the General-Secretary of the ACC. In 1985 12 liturgists all met in Boston (the location of the *Societas Liturgica* conference) and discussed the specific issue of children and communion. There had been a proposal for a liturgical commission for the Anglican Communion, but this would be a delicate role balancing provincial autonomy with central authority (mostly lacking). The real problem with a commission was that ultimately no one was willing to commit the funding for such a body. Indeed, the commission would have to be limited in personnel, it being too unwieldy to have representatives from every Province which would entail some difficult decisions. The preference of the liturgists was to have a network and to meet linked to *Societas Liturgica* to enable input from some of the top liturgists in the Communion.

Lambeth 88 approved such an arrangement. As an ACC network (seen as less than a commission) funding has always been an issue. Some help has been provided by ACC staff; indeed, the Anglican Church of Canada provided a liturgist to work for the IALC for many years, but it became clear that such funding would cease as the problems of first nations schools became uncovered. Other individuals in the network have done some fundraising. This was more successful when serving diocesan bishops were a part of the network and the topics seemed more central. Exhortations to fundraise and mutterings of lack of representation always look thin when funding issues are never tackled. One might argue that the output of the IALCs has been enormous in the light of this lack of financial commitment.

The IALCs have covered a wide range of topics in 21 consultations.²¹

Year	Place	Topic
1985	Boston	Children and communion
1987	Brixen	Liturgical formation
1989	York	Inculturation
1991	Toronto	Initiation
1993	Untermachtel	Eucharist
1995	Dublin	Eucharist
1997	Jarvenpaa	Ordination
1999	Kottayam	Conference problems
2001	Berkeley	Ordination

²⁰ D. Holeyton and C.O. Buchanan, *A History of the International Anglican Liturgical Consultations (Ialcs): 1983-2007* (Norwich: SCM-Canterbury Press, 2007).

²¹ One of the authors was at 14 of these meetings.

2003	Cuddesdon	Anglican Identity
2005	Prague	Anglican identity / formation
2007	Palermo	Funerals
2009	Auckland	Weddings
2011	Canterbury	Weddings, same sex blessings
2013	Dublin	Healing
2015	Montreal	Reconciliation
2017	Leuven	Informal meeting
2020	Hong Kong	Formation, eucharistic prayer
2021	Online	Calendar
2023	Online	Eucharist since 1995
2024 ²²	Korea	Eucharist since 1995

Table 1 Locations of IALC

The earlier conferences produced statements and books to explain the thinking of the consultation.²³ The last publication as a single volume was in 2007 but latterly papers have been published by the authors from other conferences.²⁴

Provinces are invited to send two official delegates but that has not been a consistent pattern. Others come as members of Societas. Indeed, there has also been a few people from churches in full communion, notably from the Old Catholics and Mar Thoma Syrian Church. For many years there was an ecumenical representative which has included Roman Catholics and people from the Lutheran World Federation. There has also been a representative from the primates meeting. In Montreal (2015) it was decided that the meeting did not have to be linked to Societas.

This paper will now go on to analyse some aspects of the network and its operation arguing that the network has shaped Anglican liturgy across the globe.

²² Korea occurred after the paper was written but before it was published and is included for completion but was not a part of the analysis.

²³ C. Buchanan, *Nurturing Children in Communion*, Grove Liturgical Study No. 44 (Bramcote: Grove Books, 1985).

R.A. Meyers, *Children at the Table: A Collection of Essays on Children and the Eucharist* (New York: Church Hymnal Corporation, 1995).

T.J. Talley, *A Kingdom of Priests: Liturgical Formation of the People of God : Papers Read at the International Anglican Liturgical Consultation, Brixen, North Italy, 24-25 August 1987* (Bramcote: Grove Books, 1988).

David Holeton, *Liturgical Inculturation in the Anglican Communion : Including the York Statement "Down to Earth Worship"*, Alcuin/Grow Liturgical Study, 15 (Bramcote, Nottingham: Grove Books, 1990).

D. Holeton, ed. *Growing in Newness of Life: Christian Initiation in Anglicanism Today : Papers from the Fourth International Anglican Liturgical Consultation, Toronto, 1991* (Toronto: Anglican Book Centre, 1993).

David Holeton, ed. *Our Thanks and Praise: The Eucharist in Anglicanism Today : Papers from the Fifth International Anglican Liturgical Conference* (Toronto: Anglican Book Centre, 1998).

R.L. Dowling and D. Holeton, *Equipping the Saints: Ordination in Anglicanism Today : Papers from the Sixth International Anglican Liturgical Consultation* (Dublin: Columba Press, 2006).

R. Meyers and P. Gibson, *Worship-Shaped Life: Liturgical Formation and the People of God* (New York; Norwich: Morehouse Pub. Canterbury Press, 2010).

Trevor Lloyd, *Rites Surrounding Death: The Palermo Statement of the International Anglican Liturgical Consultation 2007* (Norwich, UK: Hymns Ancient and Modern, 2012).

²⁴ Phillip Tovey, "From Visitation to Ministry: Changing Approaches in Anglican Provinces to the Ministry to the Sick," *Anaphora* 10, no. 2 (2016).

Attendance

Data of attendance was gathered from the publications, and from personal papers of those attending.²⁵ If one then looks at attendance by province, it can be represented as in figure 3. The regions are as in the textbooks by Colin Buchanan on Eucharistic texts, and Phillip Tovey on baptism and ordination. The color coding is, green for Europe, orange for north America, blue for Central and South America, pink for Africa and the Middle East, light green for Asia, yellow for Australasia, and black for churches in full communion. The visualization led to the analysis in the next paragraph.

