

addition to the liturgy as set out, there is an appendix with a wide variety oflections, a list of suitable hymns, alternative forms of intercession, penitence and thanksgiving, and a selection of non-Biblical readings (for which provision is made in the liturgy) which focus on responses to war both past and present, and which also express hopes for the future. They include readings from the war poets, reactions from official observers to nuclear tests, and Brian Keenan's chilling analysis of the meaning of the word 'hostage'. The resourceful and imaginative person concerned with leading the worship on Remembrance Sunday will always be able to provide a larger variety of material than can be gathered in such an appendix as this. There is no suggestion that any of the lists is exhaustive! But for those too busy to dig deep or look far, the material provided should do much to revitalize Remembrance Sunday observance, and to give it a contemporary as well as an historical application.

Making Women Visible provided a stimulating and wide-ranging debate in the October Diocesan Synod, when a motion 'encouraging parishes to give consideration to the issues raised in the report' and 'asking that concerns and proposals be sent to the DLG' was given majority support by Synod members. Although unable, for procedural reasons, to put the motion herself, Mrs. Jean Mayland was given permission to speak to it, which she did with her usual flair and passion. The debate which followed would have been worth the mounting for the contribution of Dr. Peter Sedgewick alone, who raised the issue to a new level with his theological analysis of both the possibilities and the limitations attendant upon the use of gender-related analogies in the language we use to describe the reality of God; indeed, such a way of putting it suggests something altogether too dry and intellectual, whereas what the Synod was treated to was more in the way of a mystical exploration. On the more humdrum level, there were clearly very many in the parishes for whom the issue of inclusive language really does not arise; and some, for whom the more radical issue of the language we use to address God is distinctly threatening. However, if I can be entirely personal for just one moment, I should like to say how extraordinarily helpful I find the texts in the Liturgical Commission's recent work which move in that direction.

Plans are afoot for what may very likely turn out to be an ongoing series of worship/training days with a liturgical focus, for parish groups. The first—scheduled for April—will explore the whole concept of inter-generational worship. It will draw on the new material in *Patterns of Worship* and on the previous York DLG's book of *Family Services*, and the emphasis will be on practicalities, and helping give parishes a flavour of what is possible. A further event in the Autumn will explore the seasonal material found in both *Promise* and *Patterns*, while family worship in the context of the eucharist is also envisaged as a future theme.

With a look at *Towards Liturgy 2000*, and plans to explore the relevance of the Decade for Evangelism to liturgical review and reform, the new year looks set to be as busy and exciting as the last one was.

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News of Liturgy

Editor: Colin Buchanan

Issue no. 193.

January 1991

Editorial

A NEW START?

Well, the final decade of the second millennium of the Christian era is upon us, and the way the date is computed is perhaps almost the last relic of the post-Constantinian all-pervasiveness of Christian thinking—now virtually gone from the nations of the world, and leaving only the dating process (and the seven-day week, inherited from Judaism) as the footprint of where it once stood.

And the Gulf has exploded to mark this month. I was a signatory of the regretful and saddened statement of the House of Bishops published hours before the United Nations deadline expired and hostilities began. We backed force 'in the last resort'. We also called for the same energies and resources to be used in handling other Middle Eastern points of tension. We stood before God, and said that we so understood our position.

We see also now the beginning of the Decade of Evangelism, and once again print prayers published by the ACC for the Decade. Around the country services were held on the Feast of the Epiphany, the first Sunday of the Decade, to inaugurate it (and, on the way to preach at such a service myself, I heard Bishop Nigel McCulloch on the BBC Radio 4 broadcast service preaching at a service in Taunton with liturgical materials borrowed by permission from the Southwark diocesan launch at the end of November, at which he had been the preacher). Rites for inauguration is as far as the liturgists, *qua* liturgists, can go. The liturgists tend to emphasize the power of rite and symbol, but the honest observer can counter-testify to the apparent ability of large percentages of regular worshippers to remain chillingly unchanged by any quantity of ritual observance. A commitment made by the words of a song, or a response made to a question expecting the answer 'I turn to Christ' seem to sit so easily in a ritual world of their own, wholly disconnected from the 'real' world outside. So the professional liturgists, having taken the lay horse to the waters of commitment, have no actual power to make the animal drink. We can only pray that God himself will come down and, by re-making his church, abolish that credibility gap between what we say and what we do.

