

News of Liturgy

Editor: Colin Buchanan Issue no. 179 November 1989

Editorial

THE COMMISSION'S PATTERNS OF WORSHIP

On 30 November 1989, the day this issue is due to be printed, the Liturgical Commission is at last publishing its much-leaked but long-delayed *Patterns of Worship* (Church House Publishing, 296pp, £10.50). It is really a Synod document (it carries the number GS 898), and is only released by the House of Bishops with a view to its being debated in the Synod. This has meant that the exciting liturgical material is only presented in a 'report' way, without any editing for actual liturgical use – as, e.g. in two colours. The bishops themselves are scrupulously *not* at this point 'commending' – they are simply publishing. Can we penetrate this poker-faced kind of decision? Are there hesitations amongst the bishops about the suitability of the stuff? If so, our guess is that, like the conservative leaders of Eastern Europe, they will shortly find the decisions are taken from their hands, and they are left to run vainly after a moving bus . . .

For it is inevitable that this bus will move smoothly and fast – and to an unknown destination. The Commission has provided a great spectrum of liturgical materials – much of it highly responsive, much of it seasonal, all of it scriptural and stimulating. There is new and imaginative invention for outline structures for services, there are 'resource sections' ('confession', 'prayer', 'praise' etc.), blocks which may be switched to differing services. There is an eye to the educationally disadvantaged in UPAs, yet there is also a striving for rhythm and poetry, and for scripture which will register at depth in the hearers or participants. There is commentary and coaching material. And there is eucharistic material. And there is a substantial quantity overall – good measure and pressed down, the Commission (with the help of the bishops) has put in our bosoms. It is a harvest well worth a bit of a wait.

Some samples are worth a quick look – the Christmas confession (pp.117-8); the 'Spirit' intercession (pp.145-7), Alternative Eucharistic Prayer C (p.248), and the 'cross' blessing (p.257). There is no space here to print them out (we had the 'praise marches' section by James Steven already set up) – but we may pirate some bits in future.

There is a word of legal incaution which *NOL* advises. The formula by the House of Bishops 'commends' that which it does not attempt to 'authorize' was deliberately intended not to rule out other forms already in use. But that in turn means that nothing *needs* 'commendation'. Some material here is eucharistic and needs the complete synodical process for authorization. But for the rest of the material it is already open season. Here is material as refreshing and creative as the New Zealand Book, due to start official life on 3 December, sadly unavailable in England. (Oh yes, and a

barely relevant observation is that, as we go to press, the New Zealand diocese of Dunedin has elected a woman as diocesan bishop, Dr. Penny Jamieson – and her consecration next June with the use of the new forms will justify the drafting that used 'her/him' in the text for the consecration of a bishop. 'She' does indeed come first . . .).

But don't let *Patterns of Worship* escape – it is great stuff.

Colin Buchanan

I am out of the country from 5 to 11 December when I am returning to the Mar Thoma Church in Kerala, to represent the Archbishop of Canterbury in laying on hands at the consecration of three new bishops for this Church. I shall hope to report this next time – along with a new selection of my personal liturgical diary of the last six months. (Incidentally, few readers have sent in their diaries in the last year – you are warmly encouraged to).

GENERAL SYNOD NOVEMBER 1989

All eyes at General Synod were on the legislation to permit the ordination of women to the presbyterate. This was at Revision Stage, and the business was conducted on two days for a large part of both days. The crucial issue of principle was faced on the first day on the motion 'That Clause 1 stand part of the Measure', and this was approved as follows:

	<i>Ayes</i>	<i>Noes</i>
Bishops	30	17
Clergy	149	85
Laity	144	78

Some minor changes meant that a diocesan bishop apparently lost the right to say that no women should be ordained in his diocese (though, paradoxically, it still seems to be the rule that he and he alone determines *who* should be ordained) – and the 20-year limit on the provision for safeguards for opponents was struck out when Clause 2 perished. But the Measure now goes to the dioceses, where it will be till around 1992 on present showing. Meanwhile, of course, there is to be an election to General Synod.