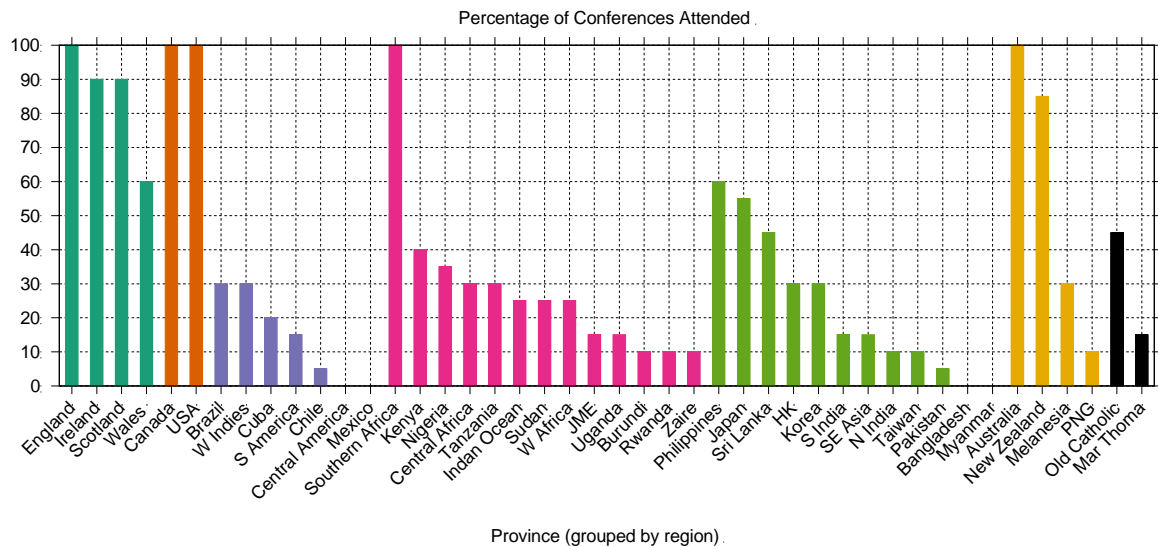


Figure 3 Percentage of Conferences Attended by province (grouped by region).

The graph contains all the provinces of the Anglican Communion on the horizontal axis and the vertical axis is a percentage of times that at least one person from the province has attended. Five provinces have had attenders at every meeting. Four provinces have never attended. The reasons for this non-attendance are not known. Every province in Africa has had persons at the conference, all more than once. Central and south America has been the least represented. There has also been representation from two churches in full communion.

In terms of the numbers of individuals that come, this can be represented as in figure 4.

²⁵ Thanks here to Colin Buchanan.

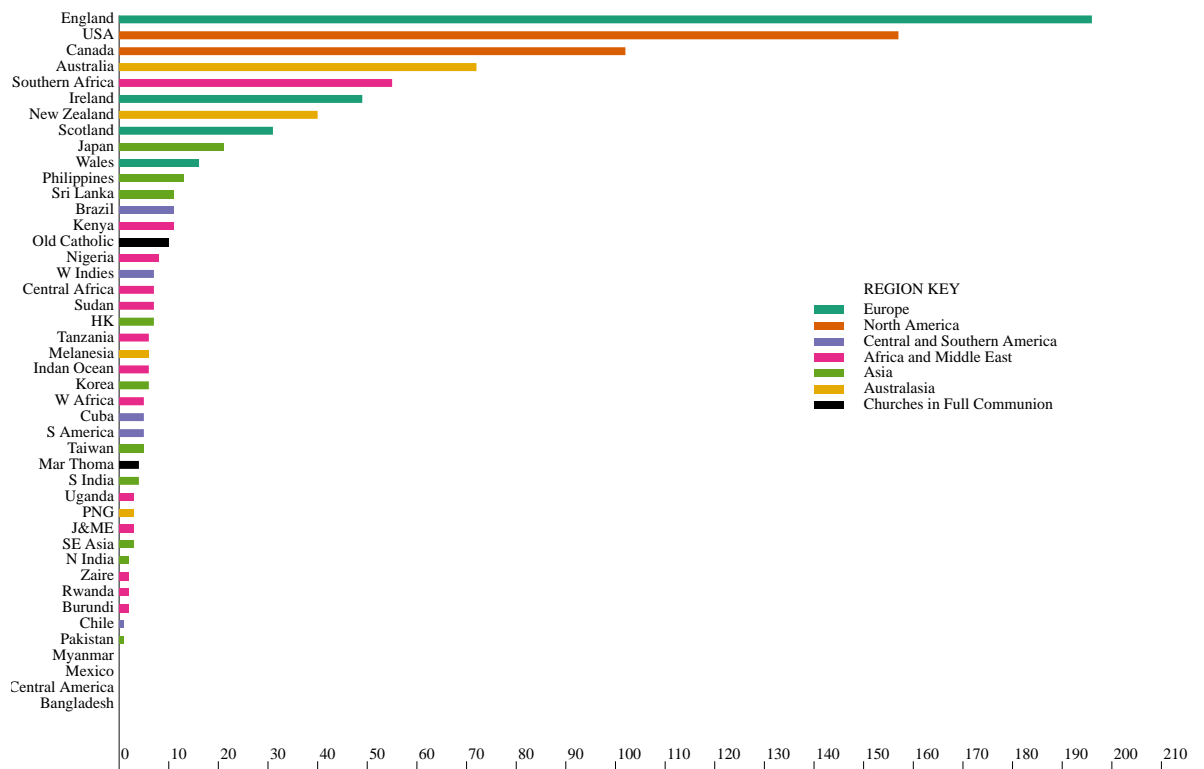


Figure 4 Attendance by province

The chart shows the total number attending by province taken from the attendance lists. England has had the largest number of people attending, followed by the Episcopal Church and Canadians. Only two are paid for by the province, (and not always that many) so a lot of people have paid for themselves to come. While this might imply more attendance from richer provinces, many are clergy, and it should be remembered that the English clergy are not the highest paid in the communion. So, this might represent a commitment or an indication of the location of liturgical expertise/interest. An animated version of this chart has been produced which shows how the participation by each province increases over time and how the rank order changes.²⁶ The animation presents the time dependent behavior of participation in liturgical change giving a feel for change over time which you don't get so easily in a static graph or table.

One question that arises is the issue of the distribution of liturgists in the Communion. It is hard to measure this, but membership of Societas is by recommendation, and having a PhD, publications, or teaching liturgy are part of the criteria for membership. It is thus likely that most academic liturgists with formal qualifications are in England and north America as these are the places that as yet fit the categories. There are also inhibiting factors in that Societas works in US Dollars and Euros, which has limiting factors on membership. However, there is a high representation of provinces at the meetings, and many who come have been a part of provincial liturgical committees. It has been a gathering of influencers in the Communion whose interactions have led to a group understanding.

Location

²⁶ See, https://abingdonparish.org.uk/StM/ialc/ialc_animated_bar_chart.html

In a worldwide network participation at face-to-face meetings is influenced by international air routes and visa regulations as well as issues of finance.

