

Where does our work come from? Two sources really. We are not part of the Committee/Board structure of the Diocese and are seen very much as being advisory to the Diocesan Bishop. So in many ways our agenda for the year is set by him. Realistically though, we are more likely to receive tasks directly from other Boards, or officers of the Diocese, or seek out tasks ourselves.

This year has, so far, been characterized by our concentrating very much on liturgical formation. In the past we have tackled the usual things such as the Induction Service and the Chrism Mass and Renewal of Ministerial Vows. However we thought that what was really required was a determined effort to start people thinking creatively about liturgy.

For this year we defined three subject areas that we considered it important to address. Firstly there was the subject of 'Deacons and extended communion'. We resourced and led a study day on the subject in conjunction with CME1 earlier in the year. This was very well attended and led to interesting discussions. What we didn't anticipate was that we were disturbing a 'hornets' nest' and some of the hornets are still stinging! It would be interesting to know if other dioceses have broached this subject and how they fared.

Secondly we wanted to do something aimed directly at the rural part of the diocese. So much of what we do seems to many people to be only relevant to Leeds (although we don't think this is true), and we wanted to counter this. We decided that we would provide a study day which responded to the report *Faith in the Countryside*. Unfortunately the day was planned and then had to be cancelled—but we are not going to give up.

Finally we are in the middle of planning a residential conference to be held in our Diocesan Retreat House in early September at which we will present some of the material in *The Promise of his Glory*—a sort of mini-York. This follows on from a very successful conference on *Lent, Holy Week and Easter* held on similar lines. We shall then be taking *Promise* on a roadshow around the Deaneries.

We seem to suffer many frustrations in our work, but we all remain committed to it, and from our different situations and traditions we believe that good liturgical practice and an imaginative approach to worship are keys to unlocking this Decade of Evangelism.

Andrew Nunn, Secretary, Ripon Diocesan Liturgical Committee

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News of Liturgy

Editor: Colin Buchanan

Issue no. 200

August 1991

Editorial

The Fourth International Anglican Liturgical Consultation ran from 6 to 10 August, and the following Press Release was issued at the end of it.

ANGLICAN LITURGICAL CONSULTATION

Toronto 1991

Sixty-four Anglican liturgical leaders met at Trinity College, Toronto, in August 1991 for five days of lively discussion of Christian initiation. The fourth international Anglican Liturgical Consultation was convened by Prof. David Holeyton of Trinity College.

Members of the Consultation came from many parts of the Anglican Communion, including South Africa, Sri Lanka, the Philippines, India, Uganda, Kenya, Australia, New Zealand, and Polynesia, as well as North and South America and the British Isles.

The Consultation divided into four sections to consider its subject from different points of view. One section addressed the theology of Christian initiation, another the relationship of baptism, mission, and ministry. A third group considered the increasingly controversial subject of confirmation, and the fourth group provided suggestions for the appropriate celebration of baptism and for future revision of baptismal rites.

The findings of the Consultation were summarized in its final session in a series of recommendations which are offered as basic principles for Christian initiation. They are

- a The renewal of baptismal practice is an integral part of mission and evangelism. Liturgical texts must point beyond the life of the church to God's mission in the world.
- b Baptism is for people of all ages, both adults and infants. Baptism is administered after preparation and instruction of the candidates, or where they are unable to answer for themselves, of their parent(s) or guardian(s).
- c Baptism is complete sacramental initiation and leads to participation in the eucharist. Confirmation and other rites of affirmation have a continuing pastoral role in the renewal of faith among the baptized but are in no way to be seen as a completion of baptism or as necessary for admission to communion.
- d The catechumenate is a model of preparation and formation for baptism. We recognize that its constituent liturgical rites may vary in different cultural contexts.
- e Whatever language is used in the rest of the baptismal rite, both the profession of faith and the baptismal formula should continue to name God as Father, Son, and Holy Spirit.
- f Baptism once received is unrepeatable and any rites of renewal must avoid being misconstrued as rebaptism.

g The pastoral rite of confirmation may be delegated by the bishop to a presbyter.

(The Consultation adopted most of these recommendations unanimously; in one case there were four dissenting votes.)

