

News of Liturgy

Editor: Colin Buchanan Issue no. 176 August 1989

Editorial

As I write, I am in York for the Congress of *Societas Liturgica*, on the theme of 'Inculturation of the Liturgy'. The Congress is not yet over, and it is premature to report as though it were. After it comes the third International Anglican Liturgical Consultation, which this year has a far higher number of participants and coverage of Anglican Provinces than could be mustered at Boston (1985) or Brixen (1987). It should also prove to be the occasion when these privately organized Consultations become officially networked into ACC. But that too will have to be reported next month.

Whilst some of the main speakers have given us a plethora of abstracts, I find Adrian Hastings' presentation the most memorable this minute. This is because, from his experience in Africa, he was able to give us a picture of real people grappling with real questions in a culturally colonized church. Anglicans would have had to add to his references to Latin their own descriptions of choir-boys in ruffs, accompanied by a pipe-organ, singing New Cathedral Psalter for matins in a Gothic Revival building in similar latitudes. But the discussion after his paper moved quickly to the elements of bread and wine. How far should they be of universal uniformity, and how far (as Cranmer directed!) 'such as is usual to be eaten' – usual, that is, *where the celebration is occurring*.

Adrian Hastings had his own compelling answer to this. He argued that the nature of bread for the eucharist should be dictated by the meaning of 'bread' in the Lord's Prayer – thus, whatever we are requesting from God in the way of 'daily bread' is what we should seek ourselves to supply for the Lord's Supper. He had no patience with those who would answer the question of eucharistic bread and of daily bread with different foodstuffs. And the congress itself started to reflect on wafer-breads exported from industrialized countries to those without hard currency. (I have myself, in my book-shop-owning days, been asked to fly wafers to West Africa to meet a need – a need I was desperately unhappy to meet, but any change of policy had to come from the other end of the deal, not from mine. We should not stay on the wafer, but it is extraordinary how it perseveres. If I am right, it came in definitively in the West following the 'azymes' (unleavened) controversy in the eighth century, being originally ordered woodenly biblical reasons – the bread of the passover was unleavened, and that, it was assumed, is what Jesus used. But the wafer has clung on – and, despite Cranmer, spread back into Anglicanism, partly because it does not make crumbs, and thus assisted the doctrine of trans-substantiation, and partly because it keeps better than leavened bread, and thus assisted extra-liturgical uses, and 'extended communion'. It is rare, of course, that the wafers being distributed are actually broken . . .

But the issue of inculturation is much greater than that. The trap in the West is either to assume that our culture is a kind of norm for the culture

of the gospel (and thus impose it), or else to think that what we are seeking is a wholly decontextualized essence of worship, which can then be re-dressed in another culture when ours has been taken off it. But just as there is no objective history, just as the Bible is always read through hermeneutical spectacles, so it is that to remove the cultural dress of the liturgy in any place is to start to peel the leaves off the onion, in the hope of finding the true onion within.

There is no such programme. And equally, where a culture has arisen in an animistic or idolatrous society, it may be difficult to distinguish what elements of it are religiously at least neutral and open therefore to baptism into Christ, and which are so warp and woof of a non-Christian religion that they need to be discarded. There is a general sense around that the younger churches of the world have been culturally colonized from the West with the original gospel – but it is far easier to make the general point than it is to identify each particular liturgical item so affected and to know then how to trans-culturalize it.

Meanwhile, in England itself there are many cultures, and a single liturgical provision, whether 1662 or ASB, may not meet the cultural frontiers aright. How is the church to be incarnational in urban deprived areas? How is the gospel to retain the offence of the cross whilst eliminating the offence of the gospel – indeed do our most missionary UPAs themselves need nightgowned choir-boys, Gothic architecture, and *Hymns A and M*? One of the most seminal presentations at the Congress so far was that of Trevor Lloyd, though he has abandoned North London to be an archdeacon in rural North Devon, is the leading figure in the Church of England Liturgical Commission's response to *Faith in the City*. Because he holds that key place, and because we are to expect a full publication of the Commission's proposals soon (after a period of contrived leakiness of which *NOL*'s readers are aware) – and because his paper grappled with English urban realities – I am publishing a good slice of his paper in this issue of *NOL*.

