

News of Liturgy

Editor: Colin Buchanan

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Editorial

We have been signalling for a while that the new Liturgical Commission would soon be producing something more far-reaching and forward-looking than their firstfruits, the quaint *Liturgical Ministry of Deacons*. Now we have it. There was published on 15 December their report, *Making Women Visible: The Use of Inclusive Language with the ASB*. This was apparently accompanied by an appropriate symbol – that is, the notable visibility that day on television of Jane Sinclair herself, the model of visibility. (Readers will recall that she co-authored our Liturgical Study, *Count Us In*, in 1986, and may like to compare it with this report.)

Whilst the report carries a price-tag (£3.50 for viii/70 pages in A5 format published by 'General Synod') it does not yet appear to be on general sale, but is simply a 'General Synod Edition', intended for debate in February 1989. It is published through the consent of the House of Bishops in October (see *NOL* for November), though the Bishop of Winchester's Preface states 'The House of Bishops has seen this Report . . . and will reflect upon it at future meetings. It has sanctioned its publication in order to promote . . . widerconsideration . . .' (p.vi). This sounds like a broad hint that the House leaves itself free to attack any or all of the detailed features of the report. Indeed 'After a period of debate the House of Bishops will decide whether these adaptations would be regarded as coming within the ambit of Canon B.5 as "variations which are not of substantial importance"' (p.vii). This *sounds* as though (a) the House does not yet have a mind on such matters (though it did publish such a mind in 1987!), and (b) that one of these days the House *will* have such a mind, and its mind will be more or less determinative of right and wrong in this matter. Indeed 'The House of Bishops has decided not to sanction an alteration of the wording in line 17 of the Nicene Creed' (vi) – as though 'sanctioning' was the name of the exercise . . .

So what of the contents? There are five pages of introduction, prefaced by some interesting quotations, which then become the subject of analysis and comment. The ground is well covered – and is well known to worshippers. And the trespassing into 'non-sexist' language about *God* is not part of the agenda (even the House of Bishops, one assumes, cannot make *that* 'of no substantial importance'). And a second chapter is on 'Women and language' and this, very sportingly, gives space to the *non passumus* of David Frost and the nuanced position of John McHugh. It notes movements in other Churches, and in overseas Anglican Churches (though apparently without reference to the 1985 Canadian *Book of Alternative Services*). And it puts the issue into the context of 'social movements' (p.14).

After this come the practical suggestions. Chapter 3 discusses principles, and chapter 4 sets out in tabular form the desired inclusive alternative to every offending word, phrase, or line in the ASB. It has not been possible, in the time before publication, to vet these critically, so I refrain from

comment, except to approve the principle of having a Commission proposal for each occasion. Amusingly, because it is the *whole* ASB which is under review, we have inclusive forms now for Rite B – so you can have Cranmer's language forced in this new interest . . . Finally chapter 5 proposes some 'Supplementary texts' – and these are those which give a slight new emphasis to the feminine in the characteristics of God. This includes a few Apocryphal canticles, highlighting 'wisdom', which is of course feminine and takes the pronoun 'she'. An Appendix discloses the forthcoming 'Guidelines for the Revision of ICET Texts' to be published by 'ELLC' (the international 'English Language Liturgical Consultation') as *Praying Together* early in 1989. These 'Guide-lines' have a strong emphasis upon the inclusive principle. The Appendix then provides the response of the Church of England Commission, actually slightly summarized, to the 'Guidelines'.

Clearly, there is enormous ground to be possessed here – firstly, the principle of 'inclusivity' has to be debated and accepted; then, secondly, the principle of how to handle specific words or thought-forms in liturgical texts has to be established; then, thirdly, the outworking of that principle in each and every text has to be agreed; then, fourthly, international efforts in the same direction have to be collated; and, fifthly (and this is where we started), the process of finding authorization, or routes for avoiding it, have to be undertaken.

Marvellously, I had a personal entry into this process which caused me some glee, I was preaching on 15 December at a certain St. John's Theological College in Nottingham, and had the chance to experience their own changeover – with Jane Sinclair herself validating the process by her presence. Came the prayers of penitence, and the student leading the rite then said ' . . . to live in love and peace with all men.' The 'men' made me jump in that inclusivity-sensitive place, but all was *in via*. For when we came to confess, I was busy saying 'fellow-men' when all around me said 'neighbour'. Lo and behold – it had happened. The transition at the heart of the inclusive language debate, under the aegis of its chief communicator, had duly happened, and I had been privileged to be present, and to be one of the very few even to see that it was the change of eras. There at St. John's we had said their last 'all men' and their first ever official (or at least 'sanctioned') 'neighbour'. A new world of language had come to birth within our ears – and most of us wist it not . . . Like a baby in a manger it seemed so ordinary, yet it was so full of significance.

