

News of Liturgy

Editor Colin: Buchanan Issue no. 189 September 1990

Editorial

THE COUNTRYSIDE REPORT

Faith in the Countryside (Churchman Publishing, £12.50, pp.xiv/400, paperback) was published on 11 September, amid a flurry reminiscent of the publication of *Faith in the City* in December 1985 because a leak reached the Sunday press two days earlier – and the government apparently attacked it before publication. There is trenchant material here, much of which is beyond *NOL*'s brief. But there is a 26-page chapter on 'Spirituality and Worship', and elements touching worship tucked away elsewhere, so there is much within our brief too.

The Group for Renewal of Worship (GROW), which sponsors the Grove Worship Booklets, some time back commissioned David Cutts to write a Grove Booklet responding to the Report, and that is advertised for October as *Worship in the Countryside*. (David Cutts is Rector of Coddensham with Gosbeck and of Hemingstone with Henley in St. Edmundsbury and Ipswich diocese, and is already an author in the Series – his Booklet 108 *Worship in Small Congregations* gets commendatory mention on page 195 of the Report). Meanwhile we draw attention to the recommendations which conclude the chapter.

[The first four concern clergy sabbaticals, retreats, study, and holidays, and, insofar as they have implications for parish worship, they appear to exacerbate the perceived problem of lack of worship leaders in the countryside rather than alleviate it – they are good recommendations in themselves, but should, I would have thought, have come better at the end of the 'Ministry' chapter preceding].

5. Clergy should lead no more than two major services, in addition to an early said service, in any Sunday morning. (9.24).

6. Each church should discuss the frequency of its communion services, reviewing its decision at intervals, in the light of the needs of the people it exists to serve. (9.26).

7. Discussion on extended communion should be urgently reopened in the House of Bishops. (9.30).

8. Those responsible for lay training in dioceses should give particular attention to the training needs of the laity involved in planning and leading of worship and establish workshops and other resources to meet these needs. (9.32 and 9.50).

9. Dioceses should establish and monitor pilot projects for lay leadership of worship in their parishes. (9.37).

10. Each PCC should give serious consideration to the possibility of installing sound amplification including an induction loop in its church(es). Diocesan Advisory Committees should ensure that they can give guidance on this matter. (9.42).

11. PCCs should be prepared to remunerate and pay all expenses of their regular musicians. (9.66).

12. Cathedrals should review their resources and the potential that lies in these for supporting youth work, tourism, and parish worship, particularly in rural areas, for example by:

- (1) appointing a member of the chapter to have special responsibilities for the cathedral's involvement with youth work in the diocese;
- (2) using the cathedral's tourist facilities to signpost visitors to other churches in the diocese;
- (3) keeping in closer touch with parish clergy about what the cathedral can offer them in terms of resources. (9.71-75).

The most immediately striking point about these recommendations is that they all appear designed to 'keep the show on the road' roughly the way it has been. The problems are discerned as: lack of clergy (or over-pressure upon clergy to take services end-to-end on Sundays), lack of trained laity, perhaps an over-emphasis on communion in parishes where both the 'fringe' and the nominally Methodist etc. wish to participate, and a pressure for more communions where the clergy can rarely come, along with some updating of acoustics etc.

Perhaps a mere townsman (currently resident in a hamlet of 600) might comment that the whole thing looks incredibly cautious. (To be fair the chapter looks slightly more adventurous than its recommendations – good marks, for instance, for its stuff on instrumentalists – but what status can we give to the suggestions which are *not* being turned into recommendations?). Is it only a matter of finding leaders and paying the organist? Or is there a shift of some other sort needed? No doubt this might vary from place to place, but what about the following questions for a start:

- (a) how are the laity both to be 'loosened up' in their thinking about worship, and to face the likely needs of the future?
- (b) what is *done* in worship must be as much under review as the question of who leads it. Does it (in Pauline terms) 'build up' the worshippers?
- (c) in particular, do we not need a review of teaching and learning methods?
- (d) how are we to utilize our buildings not as auditoria but as *meeting-places* for the people of God?
- (e) how are the minds and experiences of country worshippers to be stretched and enriched by experience elsewhere?
- (f) what possibilities of training planners and reformers of worship exist on other days of the week?

Colin Buchanan

ACC RESOLUTIONS

We gather that the official resolutions of the Cardiff ACC-8 will be released in mid-October. However, we have gathered an inspired leak, and here (E & OE) is the text of the liturgy-related ones.