Colin Buchanan

LITURGY FOR THE URBAN DEPRIVED

by Trevor Lloyd

(Best of *Societas Liturgica* pages)

Who are the urban deprived and what are they deprived of?

Urban deprivation varies from one country to another: we might debate whether it is seen as relative to a suburban or to a rural norm, or to a norm existing in other areas of the city. In England, there are indicators used to define Urban Priority Areas [UPAs] – unemployment, old people living alone, single-parent families, ethnicity, overcrowding of homes, and homes lacking basic amenities. In other countries, and to some extent in a city like London today, other criteria would be relevant: the number of people living on the streets or without shelter, the number of rootless children or effective orphans, the absence of structures for caring or basic health amenities. And a definition of urban deprivation needs to go further than this, to look at the roots of poverty in inequality, injustice and the increasing polarization of society, and to spend time experiencing the powerlessness of those who live in the inner city. Liturgy needs somehow both to reflect transcend all of this. It must also relate to the actual people who live in the inner city, and not just to the issues as others see them. 'UPAs shelter

disproportionate numbers of vulnerable people – the unemployed, the unskilled, the uneducated, the sick, the old, and the disadvantaged minority ethnic groups. They are places which suffer conspicuously from low income, dependence on state bureaucracies and social security, ill health, crime, family breakdown and homelessness.'¹

If we focus on the perceptions those in the inner city have of their own situation, we find a number of factors which clearly affect liturgy and ministry:

- 1 A lack of language skills**, seeing big books as alien to the culture. This should positively enable a less well-researched but more immediate and face-to-face liturgy. Actions and colour are important, and spiritual activity need not always be cerebral activity.
- 2 A sense of imprisonment**. This may be true personally, with family members in prison, or geographically true, with many down-town or estate areas being isolated or having poor transportation. But financially, socially and spiritually people are often locked in to the area and not able to move out of it, even for holidays or in terms of imagination or aspiration. What does a gospel or a liturgy that speaks of freedom say to this situation?
- 3 Fantasy and unrealizable dreams**. One of the ways some people have of surviving the sense of imprisonment is to live in a fantasy world, dreaming of winning the pools or emigrating to Canada, or moving out, without having any ability to make it happen. Can the liturgy build on dreams, or should it result in a greater sense of realism? Is what happens in church an escape from the reality of the current situation, at best giving some power to cope with it, like the black American slaves singing spirituals focussing on glory in the future?
- 4 Apathy**. A lack of enthusiasm for everything, including God and the church, comes from a long-term experience of powerlessness, being pushed around by local council or state authorities – and church synods and committees are simply another part of this machinery. It is hard to get people to believe that they have both the permission and the ability to be creative, in liturgy as in most other areas.
- 5 Difficulty in thinking in terms of long-term goals**. This means that where there is initial enthusiasm, it may be short lived. Short-term projects are more likely to succeed than long-term ones. Long-term planning is inhabited by a feeling of pointlessness, a history of bureaucracy curbing local initiatives and frequently changing its mind and by a general agreement that the long-term future is just too frightening to contemplate. Financially this is linked with an unwillingness to save for an even bleaker future and a desire to value the present by immediate material acquisitions; glib Christian criticism of inner urban materialism frequently fails to appreciate that this is often the only way of saying how important the present is.

If the liturgy is both to transcend and to reflect, incorporate and value all of this, then it means a more radical approach than moving away from a 1300 page service book, providing 'short, functional service booklets or cards', and language that is 'more concrete and tangible than abstract and theoretical', as *Faith in the City* demands. That report also asked for liturgy to 'emerge out of and reflect local cultures'. This cannot easily be

¹ *Faith in the City*, p.13

done by a group of experts at the centre laying down all the words of services, but they can provide the structures, framework and environment which will enable a new generation of worship leaders to create genuinely local liturgy which is still obviously part of the liturgy of the catholic church. This will involve a radical look at the use of symbol, service structures and language, and a flexibility that acknowledges that worship will vary from place to place and reflect different types and levels of deprivation.