The 'financial provisions' Measure was not reached during the week, so is delayed till February.

The Clergy (Ordination) Measure (which gives scope for the ordination of those divorced and re-married or married to partners in that position) was considered on the Wednesday – and by 316 votes to 136 the Synod passed this motion:

'That this Synod invites the Legislative Committee to re-submit the Clergy (Ordination) Measure to the House of Commons in the coming session'.

NOL contents itself with saying that this is the great test of synodical gambling nerves, for the Synod runs a grave risk of either being wholly humiliated by the Commons (or possibly by the Legislative Committee), or of scraping its Measure through by the merest chance of who is attending the Commons at the requisite hour.

Synod also once again gave Provisional approval to extending the licence of Series 1 Marriage and Burial, Series 2 Baptism and Confirmation, and Alternative Rules to Order the Service together with an Additional Alternative Lectionary – until 31 December 2000. The Revised Catechism, *still* not in satisfactory further revised state, got a five-year extension, and its heir apparent ought to become apparent soon, or it will be difficult to believe it exists . . .

A THEOLOGICAL PUZZLE

An anonymous vicar (name supplied) writes to record the following:

'A few weeks ago I had a short holiday . . . leaving my curate . . . in charge of the services. I forget to mention to him that I always supplied the bread for the eucharist. Imagine his predicament when, during the 'offertory' hymn he uncovered the chalice and paten, and discovered the partial lack of elements. Being a resourceful chap he immediately despatched a car to fetch some bread while he proceeded, very much in faith, with the Thanksgiving prayer. The bread arrived just in time for the fraction which happened without further thanksgiving or extension! . . . I leave any question of the formal validity of this particular celebration to others . . . [but my own thought was] a splendid illustration of the eschatological dimension of eucharistic theology'.

PRAISE MARCHES

The most recent development in a Restoration style of worship being taken to the streets is the Praise March. The first major march was in May 1987 when over 20,000 Christians marched through the City of London in an act of praise, witness and intercession for the nation. In April 1988 over 65,000 Christians joined together in London for a similar march. 16th September 1989 saw marches co-ordinated in different towns and cities throughout the nation.

Describing the Praise Marches as being Restorationist in style needs qualification. First, the major influence upon their genesis and present format has been the Ichthus Fellowship (1) in South London which, despite its similarities to Restorationism, prefers to be categorised independently of the movement (2). Secondly, one of the features of the marches is that they draw together churches from different traditions and denominations and therefore cannot claim to be exclusively Restorationist events. Indeed the cross-section of church tradition is welcomed by the march organizers and is seen as a source of blessing along the lines of Psalm 133. Thirdly, the marches use a more developed liturgical structure than would be normal in Restoration worship. Despite these qualifications however, there is much in the Praise March ethos which commends itself as being of the Restoration style: the confident declaration of praise, a strong sense of claiming the authority of Christ over the forces of evil, marchers who are not afraid to dance as well as sing joyfully in public, and a large array of accompanying musicians. The truth of this statement

(1) – YWAM and Pioneer Trust are also now involved in the organization of marches. (2) – See my comments in the Introduction.

can be illustrated by the observation that it is often the Restoration fellowships who provide the main impetus for the organization of local Praise Marches (1).

The main individual force and influence behind these 'Make Way' marches (to give them their proper title) is Graham Kendrick of the Ichthus Fellowship. In his *Make Way Handbook* (2) he describes the practice and theory of the marches. The format of the march is determined by a well defined liturgy comprised of songs, responsorial shouts and acclamations, cheers and waving of banners. This programme will take about half an hour to run through, and it would be repeated at various stages throughout the march. The marchers are assembled into companies of up to 200 and it is within these groupings that march liturgy is used. Each company ideally consists of musicians (brass, drum, flutes, violins), song and shout leaders (with a P.A. system!), singers, dancers, banner bearers, and those who will pray.