Members of the Consultation noted that these principles build on the work of the first Consultation in Boston (1985), where the close relationship of baptism and the eucharist was emphasized and the communion of young (and unconfirmed) children was encouraged. The Toronto Consultation reaffirmed and endorsed the statements of its predecessor.

The statements produced by the four working groups will be edited and published at an early date.

The consultation also discussed the need for broader and deeper education in liturgy throughout the Communion and asked a small group to prepare a statement on this subject. Another group began work on a statement on liturgy and evangelism. The steering committee of the Consultation will do further work on these statements before they are released.

The Consultation also provided an opportunity for discussion of trends and patterns in worship in the Communion. In particular, Bishop David Gitari (Kenya) met with members of the Consultation to describe emerging patterns of liturgical inculturation in his province.

The Rt. Rev. David Gitari and the Rev. Ruth Meyers (USA) were elected to the steering committee for two years; the Rev. Ronald Dowling (Australia) was elected for four years. The Rt. Rev. Colin James, Bishop of Winchester, and Prof. Holeton will continue to serve as members of the steering committee.

The Consultation also included participants from the Caribbean, from Ghana, and from Nigeria. There was an astonishing unanimity coming through from the four sections, and in the four statements from the four working groups, which are mentioned in the Press Release; and the intention is that Grove Books should publish them as an 'extra' Booklet in the Worship series, due next month, with an introduction by David Holeton. They give a coherent expression to principles of ministering infant baptism, to the meaning of the concept that 'baptism is complete sacramental initiation', to the admission of the baptized to communion, and to the re-vamped role for confirmation that would then ensue. The interest must then lie in the status given to the Consultation by the various Provinces. Perhaps I may give a modest start to that process by calling upon our own Church of England Commission to 'own' the Statement as their own, and to take responsibility for keeping it before the House of Bishops. Whilst the whole 'Knaresborough' issue (let alone matters of baptismal policies) have been kept away from our Commission in the past, yet the Commission duly sent members to this Consultation (as I was sent by the Commission to the first Consultation in July 1985), and the

Couratin) began to nag our then Diocesan about the necessity of liturgical studies and training, and received the reply (in effect): 'If you want a committee, go and get one!'—so I did. With the help of the Secretary of the Liturgical Commission, I set about finding out what other rural dioceses were doing in this field, and was surprised to find how much some and how little others were doing. I chose my own committee, partly for their interest in liturgy and partly for their proximity to St. Ives, for Cornwall is bigger than you think, and I had no funds to pay travelling expenses, and we set about finding a role for ourselves. Our first task, though this partly antedated the setting up of the committee, was telling the diocese about *Lent, Holy Week and Easter*, which we did through presentations at two centres in either end of the diocese. Apart from that, our work was much the same as has already often been described in these columns by other diocesan liturgy committees: input into clergy and lay training, discussion of Liturgical Commission publications, revision of the diocesan calendar (anyone who has holidayed in Cornwall will know that we have lots of saints who do not appear in the ASB calendar!), revision of that hardy perennial, the institution service, and so on.

After five years of this shadowy existence, our Diocesan has decided that we should have a *proper* committee. I have been promoted (or kicked upstairs) to be its chairman, and members appointed from all parts of the diocese, and representing all schools of theology. By the time this report appears, we shall have had our first meeting, and I hope will have begun to give the study and practice of liturgy once again its proper place in the diocese of Truro.

Michael Fisher, Chairman, Diocese of Truro Liturgy Committee

DIOCESAN REPORTS 9—RIPON

The Diocese of Ripon is shaped something like an alchemist's flask, and, as in such a flask, the sediment settles out at the bottom. The sediment in this instance is the bulk of the Diocesan population. The Diocese contains within its bounds most of the metropolitan areas of the City of Leeds and its environs and then working northwards the small towns of Wetherby, Harrogate, Knaresborough, and Richmond, and miles of the Yorkshire Dales. This means that the two Archdeaconaries fall into two quite distinct types—Leeds in the south, urban, multi-faith, multi-racial, etc., etc., and Richmond in the north—rural, dispersed and (dare I say?) more conservative.