To investigate potential geographical influences, the participation data were represented as star graphs for each meeting where the central node is the meeting location and the leaf nodes are the provinces. The nodes, visualized as circles, are colored by region. To avoid occlusions, some locations have been displaced from their true geographical locations. The underlying map is a Cylindrical Miller projection, a variant of the Mercator projection. An interactive map was created which displays the meeting data as an animated sequence and also allows users to display the data for a single meeting and to explore this.

The conference with the largest number of participants and most provinces represented was Berkeley in 2001. The edges show connections between Berkeley and the countries of origins and the size of the node indicates the numbers that came. The area of the circles are proportional to the numbers attending. The line of circles at the bottom shows the circle sizes for a range of numbers of participants. Figure 5 and subsequent visualizations show there is not a simple relationship between geographical locations and attendance.

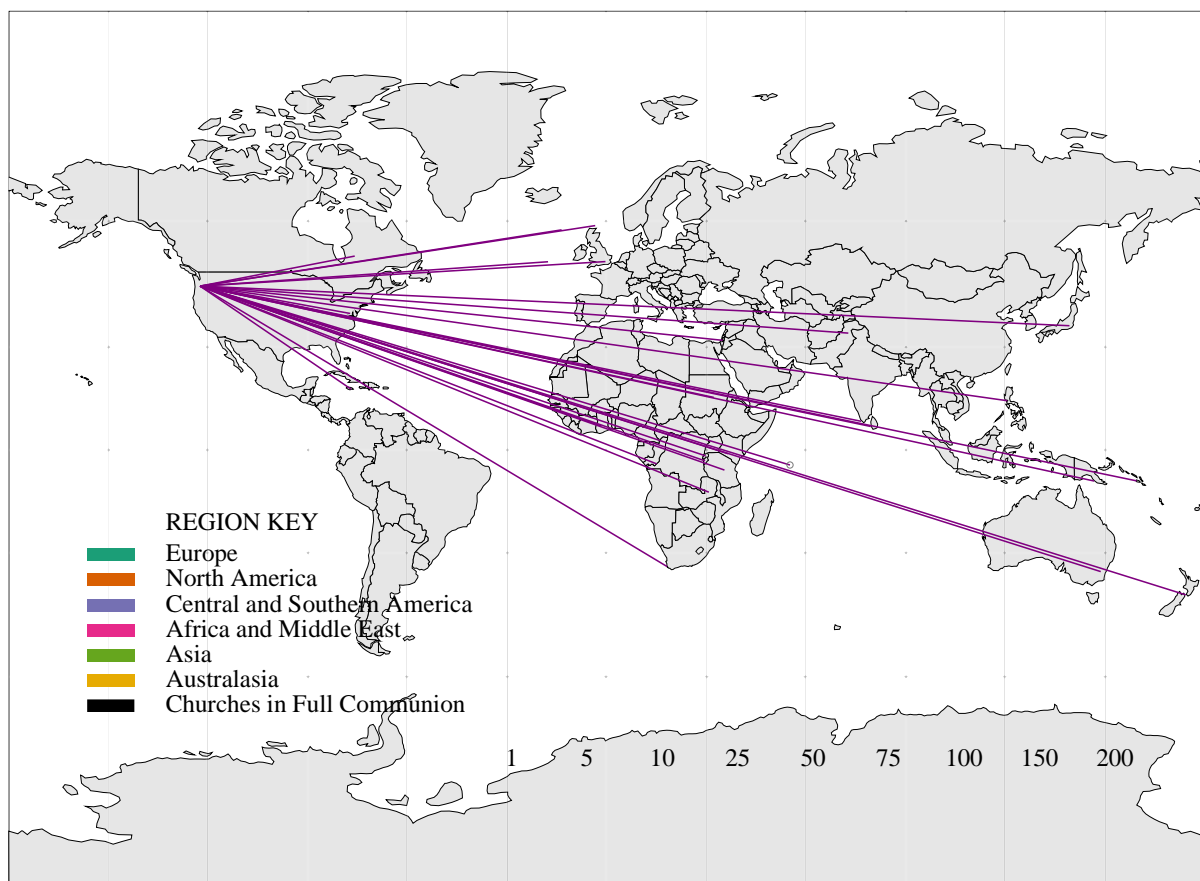


Figure 5 Berkeley 2001

At first it might seem unusual that a conference on the west coast of America would be so well attended. The largest groups are from Europe and north America, but this had the widest representation by province. It is a long way for so many to travel. However, the topic may have also been a factor. Ordination was declared by Lambeth 58 as essential to the unity of the Communion. There might also be questions of ease of access to the United States in terms of a visa for a conference and also availability of convenient travel routes and flights.

This might be contrasted with the meeting in Kottayam.