Resolution 7: Calendars of the Churches

This Council:

- (a) receives the recommendation of the Lambeth Conference 1988 in its Resolution 60 (Recognition of Saints) to discuss the proposal by Africa Region that the Anglican Communion should recognize men

and women who have lived godly lives as saints by including them in the calendars of the Churches for remembrance; and

- (b) instructs the Co-ordinator for Liturgy, after consultation with the International Anglican Consultation and research into earlier documentation and existing practice in some member Churches, to prepare guidelines for the recognition of men and women who have lived godly lives, by including them in the calendars of the Churches, and to submit these guidelines to the Standing Committee before disseminating them among the Churches as advice.

Resolution 8: Communion of the baptized but unconfirmed

This Council:

- (a) notes that the Lambeth Conference 1988 in its Resolution 69 (Admission to Communion) has requested all Provinces to consider the theological and pastoral issues involved in the admission of those baptized but unconfirmed to Holy Communion, and to report their findings to the Secretariat;
- (b) instructs the Co-ordinator for Liturgy to remind the member Churches of this request, and to arrange for the collation of their responses for submission to ACC-9.

Resolution 9: ACC Co-ordinator for Liturgy

This Council expresses its appreciation of the action of the Anglican Church of Canada in enabling the appointment to the Anglican Consultative Council staff of the Revd. Paul Gibson as part-time Co-ordinator for Liturgy.

Resolution 10: Third International Anglican Liturgical Consultation

This Council:

- (a) receives with appreciation the statement 'Down to earth worship' (Appendix 1 on p.XXX below), commends it and the companion essays of *Liturgical Inculturation in the Anglican Communion* to the member Churches for study, invites them to send responses and further examples of liturgical inculturation to the Co-ordinator for Liturgy, and expresses appreciation to the members of the International Anglican Liturgical Consultation for their thoughtful and helpful work on behalf of the Communion;
- (b) welcomes the Guidelines set out in the *Findings* (Appendix II, p.XXX) and believes that the Consultations have a continuing and important role in addressing liturgical issues affecting the Anglican Communion.

Voting figures and any tiny textual corrections will be notified here when available. Readers will see that the 'bright idea' of ACC-7 that there should be an Anglican Communion Liturgical Commission has now disappeared, and the Council has come to like the Consultations. We also note that the ACC have not just received the offer of Paul Gibson's time and effort – it has also put him to work . . .

SLS CONFERENCE 28-30 AUGUST 1990

The relationship between liturgy and doctrine was the theme of the eighth conference of the Society for Liturgical Study which took place at St. John's College, Nottingham on 28-30 August. The forty members of the Society who attended the Conference were greeted with the sad news that their Secretary, Donald Withey, was unable to be with them because of the

recent illness of his wife Pam, and that the first speaker, Professor Leslie Houlden, was also not able to attend because of a recent injury. Although absent in body Donald and Leslie were very much with the Conference in spirit – the one by his careful planning of the Conference and the other through his paper which was ably read by Paul Collins.

His paper set before us the vision of liturgy directed towards the glory of God and the challenge to make and manage liturgy in such a way that people can engage with this doxological movement and develop their 'skill in the sense of God'. And how should this be done? Not, according to Professor Houlden, by the usual methods of liturgical revision which he accused of being too fundamentalist in their use of Scripture and tradition for the task. Kenneth Stevenson then led us on a tantalizing journey through various contemporary writers and situations in which the relationship between the liturgical event and doctrinal expression is being analysed on paper and worked out in practice. John Fenwick's paper gave further examples of liturgy and doctrine interacting from his experience of observing and staging major ecumenical events. Bryan Spinks took us to less irenic times and yet uncovered an extraordinary level of doctrinal similarity between the Laudian Jeremy Taylor and the Puritan Richard Baxter – beliefs which clearly affected the way they constructed their own liturgies. With the help of his OHP Trevor Lloyd set up various criteria for judging whether a parish is learning and growing through its liturgical experience.

Sandwiched between the main papers were three short papers by Martin Dudley on Corpus Christi, George Mathew on West Syrian Ordination rites and Gordon Jeanes on Baptism and Martyrdom. In fact these were far from short either in their content or in terms of the interest they provoked in the discussion which followed.

Undergirding the Conference were the times of worship (which included a Mar Thoma Holy Qurbana); permeating the Conference was a sense of deep fellowship in the subject and the faith; concluding the Conference was the patriarchal paper by Professor John Barkley, statesman of Irish Presbyterianism, in which we learnt of the creation (and celebration) of an agreed liturgy of the eucharist by Irish Catholics and Protestants.