The Alcuin Club have followed up their forward-looking title of 1989, *Towards Liturgy 2000*, with another suggestive title, edited by Michael Perham, *Liturgy for a New Century: Further Essays in Preparation for a Revision of the Alternative Service Book* (Alcuin/SPCK, January 1991, 110pp, £6.50). Perhaps they modestly missed a trick—why not . . . *for a Millennium?*

We expect to give a more detailed review of individual chapters in future issues of NOL, and hope the authors of the symposium will accept that amount of space as a recognition of the importance of their theme. With that intention stated, I confine myself here to a few broad brush-strokes.

DIOCESAN PAGES

FIRST DIOCESE TO REPORT—YORK

The authors are a familiar, and of course very civilized, cricket-team: the editor, Martin Dudley, Donald Gray, Bryan Spinks, David Stancliffe, Kenneth Stevenson, and their friends. They seem to have lost Mark Dalby who made that extraordinary contribution on baptism to the last collection, and in the process they have avoided prophecy about baptism itself altogether. Curiously, funerals also have missed out (did some contributor miss a deadline?). And it is largely textual and structural issues which *are* discussed, and strategy and the role of liturgy in building up the people of God which get thin treatment. For my own money, I found David Stancliffe on confirmation very stimulating, Bryan Spinks' postscript on the need to promote liturgy as a serious academic study wholly praiseworthy, and Kenneth Stevenson's approach to 'Soft Points in the Eucharist' gently intriguing—save in respect of the 'offertory' where he is far from gentle, and perhaps not altogether right! Other chapters will be investigated in future months.

And NOL itself? Well,, we not only begin the monthly diocesan contributions which take over from 'Diocese to Diocese', but we have also pushed outwards by two more pages, ditched the concertina (after sixteen years), and started to appear like a respectable journal at last. But it may not last.

And I myself am busy learning the hard way all the things which for a quarter of a century I have taught others the easy way. Some of my old students will permit themselves a laugh. I intend to enjoy it under the good hand of God. A happy Candelmas to you all

COB

GENERAL SYNOD JANUARY 1991

The General Synod is meeting from Tuesday 29 to Thursday 31 January, and ends with 'Retirement of the Archbishop of Canterbury'—the dates of the session having been organized for just this purpose, as well as to allow representatives to go off to Canberra for the WCC Assembly in February.

There is virtually nothing liturgical on the agenda, which is just as well from a reporting point of view, as NOL will be printing during the session. We shall acclaim the Meissen Declaration (see NOL in 1989). And we give Wednesday morning to the Cameron Report *Episcopal Ministry* (CHP, 1990), a report which whatever its merits re episcopacy or women in the episcopate (the hypothesis which precipitated it) can hardly be said to be magisterial on patristic liturgy. Just a quote or two:

'As leader of the worshipping community, the bishop was the proper person to baptize . . . As the normal minister of baptism . . . ' (p.25) Evidence?—less than nil, all the biblical and other early evidence says almost the opposite.

'Consecration by laying on of hands was, from the New Testament onwards, the normal means of commissioning for pastoral ministry.' (p.37). Post-apostolic evidence?—nil, till the third century.

Diocesan and Private Members' motions offer little liturgical—the Ely and Rochester diocesan ones on communion for the unconfirmed are still held in abeyance till the House of Bishops reports. That will be before the July session. Watch this space.

PRAXIS FEBRUARY 1991

PRAXIS have a London Consultation on 'Worship in Historic Churches' at St. Mary-le-Bow, Cheapside, on Wednesday 20 February. It will be led by David Stancliffe and Trevor Lloyd. Book in advance (for £10) to PRAXIS, 19 Maunsel Street, London SW1P 2QN.