And deprivation exists not only in the physical, financial and social areas outlined above. From a Christian point of view, those who live in the inner city are often deprived in two ways. First, the majority of the urban working classes, since the industrial revolution, have traditionally been alienated from the church and from a living Christian faith. Second, part of this alienation involves being deprived of an indigenous liturgical expression of that faith. There is a cycle: few accessible local examples of the Christian faith being worked out in worship; few people hear about the local church, or meet local Christians; thus they have no first-hand personal knowledge of what Christianity is all about, so that it seems not very relevant; so few local people become Christians; both the church and Christianity are seen as middle class, intellectual, and part of the establishment; this is reinforced by a wordy, book-centred liturgy imposed from outside the local culture, which makes it difficult to express what the Christian faith means locally in worship.

One of the debates about this familiar cycle which is of interest to those involved in the liturgy is whether there is more than one point at which it is possible to break into the circle. Some would say the only point is that at which people become Christians. Preach the Gospel, expect people to be converted, get the initiation and initial Christian formation rights and you have then no need to worry about the rest of the cycle – if new Christians are well taught they will for instance understand difficult liturgical language and symbols that bear little relation to normal urban life. I would argue that we ought to be breaking into the circle at every point, providing the tools for the creation of local liturgy that is at one with the culture, accessible and attractive to people before they become Christians, and not changing to something more complicated or distant once they have been initiated.

FROM THE JOURNALS

by Bryan Spinks

Quite a large amount of material has appeared since my last review of the journals, though not necessarily all of equal merit. In *Ecclesia Orans* 1988/3, M. Metzger questions the authenticity of *Apostolic Tradition*, and A. Triacca looks at an Ambrosian Preface. To English readers the most interesting articles are likely to be that of T. Schnitker on Christian Initiation in the 1979 American Book of Common Prayer (the subject of his strange book recently published) and the Liturgical theology of the Lima text. Once again we see the Episcopalian concern with M. J. Hatcher's Master's thesis of 1967; this really does need to be published so we can all consider its findings! Schnitker suggests that with ECUSA we have *Lex supplicandi legem statuit credendi*, and with Lima, *Lex credendi legem statuit supplicandi*. He reckons that ECUSA has recovered the Catholic tradition of initiation. Frank Quinn also looks at confirmation, starting with Alec Guinness's statement, 'I arose from the hands of the Bishop of Lewes a confirmed atheist'. He stresses that confirmation is decidedly Western, and we ought to give up pretending that the East has

