

# **Guidelines for Creating Experimental Liturgies and New Texts for Worship in the Episcopal Diocese of Hawai'i**

## **INTRODUCTION**

The Worship Task Group is pleased to have assisted the bishop in establishing guidelines, with limits of use, for the creation and evaluation of experimental liturgies and new texts for worship. Our process has involved the following priorities:

1. The desire to create a resource which would both educate and guide those interested in engaging in liturgical experimentation.
2. Faithfulness to the intent of Resolution A068 of General Convention 2018.
3. Faithfulness to existing ecumenical agreements.

We are hopeful that our work will encourage deep thought about the ways in which use of inclusive and expansive language, untapped biblical metaphors, and the inclusion of ecological themes in liturgy can enhance our worship and welcome. We are likewise hopeful that it will serve as encouragement for those who might be excited to mine extra-biblical resources, such as the writings of our holy sovereigns and Queen Lili'uokalani, for new canticles, texts, and spiritual inspiration.

The Worship Task Group particularly wishes to thank the Rev. Canon Robert J. Brooks for sharing his vast expertise and knowledge of liturgical history and norms. Canon Brooks has been a representative and contributor to the International Anglican Liturgical Consultation for many years and was canonically resident in the Diocese of Hawai'i in the early 1980's. He knows well the unique challenges and opportunities that come with creating experimental liturgies, and his consultation as we prepared these guidelines was invaluable.

Faithfully submitted,

The Worship Task Group

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## BACKGROUND & GUIDING PRINCIPLES

The Worship Task Group (WTG) was created to fulfill the 2018 General Convention Resolution A068, resolve number 6:

***Resolved**, That bishops engage worshiping communities in experimentation and the creation of alternative texts to offer to the wider church, and that **each diocese be urged to create a liturgical commission to collect, reflect, teach and share these resources with the TFLPBR** (Task Force on Liturgical and Prayer Book Revision).*

The first task of the WTG was to set guidelines for the creation of experimental alternative texts to be used in the diocese of Hawai'i. The following portions of A068 help form these guidelines:

***Resolved**, That this church continue to engage the deep **Baptismal and Eucharistic theology** and practice of the 1979 Prayer Book; and be it further...*

***Resolved**, That liturgical and Prayer Book revision will continue in faithful adherence to the historic rites of the Church Universal as they have been received and interpreted within the **Anglican tradition of 1979 Book of Common Prayer**, mindful of our existing **ecumenical commitments**, while also providing space for, encouraging the submission of, and facilitating the perfection of rites that will arise from the continual movement of the Holy Spirit among us and growing insights of our Church; and be it further*

***Resolved**, That such revision **utilize the riches of Holy Scripture** and our Church's **liturgical, cultural, racial, generational, linguistic, gender, physical ability, class and ethnic diversity** in order to share common worship; and be it further*

***Resolved**, That our liturgical revision utilize **inclusive and expansive language and imagery for humanity and divinity**; and be it further*

***Resolved**, That our liturgical revision shall incorporate and express understanding, appreciation, and care of **God's creation**; and be it further*

***Resolved**, That our liturgical revision take into consideration the use of **emerging technologies** which provide access to a broad range of **liturgical resources***

These initial guidelines (bold sections emphasized by WTG) provide both parameters and exciting possibilities for creativity in such areas as gender inclusive language and cultural sensitivity, among other possibilities. The further

guidelines, offered below, have been approved and endorsed by the bishop of Hawai'i, and should be carefully adhered to in experimentation.

The WTG notes there is a tension between what a local community may find uniquely appropriate for its common life and what is required to assure it conforms with norms accepted by the Episcopal Church and guided by the wider Anglican Communion and ecumenical agreements.

**Alternative texts should preserve the common shape and content of English Language Liturgical Consultation (ELLC) common texts** that have been accepted in this Church and the Anglican Communion (<https://www.englishtexts.org/> see also <http://www.commontexts.org/>). The ELLC texts were adopted by all liturgical Churches and continue to be reviewed every two years. Because all major denominations have adopted these principles and texts, this comprises a historic ecumenical advancement that should not be lost. Liturgies which are written in a different vernacular can use texts translated from ELLC appropriate to the local culture and language and many are already in common use.