The theory behind the marches has a number of different emphases:

(a) **Visibility and witness**

In part the marches are an attempt to counteract the privatized nature of much English Christianity. 'For too long we have abdicated responsibility for the public, visible declaration of our faith, and abandoned the streets to political marches, political activists, cults, charity collectors, carnivals and, in many places, to seedy street-life and an epidemic of violence' (3). The marches intend to make presence of Christians visible to the nation, in such a way as to reflect the joyful nature of the Gospel (marchers are encouraged, for example, to wear bright, colourful clothes!).

(b) **Declaration**

Confident declaration of God's word through songs and shouted acclamations are the spiritual cutting edge of the marches. Graham Kendrick's vision is that through the declaration of God's truth, the power of evil can be challenged and even overcome. 'My conviction is that properly understood and rightly used, our songs can become the spiritual equivalent of rockets exploding with joy in heaven and wreaking havoc in hell!' (4).

(c) **Confession and Intercession**

The marches' public profile leads naturally to prayer on behalf of the nation. This takes the form of the confession of sin, which includes confessing the failure of the Church to speak out and act in society as it should have done. Confession then leads into intercession for the nation. In practice the prayer can be led by the leader of a company (with microphone), or the company as a whole can pray out loud simultaneously. Many of the Make Way songs are explicitly of the confession and intercession format. For example, 'Lord, have mercy on us, Come and heal

(1) – Although Graham Kendrick tells me that Bryn Jones' Harvestime network has not as yet been much involved in Praise Marches in the north of England. (2) – Kingsway Publications 1988. (3) – p.8, *Make Way Handbook*. (4) – p.10, *ibid*.

our land', (1) 'O Lord, the clouds are gathering, The fire of judgement burns, burns, How we have fallen', (2) 'Who can sound the depths of sorrow, In the Father heart of God' (3).

The marches therefore provide Christians with the opportunity to 'take confession and intercession to places where the need for God's mercy and forgiveness is most apparent, and where the consequences of sin are hurting people the most' (4). Indeed the production of the *Make Way Handbook* now enables Christian groups from any part of the country to use the Make Way style procession in their locality.

Graham Kendrick emphasises that the Make Way Marches are nothing new and draws upon examples in Christian tradition of open air worship (5). Bernard of Clairvaux is quoted as preaching, singing and performing signs and wonders in the open fields and town squares of 12th century France. The example of the Salvation Army in combining brass band processions with social concern and action is heartily endorsed. We are reminded too that Catholic and Orthodox churches still continue the tradition of processions (usually in the context of pilgrimage), and that the banners hanging inside Anglican churches 'were not intended for that purpose, but for taking out around the parish' (6).

Worship and Spiritual Warfare

One of the main controversial issues surrounding the Praise Marches is the notion of marches as opportunities for spiritual warfare. Graham Kendrick in his *Make Way Handbook* plays down the issue, although one of his reasons for taking worship to the streets, is his belief that it provides an opportunity for God to make His presence known. He writes: 'Scripture shows that it is often in worship that God chooses to manifest His presence in a special way' (7). There is in Restorationist circles a divergence of opinion on how worship and spiritual warfare are to be connected. Those in New Frontiers believe that spiritual warfare should not become a motive for worship. Like Graham Kendrick, David Fellingham sees that in worship God's power and presence can be released (8). He notes for example that 'Praise and the establishing of God's Kingdom is a major theme running through the Psalms' (9). This release of God's presence is seen as having different results: it will prepare and energise Christians for the life of the Kingdom, it may lead to physical or emotional healing and also conversions if outsiders are present. However, despite the fact that praise is seen as a means of realising God's Kingdom, there is a great reluctance to see spiritual warfare as a motive for worship. David Fellingham writes: 'We do not praise to win battles; we praise because God is worthy to be praised. The kind of teaching that uses praise as a means to an end has no Biblical foundation and is superficial' (10). However, in other branches of Restorationism which tend to more Armenian in theology (11), there is

(continued on page 7)

(1) – No. 5, p.11 2, *Make Way Handbook*. (2) – No. 10, p.113. *ibid*. (3) – No. 17, p.115, *ibid*. (4) – p.12, *ibid*. (5) – p.17-20, *ibid*. (6) – p.17, *ibid*. (7) – *Make Way Handbook*, p.12. (8) – See *Worship Restored*, Chapter 11, 'Praise and the Kingdom'. (9) – *op. cit.*, p.119. (10) – *op.cit.*, p.126. (11) – New Frontiers have a strong Calvinist emphasis.