As usual, I offer Christmas salutations – all amid new hopes for the Middle East, new expectations about *glasnost*, the extraordinary collapse of the egg market, the desperation of the Armenian earthquake, the air-sabotage at Lockerbie, we hold on to the centre of history occurring in that unknown largely unheralded and untrumpeted birth in Bethlehem of the Son of God. Sadly, *NOL* was not in fact printed till after Christmas, and we apologize for delay.

And *NOL*? This has now completed fourteen years, and runs on with the whole (shaky) Grove Books' enterprise. It is now seventeen years since the first numbered Grove Booklet was published, and we continue with two new publications every month. Stay with us.

Colin Buchanan

THAT INTERNATIONAL ANGLICAN COMMISSION

At the time of going to press there was no word from the ACC Standing Committee of their appointing the erstwhile projected Commission. *NOL* does not believe they are going to. What is now of greater interest is to what extent the ACC will give some more official standing to the third International Anglican Liturgical Consultation due to take place at York in August 1989, following the next Congress of *Societas Liturgica*, and looking at the issue of 'Inculturation of the Liturgy'. (Incidentally, it is not too early for overseas readers to consider how the right representatives of the economically poor provinces can come to York).

AND 1500 CLERGY 'CANNOT ACCEPT' THE ORDINATION OF WOMEN

All the church news-hogs have enjoyed dismembering the list of 1500 clergy who have allowed their names to be published as those who 'cannot accept' the ordination of women – and, of course, one of the most illuminating ways of handling it is to look at the age-structures of the signatories. It does appear to be largely elderly and retired clergy.

However, more to the point is the question what 'cannot accept' *means*. It could mean one or more of the following:

- (i) 'I undertake to leave the Church of England if this goes ahead.'
- (ii) 'I will not leave the Church of England, but will have nothing to do with any women presbyters.'
- (iii) 'I will not leave the Church of England, but will not treat women presbyters as ordained.'
- (iv) 'I will not leave the Church of England, but will treat everyone who believes women to be properly ordained as conniving at error, and thus also out of fellowship with me.'

And so one could go on. The difficulty will be that, if, as, and when, women are canonically ordained presbyter, then that decision, and the churchly acts which follow it, will *inevitably* embroil all members, and particularly all ordained members, of the Church of England in the result. If these clergy are to stay on, knowing they cannot affect the future, then it will be a sadly backward-looking ministry they will exercise. If they remain in the synods and life of the Church of England, in order to influence its future in the directions they seek, then they will find themselves constantly alongside women clergy, and in various forms of *de facto* (and very nearly *de iure*) recognition of them. It is a nasty squeeze to be in. What, we ask them, do you think you will *do* to give expression to your 'cannot accept'? They are presumably not empty words . . . ?

IN MEMORIAM – RICHARD HANSON

Richard Hanson died on 23 December 1988 at the age of 72. Whilst his studies (whether patristic or dogmatic) constantly touched on sacramental theology, his departure is noted here because he was a Grove Books author – his Liturgical Study 19, *Eucharistic Offering in the Early Church*, being still in print. Liturgists will also honour his memory for his efforts in establishing a 'school' of liturgy within his Department of Theology, when he was Professor at Manchester.

