

ABOUT THE CONTRIBUTORS

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INTRODUCTION

For the past half century, many provinces of the Anglican Communion have engaged in a process of liturgical renewal and revision. An important factor in this renewal was the grassroots liturgical movement of the mid twentieth century, fostered in part by organizations such as Parish and People in the Church of England and Associated Parishes for Liturgy and Mission in the Episcopal Church (USA) and the Anglican Church of Canada. Emphasizing a Pauline theology of the Church as the Body of Christ, leaders of the liturgical movement urged changes in worship practices in order to renew and strengthen the church's witness in the world. A renewed liturgy would enable more effective formation of the people of God, the members of Christ's Body. Nourished by the Body of Christ received in the Eucharist, members of that Body would go forth from those celebrations to be the Body of Christ in the world.

As the liturgical movement gathered steam in various churches of the Anglican Communion, its leaders began to recognize the limitations of the Book of Common Prayer. The structures and texts of the various books in use around the communion were largely unchanged from the forms introduced during the sixteenth and seventeenth centuries. Liturgical and biblical scholarship in the twentieth century, undertaken by scholars from various Christian traditions, was introducing new understandings of the worship of the church in its earliest centuries, a period that Anglicans have considered as offering important norms for worship. Gradually, the emphasis of the liturgical movement shifted from the reform of worship practices to the revision of

liturgical texts. The 1958 Lambeth Conference, acknowledging work on prayer book revision in various provinces of the communion, recognized that the 1662 Book of Common Prayer was no longer the guiding standard for Anglican worship.

Those provinces which have undertaken prayer book revision have been able to utilize the insights of recent liturgical scholarship and to develop prayer books that are better suited to their particular cultural contexts. Over the past three decades, the work of the International Anglican Liturgical Consultation has both affirmed revisions already completed and offered guidance for provinces engaged in revision of their worship books. The appendix to this volume, 'A Short History of the International Anglican Liturgical Consultation', tells the story of this work and lists the publications arising from its meetings.

Yet the revision of texts and rites has not by itself accomplished the renewal that was the guiding vision of the liturgical movement. In 2003, participants in the International Anglican Liturgical Consultation gathered for a conference on the subject of liturgical formation, seeking to understand the various challenges and possibilities in the provinces of the Anglican Communion. The contributions in this volume were originally presented at that meeting; some of the authors have revised their chapters for this publication.

As several of the chapters indicate, 'liturgical formation' has various meanings and implications. Mark Earey proposes that these meanings include formation *for* liturgy, that is, deepening understanding through education; formation *for those who lead liturgy*, which is sometimes referred to as 'training'; and *the way in which liturgy forms the people of God*. The authors of these chapters offer different perspectives on these aspects of liturgical formation.

Tomas Maddela gives particular attention to the liturgical formation of ordinands, while Richard Leggett considers continuing liturgical education for ordained and lay leaders. Both Maddela and Leggett touch on all three aspects that Earey identifies. Those who lead the church's worship must receive not only education about matters such as the historical development

of Christian worship, its theology, the structure and content of individual rites, and the pastoral dimensions. They must also receive training in the leadership of public worship and in the crafting of worship services. Moreover, ordinands as well as lay and clergy leaders, like the whole people of God, are themselves formed by worship.

Education and training must continue, Leggett reminds us. Carol Doran, in her chapter on the role of music in liturgical formation, urges that musicians be included among those who receive continuing liturgical education, and that clergy receive continuing education in music. Several of the authors point out that revision of a prayer book or hymnal may be a time when many are receptive to liturgical education, as, for example, Mark Earey experienced in the introduction of *Common Worship* in England. The lack of liturgical education can also be a hindrance to more thorough-going liturgical revision, as Solomon Amusan notes of his experience in Nigeria.

While most of the authors comment on formation *for* worship, all of them also give attention to formation *by* worship. Worship, says Juan Oliver, 'forms the whole person, attitudinally and not only intellectually, by rehearsing our selves, our souls, our bodies through verbal and nonverbal means, engaging us in a semblance of the Reign of God'. Worship engages us in symbolic action that is - or ought to be - characteristic of the Reign of God. Therein, says Oliver, lies a major challenge for those who craft worship. The same symbolic action that can form us for the Reign of God can also deform us, if it is not both attentive to history *and* to the local time, place, and culture.

Other chapters in this collection also call attention to the need to inculturate worship. Carol Doran takes up the question of culture from the perspective of music. Because the phenomenon of music is trans-cultural, it can communicate across cultures, fostering the development of community and even reconciliation, and serving as a vehicle of revelation, as people through music become aware of the presence of God. Richard Leggett calls attention to the importance of inculturation in every context. Too often, he says, those in the dominant or majority

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culture consider inculturation to be an aspect of ministry to other (minority) racial or ethnic communities and not as a dynamic process at work within the majority culture as well. Solomon Amusan takes his readers to his home of Nigeria, and to the Yoruba tribe. Describing the religious sensibilities and ritual practices of this tribe, Amusan gently criticizes the denial of the Yoruba people's religious sensibilities and the suppression of indigenous religious practices by nineteenth-century missionaries from England. Amusan concludes his chapter by suggesting possibilities for future liturgical revision in the Church of Nigeria, whether by incorporating traditional African elements into the existing liturgies inherited from the Church of England, or by creating a wholly new African liturgical expression.

Ruth Meyers' chapter considers another aspect of the context of worship. Drawing from studies of human development and faith development, she considers the place of children, teens, and young adults in worship and urges their full participation in the liturgical assembly.

Each of these chapters underscores the power of worship to shape the people of God as a people in mission. Each chapter also calls for education and training, not only for those who lead worship but for every member of the assembly. We hope that the vision of these authors and their passion for worship-shaped life will encourage and inspire you, whatever your role in the liturgical assembly.

Ruth A. Meyers and Paul Gibson
All Saints' Day 2009