After the welcome extended to us in the last issue of NOL we can only hope that the first contribution from a Diocesan Liturgical Group will live up to expectations! It might be interesting to begin by saying something about the make-up of the Group itself.

The current DLG is a very young body, having been in existence little over a twelve months. A previous body, which has been in existence for some ten years or so, was superseded when, in 1989, it was decided that such a body should have a more formal place within the diocesan structures. Of the former membership, only the Chairperson and two clerical representatives remain to provide a continuum with the past; the other eight members—five clerical and three lay—are all new blood. What the new group lacks in the way of formal liturgists is more than compensated for by the expertise and experience of its chairwoman, Mrs. Jean Mayland, herself a one-time member of the Liturgical Commission. Amongst the other members, there are some interesting side-slants. Of the clerical members, two are women deacons with expertise in music and children's work, another is an Archdeaconry Training Officer, while a fourth was an architect's apprentice to Basil Spence of Coventry fame; a fifth is Chaplain to Arts and Recreation in the diocese. Of the lay members, one is the Director of Music at a well-known church just opposite York Minster, another is a librarian with high church sympathies, and a third is the newly appointed Advisor for Children's Work in the diocese. Organists proliferate! The Group met first in November 1989, and, excluding the residential conference at York in September, on seven other occasions during 1990, meeting for half a morning on each occasion.

One of the first tasks the Group was asked to undertake was the drafting of a new service for 'The Celebration of a New Ministry', with particular reference to the sort of occasion when a woman deacon is given pastoral oversight of a local church. This has proved to be full of pitfalls for the unwary, and even for the wary! The chief difficulty has been to find an acceptable formula by means of which to authorize such a ministry, while with-holding what we are assured cannot legally be granted except to a priest, 'the cure of souls'. What sort of authority is, in fact, appropriate to the ministry of 'one who serves', and how can that be expressed liturgically? There are those in the Group who perhaps feel that now is not the time to be asking that particular question, and that in any case, work on a service that expresses the integrity of the diaconal ministry in perpetuity ought to be done at a national, and not a diocesan level. (Colin Buchanan's comment on *The Liturgical Ministry of a Deacon* makes a point by raising the question: 'has it a future?'). At the time of writing, further explorations are being conducted, and a revised or fresh draft remains to be produced.

Considerably more rewarding has been the Group's efforts to produce a new Remembrance Sunday service in response to requests from around the diocese. A prime requirement was for something with more meat in it than the existing authorized form, and also more flexibility in use. The York service, which we hope will be authorized and in print for the 1991 observances of the occasion, follows recent Liturgical Commission practice in providing a service that can be taken more or less as it stands or adapted to a variety of local practices. In

pattern of worship. There are opening 'Acclamations', a doxology at the end of 'What God has done', an (ASB) baptismal confession ('This is the faith of the church . . .') at the end of 'The Covenant of Grace', the Apostles' Creed at the end of 'The God of our belief and trust', the Lord's Prayer near the end of 'Worship and Prayer' (a sub-section of 'Our Response to God'), an ascription of praise ('To him who sits on the throne . . .') at the end of the other sub-section ('God's Word and Sacraments'), a variant on the decalogue at the beginning of 'The Life of Discipleship' and an extract from the General Thanksgiving at the end of it, and finally the Te Deum, or Gloria in Excelsis, or Romans 8.31-39 as an acclamation at the end of the final section 'The Life of Hope'.

The section on the 'Covenant of Grace' includes baptismal material. It is at its weakest (where all catechisms before have been weak also!) on why infants should be baptized. This really requires a good 10,000 words if it is not to give immediate hostages to opponents! Well, this working party does it as follows:

Ans. As a sign of God's favour towards them, and of his covenant relationships with them and by the pledges of others, Christ makes them members of his Church.

Caveat lector.

The sub-section on the 'God's Word and Sacrament' is very restrained and close to 1662 on the two sacraments 'instituted by Christ in the Gospel'. The most innovative drafting here is:

Ou. What is the outward and visible sign in Holy Communion?