COB'S (SELECTED) LITURGICAL DIARY

November: (9) Evening confirmation on a large estate in North Birmingham. It all feels like new life – and, amazingly for this 'catholic' tradition, the choir and servers have got out of robes and into *sweatshirts* in matching blue with 'St. Luke's Kingstanding' worn proudly across the chest! And I gather they wear them round the estate too – I expected to vest the newly confirmed in their sweatshirts – certainly the curate-in-charge and I looked passé in ponchos . . . (10) another local confirmation – at the bunfight the vicar tells me that the grandfather of one of the youngish girl candidates had been confirmed in the Army years back, but somehow it had never meant very much, and would I pray with him – he is also ill and is due to go into hospital. I say 'yes' and at about 10.15 p.m. there is the extended family in church with the vicar. I ask grandfather about his confirmation and, lo and behold, he had not been confirmed at all. I do not see how I can simply 'pray with him', but instead ask him about his belief, and there and then (and unrobed) and with about one minute's warning I confirm him, and instruct that he should receive communion next Sunday: (17-18) meeting of Grove Books' authors – I try out my Philippians office again (see 31 October in last *NOL*) and Maggie Durran gives most of us our first outing at 'the eucharist with congregational action' – consensus is that whilst it has unfamiliarities (and actually runs across the deep urges of clergy who usually preside with their own actions), there is something well worth doing in it: (20) between morning and evening confirmations I spend the bulk of the other hours of the day worshipping with the Church of the Cherubim and Seraphim, a West African Church in Birmingham – they tell me in advance it is like Anglican Evensong (they are an offshoot from Nigerian Anglicanism of sixty years ago) – but no Anglican would have guessed this. The psalms and canticles do occur, and are in Coverdale format with pointing, but the style is drums and squeeze-box and everyone clapping. The whole congregation robes (I have brought my alb), and discards shoes. All visitors are brought up the front for a blessing at one point – all the children are brought up and are sprinkled with an aspergillum and also anointed individually at another – all the songs are sung to a heavy beat with clapping and dancing, and there are signs of trancing. So it is some Evensong . . . (23) a complete contrast – my first ever 1662 BCP confirmation, but (following the diocesan's ruling) it is combined with 1662 communion – the confirmation rite coming mostly after the sermon, but without the Lord's Prayer (which is in its usual post-communion position), and the second post-confirmation prayer, which I add to the post-communion. I think I pass the test with the locals: (25-26) 24 hours of prayer from 6 p.m. Friday to 6 p.m. Saturday in preparation for the Birmingham Citywide Christian Celebration with Desmond Tutu next April – and an astonishing variety of worship and liturgical activity we have – each hour being given to a different denomination or agency to lead – thus there is Quaker corporate silence, two or three different kinds of offices, praying in small groups, praying aloud simultaneously together (we even have some teaching about that when the Wesleyan Holiness hour is on), singing from different continents, meditation, and one could go on and on – no duplication, a great range of scripture, and after 24 hours I feel stimulated more than tired! (See elsewhere for details of the Celebration itself).

December: (4) First Carol service – magnificent end-of-term do at St. Paul and St. Mary College Cheltenham – with over 400 in the collegiate-style chapel; (my diocesan tells me that he has chalked up a first-ever (or so he guesses) in Anglican liturgical history – a 'North Side' celebration *with full eucharistic vestments*, as requested by the incumbent – who can match that?); (6) patronal festival and launching of a priest-in-charge at St. Nicholas, Curdworth – must be their first patronal festival *without* a eucharist ever; (11) visiting preacher in a parish in Guildford diocese – evening with confirmation in a Harborne parish, where it is the incumbent's first Sunday, and he himself does not know what is 'usual' but we get by together; (12) 'Celebrity Carols' in Birmingham cathedral – I read a lesson, and apparently lend respectability 'mid stars of screen and football'; (14) licensing of Audrey Martin-Doyle, woman deacon and Leader of new (Lee Abbey 3) Aston Cottage Community – with some telling of the story of the founding of this new Lee Abbey house, and the swearing in by Audrey of the second member of this new Community – and greetings, praise, and prayer; (15) at lunch-time I share with the Roman Catholic Archbishop in dedicating a new chapel at the East Birmingham Hospital, and in the evening return for the first time to a College communion at St. John's College, Nottingham (see Editorial); (18) parish communion during a vacancy in parish well 'up the candle' – have to swing the incense myself, and note again how, although I read the narrative of institution straight through without touching the elements or genuflecting, yet the church bell (not just a sacring one) is solemnly tolled at the end of each half of the paragraph . . .

(Who offers her or his diary for 1989?)

Book Review

James Dallen *The Reconciling Community: The Rite of Penance* (Pueblo, 446pp).

This is a significant contribution to the examination of the Rite of Penance. The two hundred pages on the history of the rite give an easy-to-read and detailed examination of the development of the practice. Dallen is concerned to set the rite carefully in its historic context and to examine some of the social factors that led to its evolution. Penance is looked at in a broad context not only of confusion but also of penitential services, the origins and development of Lent, and of indulgences. A detailed study of the reforms as a result of Vatican 2 complete the book with some suggestions as to further development.