Chris Cocksworth

THE YORK PROMISE CYCLE

The diocesan liturgical representatives met in residence at the University of York from 18 to 20 September, whilst the Liturgical Commission spread their *Promise* wares before us, using two parish churches – Heslington, re-ordered at right angles to the tradition 20 years ago, and St. Olave's, untouched in its traditionalism.

The plan was to zip through the *Promise* season, beginning with a eucharist for 'Commemoration of the Faithful Departed' (i.e. 2 November), plus group work, and then an Advent Vigil – all on the first day. The first of these, led somewhat poker-facedly by Trevor Lloyd, included vigorous singing ('Ye holy angels bright', 'I am the bread of life', and 'Love's redeeming work is done'), large amounts of new (often responsive) material (see *Promise* pages 56-64 and Eucharistic Prayer A from Rite C in *Patterns*) and a very moving commemoration of named persons – moving to me especially because I knew some of the people named. As I try to winnow out the group discussion, I am left with two big questions: firstly, within

the terms of the rite, should the commemoration itself have come so distinctly *after* communion? It was as though the eucharistic event were over, and then we started on the central part of our real agenda! The Commission's intention, we gather, was that the Commemoration should be linked *with reception* (thus giving a genuine sense of sharing in communion with the departed). Commission members thought this could have been sustained if they had not done the washing up before introducing the names, but I am doubtful – psychologically, after you have been up to receive communion, the next thing that happens is bound to have a 'post-communion' feel to it. Secondly, although an All Souls mass thirty years ago would have felt amazingly different, and evangelicals had, of course, been signatories to this new rite, yet had the concept really any mileage amongst evangelicals? *NOL* would be glad to hear reactions about this.

There was then an Advent Vigil (with smoking incense pot on the communion table – stirred at one point by a Commission member coming and blowing into it – or was he inhaling?), compiled from materials in *Promise* – and in the morning an Advent 'Service of the Word'. We migrated down town mid-morning to St. Olave's, York, where a more conventionally 'orientated' church building was the setting for a Christmas eucharist. It was, perhaps only liturgically notable for the blessing of a crib at the west end of the church, and then, although there were a few Christmas acclamations, it was a Christmas morning service – without, I fear, feeling Christmassy! More of that below.

Listening to group discussion and reflecting on the services I attended I was left with a slightly uneasy conclusion that the Commission members had been all too insecure on strange territory and with a critical congregation and had taken no risks when leading. I suppose the Christmas eucharist summed this up – not only did we not crowd around the crib (we merely faced west), but no-one ever wished us a 'Happy Christmas'! There was little *humanity* in the exercise – someone in my discussion group wanted something to go wrong, whereas the Commission members looked a little as though they had constantly over-insured against something going wrong! Even the (highly 'correct', no doubt) business of the president saying the main words at the Peace and at the dismissal, and the woman deacon then pitching in with a faultless 'Let us offer one another a sign of peace', and 'Go in peace to love and serve the Lord', all felt like a good drill, not true leadership of that particular congregation.

'An Epiphany Liturgy' was perhaps the strangest of all (though 'Candlemas' is certainly a stranger feast than Epiphany to most). The Epiphany Liturgy in *Promise* has a kind of celebration of three *motifs* with three elements: incense (of the magi), wine (of Cana), and water (of the Jordan). These were duly and respectively swung, carried about, and thrown at us, all with due pomp and perfect aim – but (a) we *did* virtually nothing (though we sang and responded); (b) it was not very clear even that the rite did have these three separable parts; and (c) it was also unclear why they came in the order they did. The Commission's woman deacon was once again on parade in finery with second-in-command parts that were specially included for her, but, although this was not eucharistic, she did not precede – I learned afterwards from the pundits that, in the best circles, a deacon must not preside *if a priest is present* (and of course we had above 80 priests present).

On the last morning, we began with an Epiphany Service of the Word, and moved to a Candlemas eucharist. To be honest this was more memorable for a homily by Michael Vasey than for much in the liturgical material (he said 'The Church of England announces a Decade of Evangelism and the Liturgical Commission offers a rite for Candlemas'). Perhaps the best hits were the sung acclamations accompanying the Gospel (*Promise* page 251). We duly lit up our candles after communion in daylight and artificial light, and moved to the doorway, and the breeze blew all our candles out.

