

**Liturgies for an International Communion**  
**CCA Adult Education**  
**Week 6**

- I. Introduction and Recap
  1. Culture, Inculturation, and the Gospel
    - a. “Christians believe that the universal creator God became real and accessible to all of humanity through the incarnation of Jesus the Christ. That is why the universal saving truth of the Good News of God in Jesus can only be made known through the cultures in which each Christian lives and worships...For the universal truth of the gospel to be meaningful and real, it must be located in a particular time and place: in other words, it must be ‘in-culture-ated.’” Ian Douglas
  2. In 1900, 75 percent of the world’s Christians (558 million) lived in Europe and North America. In 2000, there were 2.1 billion Christians in the world, 60 percent outside of North America and Europe.
  3. Another 20th Century Liturgical innovation, in addition to the 79 and 28 BCP, was the creation of “homegrown” liturgies for Anglican provinces who became provinces as a result of colonizing movements from England.
- II. Anglican Expansion and Growth in Non-Western World
- III. Church of South India
  1. Beginning in 1919, inter-denominational negotiations began in India about joining together the dominant expressions of Christianity imported there: Anglicanism, Methodism, Presbyterianism, and Congregationalism. These distinctions meant very little to Indian Christians, who felt that they had more in common in a pluralistic culture and wanted to join formally.
  2. The result of this work was the formation of the Church of South India in 1947, of which Lesslie Newbiggin was the first bishop. How did this happen, and how does this work?
  3. The Pledge of 1937: “neither forms of worship or ritual, nor a ministry to which they have not been accustomed or to which they conscientiously object, will be imposed upon any congregation.”
  4. Chapter X of the Governing Principles for the CSI states that “every pastor and congregation shall have freedom to determine the forms of their worship.”
  5. What unified these churches? Liturgically speaking, every communion service will include thanksgiving, the words of institution, and the setting apart of bread and wine with prayer for the purpose of communion.
  6. The CSI prayer book recommends that: the celebrant face the people; three readings from Scripture center the liturgy of the Word; intercessions in the service (either written or extemporaneous); passing the peace; a shape of the liturgy following Dix; not using language of “consecration” in the Eucharist; a new and unique Great

Thanksgiving-inspired by the Orthodox tradition in India; a new response to “do this,” suggesting that the offering of bread and wine is not what the Eucharist is about.

7. 1950 BCP the standard BCP for Church of South India churches.
8. Note: India achieved independence in 1947.

#### IV. East Africa

1. The Anglican Church in East Africa (Kenya, Tanzania, Uganda, Sudan) began with two different missionary societies, one high and one low. The Church Mission Society was low church, while the Universities Mission to Central Africa was High Church.
2. The High Church missionaries wrote a new liturgy in local dialects (Swahili namely), based on the 1549 BCP, with an Anglo-Catholic flavor. Low Church missionaries translated the 1662 BCP into Swahili.
3. Liturgy for Africa (1964): an attempt to create a unified African Liturgy, with help from African Anglicans. Fell short because the liturgy was published in English and did not incorporate African customs into the formation of the Liturgies.
4. Kenya: Uses a translation of *Modern English Services Prayer Book* for each ethnic community within the province.
5. Tanzania: Uses *Prayer Book of the Province of Tanzania*, translated into Kiswahili, and adapted to local languages where necessary.
6. Uganda: Still officially uses the 1662 BCP (translated to local languages) for different reasons, namely because the political chaos of Idi Amin’s reign in the 1970s meant Uganda’s Anglicans did not have time or energy to change their liturgy.
7. Sudan: Ongoing conflict in Sudan has made the position of that province liturgically unique and difficult. For much of its history in Sudan, the Anglican Church has been mainly a church for expatriates, as the presence of a Muslim majority meant Westerners were forbidden (or at least discouraged) from evangelizing. The 1662 BCP remains the standard and is translated where that is possible. But the Anglican Church in Sudan has an independent liturgical spirit, the Prayer Book is not used as frequently, even in Anglican Churches.