Ans. Bread and wine, taken for God to use; bread and wine, over which thanks are given to God; bread broken and wine poured out; bread and wine received in remembrance before God of Christ and his saving death.

Once again however the catechismographers get themselves into a twist in trying to be positive about 'those five commonly called sacraments' about which the Thirty-Nine Articles were dismissive. The 1961/62 texts called them in turn 'sacramentals' and 'means of grace'. Now they have become

Ou. What other signs has God given us in his church which bring us grace?

Ans. Five principal signs: Confirmation, Ordination [a footnote expands this with two further questions and answers], Marriage, Anointing, and Absolution.

It would be helpful to know if 'Absolution' is really a re-statement of 'Penance', for I was myself once much criticized for homing in on Absolution as at least the heart of what the 'Reconciliation of a Penitent' apparently implied. And what kind of 'principal sign' is 'Absolution'?

COB

This Month's Booklet . . .

. . . is *Worship Series no. 115, Readers and Worship in the Church of England*, by Carolyn Headley, who is Warden of Readers in the Willesden Area of London diocese. The central part of the Booklet is a careful and forward-looking exploration of Readers' liturgical ministry, whilst other parts touch on training and other features. The Bishop of Chester gives an encouraging Foreword.

. . . and other new titles

should be revealed by the brochure. Grove Books is into risks! Ethical Study no. 80 is *Evangelical Christians and Gay Rights*, by Michael Vasey, urging a re-consideration of the standing of 'gays' as people in the sight of God, and next month's Spirituality Booklet no. 36 *Reconsidering the Rosary*, by Tony Price—but then the Rosary does not have to be Mariolatrous, it seems . . .

ROME AND BLESSINGS AT THE COMMUNION RAIL

NOL has explored in the past the origins of the Anglican practice of 'giving a blessing' (with the laying on of a hand) to a non-communicant at the eucharist. Sometime in the 1940s (or was it earlier?) parents started to take their pre-confirmation-age children up to the rail with them, probably initially because it was not safe to leave them unattended in the pew! At the rail the 'giving a blessing' developed, probably in order to give the youngsters *something*, however interim and provisional. In succeeding decades the thing has multiplied—and NOL has explored texts of 'blessing' which are in use, the propriety of lay people (who are allowed to give the sacramental elements) giving such oral blessings, the growing tendency of adult non-communicants also to come forward and ask for 'only a blessing', and the more sophisticated ecumenical use whereby Roman Catholics can at least come forward at an Anglican rite, and ask 'for a blessing'.

We now have an assiduous Roman Catholic reader, Fr. James Kennedy, who has not only tried to find the Anglican origins of this usage, but has also referred to the highest authority to see what is 'on' in Roman Catholic circles. We quote in full the letter he received:

CONGREGATIO DE CULTU DIVINO ET DISCIPLINA SACRAMENTORUM

Prof N. CD 794/90

12 December 1990

Dear Father Cassidy,

Thank you for your letter and the copy of the article which you wrote for the English review *Liturgy* published by the Liturgy Office of the Bishops' Conference of England and Wales.

In the copy of the letter of the Reverend S. Vince, also published in *Liturgy* and which you also enclosed, the practice is rightly described as follows:

'it is not a custom, neither good liturgy—Vatican II sets out in the Constitution on the Liturgy to unburden the liturgy of such extraneous accretions—nor is it good theology'.

The desire to acknowledge the presence of non-communicants is understandable but the proposed solution, namely the giving of a blessing, is not satisfactory.

We appreciate that you have brought this matter to the attention of the Congregation, and we agree with you that it is not opportune to promote the practice of giving a blessing to non-communicants. We encourage you to pursue your study of the question.

With every good wish, I am,
Yours sincerely in Christ,
+Lajos Kada
Titular Archbishop of Tibica
Secretary

So it looks like a local Anglican-inculturated practice which we inherit.—Ed.