Overall I enjoyed the conference enormously, whilst I still confess to a slight cynicism about the usefulness of much of the *Promise* material, though it is allied to great admiration for the work of the Commission. But space prevents more being said now, and I return to some evaluations next month – for one thing, we had discussion groups on Rite C eucharistic prayers, on the Service of the Word, and on promotion of new rites in the parish. Some of this needs reporting too. There was also a brief plenary discussion of *NOL* itself, reported below.

In the course of the three days we also learned that *Promise* will not be published in its re-edited form till around April, though apparently Michael Perham and Kenneth Stevenson are bringing out a book about the proposals next month – presumably with reference to the future text.

This month's Booklet . . .

– and the only one – is Pastoral Series no. 43, *New Approaches to Ministry with Older People*, by Arthur Creber. There is no Joint Liturgical Study this month, compensating for the double size one in March – it should have been June left vacant, but we hurried up no. 15 to June in order to get copies to the ACC – see its mention in the Resolutions on page 3 here.

. . . and next month's

is *Worship* Series no. 114, *Worship in the Countryside*, by David Cutts (see editorial on front page above).

. . . and a misprint

which has led to comic correspondence is in the 'New Titles' brochure, where the Clare College sermons are advertised as 'by not able Christian thinkers'. Readers are invited, without rearranging any letters at all, to reverse the sense of this blurb – and to buy the sets of sermons (the Spirituality one is due in November).

. . . and a howler last month

was the nonsense in the review of Brian Wren's book *What Language Shall I Borrow?* – where in the third paragraph our columns said:

' . . . the person of Jesus Christ who, he [i.e. the author] says, was "free from the drives of patriarchal malehood" and questions how he managed to distort "History" . . .

it should – of course – read ' . . . how we managed to distort "History"', a rendering which makes sense, instead of our nonsense – so we are back in sackcloth and ashes.

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SPECIAL DIARY ITEM

On 8 September the Council of Churches for Britain and Ireland was launched in Liverpool. The venue was almost certainly chosen to be not London (where English Churches Together was launched the previous Saturday), and perhaps half Ireland – but the more because in Liverpool a remarkable growing together of Roman Catholic, Anglican and Free Church leaders has taken place and has affected the whole feel of inter-church relationships, and, of course, in Liverpool, the two great cathedrals not only offer much space within, and an amazing contrast of styles within and without, but they are just the right distance apart for the route between to be walked as part of a single service under two successive roofs. I was a nominated Church of England representative on the CCBI Assembly, so I took my liturgical bicycle on the train, and during the day got it securely guarded at the RC cathedral for a smart get-away when it was all over.

In the morning the assembly did its business and adjourned for a snatched lunch. By 1.45 the Anglican cathedral was filling with friends and well-wishers from all round the country, practising songs under the conducting hand of John Bell of Iona, whom I first encountered at the Salisbury Festival in June (see my diary – next month). Then, rather after 2, the Assembly marched in, four or five abreast, about 250 strong, to take seats near the front. Every denomination represented had a candle-bearer (some group spent the lunch-hour trying to identify the right bearer!) and he or she brought a candle, when called, and placed it in a rack – and finally came a large candle made from the wax of candles used at the last Assembly of the old and now defunct British Council of Churches. We greeted each other with the Peace, sang again, and had a responsive thanksgiving, followed by the ministry of the word. Then we sang, turned West, and were summoned to 'Pilgrimage'. Out we went from the Anglican cathedral, and along Hope Street, passing the banners of Paisleyite protest (described by the Merseyside Free Church leader, John Newton, in his sermon as 'our contemporary ancestors'), and simply talking and enjoying our way in notable company (and with a great variety of liturgical vesture on some of the clergy) the half-mile to the Metropolitan cathedral.

There the second half took place, again in a packed cathedral. As a Welsh choir sang, we filled out a prayer of our own on loose cards, and handed them in for others to receive in a random distribution at the end. The Gospel of the Foot-Washing was read – and then danced by local students (brilliantly). Intercessions were made for all four nations, the presidents and staff of the Council were commissioned (the big brass was there – including the Archbishop of Canterbury and the Cardinal Archbishop of Westminster). There was great singing again, applause, and the 'Caribbean Hallelujah' with which we had begun now sung over and over with us clapping in rhythm with it as people left. By then we were around 40 minutes over our scheduled time – but it was a once-in-a-lifetime occasion.

As with so much liturgy, it was the interplay of the particular participants with the external programme that made the total event. Here the presence in full right of both Roman Catholics and the Black-led Churches gave a tremendous sense of a new thing happening amongst us. I am not starry-eyed – it remains to be seen how useful the Council can be – but the launch was marvellous.