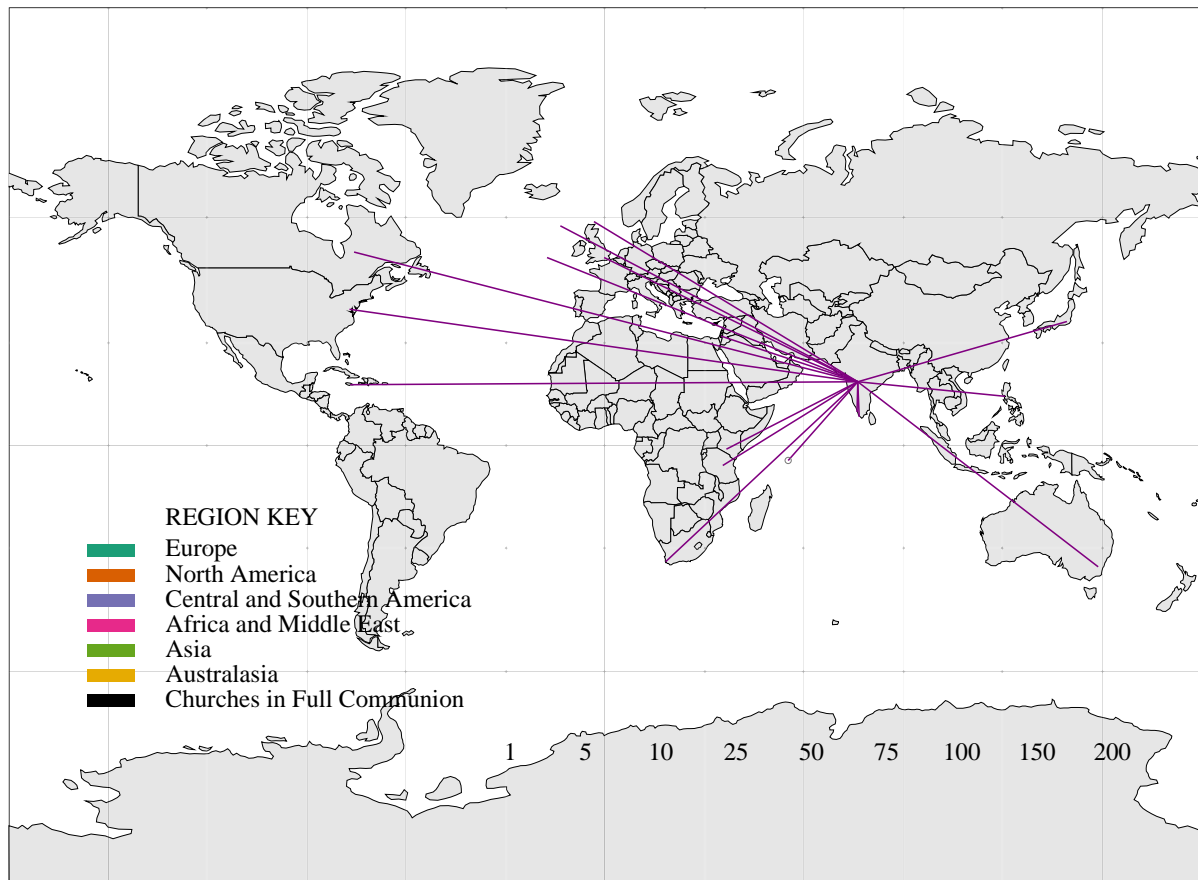


Figure 6 Kottayam 1999

While the conference could have been the best attended in number and range of provinces involved, there were a number of problems. On arrival the conference was stopped by the police for not having the correct paperwork to hold a conference. Kottayam does not have an airport and quite a lot of internal travel was required to get there. This conference had significant problems with visas, many people being refused. All these factors, despite the hospitality of the local Christians, led to the abandonment of the conference and illustrates some of the complexity of world networks. It became an informal gathering of Anglican tourists.

Auckland may have seemed to have been an unlikely location, but Societas was being held in Australia, in Sydney archdiocese. It was felt that a location that would be more sympathetic to women priests in the conference would be more appropriate.

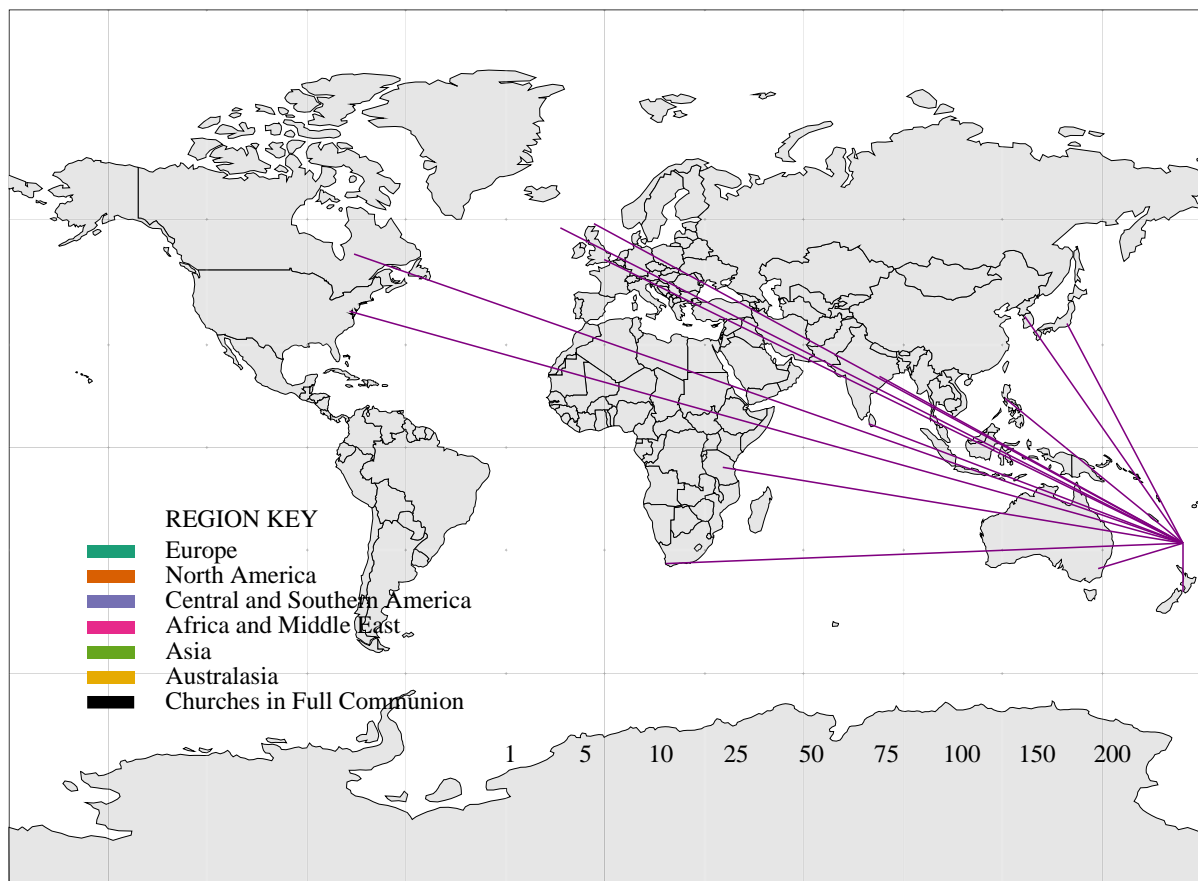


Figure 7 Auckland 2009

The Province of Aotearoa – New Zealand took the opportunity to have its largest representation from the province at the meeting as can be seen by the blue circle near New Zealand. For them this was a way to immerse potential liturgists and those serving on their commission to international Anglican liturgical knowledge and experience.

The Covid pandemic had a major impact on the IALC, as it did on many face-to-face gatherings, and this led to the first online conference in 2021. For some the difficulties of international travel would likely have been replaced by the difficulties of adequate telecommunications and other information technology infrastructure and unfamiliarity with online conferencing tools and techniques. While the number and representation improved from previous conferences, they did not achieve the level of Berkeley. Figure 8 and subsequent visualization show there is not a simple relationship between geographical location and attendance.