This situation provides something of a challenge for the Diocese in every sphere of its work and not least in its thinking about liturgy.

The Diocesan Liturgical Committee meets under the Chairmanship of the Bishop of Knaresborough, and consists at the present time of nine other members, all ordained, and all, but two, men. Membership of the Committee has historically been by invitation, and we have tried to make sure that those who are especially interested in Liturgy find their way onto the group. This is why the membership does appear very unbalanced but it is something that we are constantly addressing and seeking to correct. With regard to lay membership, we have tried to include lay members but so far without success.

People **'Now that you have been laid low,
no woodsman comes to cut us down.'** (Is. 14.8)

Bishop For you shall go out in joy,
and be led forth in peace;
the mountains and the hills before you
shall break forth into singing,

People **and all the trees of the field
shall clap their hands.** (Is. 55.12)

Bishop We thank you, Lord for Kamuruana Hill.

People **We thank you Lord.**

Bishop We are sad that the hill has been shaved,
that the trees have been cut down and not replanted.

People **We are sad.**

Bishop But we know that the trees of the field
shall clap their hands. Alleluia!

People **The trees of the field shall clap their hands.
Alleluia!**
(*The people clap*)

DIOCESAN REPORTS 9—TRURO

The diocese of Truro is unusual, possibly unique, in the Church of England in having *two* liturgy committees, one for services in English, the other for services in Cornish. Bishop Graham Leonard established the latter when he was Bishop of Truro, and I have just retired after sixteen years as its secretary. In that time the Cornish committee has (among other activities) published a book of Bible readings and a prayer book containing Morning and Evening Prayer, Holy Communion (Rite B) and Compline. The latter was published with the aid of a loan from the Irish Guild of the Church of Ireland, and the Cornish Committee has enjoyed fruitful relations with Anglicans in other Celtic countries, and also with the Roman Catholic Church in Brittany. But from the beginning the committee, although Anglican in foundation, was ecumenical in membership, with Methodist and Roman Catholic members taking a full part in its activities.

The number of fluent speakers of Cornish is to be reckoned in hundreds, rather than thousands, so services in Cornish tend to be held in certain recognized centres and for special occasions. Nevertheless many Cornish people who are not fluent in their native tongue, and not a few who have chosen to live in our land, join with those more able in these services, and to help them Cornish hymns are usually written in the same metre and set to the same tunes as their English counterparts, so that they may be sung in both languages at once.

The Right Revd. Richard Rutt, lately retired Bishop of Leicester, has just been appointed chairman of this committee, a post he held once before, when he was Suffragan Bishop of St. Germans in this diocese.

The English Liturgy Committee of the diocese was formerly very active, under the leadership of Canon Douglas Freeman (now of Portsmouth), but, once the ASB was published, the view among the diocesan powers that then were seemed to be that a liturgy committee was no longer necessary, and it was allowed quietly to expire. Some five years ago I (as befitted one who had been a pupil of Michael Moreton and Arthur

Consultation has struck a very clear note on initiation—and it must now be the Commission's job to take up a position in respect to the Statement, which its members helped produce; and if it accepts the findings, then to propagate them in England. I look forward to having a chance to report the next stage in this. (And I would add in passing that the results of our own July Synod made international participation just slightly easier for the English than it would have been if the Synod had simply followed the House of Bishops in the reactionary motions they brought to the Synod).

I add below The Boston recommendations to which reference is made in the Press Release above.

This Consultation recommends:

- i that since baptism is the sacramental sign of full incorporation into the church, all baptized persons be admitted to communion.
- ii that provincial baptismal rites be reviewed to the end that such texts explicitly affirm the communion of the newly baptized and that only one rite be authorized for the baptism whether of adults or infants so that no essential distinction be made between persons on basis of age.
- iii that in the celebration of baptism the vivid use of liturgical signs e.g. the practice of immersion and the copious use of water be encouraged.
- iv that the celebration of baptism constitute a normal part of an episcopal visit.
- v that anyone admitted to communion in any part of the Anglican Communion be acknowledged as a communicant in every part of the Anglican Communion and not be denied communion on the basis of age or lack of confirmation.¹
- vi that the Constitution and Canons of each Province be revised in accordance with the above recommendations; and that the Constitution and Canons be amended wherever they imply the necessity of confirmation for full church membership.
- vii that each Province clearly affirm that confirmation is not a rite of admission to communion; a principle affirmed by the bishops at Lambeth in 1968.²
- viii that the general communion of all the baptized assume a significant place in all ecumenical dialogues in which Anglicans are engaged.