As noted in the International Anglican Liturgical Consultation (IALC) report of 1995, common prayer is now defined by a common shape and content, not a common text as had been the case since 1549. The major elements to be included in revised Eucharists are described in the report, which is appended to these guidelines as a resource and commended for use in experimentation. The shape of the Eucharist can be seen in the current Book of Common Prayer on p. 400 (An Order for Celebrating the Holy Eucharist).

## EXPECTATIONS

**Eucharistic alternative texts** observing the aforementioned principles and resources must include:

- A full reading of the assigned Gospel lesson, per the Revised Common Lectionary, from an authorized translation (see Title II, Canon. 2 here: <https://extranet.generalconvention.org/staff/files/download/23914>)
- The recitation of the Nicene Creed as printed in the Book of Common Prayer or Enriching Our Worship (or authorized translation) on Sundays and Major Feast Days (this explicitly excludes the “The Affirmation of Faith” from “A New Zealand Prayer Book” which is allowed by that Province, but not authorized by The Episcopal Church, or the use of any other such substitute for the Creed on Sundays or Major Feast Days).
- Bread and Wine as the primary symbols of the Sacrament of Holy Communion (use of grape juice is not permitted).
- An authorized form of the “Words of Institution” during the Eucharistic Prayer as found in the BCP (Book of Common Prayer) or EOW (Enriching our Worship).

- The ELLC Sanctus, a historical narrative of God's mighty acts culminating in the “Words of Institution,” an anamnesis, an explicit epiclesis over the bread and wine, and over the people, after the “Words of Institution”, any intercessions, and a concluding doxology followed by the Great Amen. There could be an acclamation or multiple acclamations by the people in the Eucharistic Prayer.
- The recitation of the Lord’s Prayer as printed in the BCP or EOW (or authorized translation) at every liturgy (this explicitly excludes the use at any time for public worship of the “Eternal Spirit” substitute prayer from “A New Zealand Prayer Book” which is allowed by that Province, but not authorized by The Episcopal Church, or the use of any other such substitute for the Lord’s Prayer).

**Additional guidelines and helps for experimentation with the celebration of the Eucharist:**

- It is expected that churches follow the Episcopal Church calendar, except by Diocesan exception (such as observing the Feast of the Holy Sovereigns on the Last Sunday after Pentecost). Feasts extraneous to the Episcopal Church’s calendar may not be celebrated on a Sunday without permission from the Bishop (ex. Reformation Sunday, Corpus Christi, etc.). A link to the official calendar is here: <https://www.episcopalchurch.org/lectionary-calendar>
- It is expected that Prayer Book rubrics will be followed except where there has been an explicit exception made, either in these guidelines or by the bishop. It is worth noting that rubrics are often permissive and offer alternatives which may be helpful in experimentation. For example, “On occasion, the Confession may be omitted” (BCP 359) or “When appointed, the following hymn or some other song of praise is sung” offers an alternative to singing the Gloria (BCP 356).
- Prayers and collects are a simple way to engage in experimentation. It should be noted that the Prayers of the People included in the BCP were not meant to be the only forms for use. Rather, they were meant to be examples. Page 383 of the Prayer Book outlines the general intercessions that should be made. One caution: In prior experimentation, petitions were often wordy, almost mini-homilies, rather than brief, tight petitions as characterized in the Prayers of the People found in the BCP. Some congregations may find existing petitions that fit the intent of the alternative rite.
- Additionally, the collect after the prayers is not prescribed. While the collects on page 394-395 are most frequently used, congregations are also permitted to create their own, either one that is “expressive of some special need in the life of the local congregation (BCP 394)” or otherwise.
- On occasion, a non-scriptural reading may be used, so long as the full Gospel lesson and one of the other required lessons are included.