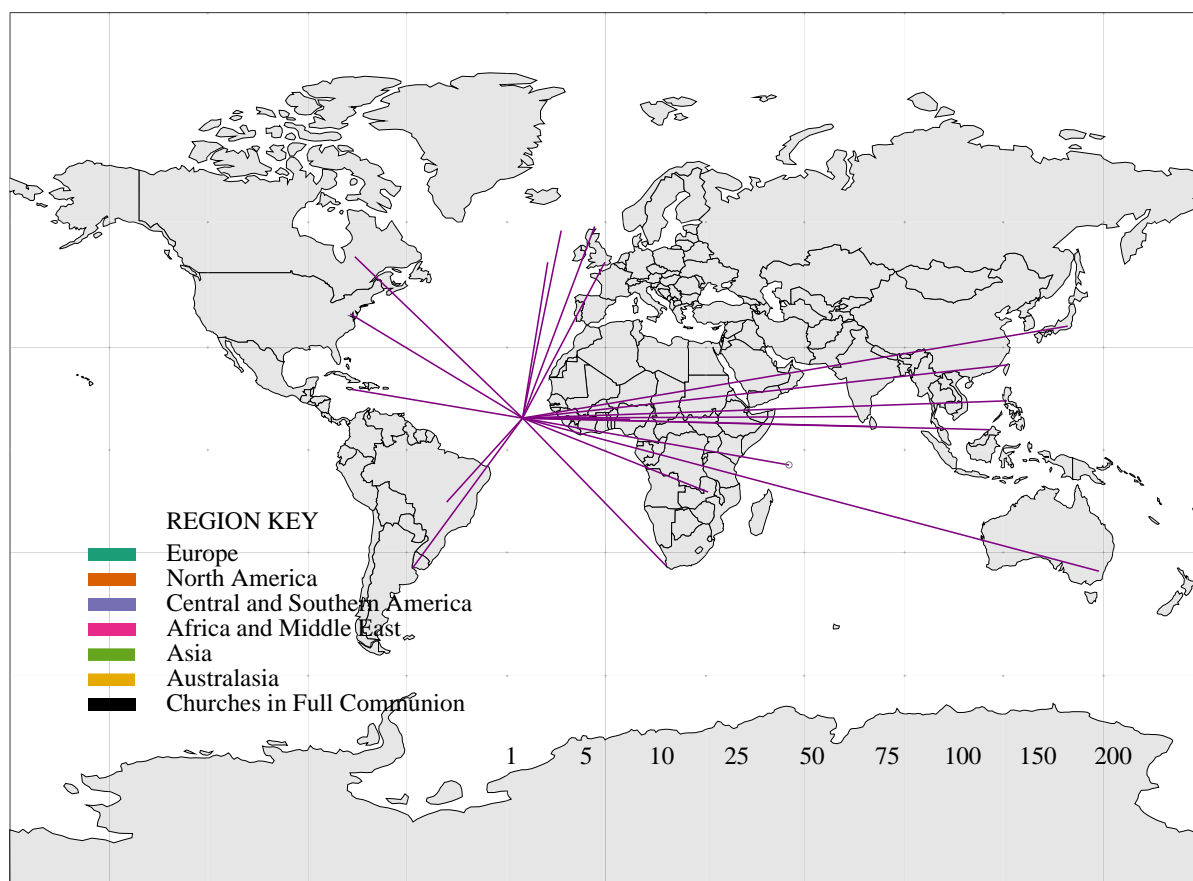


Figure 8 Online 2023

Such conferences are complex to organise and really need professional assistance and finance. There are problems on Zoom of having people over 3 or 4 pages and difficulty with time zones. Whatever time is chosen will be difficult for people elsewhere, midday GMT was midnight for those in New Zealand. It is also difficult for informal conversations unless there is some real intentionality of chat rooms open at times that work in various time zones. As tools and infrastructure for online cooperative working mature and the general level of experience in managing computer supported cooperative working increases, it may be hoped that this mode of working will become more familiar and productive.

Variety of location enabled participants to understand better the different contexts and traditions of hosting provinces. It has enabled bonds of friendship in the network that enhance discussion of similarities and differences. Cost, visas, and variation in wealth are all factors in international conferences. With much of the IALC self-funded, there has been a high commitment from some of the participants to its effective operation.

Impact

The concept and measurement of impact is a notoriously complex issue. It is also complicated by variety of methods of reception across the communion. The latter could be illustrated by the Toronto statement on initiation. This was debated in the New Zealand General Synod and approved as a document to work from. In contrast the statement has never gone to the General Synod of the Church of England but is not without influence in Common Worship. There are similar issues of reception of Lambeth Conference statements. Lambeth 68 asked provinces to 'explore the theology of baptism and confirmation' expecting some changes. So far one third of provinces have done so and revised their liturgies, one third

looked at the request and decided to do nothing, and one third seem not to have done this at all. The Anglican Communion as a network does not have a centralised authoritative administration, like the Vatican, and so can suggest and recommend but cannot demand. In general, the liturgists have valued provincial autonomy and are aware that IALC documents are for discussion, implementation is a local decision.

An example of direct impact was seen by one of the authors at the Untermachtel meeting. Tom Talley gave a paper on the shape of the eucharistic prayer. The Australian contingent had faxed copies of page proofs of their new liturgical book and revised the eucharistic prayers incorporating the approach that Talley had suggested.

A more qualitative way of looking at impact would be to see where IALCs have influenced liturgical revision. Besides going through all the liturgical books of the communion, a herculean task, this might be evidenced from various textbooks. The *Oxford Guide to the Book of Common Prayer* has several references to the IALC.²⁷ In the section on provincial prayer books; the Kanamai statement on inculturation (a regional IALC meeting building on York) is mentioned by Esther Mombo and Grant LeMarkquand on East Africa and Kenya; Trevor Lloyd says that the IALC created good relationships that informed people involved in liturgical revision to discuss issues and that the ordinal was revised in light of the Berkeley statement; Gianfranco Tellini talks of Boston and Toronto being of influence in Scotland; and Harold Miller says the IALC had influence in Ireland in baptism, eucharist and ministry. In the subject section; Ronald Dowling discusses the IALC and the eucharist including Tally's paper on the movement of thanks/praise to supplication in the eucharistic prayer;²⁸ Ruth Meyers sees the Toronto statement as key to changes in initiation; and Richard Leggett sees the Berkeley statement as providing a basis for ongoing work on the ordinal. This would suggest that the IALCs have had some influence in liturgical revision.