a similar animal. His final conclusion includes the view that confirmation should be celebrated by whomsoever baptizes. In 1989/1 Joanne Pierce writes on the Ecclesiology of the Missal of Troyes, 1736 – a neo-Gallican rite. Neo-Gallican rites also feature in *Studia Liturgica* 19/1, with contributions from F. Ellen Weaver and R. William Franklin. There is a good article by Eugene Brand on the American Lutheran 'Common Service', less interesting articles on the Orthodox view of marriage, Liturgy and Theology, and a list of books on 'Women and Worship'. Some of the demands made in some of this latter literature are met head on by Alvin F. Kimel, Jr. in *Anglican Theological Review*. He writes a critique of Episcopal 'Inclusive' Liturgies of the type contained in the 'Blue Books' due out in Advent 1989, and calls his piece 'The Holy Trinity Meets Ash-toreth'. He sees in the 'Blue Books' the beginning of a heretical reconstruction of the Christian faith, and much of what he says is important, and ought to be heeded by Anglicans and others *now* before it is too late. In the same volume (LXXXI, Winter 1989) Leonel Mitchell writes on the Communion of Infants, arguing that it is a sign of the unmerited gracious gift of God to humankind. *Ephemerides Liturgicae* CII contains a longish article by S. Hon Tai-Fai on the journey of faith of the adult catechumate in RICA. There is also a strange article by William Marston on Addai and Mari, arguing that it is simply expanded from the Lord's Prayer; this article is unlikely to be remembered except alongside the equally odd suggestion made years ago by Bayard Jones that Addai and Mari was a seventh century abbreviation. *Worship* has appeared in volume 63 with numbers 1, 2 and 3. 1. contains an article by Maxwell Johnson on the place of sacraments in the theology of Paul Tillich, and Michael Marchant writes on the Offertory. 2. has Ed. Foley on what Americans sin (in Church of course!), Michael Skelly on Karl Rahner's idea of worship, and a paper which I found interesting, Henry H. Knight III on Wesley's pattern of Christian initiation. He argues that Wesley taught that initiation for infants was by baptism, and for adults, conversion. Number 3 is rather ephemeral, on saints and their feasts, Rosa Icaza writes on the Spirituality of Mexican American people, and Diane Tripp provides an esoteric paper on the spirituality of the Little Office of the Blessed Virgin Mary and the Office of the Dead. In fact number 3 seems to have given sociology a rest, and has given readers a surfeit of spirituality – which I find equally indigestible. *JTS* 40.1 has a note on Jewish New Moon festivals, suggesting that the concern to observe the appearance of the new moon is behind Galatians 4.10. *The Record* 20 (Spring 1989) contains the main papers of the Society for Liturgical Study 1986 Conference on 'Liturgical Formation', with contributions by Gordon Wakefield, Ed. Matthews, Michael Perham and Alan Amos. Dr. Peter Wright replied to Professor Reid on Standing for the Gospel! *Liturgy* 13.4 and 5 are devoted to the Office, under the title 'The Prayer of the Church'. Contributors include George Guiver, who provides an outline based on the Mozarabic rite which a northern parish is experimenting with; Pauline Clarke gives a historical sketch (it appears to be a summary of George's book!), Stephen Dean writes on the music, and offers another experimental structure; David Quilgotti writes at length on the implications of the General Instructions on the Hours, and Paul Inward provides a Lucernarium service. At this point the fire alarm went off in the Cambridge University Library, and together with other readers, I had to leave through the emergency fire exit. I am glad to say it was a false alarm.

This month's Booklets . . .

are Evangelism no. 7, *Faith-Sharing Teams*, by Charles Harris of the Church Army, and Spirituality no. 30, *Praying in Groups*, by Michael Botting. Although this latter title is in the Spirituality Series, it overlaps with the 1975 (and long out of print) Ministry and Worship no. 36 by Peter Akehurst, *Praying Aloud Together*. It is *exactly* the sort of booklet which should go into parishes by the dozen or more, in order to help prayer group leaders help their members.

. . . and next month's

is Joint Liturgical Study no. 11, *'The Missing Oblation': A Study of the Contents of the Early Antiochene Anaphora*, by John Fenwick. The Joint Editorial Board has been shy of this propagandist-sounding title, but also found the sub-title boring if it were to be the main title. The placarded 'Missing Oblation' actually represents a major feature of the Study, and provides its own starting point for drawing out implications for liturgy to-day. Before the great rush starts, we should also mention again that it is genuinely *learned*, and we do not want a popular title to mesmerize you into over-rash expenditure . . .

. . . liturgical Reprints

include an eighth run of *Thinking about Baptism* (12p or £5.50 for 50), a slightly changed Certificate of Thanksgiving after Childbirth (which will more easily include children of single parents) (5p), and a new printing of Grove Liturgical Study 12/13, *Worship in the New Testament*, by C. F. Moule (double size, 80pp., £4.50).