FOURTH INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION

Toronto, Canada
6-10 August 1991

The principal subject of the Consultation will be Initiation in Anglicanism. The Consultation will also devote time to the discussion of Education in Liturgy and the Liturgical Commemoration of Persons, together with other matters referred to it by the Anglican Consultative Council (ACC).

The question of baptism and its relation to communion and confirmation was raised (again) at Lambeth 1988 as well as at ACC7 in 1987 and ACC8 in 1990. The Lambeth Conference requested all Provinces to consider the theological and pastoral issues involved in the admission of baptized but unconfirmed people to Holy Communion.

The Anglican Liturgical Consultations have been recognized by ACC8, which expressed its gratitude to the members for their thoughtful and helpful work on behalf of the Communion. ACC believes that the Consultations have a continuing and important role in addressing liturgical issues affecting the Anglican Communion.

At Toronto next August we plan to work in four groups on:

the renewal of initiation theology,
baptism, mission and ministry,
confirmation and the renewal of baptismal faith,
and liturgical texts.

It is our hope that Provinces and regional churches will nominate to attend this Consultation at least one person who is able to contribute competently both regarding theory and also practice.

We recognize that financial help will be needed by Provinces whose resources are understandably limited. This letter therefore comes to you as a direct appeal for assistance to help defray expenses of travel and accommodation. May we suggest that those British and North American Dioceses and Provinces which have strong official links with Partners in needy areas of the Anglican Communion might draw on funds already in credit and legitimately make a substantial earmarked donation for their Partners to be able to come.

I write, therefore, with the backing of ACC which has appointed me as a link-person both to the Primates Meeting and to the Anglican Consultation; and on behalf of the Anglican Liturgical Consultation of which I am currently Vice-Chairman. Winchester Diocese will once more fund a representative from the Province of Uganda. May we hope that you will be able to consider something similar? Promises or immediate donations should be sent direct to *News of Liturgy*, or to your own diocese if it will so sponsor someone, please.

Colin James
Bishop of Winchester

Editorial footnote: NOL backs this appeal very strongly, and invites cheques to be sent to 'Grove Books', clearly earmarked, and a report will be given in these pages.

and Structure of the Eucharistic Prayer' carries on the discussion inaugurated in 1975 at Trier. 'The Windsor Statement and the Eucharistic Prayer' teases out some neglected areas of mediaeval and post-mediaeval theology, waving patristic liturgical texts in front of the ecumenists. I wish I had seen this before writing on eucharistic sacrifice—it would have sharpened the discussion. 'Healing: Sacrament or Charism' and 'The Liturgy of Reconciliation' bring into focus the need for undergirding pastoral praxis with sound theological and historical reflection. The last four essays return us to Tom's first love, liturgical time. 'History and Eschatology in the Primitive Pascha', 'The Origins of Lent at Alexandria', and 'The Liturgical Year: Pattern and Proclamation' were antepasts of his *magnum opus*, *The Origins of the Liturgical Year* (now available in French), while 'The Feast of All Saints' forms an essential backdrop to the renewed focus on that feast in both the *Book of Common Prayer* 1979 and the Liturgical Commission's recent report, *The Promise of his Glory*. The 'Personal Afterword' reflects on a more pastoral level, and the *Wissenschaft* of the immediately preceding essays. In it, liturgists are warned that there are some areas where they must distinguish between what they can change and what they can't—a battle to be fought in the journals, not at the altar.

Several liturgists in this country would wish to say both thank you and congratulations to this distinguished author for what he has given and been—I know that Bryan Spinks would want to join me in that *eucharistia*.

Kenneth Stevenson

A NEW REVISED CATECHISM

A New Revised Catechism (CHP, 1990. 16pp., 80p) was published during the Autumn and was overlooked by these columns before. It is only a draft document, produced by a working party for the Board of Education, a group chaired by Peter Ball, Bishop of Lewes. The Foreword from the House of Bishops of July 1990 includes the following paragraph:

'In publishing this New Revised Catechism the House hopes that it will be widely considered and discussed. In due course the House will consider the text further with a view to bringing forward a text for formal authorization.'