Self-congratulation is not good for the ego, but NOL modestly tells its readers that this is issue no. 200. No. 1 came in January 1975 (and reported the passage of the Worship and Doctrine Measure through the Lords and Commons); no. 100 came in April 1983, in the wake of the defeat of the 'Reconciliation of a Penitent' rite in General Synod—and, for what it is worth, no. 300 is due in December 1999 . . .

Colin Buchanan

¹ We note that one Province (Southern Africa) allows for the withdrawal of a child's communicant status in case of permanent removal to a parish other than where the child was admitted to communion. We also note that the Houses of Bishops in the United States and Canada have passed resolutions to ensure that a communicant anywhere in the Anglican Communion is a communicant everywhere within their respective churches.

² The Lambeth Conference 1968, *Resolutions and Reports* (London 1968) p.37.

EARLY CONFIRMATION?

We had a misprint last month in the report of the composite General motion on admission to communion. The amendment brought in by the Bishop of Chester cited 'paragraph 134 of GS Misc 365', which we reported as 'GS Misc 366'. 365 is of course the 'Reardon' report (see NOL for June) and paragraph 134 reads at the relevant part as follows:

... I believe they (the House of Bishops) should permit either the Eastern pattern... or confirmation at a much earlier age than is at present usual in the Church of England... If, however, they permit one or other of these options, then provision should be made for a personal profession of faith and act of commitment at a later age, perhaps in conjunction with admission to the electoral roll...

It is paradoxical that we should have inadvertently printed 'GS Misc 366' as *that* (mentioned in another part of the Synod motion) is the Stevenson and Stancliffe document, *Christian Initiation and its Relation to Some Pastoral Offices*, and it is not in favour of bringing down the age of confirmation—and not in favour *precisely* because it would then require a later rite of 'commitment'.

So we are left at the moment to reflect on which option will in fact emerge from the chaos of the Synod motion. But, as one who is wholly opposed to the 'infant baptism, confirmation at 7, and commitment at 16' pattern, let me state some of the problems:

- (1) the artificiality of this is designed simply to protect a sacramental *and initiatory* status for confirmation—and to avoid admitting the unconfirmed to communion, which is clearly the 'right' solution;
- (2) it gives us a curious and intractable hotch-potch of confirmation candidates. It is bad enough to handle 10-year-olds as on the eve of adulthood, if they are grouped with 25-year-olds and 55-year-olds—but the prospect of 7-year-olds coming into the liturgical picture also is awful. And it will be no solution, surely, to segregate them? A parish confirmation ought to be exactly that—a parish confirmation.
- (3) the more daunting spectre is this issue of a 16-year-old 'rite of commitment'. Why 16? Well, that is my guess, as it is the minimum age of admission to the electoral roll. Will it be mandatory for admission to the roll or not? And will it be *necessary* to have been confirmed before undergoing it or not? Let us look at a case or two:
 - (a) Johnny was confirmed at 14 and was told he was making an adult commitment. He naturally expects to join the electoral roll. He does not naturally expect to make a public 'commitment' all over again, as though he had not meant it before. He knows that you have only to be baptized to join the electoral roll, and wonders why he needs *three* rites of initiation, whilst others can manage with one?
 - (b) Susie was confirmed at 7 (under these odd new rules) and has been a regular communicant since. She considers herself well committed, and, like Johnny, does not think a further rite necessary before joining the electoral roll (or indeed in being elected to the PCC or the General Synod).
 - (c) Martin was baptized as an infant, but not converted till 17. He is told he should now be confirmed, but he also learns that confirmation is for 7-year-olds and does not include lifelong commitment to Christ. He wonders what he should do (and is open to the blandishments of those who wish to 're-baptize' him...).
 - (d) Jane was baptized as an infant and confirmed at 11 (under the existing rules), and has been a communicant ever since. She is now at the age of 26 a candidate for ordination. She finds that she is being cross-examined at Selection as to her age at confirmation and

2nd Reader Woe to those who join house to house,
who add field to field,
until there is no more room,
and you are made to dwell alone
in the midst of the land.