. . . and an 'Extra'

is *Just before God?*, by Geoff Locke (£1.20). This has been commissioned by the Church of England Evangelical Council, and deals with the ARCIC II Statement, *Salvation and the Church*, from a fairly strongly evangelical standpoint. It is being sent to every standing order customer who takes Booklets of any Series, but strictly on sale-or-return. If you do *not* wish to have it, then return it within a month (longer if overseas), *with your name and address code number from the envelope in which this came*, and you will be credited 20p to cover your postage. If your invoice has come this month also, then return it, if you wish, with your payment, deducting both the £1.20 *and* the extra 20p from your cheque. The Booklet does not fit any existing series, and CEEC are keen to distribute it quickly, and so we have permitted this system. Orders for quantities would enable groups to use this study guide alongside the ARCIC Statement.

. . . and a 'New Titles' catalogues

which we did not get done last month is also enclosed – more on request.

. . . and a word of thanks and greetings

firstly to Marcus Titley, who is leaving our sales end at Nottingham after three years of making the customers happy – and goes now with our good wishes and prayers to start training as a teacher; and secondly, to Michael Clarke, a resident of Bramcote who has completed a course at St. John's College, without going on to ordination, who succeed Marcus.

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Book Review

Robert Paterson *Short, Sharp, and Off the Point: The Art of Good (and Bad) Preaching* (Marc Europe, 1987), 184pp., £3.95.

Robert Paterson is Vicar of St. Mark's, Cardiff, and in this book we have a lively, colourful, and thoroughly practical examination of preaching and its rightful place in the life of the church today. The book naturally covers areas such as preparation, structure, illustration etc., but the really refreshing aspect of it is that Robert Paterson is so in touch with the church at large, the reality (both good and grim) of contemporary preaching, and the attitudes (for good or ill) of ordinary congregations. This is the kind of book that has relevance to the typical local church; it is not the exalted pourings-forth of some mega-outfit. His starting point is the reality (known to all but so seldom admitted) that many church attenders lack a 'basic map of the faith' and so have a 'partial picture of God' and that this can only be remedied by a return to a careful, systematic, informed, weekly diet of Biblically-based teaching, and the book goes on to give a lot of sound advice about how this is to be done. While traditional preaching is regarded as the norm, examination of alternative forms of communication is not neglected, a welcome balancing of the tendency to polarize pure unadulterated preaching and communication through the creative arts.

Liturgically, there are some points of note. It is good to see a sensitive discussion of the role of preaching at an 8 a.m. early celebration of communion, while the pros and cons of following the lectionary are given some attention. While agreeing that a lectionary has its advantages, Robert Paterson is not uncritical: 'In our churches we have laid less emphasis on the importance of reading and listening to a proper draught of biblical ale and have replaced it with some polite sips'. The pleas is for a more systematic approach. Is it not a major problem, though, that because lectionary systems are imposed by authority, many clergy (usually outside of the evangelical tradition) will never deviate from them for this reason and until the Church in Wales and/or Church of England *et al* authorize more flexibility the tipling will continue?

In all of this, I wish the book had tackled Parish Communion preaching more directly. The rank and file of the Church is still gripped by a convention that a Parish Communion 'liturgical' sermon must be short and rivetted to the propers. For all the benefits of the Parish Communion Movement this is its greatest drawback and this particular mould must be broken for the health of the church.

Richard Bewes in his foreword states: 'We who are preachers must believe that the tide is coming again . . .' This book will be of great assistance to those beginning a preaching ministry, while many engaged in it will see themselves in many of the colourful situations outlined. I hope it is widely read.