In collections of liturgical texts there is discussion of the place of IALCs, often in relation to the Lambeth Conference decisions. Colin Buchanan discusses the importance of the Dublin statement and the IALC in *Anglican Eucharistic Liturgies*.²⁹ Buchanan sees the published papers and books are of particular importance. Phillip Tovey sees the Toronto meeting as critical in developments in initiation.³⁰ Tovey sees the Berkeley statement as key to ordinals.³¹

Another common measure of impact is citations, as a more quantitative way of measurement. A search on Google Scholar revealed:

Year	Place	Topic	Citations Google Scholar
1985	Boston	Children and communion	1
1987	Brixen	Liturgical formation	
1989	York	Inculturation	7
1991	Toronto	Initiation	10
1993	Untermachtel	Eucharist	2

²⁷ Hefling and Shattuck, *The Oxford Guide to the Book of Common Prayer a Worldwide Survey*.

²⁸ Members of the Australian commission at Untermachtel faxed changes to their eucharistic prayers after the paper to members at home who were just about to send the new prayer book for publication.

²⁹ Buchanan, *Anglican Eucharistic Liturgies, 1985-2010*.

³⁰ Tovey, *Anglican Baptismal Liturgies*.

³¹ P. Tovey, *Anglican Ordination Rites* (GB: Amazon, 2019).

1995	Dublin	Eucharist	8
1997	Jarvenpaa	Ordination	2
1999	Kottayam	Conference problems	
2001	Berkeley	Ordination	2
2003	Cuddesdon	Anglican Identity	
2005	Prague	Anglican identity / formation	4
2007	Palermo	Funerals	
2009	Auckland	Weddings	1
2011	Canterbury	Weddings, same sex blessings	1
2013	Dublin	Healing	1
2015	Montreal	Reconciliation	1
2017	Leuven	Informal meeting Formation, a eucharistic	
2020	Hong Kong	prayer	
2021	Online	Calendar	
2023	Online	Eucharist since 1995	1
2024	Korea	Eucharist since 1995	
	General		13
	Total		54

Table 2 Topics and citations of IALC

The most popular citations are in the discussion of initiation and eucharist. This is probably not a great surprise in the ranking of the subjects by importance, but it shows some degree of influence in key subjects. There was also a considerable citation of the IALC in more general papers e.g., on ones about the workings of the Anglican Communion. Although formation has been discussed three times it is never quoted. The restriction here is the type of information that Google Scholar collects so this will not be all citations. A search on the ATLA database found 43 articles with a reference to the IALC.

The IALC is having impact, partially through the documents and publications, but also, as Trevor Lloyd said through the meeting together and building of friendships of liturgists around the communion. The documents produced have been incorporated into liturgical revision of provinces, with varying impact across the Communion. The work on initiation has been perhaps most controversial, but the work on the eucharist has been incorporated in the liturgical revision of 30 provinces since 1995.

Link to Societas Liturgica

The IALC grew out of liturgists meeting at Societas Liturgica and discussing issues in common. The early conferences took place in locations that were easy to go on to / come from Societas. Recently (2015) the IALC decided that it did not need to meet at a similar time to Societas, which has been interpreted as it should not meet at the same time and so it has been more variable in its meeting in time and location not tied to the location of Societas nor even the same year.

Data on the overlap between Societas and the IALC is difficult to find. Since General Data Protection Regulation and similar laws arrived Societas does not keep records of

denominational affiliation. Likewise, the IALC frequently does not indicate who are provincial representatives and who are Societas members. Indeed, there was only one event in which personal records included lists of attenders from both events and that was the year 2011 when the IALC was in Canterbury and Societas in Reims France.

Using an Euler diagram, the overlap can be seen in the next figure. Euler diagrams are a generalization of the familiar Venn diagrams for representing relationships between sets, but using ellipses rather than circles. Euler diagrams only display “relevant” relationships, in other words overlaps in membership that contain some common members. The Euler diagram shown here is an area proportional Euler diagram, so the sizes of the ellipses reflect the number of members of each set. The set names, *SLC* etc., are explained below.

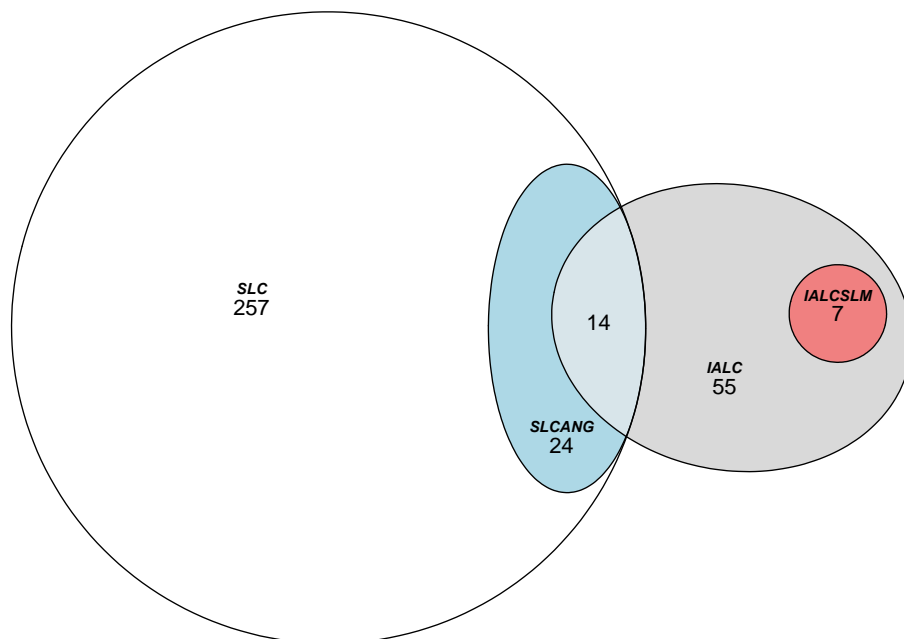


Figure 9 IALC and Societas Liturgica 2011

There were 257 people at Societas in France (*SLC*) and 55 at the IALC in Canterbury (*IALC*). Societas included 24 Anglican members who were eligible to go to the IALC (*SLCANG*). Of those 14 were at both events. However, there were 7 Societas members who only went to the IALC and not to Societas (*IALCSLM*). So, 21 people at the IALC were members of Societas; 38%, suggesting a high level of ‘expertise’ at the IALC. It is unfortunate that information available allows only this one snapshot, but it does show that some IALCs have included key liturgical scholarship in the Communion.