The Lord of hosts has sworn in my hearing:
'Surely many houses shall be desolate,
large and beautiful houses, without inhabitant.' (Is. 5.8-9)

3rd Reader Woe to those who decree iniquitous decrees,
and the writers who keep writing oppression,
to turn aside the needy from justice
and to rob the poor of my people of their right,
that widows may be their spoil,
and that they make the fatherless their prey. (Is. 10.1-2)

4th Reader Whom have you noticed and reviled?
Against whom have you raised your voice
and haughtily lifted your eyes?

People **Against the Holy One of Israel!**

4th Reader By your servants you have mocked the Lord,
and you have said, 'With many chariots
I have gone up the heights of the mountains,
to the far heights of Lebanon;
I felled its tallest cedars,
I came to its remotest height,
its densest forest.' (Is. 37.23-24)

Bishop Thus says the Lord,

4th Reader 'Because you have raged against me
and your arrogance has come to my ears,
I will put my hook in your nose
and my bit in your mouth,
and I will turn you back on the way
by which you came.' (Is. 37.29)

HOPE FOR CREATION

Bishop But the words of Job give us hope for the future.

5th Reader For there is hope for a tree,
if it be cut down, that it will sprout again,
and that its shoots will not cease.

Bishop Though its root grow old in the earth,
and its stump die in the ground,

People **yet at the scent of water it will bud
and put forth branches like a young plant.** (Job 15.7-9)

Bishop Let the fields exult and everything in them
the trees of the wood sing for joy
for the Lord comes to judge the earth.

People **He will judge the world with his truth and justice.**
(Ps. 96.12-13)

6th Reader The Lord has broken the staff of the wicked,
the sceptre of rulers,
that smote the peoples in wrath
with unceasing blows. (Is. 14.5)
The pine trees and the cedars of Lebanon exult over you
and say,

LITANY FOR THE ENVIRONMENT

Sunday 19 May 1991 Trinity Church Mutuma, Kirinyaqa

Bishop As we face Kamuruana Hill, let us thank God, with the Psalmist and Prophets, for his wonderful creation; let us hear his warning of judgment on those who destroy it and rejoice in the hope of its future.

CELEBRATION OF CREATION

Bishop The earth is the Lord's and everything in it: the world and all who live therein.

People **He has founded it upon the seas and established it upon the waters.** (Ps. 24.1-2)

Bishop The trees of the Lord are watered abundantly, the cedars of Lebanon which he planted.

People **In them the birds build their nests; the stork has her home in the pine trees.**
(Ps. 104.16-17)

Bishop Who shall ascend the hill of the Lord and stand in his holy place?

People **He who has clean hands and a pure heart and does not swear deceitfully.** (Ps. 24.3-4)

JUDGMENT ON THOSE WHO DESTROY THE ENVIRONMENT

Bishop Let us hear the warning words of Isaiah.

Bishop Woe to those who call evil good and good evil, who put darkness for light and light for darkness,

People **who put bitter for sweet and sweet for bitter!**

Bishop Woe to those who are wise in their own eyes,

People **and shrewd in their own sight!** (Is. 5.20-21)

Bishop On a bare hill raise a signal, cry aloud to them;

People **wave the hand for them to enter the gates of the nobles.** (Is. 13.2)

1st Reader The Lord enters into judgment with the elders and princes of his people; it is you who have devoured the vineyard, the spoil of the poor is in your houses. What do you mean by crushing my people, by grinding the face of the poor?
Says the Lord God of Hosts. (Is. 3.14-15)

her understanding of what she was doing then, as the Selectors try retrospectively to determine whether she was truly committed as well as confirmed, or whether she ought to be put through a commitment rite. They scratch their heads for a long time as to how the questionnaire can best be worded . . .