This book will probably become one of the major works on the subject. It pointed to some of the origins of Anglican practice, not least in the general confession and absolution in the eucharist and as such was fascinating. It does look at the eastern practices but is primarily about the western rite. Perhaps this is one of the weaknesses of the book. The Catholic church has drawn into itself Eastern traditions but there is little dialogue with these catholic traditions here. Nevertheless an important work in this field.

Phillip Tovey

This month's publication . . .

is Joint Liturgical Study no. 8, *Essays in Early Eastern Initiation*, edited by Paul Bradshaw of Notre Dame University. There are three essays, raising separate issues about the Jerusalem, Syrian, and Alexandrian rites.

. . . and next month

there are two Worship Booklets – because Colin Buchanan's 'extra' will at last be released. The Lambeth Conference report is to be published on 16 January, and Worship Series 106, *Lambeth and Liturgy 1988* will be published the same day. Copies will, if possible, be despatched to Standing Order customers by second-class post two or three days before. It will fall under the 1989 price-tag of £1.10, and will be added to standing orders automatically. By the long arm of coincidence the other January Booklet is also by COB – no. 107, *Revising the ASB*. This is self-explanatory as a title, and it attempts to view the pastoral needs in liturgy as the ASB slowly dates and passes into history.

. . . and prices

go up all round on 1 January 1989 by 10%. This means that ordinary Booklets will cost £1.10, Ethical Studies £1.65, *NOL* 22p per month, and Joint Liturgical Studies £2.75 each.

. . . and reprints

include Joint Liturgical Study no. 1, *Daily and Weekly Worship: from Jewish to Christian*, by Roger Beckwith, and Pastoral 18, *What? Me A House Group Leader?* by Patsy Kettle.

. . . and renewing

your subscription is important. Have you done so?

ODDITY IN TV LITURGY

Geoffrey Crees of Rodbourne Cheyney writes in as follows:

'In the final edition of this series of *Bread* [one of the soapiest soaps ever seen – COB] the bridegroom's father was holding a copy of the ASB wedding booklet, whilst the minister commenced the service with the BCP Introduction! Since the bridegroom was a vicar, didn't he supervise the wedding service? Who advises the BBC on such matters?'

Who indeed? Perhaps *Bread* should go to *The Archers* for advice – there the Anglican content seems to have grown in recent years, and mostly impeccably . . .

BIRMINGHAM CITYWIDE CHRISTIAN CELEBRATION

If you want tickets (the week is 18-23 April, 1989) then write to Ticket Office, 29 Trinity Road, Aston, Birmingham B6 6AJ. The worship will include contributions from at least fourteen Christian denominations. The main speaker is Archbishop Desmond Tutu.

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More Book Reviews

Frank Senn (Ed.) *New Eucharistic Prayers: An Ecumenical Study of their Development and Structure* (Paulist Press, New York, 1987 – imported into UK by Fowler Wright Books) 236pp. paperback, sterling price £9.95.

This is an American book springing from the work of an ecumenical 'eucharistic prayer study group'. The participants represent five mainstream liturgical traditions of North America: Roman Catholic, Episcopalian, Lutheran, Methodist, and Presbyterian. The texts of around fifty modern eucharistic prayers are thus brought under review, though they are not themselves included here in the form of full texts.

Alan Detscher's opening chapter on the Roman prayers is particularly useful as he has compressed an historical ocean into a small readable compass, and has still enabled himself to give detailed glimpses of specific matters he wishes to illustrate. In contrast to the other authors on denominational traditions he inevitably leaves us to say: 'Yes, we see it was thus; but did it *have* to be thus?' – and, whereas all other traditions have an element of contingency to their liturgiography, retrospect of the last quarter of a century in the Roman Church still has us asking that question.

Part 11 is an 'analyzing' of the prayer – looking at general trends re preface, epiclesis, etc. – and Part III is 'The Ongoing Agenda', a single, somewhat haunting, chapter by David Power 'The Eucharistic Prayer: Another Look'. Part of his concern is to ensure that such praying is authentic, and that, to be authentic, it must include lament. Indeed 'Eucharistic memorial has to be renewed through lament' (page 251). And so he offers off his own bat (and surely in defiance of all the other powers?) his own responsive text ('P' is 'presider'; 'L' is 'leader'; 'C' is 'congregation'):

P . . . But when you are absent, O God, from our world, how can we praise and thank you?

L How, O God, can we sing your song in an alien land?

C How, O God, can we sing your song in an alien land?