- Experimentation with Psalms, such as those found in the Saint Helena Psalter, may be authorized with prior approval of the bishop.
- Gender inclusive experimental rites should be rooted in biblical metaphors. The guidelines for gender inclusivity begun in 1988 and now found in *Enriching Our Worship* ground its work in biblical metaphors. The Standing Liturgical Commission's subcommittee discovered many names for God in the Bible which had not been employed in Eucharistic texts in the West. Some East Syrian rites in Orthodoxy have up to 100 different Eucharistic Prayers, all with different and rich metaphors for God. The Roman West had only one prayer from 600 A.D. until 1969 and Anglicanism had only one from 1549 to 1979. The approach of expanding the language of prayer was ancient and rooted in theology. The value of retrieving unused scriptural metaphors for God is that it avoids the problem of neutering expressions of God, and rather expands the language of God. It treats the Eucharistic liturgy as an organism rather than a machine where different words or pieces can be unscrewed and replaced.

#### **Morning & Evening Prayer** (including new canticles)

- Some congregations may wish to experiment with Morning and Evening Prayer. *Enriching Our Worship* provides some helpful ideas for finding alternative canticles, and encourages mining the saints for local alternative canticles. For Hawai'i, these would be our Queen Liliuokalani and our sovereigns – King Kamehameha IV and Queen Emma.
- In developing alternative rites, the assembly should be able to tell the time of day by the canticles and prayers used. The Order of Worship for the Evening on page 109 in the BCP is a good example of where its prayers and canticles show that it is evening.
- Any experimental form/texts for Morning or Evening Prayers should be used for a season and then reported back to the Worship Task Group.

#### **POSSIBLE SUBJECTS FOR EXPERIMENTATION IN THE DIOCESE OF HAWAI'I**

**Inculturation:** Because the Diocese of Hawai'i is both blessed and challenged by its isolated location in the Pacific, and is made up of multiple cultures including its indigenous peoples (Kanaka Maoli), Hawai'i is ripe for liturgical experimentation on inculturation in the liturgy of the Church. In order to be culturally competent in undertaking alternative texts, people both affected by and expert in the culture should be involved in its development.

In providing alternative rites from a Native Hawai'ian perspective, the diocese draws upon its roots as a Church invited to Hawai'i by Kamehameha IV and Queen Emma, now the Church's sovereigns. Planners of alternative rites should be supportive of the current diocesan practice to be sensitive, inclusive, and respectful of its origins.

In the addendum below is the report of IALC from its 1989 meeting on the subject of inculturation. We commend it as a document created by a majority of the Anglican Communion's Provinces with unanimous agreement.

**Care of Creation:** Additionally, Hawai'i as an island archipelago is further challenged by the encroaching rise of sea levels. A068 states that "liturgical revision shall incorporate and express understanding, appreciation, and care of God's creation." The WTG encourages alternative rites that express the importance of grounding human experience in the creation God has provided, and the challenges faced in preserving it. Again, those with expertise on the subject should be a part of the planning process for any liturgical experimentation. These may include insights from the Kanaka Maoli.

**Range of Experimentation:** In addition to culturally sensitive alternative texts and care of creation, and those mentioned in the 4<sup>th</sup> resolved above (racial, generational, linguistic, gender, physical ability, class and ethnic diversity), there may well be other events or subjects that occasion liturgical experimentation. Additionally, experimentation with other Pastoral Offices (Burial of the Dead, Ministration to the Sick, etc.) may be of interest.

## **PROCESS OF EXPERIMENTATION IN THE DIOCESE OF HAWAI'I**

- 1) **Work of the whole community:** Any experimentation with the Eucharistic liturgy requires careful preparation. All rites developed by a local congregation should include the input by multiple voices, including the congregation's priest and others who will be participants, especially those who are personally affected by the occasion of the liturgy, such as persons of color and persons of a certain age, gender, or disability, as the occasion dictates.
- 2) **One Time Use vs. Trial Period:** Some congregations may wish to develop an alternative rite for a one time special occasion. This is permissible with prior approval of the bishop. However, because it is hard to evaluate a new rite on such limited usage, the WTG encourages development of Eucharistic liturgies for trial use that are appropriate to be used for a season or set period of time (perhaps 4-6 weeks), so that participants can become familiar with the rite and have deeper experience to pull from when evaluating its efficacy.
- 3) **Approval:** The bishop, as chief liturgical officer of the diocese, is the bridge between the local congregation and the rest of the diocese and wider Episcopal Church. As such, any congregation looking to create and utilize an experimental liturgy (either one-time use or for a season) must

write the bishop for approval no less than four weeks in advance. It is not necessary to submit the draft liturgy ahead of time.