(4) Of course the rite might be wholly voluntary. But then it is difficult to see how it would be any use in forming a common discipline in the Church of England. And it is a common *practice* which the House of Bishops originally decided it was seeking.

(5) And finally there would be an issue as to how it would be *combined* with adult confirmation in a single rite (leaving aside other baptismal issues). Or would a parish adult class end up in different rites at different places at different times?

So why not go back to where we started—with the sensible and wholly un-bizarre admission of children in believing families to communion before a reasonably mature age for confirmation? See pages 1-3 above.

And a footnote to that: William Clemmey from York diocese mentioned in the Synod debate that his diocesan Synod had passed a motion favouring 'Knaresborough'. This had not been printed in any General Synod agenda or notice—and was apparently contrary to the expressed views of the Archbishop and of the Bishop of Whitby too. The motion came before an Autumn 1989 session of York Synod, and it read as follows:

That this Synod noting recommendation 4.2 of the Report *Children in the Way* requests the General Synod as a matter of urgency to resolve the issue of the admission of baptized persons to Communion before Confirmation on the lines proposed in the Knaresborough Report.

The evidence from round the country keeps coming to light!

COB

REPORTING FROM PERU

As I write I am concluding a week in Peru, a suffering country with a fragile democracy, an army which frightens its own citizens, a cholera outbreak which has killed thousands, an appalling bunch of Maoist thugs roaming the countryside under the propaganda title of 'Shining Path' (Sandero Luminoso), a collapsing economy (not helped by a good part of its slender reserves being in BCCI . . .), and everywhere a look of the unfinished. It is in many ways a sad place to visit. The tiny Anglican church is centred on two major cities, Lima, the capital, and Arequipa in the South. The diocese also includes Bolivia, where there are Anglican congregations in Santa Cruz and in La Paz (and it is Bolivia which is the chief South American background to the Worship Booklet 113 by Alan Hargrave, which we published a year ago, *But Who Will Preside?*). I suppose there have only been about twenty different ordained men serving in the diocese since it was founded in 1978. So it is a young and largely undeveloped area for Anglicans, with mission work amongst the shanty towns in Lima, as well as amongst the middle-classes in Bolivia.

I was there to do some hard work at a pastors' school (which included lay pastors and a possible ordinand or two, and four who had come up for the in-service training from Chile). The idea was for me to give a grounding in principles of liturgy—particularly sacramental liturgy—for people who have in many cases left the Roman Catholic Church in which they had originally been cradled, in strong reaction against the formalism which it

represents to them. Indeed, in a context where the major Protestant option is Pentecostalism, such that Pentecostalism and evangelicalism are often identified, then it is clear that many Anglicans will be suspicious of any and all liturgical principles, and those who wish to commend such principles meet to go in a way which is both cautious and flexible. Just as when I went to Santiago in 1985, that kind of commendation was the task for which I was hired. I had to speak by translation, and spent almost four days in interchange with the group of about twenty-five people about these very issues (not excluding the very principle of infant baptism).

However, my main tourist experience as a liturgical rubber-necker was the ordination service on the Sunday morning at the end of the week. The Bishop of Peru and Bolivia, Alan Winstanley, had in three years previously only ordained one deacon in Peru. Now he was to make that man presbyter and ordain three more deacons—an amazing increase in the ordained forces of the diocese. I was to preach, and was greatly privileged in being so asked. And the liturgical rite had many interesting features, apart from three music groups and their singing, and some extemporary prayer.

One of the most distinctive visual features was the ponchos—liturgical ponchos, that is. Peru, alone in all the world, uses an over-the-head garment which is not the chasuble (which I cheerfully dup a 'poncho' when in company which takes ecclesiastical garments too seriously!), but is a genuine local style of actual poncho which is daily use, edged with the rainbow colours of the Incas. The deacon wears a white scarf, edged with the same braiding, which in general he gives up on becoming presbyter. So we had a Protestant vesting of the candidates, more solemn liturgically than the be-stoling often is in England—and the new presbyter's white poncho, draped on a low wall at the west end of the chancel in the church, reminded me irresistibly of a chasuble awaiting its wearer on a communion rail in England. To cap it all, the Bishop was having his first outing ever (and the first ever in the world therefore) in a purple (or perhaps 'ripe plum') poncho, also edged with the Inca colours. A revolution has started out here for evangelical vesture—and certainly it was a marvellous sight.