P . . . Taking this bread of tears and happiness, taking this cup of sorrow and inedriation, united with the blessings of Jesus over the bread and over the cup, we offer you all there as ever been of human sorrow, struggle and hope, longing to be joined together where your folly holds sway in human hearts.

L Bread of affliction, bread of compassion, bread of life.

C Bread of affliction, bread of compassion, bread of life.

COB

A. A. Langdon *Communion for Children? The Current Debate* (Latimer Studies, 28 Latimer House, Oxford, 1988) 48pp., £1.50.

Latimer House represents the most conservative of evangelical Anglican thinking, and, sure enough, its Study on the 'children on communion' issue has a fully predictable answer. Its presuppositions are clear in one of its summary passages:

. . . until children have reached an adequate stage of comprehension, participation in the Eucharist as Sacrament will not merely be at a different level of meaning, but the sacrament itself will have a *different meaning* for them from that held by their adult fellow worshippers whose commitment to the Scriptures is expressed through the Reformed evangelical heritage of the [BCP] (p. 37)

This extract illustrates a whole variety of special uses of argument; a unity of 'meaning' amongst worshippers is the key to being united in the sacrament; adults, being duly instructed in the evangelical understanding of the scriptures, do have that common 'meaning'; and the whole is controlled by the 'heritage of the Book of Common Prayer'. The argument seems so crabbedly protestant as to be out of touch with the living sacramental tradition in Anglican – yes, even evangelical Anglican – parishes.

Some space is given to Australia (where there has been a division of opinion), some to a fairly determined misrepresentation of the Knarborough Report *Communion before Confirmation?* Curiously, the common Anglican factor – the international Boston Consultation and its essays published by Grove Books in 1985 – goes completely without mention, though the authors presumably knew of it, and indeed quote with fervent approval that half of the carefully balanced arguments of ACC-7 at Singapore in 1987 which called Boston in question (page 3), whilst failing to mention either the Statement and call which is being addressed, or the other balancing half of the Singapore presentation.

COB

DIocese TO DIocese

Editors: Martin Dudley and John Corbyn

LITURGICAL FRUSTRATIONS

Some members of the Liturgical Commission observed that different types of people attended the two Secretaries' days held in the autumn and that those types reflected the sort of material on offer. The first, UPAs and Family Services, attracted those whose interest and experience lay in that direction and they were a pretty critical and articulate group. There was much down-to-earth talk and for most people, it seemed, the Commission had not gone far enough in its search for relevance and the removal of exclusive language of all sorts. There was a tendency to abolish the Anglican literary styles which was almost iconoclastic in its fervour. And there was a degree of cynicism as well. When Trevor Lloyd listed the essentials of recognizably Anglican liturgy – structure, readings, congregational words, centrality of the Eucharist, together with form, dignity, sobriety, and economy of words (the genius of the Roman rite, according to Edmund Bishop) – members added a money collection!

The second meeting had, one suspected, more than its fair share of precentors and others responsible for cathedral-style worship. Its subject was, of course, the new All Saints' to Candlemas material. At first sight these additional provisions – the icing on the liturgical cake – would require plenty of space, a well-drilled sanctuary party, musical skill and a congregation that was liturgically literate or that welcomed a non-participative ritual delivered by professionals. Despite the attempts of many who arrange and preside over liturgies to extinguish the latter group, they continue to exist and I see nothing wrong with that.

We did not know if the participants for each day had volunteered themselves or been volunteered, any more than we knew how the membership of committees is decided, and that raises some interesting questions. How does the Diocesan Bishop or the Chairman of the Diocesan Committee know who is both interested in liturgy and has something to offer for its development? How are the laity appointed? Which persons, parishes or committees have the greatest influence on liturgy in a diocese? How is the

balance of interests maintained? Several diocesan reports show that there are difficulties. Committees often came into existence in order to 'sell' ASB and its predecessors to the parishes and now have a different function or rather a series of different functions. Even though worship in all its forms is a major feature of parish and diocesan life, committees, it seems, have little direct relation to either. Churches are reordered, diocesan services arranged, liturgical instructions issued, without any participation by the committee. It was with both surprise and gratitude that, as a diocesan secretary, I once received a draft order for Family Communion for comment – a marvellous occasion to share knowledge and increase expectations.