- 4) **Evaluation:** After the trial-liturgy is used for a designated period, it shall be evaluated by the community that participated in it. The evaluation and the full text of the liturgy should be submitted to the Worship Task Group, using the form provided, within four weeks of its implementation.

## **SUMMARY**

The principles, guidelines, contextual narrative, resources and process outlined above provide a framework for alternative experimentation. We hope they are helpful and provide space for creativity while maintaining good order that unifies and identifies who we are as Episcopalians, Anglicans, and members of the Jesus Movement, and part of a worldwide ecumenical liturgical fellowship. After a suitable period of time for experimentation, the WTG will share the work of our congregations with the General Convention mandated Task Force on Prayer Book Revision.

As Bishop Fitzpatrick has noted, the creating of texts is not just the work of a local congregation but of the larger Church. The guidelines offered here are the framework from the wider Church in which new expressions of prayer can be placed.

## **Addendum: Reports of the International Anglican liturgical Consultation – IALC**

Two of IALC's statements follow, though planners for experimentation may find it helpful to familiarize themselves with additional statements from IALC which has produced numerous reports expressive of the Anglican Communion for several decades. The major statements on the sacraments from 1991, 1995, and 2001 were intended to put the Anglican Communion in step with the historic World Council of Churches agreed statement on Baptism, Eucharist, and Ministry. IALC addressed baptism in 1991 at Toronto, the Eucharist at Dublin in 1995 (included below), and Ordination in 2001 in Berkeley. Because A068 highlights Baptismal and Eucharistic Theology the report of the 1991 meeting on Baptism is noted here: <http://www.anglicanliturgy.org/wp-content/uploads/2015/06/growing-in-newness-of-life.pdf> in addition to the Eucharist report appended. Most of the other documents can be found here: <https://anglicanliturgy.org/documents>

### IALC 1995

#### Renewing the Anglican Eucharist

Findings of the Fifth International Anglican Liturgical Consultation, Dublin, Eire, 1995 Principles and Recommendations Adopted by the whole Consultation

1. In the celebration of the eucharist, all the baptised are called to participate in the great sign of our common identity as 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 circumstances 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, and 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 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.

#### IALC 1989

Findings of the Third International Anglican Liturgical Consultation York, 1989. 'Down to Earth Worship': Liturgical Inculturation and the Anglican Communion Addressed to all those who worship God throughout the Anglican Communion; and for the special consideration of bishops, teachers of liturgy, and members of Liturgical Commissions. Circulated at the request of the Primates' meeting of April 1989 to the ACC and Primates, for forwarding to the Churches of the Anglican Communion

#### 1. Introduction

From many parts of the world, we discovered afresh at York that liturgy to serve the contemporary church should be truly inculturated. Two of the Resolutions of the 1988 Lambeth Bishops encouraged us in this respect,

and we begin from those Resolutions. We do not believe they have yet been sufficiently grasped in our Churches. But as we believe them to express the mind of God for Christian worship to-day, we underline and expand them here, and look and pray for their implementation.

2. Lambeth Conference Resolutions (each passed without dissent): 22 Christ and Culture

This Conference (a) recognizes that culture is the context in which people find their identity; (b) affirms that ... the gospel judges every culture... challenging some aspects of the culture while endorsing others for the benefit of the Church and the society; (c) urges the church everywhere to work at expressing the unchanging gospel of Christ in words, actions, names, customs, liturgies which communicate relevantly in each society. 47 Liturgical Freedom - This Conference resolves that each Province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to the Christian people in their cultural context.

3. First Principles

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. When Jesus in turn commissions his disciples with 'As the Father has sent me, so I send you' they too are to pursue the mission which the Holy Spirit gives them by relating to their society incarnationally. They are to adapt themselves to different cultures ('as a Jew to the Jews, as a Greek to the Greeks') but also to confront the culture where it is contrary to the good news of God's righteousness. Thus, just as language forms changes from one place or time to another, so the whole cultural appropriateness of styles and expressions of worship should be ready to vary similarly.