Representation

The question has been raised about the representation of the IALC, how representative is it of the Communion? This is a difficult question to answer. If we move from binary thinking to categories, then a benchmark and some variants might be appropriate. Perhaps the benchmark might be who attends IASCUFO, the Inter-Anglican Standing Commission on Unity Faith and Order. This is the commission that looks at the doctrine of the communion and ecumenical agreements. It can be assumed that this body sees itself as representative and with 64% of the participants with PhDs having a good number of experts.

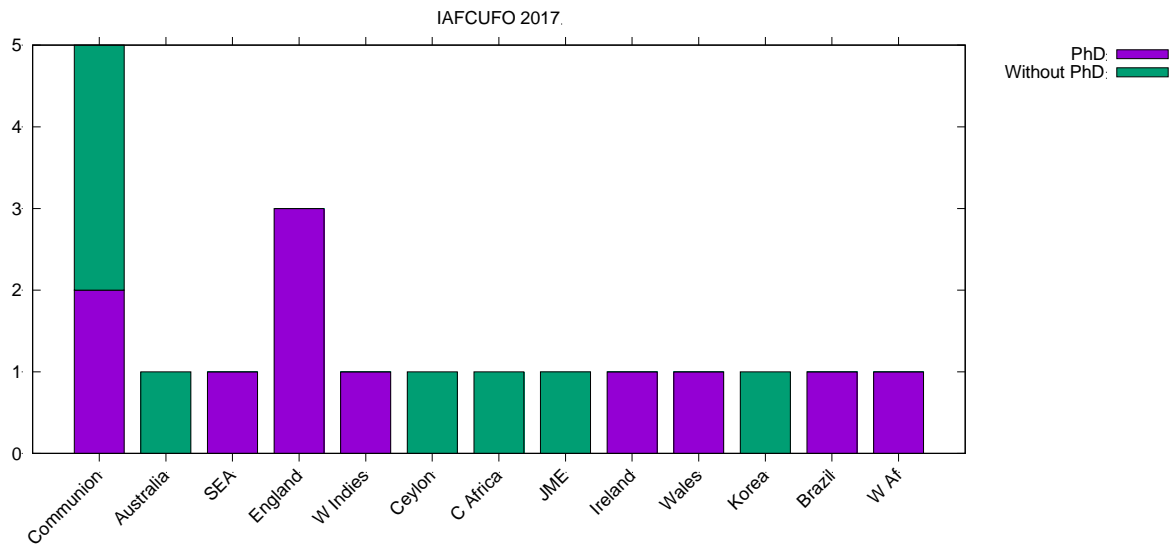


Figure 10 IASCUFUO Composition 2017

IASCUFUO has representation from 27% of the provinces/churches. For the IALC one might for convenience put a threshold at 30%. Developing a 20% variance then the categories would be:

- Greater than 50% exceptional participation
- 50% - 30% greater than average participation
- 30%- 10% less than average participation
- 10% very low participation.

Representing this graphically by percentages of provinces attending per year the following is revealed:

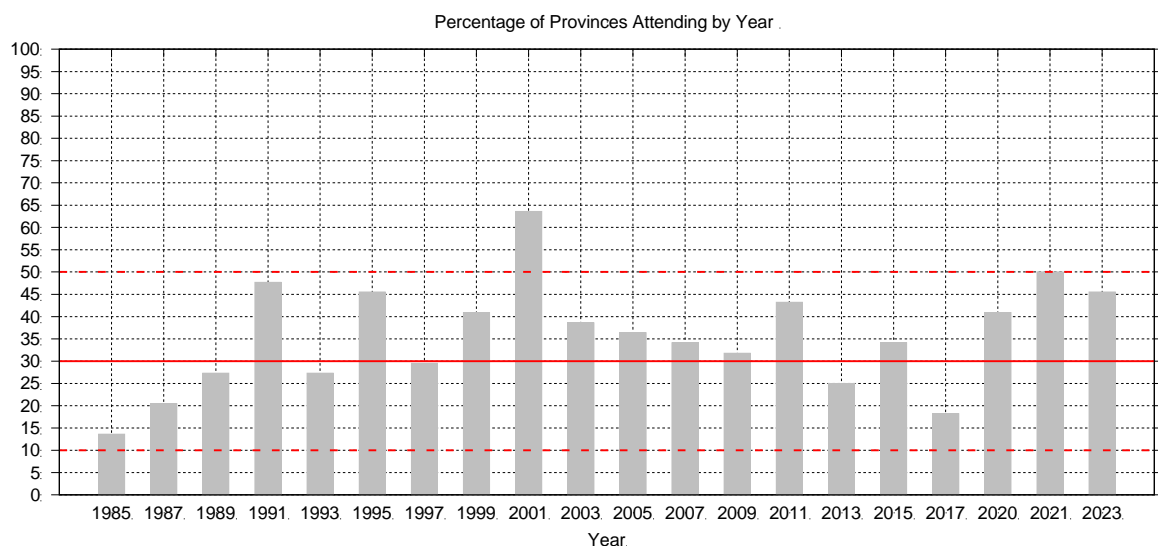


Figure 11 Percentage of provinces attending by year.

The figures show that the Berkeley conference had exceptional participation. 70% of the IALCs had above average participation. 30% had below average participation. No conferences had very low participation. In the third category are included two conferences before official recognition, one which was 'interim', and one which was 'informal'.

If the variance was reduced to 15% then only one conference is very low participation and 7 more conferences are now in the above average representation including all the ones on baptism, eucharist, and ordination. Overall, this suggests a good representation at IALCs.

If the data is then regionalised, the following picture emerges.