This implies that after public discussion the House of Bishops may bring to Synod the same text, or a revised text, or no text at all. Thus public response to the text published is part of the process of devising (or blocking) a new catechism for the Church of England. The crucial time to mount such a response is when the General Synod debates the draft, and NOL will keep you posted.

Within the booklet there is a solid defence of the catechetical method of 'presenting the Christian faith to those desirous of learning it'. Whilst they do not quite bid us return to learning by rote, they do opine 'that there is still a place for learning by involvement in the richness of language'. This of course simultaneously implies that there *is* a 'richness' about the language presented in the draft, and at the same time is deliberately vague about what kind of 'involvement' there may be which is not learning by rote.

One variant on previous Church of England catechisms is the attempt to place the learning within a context of worship. This is not explained save that the working party thought it important to include some liturgical materials (from non-eucharistic rites) to give catechumens knowledge of them. So their inclusion is apparently primarily for learning reasons rather than as an immediate

Book Reviews

James F. White *Protestant Worship, Traditions in Transition* (Westminster/John Knox Press (Louisville, Kentucky, 1989, £12.75).

This is a very important book. It tries in one volume to chart the history of protestant worship in Europe and North America. White employs a particular method. He rejects a study of texts, and particularly that of the eucharist, which is called a Catholic approach. The basic text is people, and six other categories are isolated, piety, time, place, prayer, preaching and music. Protestant worship is then classified into nine traditions, Lutheran, Anglican, Reformed, Anabaptist, Puritan, Quaker, Methodist, Frontier and Pentecostal. The history of each is narrated. The book lies in the historical tradition of the study of worship, but has moved 'beyond the text'. People, not liturgical text, is the object of study.

It does not always achieve its aims. Methodism seems to cease in Britain after Wesley. Pentecostal influence is hinted at worldwide but there is no assessment of its impact in Europe. Frontier worship has reached these shores not least through visiting evangelists, but influence in Europe is ignored. This history of both Europe and North America tends towards a 'roots in Europe, fruits in America' approach, not the stated aim of the book.

However these are the shortcomings of an ambitious project. The final chapter sees the role of protestantism as a pioneering branch of Christianity, and of Vatican 2 as catching up with progress. Diversity is one of the features of protestant worship. This has enabled it to be sufficiently flexible to adapt to new concepts. Perhaps at this point it underestimates the strength of Catholic worship in evangelism in the rest of the world.

This book has had a great impact in America, and will probably be equally influential here. It deserves a careful read by all liturgists.

Phillip Tovey

Thomas J. Talley, *Worship: Reforming Tradition* (Washington: Pastoral Press, 1990) pp.ix and 155. (Available from Columba Books, 93 The Rise, Blackrock, Co. Dublin, Eire (tel. 01-832954) £9.95).

'Tom Talley', I was once told, 'is one of the characters of Christendom'. Indeed he is. My first memory of him dates from the 1975 meeting of the *Societas Liturgica* in Trier, when Tom delivered the keynote paper on the origins of the eucharistic prayer, a paper of such quality that even Père Gy, of the Liturgical Institute in Paris, once openly admitted to me that he still went back to it, years after, because there was so much material and insight that did not seem to date.

Such is the undoubted quality of the Talley mind, and here we have further nuggets, a collection of articles published over the years, which have been revised (Tom is one of the perpetual 'revisers' of international academe) and put together in a single volume, happily appearing in the same year and from the same publishing house as his Festschrift, *Time and Community*. The articles embrace Tom's interests over the years. 'Priesthood in Baptism and Ordination' was his presidential address to the *Societas* in 1979 (his reference to the then Prime Minister being subject by nature in the *doctor angelicus*' terminology reputedly reduced the auditorium to helpless laughter for minutes). 'Sources

THE ACC REPORT, MISSION IN A BROKEN WORLD—continued

In September we printed the ACC recommendations on liturgy, and in November the major part of the section report which considered liturgy. We now add the section on the Co-ordinator (from *Mission in a Broken World* pp.107-8), and in a future month will spotlight the 'Supplement: Offerings for worship' which follows on in the section report