This month's booklet . . .

is Evangelism Series no. 8, *Church Planting 2*, by Bob Hopkins, and this further focusses specific leading examples of the *genre*.

. . . and the Spirituality one

is no. 31, *Helpful Habits*, by Graham Pigott. This is less a booklet and more a kit than usual – the author describes it as a 'six-part guide with notes and reflections, to using a small group approach for teaching . . . prayer skills'.

. . . and Joint Liturgical Studies

are both the September one (running two months' late), no. 11, *The Missing Oblation: The contents of the Early Antiochene Liturgy*, by John Fenwick, and (next month) the December one, no. 12, *Calvin and Bullinger on the Lord's Supper*, by Paul Rorem (conserving two separate essays originally published in the *Lutheran Quarterly* in USA).

. . . and American Importers

are now in place – as a result of COB's visit to Virginia Seminary. The new distributors are: The Seminary Bookstore, Virginia Theological Seminary, Alexandria, VA 22304, USA.

. . . and reprints

are in the baptismal field – no. 61, *One Baptism Once* (with an extra appendix on the renewal of baptismal vows in water) by COB, is already out; no. 20, *A Case for Infant Baptism* also by COB, should be available in December. Both of them are already priced at next year's rates – £1.40 (on which see below).

. . . and an 'Extra'

is the 12-page booklet, *Findings of the Anglican International Liturgical Consultation – York, August 1989*, edited by COB. This brings together the Statements from the Consultation already published in *NOL*, plus two more on a fixed Easter and on copyright. The booklet costs £1, but comes at 50p to subscribers to *NOL*. If you receive *NOL* with booklets on standing order, and pay in arrears, then the cost will come through automatically on the SO invoice. If you pay on an annual subscription, then, if you have already renewed, *Findings* will come with this issue. Otherwise it may be delayed till December.

. . . and prices

go up on 1 January 1990 to £1.40 for ordinary booklets.

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Editorial Address: Shipbourne Vicarage, Tonbridge, Kent TN11 9PE
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a much more developed sense of a 'warlike' approach to praise in which praise is seen as a weapon to be used against the principalities and powers (c.f. Ephesians 6:12).

Graham Kendrick would want to say that going on a Praise March does not commit yourself to any particular view of spiritual warfare. However, within the Make Way hymnody there is material which uses military imagery. The song 'Rejoice! Rejoice!' describes Christians as 'a mighty army' who 'march upon the land' into whose hands God gives the ground they claim. This militant mood is further reflected in songs such as 'Let God arise and let His enemies be scattered', based on Psalm 68:1, and 'The Lord is marching out in splendour'. Those Christians who have a warlike approach to praise will tend to emphasise such material. This poses problems for Anglicans who want to be involved in Praise Marches. Whilst welcoming the emphasis on public witness, praise, intercession and confession, they will in general be uneasy about an emphasis on warlike praise.