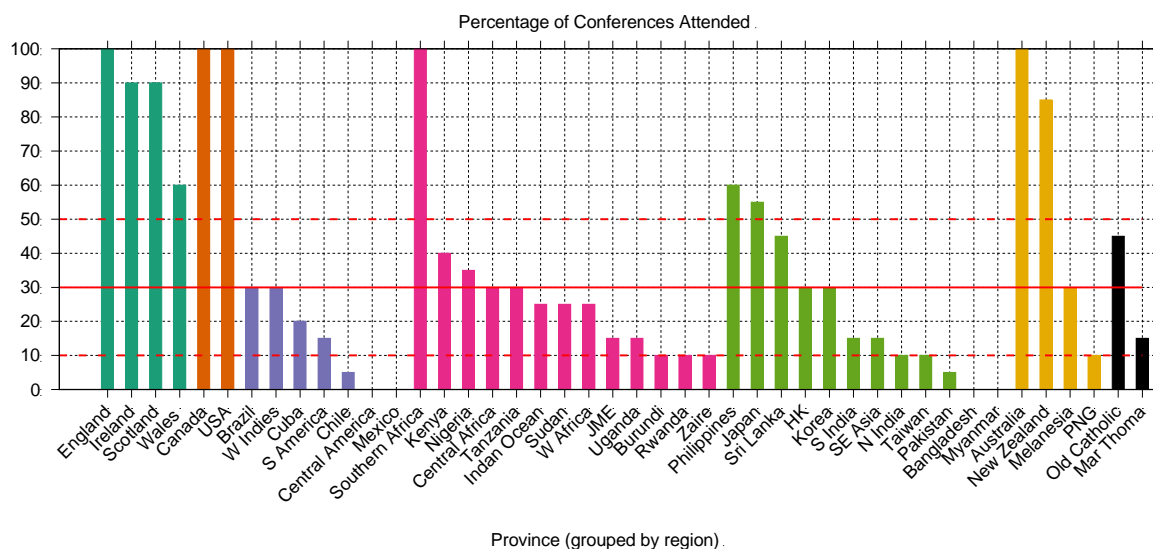


Figure 12 Percentages attended by region.

The chart includes the communion by region, using the region groupings explained with figure 3. With the 30% threshold all regions have had average or above average attendance at the conferences by region. Andrew McGowan lamented the lack of a representative Anglican commission on liturgy.³² The data here would suggest that the IALC has been more representative than a smaller commission would be. This wider inclusion has perhaps fostered greater impact.

Conclusions

The data presented makes a case for the IALC being a significant factor in the shaping of Anglican liturgy and thus the doctrine of the Communion. Early key documents on initiation, eucharist and ordination have in particular shaped liturgical revision. The fears of Stephen Neill and Stephen Sykes have not come to pass, and the IALC is one of the key networks in enabling an emerging family resemblance. The data provided in the paper shows some of the strengths and weaknesses of the network, which will now be discussed.

Five provinces have attended all the conferences (see figure 3). Although this partially represents the comparative wealth of some provinces, Southern Africa is not the richest province and other wealthier provinces have had less representation. The conclusion would seem to be that there is not a simple correlation between wealth and attendance. It might be however, that there is a correlation between expertise and attendance but there is insufficient data to test this.

³² A. McGowan, "Modern Anglican Liturgy after Fifty Years," *Journal of Anglican Studies* 15, no. 2 (2017), p 139.

In terms of location there is no simple conclusion (see figures 5 to 8). There is no obvious pattern of attendance and location. Other shifting factors such as visa requirements and airline networks would seem to be important factors outside the control of the IALC. The same would apply to online compared to ‘face to face’ conferences, factors such as connectivity and time zones being issues. The multiple, changing and complex factors that make for ease of attendance at an international conference are too variable to make clear conclusions.

Although impact is a very complex term and difficult to assess, a conclusion can be drawn at this point. There is an impact which varies from one liturgy to another and the times that the provinces are undergoing liturgical revision (see table 2). The work on the eucharist has been particularly important shaping a significant number of provinces since the Dublin meeting.

Regarding the link with Societas, this link seems to have resulted in a significant number of ‘experts’ (Societas members) being at the IALC (see figure 9). This conclusion is firmly based in the data from one conference, but the perception is that this would be true of many other IALCs. The Anglican Communion has been blessed by some world class liturgists, among them Paul Bradshaw and Bryan Spinks, and they have regularly participated in IALCs.

In terms of representation, the IALC seems in a strong position with a good representation from provinces (see figure 3). This can be shown both in the numbers attending from any province and from a more regional analysis that the IALC draws widely from the Anglican Communion. It is not possible from the evidence to say that the IALC is ‘not representative’.

Returning to the methodology of this paper.³³ The initial idea to consider ILAC meetings as a network emerged from Phillip Tovey’s earlier work on Anglican Ordinals (see figures 1 and 2). Essentially the result of this is a set of star graphs representing each of the meetings (see figures 5 to 8). This immediately raises questions about how these graphs have evolved over time, notably in terms of numbers of participants and the provinces represented. This then led to the use of the animated bar chart technique to see how participation had evolved over the period (see figure 4 and associated animation). For this it is enough to consider the graphs as abstract entities in the sense of nodes that could be placed anywhere.

A characteristic of this data is that the meetings took place (with the exception of the online meetings) in geographical locations and participants were drawn from provinces which themselves have a geo-location. Hence the idea to overlay the graphs on a world map (figures 6 to 8). This in turn prompted questions about the influence of location on participation and in a wider sense the influence of travel difficulty, visa restrictions, funding and other factors. Although the data available are not sufficient to explore all these questions in depth, setting and exploring the data in this network, visualization, context, prompted the formulation of the

³³ The charts were generated using the gnuplot package.

<http://www.gnuplot.info/>

The area proportional Euler diagram was drawn using the eulerr package in the R environment for statistical computing.

<https://cran.r-project.org/web/packages/eulerr/vignettes/introduction.html>

<https://search.r-project.org/CRAN/refmans/eulerr/html/euler.html>

<https://www.r-project.org/>

The maps use a number of web technologies: Scalable Vector Graphics (SVG), Cascading Style Sheets (CSS), HyperText Markup Language (HTML) and bespoke JavaScript code.

questions that can be addressed through the data. Visualization and network analysis were thus tools for exploring the data, but also tools for presenting the results of the exploration.

This methodology has enabled significant discussion of the operation of a network within Anglicanism. Network theory and visualization have been valuable tools in analysis of this one ACC network and thus positively contributes to the study of Anglicanism. It is a transferable methodology that could be used in the study of other networks and commissions, but that is for others to develop. In the history of liturgical development, the IALC is a significant and important network that has shaped the ‘family resemblance’ of the *lex orandi* of Anglicanism and that is a demonstrable achievement.



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