There is a sense of frustration in many committee reports. They do what they can, what they are allowed or encouraged to do, but rarely what they really want to do. One of the things that can be accomplished in a liturgical forum is the bringing together of those whose skills and interests lie in very different areas. But a diocesan committee is not a private study group. If its activities do not enrich the worship of the People of God, then it is wasting its time. Few committees have a really high profile; members of diocesan synods should be persuaded to ask why.

SPIRITUAL RENEWAL AND RECOMMITMENT

The pressure on many clergy to re-baptize or to provide some ritualized response to spiritual renewal is growing. COB outlined a response to this call at the annual meeting of the Society for Liturgical Study. The ritual included use of water and he drew a lot of flak. Whereas water stoups, the asperges, and sprinkling during the Easter ceremonies involve acceptable use of water, anything resembling baptism itself was decried. The Diocesan Committee for Gloucester (whose secretary, Jim Carterer, is one of the best informants) has begun to tackle the question. I have not yet seen the draft of the service, but the intention is to provide an appropriate personal way of expressing recommitment as an adjunct to the renewal of baptismal promises. Preliminary ideas involve either a questioning of a candidate before the renewal of baptismal vows, after careful preparation, to elicit a testimony or rather to enable the person to express the real reasons why they want to express their renewed commitment; or something less public or verbal, like reading a lesson, singing, helping make coffee, which is offered in thanksgiving. Liturgical action, when used, is to be short. Testimony would be followed by the renewal of vows and the laying-on of hands accompanied by a chosen scriptural text. The text would be included on a renewal certificate.

I will reserve further comment on the form until I see a text. Few Anglican parishes have much telling of the individual or corporate faith story and so lack the structure and language to express renewal. The structure must protect both candidate and congregation from embarrassment, but the language, verbal and ritual, must be sufficiently personal to be meaningful and hopefully inspirational. Traditional liturgical structures can find space for this and even provide the language and it is something we clearly need. Lincoln have followed a broadly similar approach. They see the commitment being expressed either at a eucharist, perhaps with the Bishop presiding, or more simply in a house group. The individual declaration of faith might be as simple as 'I give my life to Christ: I put my faith in him' or 'I am the Lord's servant: let him do with me what he will'. Then there are renewal questions, here based on the American BCP. Here too there

is laying-on of hands, but not in the formal way of confirmation or ordination. As many of the congregation as can be invited to come forward at the words 'Strengthen your brethren' to greet, touch and lay hands on those who have made the act of commitment. The Lincoln order suggests that the eucharist continues with the Peace, but this seems superfluous. The ritual action has already been accomplished.

IN BRIEF

More inductions

As we know, many dioceses are working on the revision of induction services. Two things continue to hinder this work. The first is a deep conservatism that resists new thinking about how ministries should begin. Bishops often seem happier with the old form mildly revised. The second is episcopal prohibition on eucharistic instructions, which applies in many dioceses. With so many people working in the area, would it be useful to arrange a number of inter-diocesan consultations on the fundamental ideas involved and the progress being made? Anyone who would value this should contact me or John Corbyn.

Of DLCs and DACs

Canterbury and Gloucester have formal representation on their DACs. Can others please tell me where they stand? Of course, even formal representation may not mean that there is liturgical consultation before reordering. Does any DLC play a major role?

Lay Co-Chairmen

Jim Carterer kindly told me what one is, though he guessed that I already knew. Actually, I know what one does, but not what one is. And if the synodical officers play such an important role in a parish liturgy, should there not be some liturgical affirmation of the synods at other levels as well? At diocesan level the liturgy surely cannot escape the episcopal/synodical tension?

Resourcea for Worship

The Lincoln DLC has an impressive publishing record in its *Resources for Worship* series. No 1 provides valuable material for use after a stillbirth. Did you know that a stillborn child cannot be cremated because it is not registered, but can be buried in a grave? No 2 deals with a variety of situations in which ministries begin, team vicars and curates, non-stipendiary lay ministers, organists and choristers, as well as parochial officers. It has a section on the use of symbols. I am never really happy with the presentations or showings (as recommended here) of Bibles, chalices, water, etc. The medieval practice of presenting the instruments of ministry was based on office being conferred in that way; they were not symbols but the tools of the job. No 3 contains material for adult commitment, mentioned above. And no 4 provides prayers and readings for the Lincoln Diocesan Observations (*sic*) and an interesting collection they are too. It includes not only Hugh, Gilbert of Sempringham, Robert Grossteste and Edward King, but Protestant and Catholic martyrs of the Reformation period. This could well be a model to other dioceses. Back to Barchester next time.

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