David Kennedy

SOME OTHER BOOKS

Once again we endeavour to catch up with books which have reached us, and not been properly reviewed. Bryan Spinks makes reference in his column to Thaddeus Schnitker's book *The Church's Worship: The 1979*

American Book of Common Prayer in a Historical Perspective (Peter Lang, Frankfurt, Bern, New York and Paris, 1987, 56M or nearly £20, we think, pp. xiii/240). The book had its origin in Thaddeus Schnitker's thesis, and its back-cover blurb makes reference to his putting the 1979 Book into its 'historical, political, socio-economic, philosophical and theological context'. In other words, there is a (Germanic?) thoroughness to the work which is commendable in a thesis, but not irresistible in a book, for the widening process has, paradoxically, made it more of a specialist work than a more narrowly textual and historical treatment might have done. We hope to return to this book for a full review. That however will not be the case with the new edition of Michael Perry and Chris Newlands, *A Handbook of Parish Worship* (Mowbray, 1989, pp. xi/126, £5.95). Whilst the book brings the previous edition up to date with reference to the ASB, it is cautious, middle-of-road, and unadventurous. Large amounts of it are obvious, or are open to more specifically targeted advice relating to the resources and expectation of each congregation. Perhaps every clergyman ought to have one, but the case needs arguing.

The quincentenary of Cranmer's birth is marked first by Peter Newman Brook's book, *Cranmer in Context* (Lutterworth Press, 1989, pp.x/134, £6.95) – a larger volume of essays is later due, we understand, plus the possibility of something from the Durham conference reported last month. Peter Brooks is famous, of course, for his careful investigation of *Thomas Cranmer's Doctrine of the Eucharist* over twenty years ago. The present volume is designed to give a fuller picture of the Archbishop, and to put him more fully 'in context'. The method is to give eight chapters to different aspects of his life and person, and in each chapter to give two-thirds of it to 'Extracts' (not always from Cranmer himself, but usually so), and one-third to a brief introduction to them. A ninth chapter sees Cranmer through the eyes of greatly varying subsequent writers down to the present century. Only one chapter is on 'Common Prayer' (though a previous one on 'Word and Worship' runs near to it). Of modern writers on liturgy, Geoffrey Cuming gets a grudging mention in the text (p.54); none at all appear in the bibliography. Cranmer was forced by the response to 1549 to go on to 1552 (pp.56, 67). But the collects get much of the brief limelight. Other discussions (as, e.g. in relation to Henry's reign) touch on sacramental subjects – but it is inevitable that, with first-hand sources (some rare and intriguing, some well-worn and in constant currency) making up the bulk of the book, the only views or conclusions of Peter Brooks would have to come from the nature of his selection of extracts – but they by definition are excerptive . . . (He has also written on 'Commemorating Cranmer?' in the latest issue of *Anvil*). We have not mentioned here before Godfrey Ashby's book, *Sacrifice: Its Nature and purpose* (SCM, 1988, 150pp., £7.50). This is searching, haunting, full of flashes of rich insight, free of trammels of traditional interpretation, and very seminal in its treatment, for instance, of the dominical words. I was less certain whether he had got the Letter to the Hebrews quite right, or the origins of eucharistic sacrifice – but at every point this writer (now Assistant Bishop in the diocese of Leicester) is worth pondering. We have also been sitting for some time on Nigel Scotland's *Eucharistic Consecration in the First Four Centuries and its Implications for Liturgical Reform* (Latimer Study 31, Latimer House, Oxford, 1989, 46pp., £1.95).

Other books we have been sent or hope to receive soon include: H. R. McAdoo, *The Eucharistic Theology of Jeremy Taylor* (Canterbury Press, Norwich, 1989, 212pp., £9.95) – more proof of the author's love of the Carolines, in this case of a Church of Ireland Caroline bishop; David Adam, *Tides and Seasons: Modern Prayers in the Celtic Tradition* (SPCK, 1989, xii; 137pp., £2.95); John Leach, *Liturgy and Liberty* (MARC Europe, Eastbourne, 1989, £6.99) – from St. Thomas', Crookes, Sheffield; Kenneth Stevenson, *First Rites* (Marshall Pickering, 1989) – a fine introduction to early Christian worship; and Brian Wren, *What Language shall I Borrow?* (SCM, 1989). We may yet be reviewing any or all of these.