4. Anglican Starting Point

Distinctive Anglicanism arose from the Church of England's break with Rome in the sixteenth century. The imposition then of a new and reformed liturgy contained both a principle of common prayer (which was appropriately expressed in the culture of its own times, not least in the use of Tudor English) and a general assertion of the freedom of Churches and Provinces in different places to develop their own distinctive forms (Art. XXXIV). We add that it is often the seeking of organic union or co-operation with other Christians which brings home to us our need to belong to our local culture for the sake of our mission.

5. Worldwide Anglicanism.

The style of English Anglicanism, and even the actual wording of the 1662 BCP, have been frequently treated as necessary features of being Anglican at all. But the weight of such a particular traditional Anglican culture (both of text and style) has also come to lie heavily upon the Churches in both urban England and rural Africa, in both South American cities and Asian villages. Even the modern revision of texts has often left styles unaltered, and has had its own dangers of undue weight being attached to Western formulations. Our lack of inculturation has fostered both the cultural alienation of some Christians and an over-ready willingness of others to live in two different cultures, one of their religion and the other of their everyday life. Other Christians again have left our Churches because of this cultural insensitivity. Similarly non-Christians have found the foreignness of the church a great barrier to faith. The Lambeth 1988 Resolutions quoted above are designed to correct this situation.

## 6. Implementation

Inculturation must therefore affect the whole ethos of corporate worship, not only the texts but also, for example, the use of buildings, furnishings, art, music and ceremonial. From one aspect it means cultural de-colonization of worship, from another it requires recognition of the special needs of an ethnic or other minority, which may be culturally distinct from the prevailing ethos of the Province. True inculturation implies a willingness in worship to listen to culture, to incorporate what is good and to challenge what is alien to the truth of God. It has to make contact with the deep feelings of people. It can only be achieved through an openness to innovation and experimentation, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process – a process which in principle is never ending. The liturgy, rightly constructed, forms the people of God, enabling and equipping them for their mission of evangelism and social justice in their culture and society.

For a Province or smaller unit to be creative and to adapt a received worship tradition with confidence and sureness of touch, it is greatly dependent upon both the liturgical scholarship and expertise of its leaders and teachers and the willingness of ordinary Christians to give and to receive in the inculturation process. We for our part long to see a better provision of well-equipped teachers and creators of liturgy through the Anglican Provinces, both in Colleges and in diocesan life, and a closer and more trusting relationship between bishops and synods on the one hand and well-equipped imaginative liturgists on the other.

## 7. Examples

We have discovered the need to illustrate these principles by examples.

- a) Language: is Tudor English anywhere appropriate today? Have countries developed local vernacular styles for liturgy? Are metaphors

appropriate to the locality? Does the language exclude or demean any people on ethnic or gender or intellectual or other grounds? Are the kinds of book and the demands of reading them such that worshippers relate easily to them?

b) Music: are English hymn-tunes universally appropriate? Do local musical styles provide a better cultural medium? Are local settings encouraged? Are the words of hymns, even if in translation, drawn from another culture? Is the organ all-pervasive, or are other instruments in use?

c) Architecture: has Gothic nave and chancel been over-valued worldwide? Can existing buildings be imaginatively adapted?

d) Ceremonial: are choir-boys to wear surplices even on the Equator (and sit in those Gothic chancels)? Should robes be imported, or can they be locally designed with local materials? Are there ways in which people's existing practices can be incorporated? We heard of African dances in procession, of North American native peoples' smoking the pipe of peace at the Peace, or workers in Sri Lanka bringing their union concerns and symbols into special eucharists, and the instances could be multiplied.

e) Sacramental elements: here there are special problems, needing more work. Should wafer bread be as dominant as it seems to be – even to the point of being imported? Should local staple food and drink supervene? How can variations be allowed? (see IALC 2005 Report on Eucharistic Elements)

f) Rites of passage: we note the long-standing Christian Jando ceremony (male circumcision at the onset of puberty) in the diocese of Masasi, Tanzania, and its combination with confirmation and first communion. Is this a model to be copied or adapted elsewhere? Or are there other ways in which Christian initiation can be inculturated in different places? Equally, we sought examples of where local marriage customs have affected liturgy – but found few. Can such customs be more fully assimilated into marriage liturgies? The variety of culturally distinct styles of funerary customs is in process of re-discovery round the world, whether it be a Caribbean-style funeral in multi-ethnic parts of England or the Maori blessing of a house after a funeral in New Zealand.