CO-ORDINATOR FOR LITURGY

We express our appreciation of the action of the Anglican Church of Canada in enabling the appointment to the ACC staff of the Rev. Paul Gibson as part-time Co-ordinator for Liturgy. We note that the Co-ordinator's immediate goals are:

- to identify sources of information on liturgical development in the Communion,
- to collect documents (and eventually other resources perhaps) which illustrate the development of current and future patterns in liturgy in the Communion, especially as they relate to inculturation,
- to work towards a process by which potential leaders in the field of liturgy in parts of the Communion which include developing countries may receive appropriate education and skills,
- to ensure that the expressed concerns of the Council and of the Lambeth conference in the area of liturgy are addressed.

Resolution 12(b) of ACC-7 called for the offering of encouragement, support and advice to those Provinces which had, as yet, few liturgically trained specialists, whether in the pastoral or the more theological aspects of liturgy, and in some instances the financing of the training of liturgists. The Co-ordinator has begun to explore the ways in which education in the field of liturgy may be fostered more widely. Conversations with missionary societies have begun, and the question of appropriate context is being addressed, i.e., is it as a rule better to bring people of promise to established 'western' centres of learning, or to develop models of liturgical education which could be offered from time to time to groups of people in their own national and cultural contexts? Some members of the Council expressed the opinion that a helpful model might be the visits of a team able to demonstrate and teach. We recognize that each of these alternatives has value and suggest that they be explored further in discussion. We also recognize that expertise in liturgical development requires an historical approach initially, in order to perceive way in which the tradition can be faithfully adapted, thus allowing authentic inculturation. In order to be free from history one must learn history.

We recommend that the Co-ordinator for Liturgy asks the churches for information on the availability of resources and training centres for liturgical development.

INCLUSIVE LANGUAGE—A SHORT REVISIT

A few years ago we reported the sad business of David Frost going into opposition to inclusive language, and thus resigning from the Australian Liturgical Commission. In the course of the memorandum of his we printed, there was a

delightful mention of a Mayor of New York who, it was alleged, made himself a laughing-stock by insisting that the city employers refer henceforth to 'person-holes' in place of . . . well, you know what in place of.

Apparently this clumsiness is not wholly necessary, and must have been done simply to afford David Frost ammunition. Alistair Cooke, in his *Letter from America* on BBC 4 on 21 and 23 December, told us that, in LA, Mayor Bradley had required them to become 'maintenance-holes'—and did not apparently become a laughing-stock in the process.

PRAYERS FOR THE DECADE OF EVANGELISM

(International contributions circulated by the ACC Advisers on the Decade)

Prayer for Decade of Evangelism

God our Heavenly Father, we ask you to give your love and power of your Holy Spirit to all those who are prepared to proclaim your message in all the world. Protect them in times of loneliness or temptation. Help them, O God, to have true fellowship with the people whom they serve that they may pray, live and work together in peace and unity. Through Jesus Christ our Lord. Amen.

Diocese of Vanuatu

Ash Wednesday, Lent

O Lord of Grace, lead us and guide us from a life of self-centredness and satisfaction for what we are and what we do to a life of dependence on you. Inspire our hearts that we rise beyond the daily trifles of our existence and join with you in love and concern of the whole creation that we may always remind ourselves that we are the disciples of one who did not help himself but was a Man for others. Grant that we may, through our life and example, work for a world where God is praised and we all live like salt and leaven in the midst of this mass of humanity in brotherhood and understanding and in a bond of charity. O God the Holy Spirit inspire, hallow and guide us in this vocation of wholeness and healing, through Jesus Christ our Lord. Amen.

Lent

O God, giver of life and source of all wisdom, grant us your power and might; shine in us your bright light; penetrate our hearts; and clean out all our doubts and emptiness. Enable us in this Decade of Evangelism, to reach the unreached, to support the under-privileged, to shine as your light in the darkness and to encourage one another. Make each of us feel concern and challenge; send us out in your power to do your will. We ask this in the name of your Son, our Saviour, Jesus Christ the Lord. Amen.