DIOCESE TO DIOCESE

Editors: Martin Dudley and John Corbyn

Inculturation – the theme of the Societas Liturgica Congress in York – is not solely or even primarily the concern of scholars, those who teach liturgy, and members of national and international commissions. As every culture has local variations, so the local liturgists, providers, planners and presiders, must also be concerned about inculturation. The areas covered in the Congress suggest particular fields for diocesan committees. A prelude to such involvement is careful research. We are not concerned with Syria or Rome in the fourth century, with Charlemagne's France or the England of Henry VIII or Charles II, not even with nineteenth century Britain and its revivals, evangelical and catholic. We may be knowledgeable about these places and periods but such knowledge is not sufficient qualification for doing liturgy or enabling others to do liturgy today. We have to learn from the mission audit and be alert to the diversity of cultures and sub-cultures in our dioceses and parishes.

We cannot avoid, and we should not seek to avoid the feminist question. What we seek is a community of men and women, faithful to the gospel, who are able to worship together. The least that we can do is to be sensitive to questions of language and to ensure that women are not excluded, even by accidental omission, from any liturgical ministry. There are an increasing number of alternative liturgical forms offered by women's groups and they deserve the attention of DLCs

Sexism is not the only defeat of liturgical language. Much of it is difficult to understand, some of it is incomprehensible. Liturgical language is traditional but it takes time and help before people who find it baffling and unfamiliar can come to appreciate its value. Some language – that which has monarchic and military overtones – may have lost the value it had. Diocesan Committees can do valuable work on the language appropriate to worship.

In some places, DLCs are not involved in the multiple response to *Faith in the City*. Hopefully, the publication of the Commission's new material will change this. Committees must not be content to do the routine work of revising institutions and inductions, preparing diocesan calendars, writing services for the conservation of churches, etc. This diet removes liturgy from the mainstream. The boards of ministry, training, education,

mission and unity get on with the important work and the liturgists pick up the crumbs. DLCs, it seems to me, should be on the synodical rather than the episcopal side of diocesan government, with a proper job description. The liturgy of the urban deprived is not a small concern in the life of the Church.

How many DLCs have regular contact with youth officers? Young people are frequently liturgically alienated (to use the term employed at York), and few liturgists, it seems, have street credibility. Clergy often need help with worship for teenagers, but I am not aware that any DLCs have responded to that need. Cooperation between liturgists and all other bodies in a diocese dealing with young people promises good results and faithful liturgical celebration.

I am musically ignorant, alas, and we have to get by on little knowledge and less skill! I am fortunate in having a good musical team at Owlsmoor, but I am inevitably less adventurous than I ought to be. There is much new music about, and I have stumbled across some of it, mostly at conferences. Could not DLCs do much of the exploration of new resources and share the results with the parishes in a way that makes the best new music available to groups of different ages and cultures?

The relative divorce between DACs and DLCs and the opposition between liturgists and conservationists does nothing to aid the development of a contemporary architecture. One constantly finds appalling renderings allowed by faculty. I really came across a new chapel in a convent which has been constructed with no regard for liturgical principles. Reordering schemes have to go to DACs, should they not also have to go to DLCs? This would increase the liturgists' workloads, but it might just lead to much improved liturgical spaces and better liturgy.

Finally, there is the question of popular religion and the liturgy. There is little enough popular religion here – cults of the saints, confraternities, pilgrimages, processions, etc. – but there is a form of folk religions that closely parallels certain liturgical sacramental events – Advent, Christmas, baptisms, weddings, funerals. Again, customs vary from place to place. Funerary practices may differ between one village and another. Instead of discussing them or merely tolerating them could not liturgists seek ways to magnify what is truly valuable in them? I recognise that this inculturating agenda is rather different from that which most DLCs have. All too often their agenda marginalizes liturgy and liturgical concerns. Local liturgical bodies have a much greater task if the decade of evangelism is to bring many more people into the Church's corporate worship and if that worship is going to be so moving and meaningful that it touches both heart and mind.

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