One of the features of Peruvian ordinations has been that (as in Portsmouth) there is a growing desire to affirm the separate ministry of deacons and not to expect deacons necessarily to go on to the presbyterate. This is marked in the rite by a greater distinction between the two in the ordination prayers; on which issue there are still discussions here as to the character of the prayers, and a survival exists of 1662 'Receive the holy Spirit'. The emphasis in the making of deacons is service, and the Bishop has dispensed with the giving of the New Testament, and instead washes the candidates' feet (in which also Portsmouth has been a kind of model). So he took off his purple poncho, and washed their feet one by one as they in turn sat in his chair.

The Southern Cone, which had its own representative (from Chile) at Toronto, has a kind of liturgical race on, for its Anglican numbers are small, and, with their largely evangelical background, and Pentecostalist neighbours (and latin character), they will have difficulty establishing a firm liturgical tradition. The race is on, because the expatriate influence (most weightily now found in a clutch of Englishmen who are bishops) is bound to decline in the future. Whether liturgical traditions can take shape

before all the Europeans have gone is an open question—though it is also an open question as to the shape that developments in worship will take in any case, and I am left hoping that *some* cross-fertilization with the rest of the Communion will be part of that development; and I hope so for the sake of the rest of us as well for the sake of the Southern Coxians.

COB

This month's Booklet . . .

is Spirituality no. 33, *Praying to God as Mother* by Phillip Tovey, a very careful investigation of the range of biblical imagery which might bear upon this theme, along with equally careful historical reference to Christian authors of unimpeachable good standing who have employed such imagery in their teaching. As we noted last month, this Booklet is *not* the work of an embattled feminist. There is also Evangelism Booklet no. 15 *Evangelization through the Adult Catechumenate*, by Malcolm Grundy, a theme which runs close to liturgical concerns, and even relates to the Toronto findings.

. . . and next month's

is Joint Liturgical Study no. 19, *The Testamentum Domini: A Text for Students*, edited by Grant Sperry-White of Notre Dame in the USA. This text (with introduction and notes) adds another patristic text of liturgical note to the collection already provided by successive Grove Liturgical Studies and Joint Liturgical Studies. Apart from the usual Pastoral Booklet we also expect to include an 'extra' Worship Booklet, no. 118 arising from the Toronto Consultation. We anticipate its title will be *Renewing Initiation in the Anglican Communion: The Toronto Statement 'Walk in Newness of Life'*, with an introduction by David Holeyton. Will Standing Order Customers please note that it will be sent on the same basis as all other Worship Booklets *unless* you write to cancel it. We believe that this Statement (of Grove Booklet length) is of far-reaching importance for the Anglican Communion, yet is of interest to all our readers, and we urge those who are *not* on standing order to ensure they get a copy.

. . . and catalogues

advertised last month are now available—both stock lists and 'New Titles' brochures.

. . . and reprints

include Grove Liturgical Study 8, *Hippolytus: A Text for Students*, and (of course) Pastoral 9, *Good News Down the Street*, for the tenth time!

CREATIVITY IN KENYA

We mentioned last month something of the materials sent to us by Bishop David Gitari, which followed a recent consultation sponsored by the liturgical committee he chairs, and carries forward the work pioneered in the Kenyan eucharistic liturgy to which we have drawn attention over the years. Bishop Gitari also gave a full account of the work of his committee during an evening's presentation during the Toronto Consultation (see Editorial above). We are glad to print in the following pages an instance of the particular drafting which has come from that committee, and at Toronto Bishop Gitari was able to amplify the proposals on initiation which we reported briefly last month. It was a joy to find him not at all wedded to the necessity of confirmation for admission to communion, and he took an active part in the writing of the Toronto Statement, and agreed with the recommendations reported in the Editorial above.