COB

FROM THE JOURNALS

by Bryan Spinks

There are some quite good and interesting articles in the latest set of the journals. In *Theology* July/August 1990 T. G. A. Baker writes on the subject of 'This is the Word of the Lord', and issues another broadside attack on this response in the ASB, and on the ASB lectionary (which of course is really JLG). He suggests a reduction in the amount of Bible reading, and issues five suggestions: 1. We should follow the Roman idea of a 3-year lectionary (he may not have heard yet of the JLG proposal of a 4-year cycle!). 2. The lectionary should be more sensitive and selective about biblical images. 3. The ASB should be printed without readings 4. Get rid of 'This is the Word of the Lord'. 5. The 1988 Bampton lectures should be required reading for the Liturgical Commission. With regard to 5., some of us have read these; and perhaps Tom Baker might cast a glance on the lectionary proposals in *The Promise of His Glory*.

The *St. Luke's Journal of Theology* 33/2 (University of the South, Sewanee) has a paper by Carl P. Daw entitled 'The Prophetic Potential of Liturgy and Music' asking whether Church music is concerned with God's glory or our own. *Ephemerides Liturgicae* 104.1 has the late Douglas Webb's SLS paper of 1981 on the anaphora of Theodore, which I edited and updated the footnotes (it should have appeared with my paper in *EL* 103). *The Churchman* 104.2. 1990 has a piece by Derek Scales. When Series 2 appeared, he wrote a booklet against it, resembling sixteenth century polemic at its worst. He does the same here, attacking Series 2, ASB, and ARCIC. It is a poor piece of work, showing that Scales is a classicist, but neither a theologian nor a liturgist. From poor work to dangerous ideas, *Anglican Theological Review* LXII.2. has an article by Robert Williams 'Towards a Theology for Lesbian and Gay Marriage'. It appeals to Bucer's theology that marriage is primarily for companionship, though I suspect that the great Strasbourg Reformer would be unable to assent to the drift of this paper. It has of course liturgical consequences which make me wince. Louis Weil gives a response.

Liturgy 14.4 and 5 are on Evangelism with articles on Proclamation in liturgy, and 'Go Forth' – mass and *missa*. *Ecclesia Orans* VII. 1990.1 has Anscar Chupungco on 'Inculturation and the Organic Progression of the Liturgy', which seems to be another variation on his book *Liturgies of the Future* (New York, 189). Inculturation is a serious subject, but constant articles which reiterate previous work, and need some 15 or so pages to add one new idea, debase the whole subject. Matias Auge writes on the Liturgical Assembly in Egeria; Thomas A. Krosnicki discusses the meaning of the optional gesture of extending the right hand towards the bread and cup at concelebration. He urges that it is not epikletic (Vagaggini) or indicative (Martimort) but unitive, expressing the moral unity between Christ, the Church and the concelebrants in the eucharistic action. A. Chavasse writes on eucharistic celebration at Rome, in the fifth to the eighth centuries. Pamela Jackson considers the meaning of '*Spiritale signaculum*' in the mystagogy of St. Ambrose of Milan. *Worship* March 1990 (64.2) has Balthasar Fischer on RCIA, Peter Jeffrey on the renewal of footwashing on Maundy Thursday, and Dominic Serra on 'The Blessing of Baptismal Water at the Paschal Vigil: Ancient texts and Modern revisions'. Raymond Brown writes on the resurrection in Matthew. *Worship*

May 1990 (64.3) has Brown on the resurrection in John, Schaller on the Order of Penitents, Stebbins on the eucharistic presence, and Rausch on the private mass. *OCP* 56.1 has an important article by Taft, 'The Authenticity of the Chrysostom Anaphora Revisited. Determining the Authorship of Liturgical Texts by Computer' (pp.5-51). He believes that this helps to suggest strongly that Chrysostom expanded the anaphora attributed to him, but was not the author. M. Arranz writes on Royal Crowning and other Court rites, *Le Museon* 102 (1989) 3-4 has an article by Zanetti on the Coptic Horologion and Byzantine Vespers. Finally, *Oriens Christianus* 71 (1987) – the latest received by the UL – has an article by Joseph Nasrallah, 'La liturgie des Patriarcats melchites de 969 a 1300'.

Book Review

Dennis E. Smith and Hal E. Taussig, *Many Tables – The Eucharist in the New Testament and Liturgy Today* (SCM/Trinity Press International, 1990).