Church of Tanzania

Lent

Almighty God, you are the great evangelist, the builder, and architect of your Church: Help us to see you clearly, and teach us, we pray, to know why your people are starving while we feast; suffering while we are in joy, sick while we are whole, in prison while we are free, dying while we live, unbelievers while we profess belief in you. Teach us, we pray, how to co-operate with your ways and follow your plans, that individually and corporately we do not become part of the problems, but that by your grace, we grow to be strong partners in the solution of the same. Through Jesus Christ your Son our Saviour, who came to teach but we would not learn. Amen.

Diocese of Northern Luzon, Philippine Episcopal Church

THE ALCUIN CLUB SYMPOSIUM 1991 'The Life of the Baptized'

This is the title of the Symposium to be held at St. Michael and All Angels Theological College, Llandaff, Cardiff, from Monday 8 April to Wednesday 10 April 1991. The sense of being a eucharistic community gathered at the Lord's table has been widely recovered in Anglicanism. The spotlight has turned more recently to baptism. Increasingly it is recognized that we are primarily a community of the baptized, but that recognition has yet to find adequate expression in the liturgical life of the Church.

The question of the relation between baptism, confirmation and communion is a perennial one and is not yet resolved in England and Wales. Renewal movements of many sorts pose questions about the means by which baptismal commitment may be affirmed in adulthood. Where should the font be placed and what should it be like? These questions exercise the minds of bishops, liturgists and Diocesan Advisory Committees.

This second Alcuin Symposium will address these and other related questions. The scene will be set by the Provost of Portsmouth, David Stancliffe. We will benefit from the expertise of Anita Stauffer, worship and architecture specialist of the Evangelical Lutheran Church in America and one of the world's leading authorities on baptismal architecture. The Bishop of Rochester will provide a bishop's view of these issues, and recent liturgical developments in Wales will be described by a member of the Standing Liturgical Committee, Robert Paterson.

There will be an opportunity to learn about the diocese of Llandaff, its cathedral and its liturgy, whilst staying at the Church in Wales Theological College.

Cardiff is easily reached by road and by public transport. Participants may be resident or non-resident. Information about registration and fees may be obtained from the Rev. T. R. Barker, The Vicarage, Highlands Road, Runcorn, Cheshire WA7 4PS.

Martin Dudley, Convenor

IN MEMORIAM—J. G. DAVIES

Gordon Davies died on 13 December. I discovered when I went to Birmingham that he was 'Gordon', although the whole world had known him for years as 'J. G. Davies'. He was 26 years Professor at Birmingham, and retired at the age of 67 in 1986. In his years there his output was prodigious—first attracting attention by the 'Cope, Davies and Tytler' *ballon d'essai* in 1958—in the old Lutterworth ecumenical series it was *An Experimental Liturgy*. He was the architect of not only the Birmingham Institute for the Study of Religious Architecture, but also of actual Churches in the Birmingham area (as, e.g. the new St. Philip and St. James at Hodge Hill in the mid-sixties). He wrote a plethora of books, including *The Architectural Setting of Baptism, Worship and Mission, Everyday God, New Directions in Worship*, and he edited *A Dictionary of Liturgy and Worship* (SCM, 1973), and its revamped successor, *A New Dictionary of Liturgy and Worship* (SCM, 1987). His interests were wide-ranging, and I recall that on my first Saturday in public ministry in Birmingham I found myself debating 'Durham' issues with Gordon Davies at a University Extra-Mural training day. Thereafter I met him on the Queen's College Council—confrontational and forthright in his style, setting exacting academic standards. So, having for years worked with his books, I found myself now often in forms of contention as well as co-operation face-to-face with this determined but not unsympathetic tough character. Now I go back to the books of 'J. G. Davies' and read the 'Gordon' I came latterly to know—and it all feels different! We owe him a great debt.

COB