The main underlying problem is with the appropriateness of using Old Testament military language within the context of Christian praise and witness. One of the interesting aspects of Israelite warfare was the importance of the Ark as a palladium, a visible sign of God's presence in battle (e.g. Numbers 10:35; Joshua 3:6, 6:6f; 1 Samuel 4). The imagery of war is carried from the battle-field to the Tabernacle and Temple via the Ark, and as a result some of the Psalms take up the military language (e.g. Psalm 68, which has the ancient cry of Numbers 10:35). It is this cultic material which the more militant Make Way hymnody draws upon, in songs such as 'Let God arise', and 'The Lord is marching out in splendour'. However, using such language 'neat' from the Old Testament raises difficulties. There are enough dissimilarities between Christians in Britain and Israelites in the Old Testament to raise questions about the appropriateness of such language: Christians, for example are not in a conquest situation in terms of Britain being the 'promised land' (we cannot surely therefore 'claim' the land!) and we do not have an Ark! There are also important questions to be asked about defining the presence of God in a 'warlike' fashion (as the Old Testament material leads us to do). A sharper Christological focus would help us here in that it is in Jesus that we see the presence of God most clearly manifest. His 'procession' led him into Jerusalem where he was crucified and then raised from death. This indicates that, if a Christians praise procession is seeking to be Christ's presence in the world then the members of that procession ought to be prepared for crucifixion and resurrection. It is interesting to note in this context that Paul's reference to God leading him and other Christians in 'triumphal procession in Christ' (2 Corinthians 2:14) is, as the rest of the letter clearly spells out, an experience given shape by crucifixion and resurrection (e.g. 2 Corinthians 4:7-12). How might this dying and rising with Christ take place? The answer to that would be for those on a Praise March to be involved in remedying the different social evils that are prayed against. This is encouraged by Graham Kendrick who comments that 'it is unhelpful if unbelievers are subjected to singing, praising and shouting Christians

who they know very well never do anything practical to bring righteousness and justice into the locality' (1). Praise Marches should not, therefore, be an escape from the harsh realities of our society but rather an expression of intent by each marcher that through evangelism and social action they will be thoroughly committed to transforming society, though it be through crucifixion and resurrection.

(1) – *Make Way Handbook*, p.15.

Book Review

Jovian Lang *Dictionary of the Liturgy* (Catholic Book Publishing, New York, 1989, 887 pp., US\$10.95 in USA).

This fat Roman Catholic reference work is not 'edited' by Jovian Lang – it is entirely written by him, and it is handsome (and probably available in England from us at around £12 retail). It is solidly Roman Catholic, and as far as I could see, gives no mention of the existence of reformed churches at all. Its 'Select Chronology' (pp.662-675) includes various sixteenth century dates, but never mentions the Reformation, though the Council of Trent does 'defend' the 'Sacramental character of Penance', without mentioning who is attacking it! It is not however entirely technical – there is an entry for 'Love', and even one for 'God' (next to 'Gloves, Episcopal'). In general it looks very comprehensive, giving simple but sufficient information for enquiring persons, and is probably for the layperson who wants a reference work to hand. Its price is truly astonishing for a handsome, A5-format, hardback reference work. We congratulate the author on a one-man *tour de force* and the publishers on the presentation and the price.

C.O.B.

ENDING AN ODDITY

We reported some months ago that a minor hoo-ha had arisen amongst Canadian Anglicans, as a layman in Qu'Appelle diocese had challenged the validity of the consecration (and therefore of the episcopal ministry) of Bishop Bays – on the grounds that he was consecrated according to the rites of the *Book of Alternative Services*, and not those of the Canadian 1962 BCP. The case went to the Supreme Court of Appeal of the Anglican Church in the Spring, and the Court found that, though the Canons (which only refer to the BCP) had not been changed in respect of ordination, nevertheless ordinations by the BAS rites were valid – and the Bishop of Qu'Appelle is safe.

DIocese TO DIocese

Editors Martin Dudley and John Corbyn

Leicester Diocese

Among projects currently under consideration by the Leicester Diocesan Liturgical Committee is the production of a 'Litany of saints for the Leicester Diocese'.

The outline and purpose of the litany is set forth in a preamble which in the first draft reads,

'In this litany we join our prayers with those of the saints; first, the saints of the New Testament, then the saints associated with this part of England (either because they live hereabouts, or feature in our church dedications); and finally the godly of Leicestershire itself, and neighbouring counties, down to modern times.

So we realise and enact the Communion of Saints in which we profess belief every time we say the creed.