This is an example of a slim, readable volume that presents fresh angles on the early development of the eucharist and poses some challenges for contemporary worship. Smith deals with Classical and NT material, and Taussig surveys the contemporary situation, looking at ritual theory and ending with some sample experimental liturgies.

The most intriguing section of the book is found in the second and third chapters where Smith studies the Classical banquet tradition, with a wealth of detail and information from Classical authors, papyri and inscriptions (indeed, you feel the same thrill as when first reading one of Martin Hengel's studies on the Hellenistic background to the NT, but, perhaps, with less footnotes and technical terms!). A common form emerges, adapted to different situations, whether the meal is eaten in the Temple with some religious significance, or in a home as a dinner party, a guild meeting or a philosophical symposium. There was the food, and then a libation or a hymn to the gods, followed by wine drinking and conversation. It is suggested that the thanksgiving over the final cup, after the meal, derived from the banquet tradition (though, surely, it would be debatable as to how much Hellenistic influence there is here?).

The idea that different groups should adapt the basic tradition to their own concerns is important and valid, and the fluidity of early eucharistic thanksgivings, with even Hippolytus as only a suggested outline, needs to be taken on board. This leads into the second section of the book, where Taussig argues that there was no original prototype eucharist, and so no one Church can claim to have the one and only true eucharist today. He dodges whether there are certain fixed points, certain essentials in a eucharist, though, and is impatient with such a suggestion. Even if we plug for the Dominical words here, we are not committed to any single form of them, as there is variation in the Gospels – and it is debatable that there has ever been a prayer without them, even in the case of the Didache. This is not assured fact as the above authors seem to assume.

The idea of varying types of eucharist in the NT is followed through to the modern day where several examples are given of very different celebrations in the middle class suburbs, at a Black Church, and at a 'Pot Luck' supper (where people take 'pot luck' about who they sit with), for example. Taussig is torn between the value of the consensus and conformity

achieved by the liturgical movement across the denominations, and the need for more local spontaneity. He does not seem to see the way to bridge these two stances, by having set items that must be in each eucharist, with wide degrees of divergence allowed around them – but the fixed point is anathema to such liberal scholars!

The book concludes with several examples of modern liturgies. These are thematic and local, responsorial and sound rather like something from *Patterns*. Despite some good things in these, I have to ask if some of them are really eucharists, and they would all benefit from some firming up to make them more accessible.

All in all, much new and stimulating material that should allow us to loosen up a little in our modern celebrations and rediscover the meal element of the eucharist – why not authorize some outlines for agape eucharists, perhaps having the sacrament after the meal?

Kevin O'Donnell

ORDINATION OF WOMEN IN AUSTRALIA

We reported recently about legal battles over the ordination of women to the presbyterate in Australia. We now hear that the Bishop of Canberra/Goulburn, Owen Dowling, announced at his synod on 31 August his intention of ordaining women presbyters, 'off his own bat' so to speak, on 24 February (the old St. Matthias' Day) next year. It appears there is no constitutional basis for this, save only the supposed inherent right of a bishop to ordain whom he will. The possibility exists that the Church's highest court, the Appellate Tribunal, which has already to give a ruling on the related issues, will handle this question as well. Whether Bishop Dowling would bow to a contrary ruling is unclear – he appears at first sight to be relying upon something *so* inherent as to be unstoppable by external means.

If we understand the state of play aright, then if Bishop Owen Dowling went ahead with planning the ordinations in the face of a contrary ruling, he might face civil proceedings to make him conform to the constitution of the Anglican Church in Australia. The thought then arises that if a civil injunction was issued, to prevent him ordaining women, and he went ahead nevertheless, he could face imprisonment (or only a fine?) for contempt of court. That would produce a martyr (or at least a confessor) indeed, and who knows where it would lead? We gather as we go to press that one or two other bishops are marching in parallel with him. We hope to report the Tribunal questions next month.

There is matter for prayer here – and we will try to keep you posted.

STOP PRESS: No, all will await, and respect, the Tribunal ruling.

DIocese TO DIocese

At York (see above) I told the plenary session that John Corbyn and Martin Dudley were now stating that there was a dearth of reports from dioceses. I asked the conference what they wanted, and the advisory group (who, on behalf of the Commission, have kept a slight oversight going on the 'Diocese to Diocese' pages) advised that we should try to give each diocese in turn a month. The logistics of this are being explored as you read this, and a programme should be announced in the October issue.

COB