g) Political and Social Context; at times Christians suffer or are oppressed, or are caught up in wars, or need to identify with the oppressed. This kind of stance, because it is the context, becomes their culture, and, if truly infusing their worship, in turn reinforces their public stance.

h) Agapes: Christians have gathered for meals from the start. The growing revival of agapes in our Communion we welcome, not only for the breaking down of walls between the 'sacred' and the 'secular' nor simply for the fellowship aspect, but also because both these factors enable people wherever they are to be themselves with their own customs, and to be free to bring those ways into the heart of church life.

We would not want to suggest that some purely 'tokenist' inclusion of a single local practice into an otherwise alien liturgy will suffice. Nor is it necessary for a whole liturgical event or series of events to be culturally monochrome: good liturgy grows and changes organically and always has rich marks of its stages of historical conditioning upon it, and in addition has often to serve truly multicultural congregations to-day.

In each Province and diocese Anglicans ought to examine their degree of attachment to ways of worship which are required neither by the gospel itself nor by the local culture. We do not think that these criteria should be set aside by a loyalty to some supposed general 'Anglicanism,' for every expression of the gospel is culturally affected, and what is viewed as general Anglicanism, if it can be identified, grew in a very specific Western culture.

## 8. Implications

Thus we believe that the Lambeth Resolutions (and the relevant parts of the Lambeth 'Mission and Ministry' section reports (paras 180-186)) call in question attempts to identify Anglicanism, whether locally or world-wide, through any common liturgical texts, ethos or style. We believe the 'essential Anglican norms' of Lambeth Resolution 47 are largely those contained within the Lambeth Quadrilateral and described within Lambeth Resolution 18 – i.e. the Bible, creeds, sacraments of the gospel, and episcopal ordination. We believe the use of vernacular language to be foundational to inculturation, and within that value highly the 'traditional liturgical materials' to which Resolution 47 also refers. Our common liturgical heritage in items such as the Lord's Prayer promotes common prayer, sustains a dialogue with the scriptures, and conserves an element of the universal amid the particulars of inculturated worship.

The differing cultural styles of worship which are demanded by the above principles as between different Provinces and different parts of the world may also, on the same principles, be requisite within individual Provinces. Special encouragement should be given to minority groups, whether ethnic or other composition, to develop their own culture in worship – and we applaud attempts made in various places (such as in the 1989 New Zealand Book) to bring minority cultures into the liturgical consciousness of majorities also.

We gladly acknowledge that true cultural expression in worship has in some places gone far ahead of official provision. Sometimes this is to be found in the 'official' liturgy, sometimes outside of it; sometimes the desire to be untrammelled springs from the joy of charismatics or the fervour of East African revival, sometimes from more measured and careful introduction of truly local colour. In conformity with our main inculturation principles, we believe such ways should be welcomed, not wholly uncritically, but with a strong prejudice in their favour.

Our danger lies in inertia and in failure to recognize, understand, or value our own cultural contexts aright. Provinces should be ready both to treasure their received ways and also to reflect critically on them in the light of their own cultures. They should be wary lest sheer conservatism in liturgy, or an over-dependence upon uses from elsewhere, in fact become a vehicle of cultural alienation, making Anglican worship a specialist cult, rather than a people's liturgy. Let us hold fast to the essentials, and follow the cultural adaptability of the incarnation of our Lord Jesus in everything else.

#### 9: Further Stages

We also believe that some monitoring and reporting of the more general inculturation process could assist the whole Communion. Thus we request the Primates to report individually to the Steering Committee on positive progress made in inculturation in their Provinces. Particular examples will be greatly welcomed, and the Consultation itself has taken steps to promote circulation of such examples, together with a further discussion of the issues. In addition, we hope that an overall report, to encourage the implementation of the Lambeth Resolutions, will be sent to each Province once a reasonably full set of replies has been received.