. . . There are a variety of ways in which this litany may be used: in an Easter Vigil Service; a solemn diocesan occasion; or as the centrepiece of a service of intercessory prayer, perhaps in Lent!

The petitions of the proposed litany are generally rather fuller than is common in prayers of this type. For instance in the New Testament section we have,

'For repentance and new life in Christ, Mary Magdalene pray for us'.

Where a saint is not so well known some descriptive information is added, ' . . . Charles Vaughan, Priest of St. Martin's, you trained so many for ministry . . . pray with us'.

The intercessions for the diocese are wideranging. The links between the intercession and the saint are neatly made,

'For hospitals, patients, staff and chaplains; for all the sick and suffering;
William Watts, priest and physician, founder of Leicester Royal Infirmary . . . pray with us'.

There is an interesting distinction as between 'saints' – those canonized by Rome – and those not so canonized in the form of invocations, if one may call it that in the case of the latter. Saints are included by 'pray for us,' the others by 'pray with us'.

The petitions of this litany for the life of the diocese are indeed well chosen and, combined with the kind of versicle and response in the ASB litany would make an admirable composition. Such a prayer might be widely used in the diocese for which it is written and provide a model for the dioceses. The linking of these petitions to an 'invocation' of saints and holy men and women, however imaginative the link, will surely restrict its use.

This project begs, obviously, questions about the invocation of the saints. However a wider issue is also raised. If this project were to come to fruition in the present form it would constitute a practice not only without sanction from the Prayer Book but also one which – because it is so contested a practice – is not found in the ASB or other recently authorized material. How appropriate is it for a diocese to 'go it alone' in the authorization of such material? No doubt the Leicester committee is discussing these matters.

In Addition to the litany above the Leicester committee is preparing adaptations of the forms of intercession found in ASB Rite A. These adapted forms can be prayed very much as they stand with the minimum of geographically specific or topical insertions. The intention in providing these forms is to encourage and enable a large number of lay people to lead the intercessions in the eucharist.

It will be interesting to see the final form of the litany and forms of intercession.

Blackburn

In my September column I presented some information from a survey into worship carried out on the diocese of Coventry. I appealed for any similar surveys only to be presented with one from my own diocese. This survey was carried out just before my arrival two years ago by Carol Wilkinson, a member of the diocesan Liturgical Committee.

The differing formats of the two surveys make direct comparison difficult. However, the general dominance of ASB Rite A for the Eucharist and BCP for Morning and Evening Prayer is similar in both dioceses.

The Blackburn survey covered the musical aspect of worship and came up with fascinating results.

Settings for Holy Communion:

Of 13 plus parishes using a sung setting, 26 used Merbecke, 16 Shepherd's Addington Palace, 11 Appleford and 10 Rutter. Of the 30 remaining settings no less than 21 were used by only one parish.

Also of interest is information as to which part of the service is sung: Gloria 109 parishes, Sanctus 103, Benedictus 97, Agnus Dei 94, Gospel responses 81, Kyries 67, Sursum Corda 65, Acclamations 54, Dismissal 28, Creed 25, Thanksgiving Prayer 20, Lord's Prayer 19, and the Eucharistic Amen 5.

Hymn Books

97 parishes used Ancient and Modern Revised, 68 100 Hymns for Today, 18 Anglican Hymn Book and 12 English Hymnal, four other books were used as the main hymnal book. 21 other books were used to supplement these main books. The one most used was Mission Praise 39. No other book was so widely used. 6 parishes admitted to using 'home grown books'. The use of overhead projectors was not recorded by the survey.

This survey would indicate that no setting can be regarded as 'generally known' and that, beyond the traditional core of hymns, knowledge of modern hymnody is very varied. This has a number of implications for the planning of services where the congregation is drawn from a number of different parishes.

John Corbyn

The Rev. John Corbyn
24 Milking Stile Lane
Lancaster LA1 5QB
0524-382362

The Rev. Martin Dudley
The Vicarage, 107 Owlsmoor Road
Owlsmoor, Camberley GU15 4SS
0344-771286