#### V. Examples of Inculturation from Kenyan Prayer Book (Our Modern Services):

*A Collect of Forgiveness for Those Who Do Not Have Aids, But Are Affected by Aids:*

Forgive us for victimizing AIDS sufferers and for avoiding them when they need us most.  
Forgive us for our fears and horror when we were too concerned with saving our skin.  
Remind us afresh the words of our Lord that in seeking our lives we lost them, but in accepting to lose our lives for his sake we shall save our very lives. May Christ be a hiding place for us and for them, and may he give us courage to serve our fellows in their need.

*A Blessing*

May the Lord of the harvest bless your crops:

your maize and beans,  
your rice and potatoes,  
your tea and coffee.

May the Lord of creation bless your animals:

your cattle and camels,  
your sheep and goats,  
your chickens and pigs.

May the Lord of all life bless your families:

your husbands and wives,  
your sons and daughters,  
your brothers and sisters.

May the Lord of mercy have compassion on:

all our sick ones in hospitals and at home,  
all who mourn your loved ones, and  
all orphans and widows.

And the blessing of God Almighty,

the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

*A Litany for the Preservation of Environment*

O Lord of all creation, who viewed all you had created  
and concluded it was all very beautiful,  
grant that your people, whom you created in your image  
shall seek to safeguard and not destroy your beautiful creation.

May the shaved hills be reforested,

**And turn flourishingly green again.**

May the forests grow denser and greener.

**May the encroachment of the deserts be averted.**

May the rivers stay in their courses,

**And be safeguarded against pollution.**

May the fields yield a hundred fold,

**And people be well fed;**

May the herds and flocks ever find green pasture and cooling streams;

**May our seas, oceans, and lakes teem with aquatic life;**

May all wildlife be protected.

**May it be safeguarded against poaching and fire catastrophes;**

May water gush forth in the deserts and springs in the wastelands.

**May creation harmony be furthered and humanity be truly good stewards as was  
decreed in the garden of Eden.**

Glory to the Father, Son, and the Holy Spirit,

**As it was in the beginning, is now and ever shall be. Amen.**

*A Service for the Restoration of Things Profaned* is used “after any kind of defilement of [a place of worship] has taken place through people’s wrongful use, unholy invasion, wicked behavior.”

*Kenyan Adaptation of the Song of Habakkuk (Habakkuk 3:17-18)*

Through the mango tree does not blossom  
nor the fruit be on the vines,  
the crop of the coconut fails,  
and the fields yield no food,  
Though the flock be cut off from the fold,  
and there be no herd in the stall,  
yet I will rejoice in the Lord,  
I will be joyful in the God of my salvation.  
Glory to the Father, Son, and the Holy Spirit;  
as it was in the beginning, is not and ever shall be. Amen.

*Final Blessing*

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|-----------------|---|
| <i>Minister</i> | All our problems  |
| <i>People</i>   | <b>We send to the cross of Christ.</b>  |
| <i>Minister</i> | All our difficulties  |
| <i>People</i>   | <b>We send to the cross of Christ.</b>  |
| <i>Minister</i> | All the devil's works   |
| <i>People</i>   | <b>We send to the cross of Christ.</b>  |
| <i>Minister</i> | All our hopes   |
| <i>People</i>   | <b>We set on the risen Christ</b>   |
| <i>Minister</i> | Christ the Sun of Righteousness shine upon you and scatter the darkness<br>from before your path; and the blessing of God almighty... |

## VI. Conclusions

### Resources:

The novel Bree and John reference is *The Poisonwood Bible* by Barbara Kingsolver:

<https://amzn.to/3s6rKom>

*The Gospel in a Pluralist Society* by Lesslie Newbigin: <https://amzn.to/3s3o5I0>

### Links to Prayer Books:

Liturgy for Africa (1964): <https://bit.ly/391pd7H>

A United Liturgy for East Africa (1966): <https://bit.ly/3vHjNbF>

The Kenyan Eucharistic Rite: <https://bit.ly/3eYBL3i>

*Our Modern Services*: <https://amzn.to/3lFEPTu>