

IN TUNE WITH HEAVEN

The Report of the Archbishops' Commission on Church Music

This Report is to be published by Hodder and Stoughton on 7 May 1992 for £8.50 (if ordered before 31 July—£10 after that). Grove Books will be publishing a Commentary on the Report by Jane Sinclair, a member of the Commission. The advertised contents of the report are as follows:

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News of Liturgy

Editor: Colin Buchanan

Issue no. 207

March 1992

Editorial

The marriage issues are getting ever more complex in the Church of England, as 'Victorian' values fade. In the 1980s the parishes saw a large shift in position on the issue of marriage after divorce, and whereas in the 1970s there might have been a few known parishes in the land that would brook such couples, on the whole the then standard discipline stood. When the Church of England failed to find an agreed General Synod policy in the years 1981-85, the right in law of local clergy to officiate at the marriage in church of divorcees was again asserted, bishops took their hands off (having no power to impose a policy), and local clergy used their own discretion. One of the problems in the defeat in Synod of the prospective enabling legislation was that a lacuna remained—there were no common criteria for adjudication, and each parish did that which was right in their own eyes. Some 'indissolubilists' remain among the clergy, but their stand becomes ever more recondite as time goes on. And I find myself calling banns for partners 'previous marriage dissolved'. Quite apart from ordinary textual issues for revision, there are other points of principle arising as the possibility of revision dawns in the 1990s. Amongst these are:

- (i) Should any public statement (e.g. of repentance) be made about the previous marriage(s)?
- (ii) Is it meaningful for a bride's father to 'give her away'? (The same question could, no doubt, be asked less emotively about a young widow?)
- (iii) Is there any liturgical place or role for existing children of either parties to a marriage?
- (iv) What kinds of behaviour ought to lead the parishes into refusing a church wedding?

These questions are being solved at a parish level. However there has been less attention to that which has come in like a tide—that couples should cohabit ritelessly for any number of months or years before getting married. Does *that* phenomenon call for any response from the Church of England, or should we simply ignore the evident cohabitation they are practising? It has been generally reckoned that the clergy have gone on preparing couples for marriage in church, whilst cheerfully turning a blind eye to the existing and blatant cohabitation. In fact they may not have been quite so cheerful, but rather have been wrestling silently with a problem comparable to that of feeling under pressure to give infant baptism to the manifestly unqualified. I wrote an article on the subject a year ago for the Australian Anglican weekly, *Church Scene*, to which I contribute regularly, and they were deluged with correspondence. The editor told me that everybody knew the size of the problem in Australia, but no-one had named it before quite so starkly.

There have been two recent studies of both the theological status and the practical implications of such cohabitation. Both arise from a Grove Ethical

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Study, no. 69 published in 1988, called *Marriage before Marriage?*, by Greg Forster. This explored conditions within which such unions might be recognized as 'marriage' in the biblical sense—one obvious illustration of which was the still existing Scottish law, by which, so long as it can be attested that the two have 'taken' each other in marriage before witnesses, then the couple may be determined to be legally married. Shades of the anvil at Gretna Green—it could still to-day fulfil its historical purposes.

An old friend of Grove Books, Ted Pratt, the vicar of St. Simon's, Southsea, and author of our *Thinking about Baptism* (and indeed of the more recent partner to it, *Thinking about Marriage*) thought Greg Forster far too permissive. He wrote a firm rejoinder *Living in Sin?* (with the opposite thrust from that of one Jack Spong, who once wrote a book with the same title but the opposite answer). He was very clear that cohabiting couples are usually of the opinion that they are *not* married, and he added that they are in fact living in sin, and that the church can only deal honestly with them by naming it as sin. The Grove Ethics Group had another more nuanced Study in prospect (it has now been published as *Cohabitation: A Biblical Perspective*, Grove Ethical Study no. 84, £2.25 from you know where)—and so declined to take responsibility for *Living in Sin?* Ted Pratt then published his own title himself, and we have advertised it and do circulate it, and are glad to have this dimension aired.

There appear to me to be two clusters of liturgical questions thrusting themselves upon us—one concerned with baptisms, one with the marriage service itself. There might, of course, be a third, to do with admission to communion of cohabitants, but that I leave aside for the moment.

The baptismal questions come up in two ways:

- (a) How are we to respond to requests for baptism for the illegitimate offspring of cohabitant couples? Is the answer that, if the woman can quietly shed the man, and thus come as a single (and abandoned) parent she can qualify the infant for baptism—but if not, not? Or is it that the couple can be received *as* a married couple? Or should some major sorting out of the parents (to suit our own interpretation of what the church requires) precede the giving of baptism?
- (b) How are we to respond to requests for adult baptism by a cohabiting person? Do we thus connive at cohabitation, and give an entirely permissive encouragement to our own teenagers? Or do we require the couple to separate? And do we require that separation even if there are children of the union, and/or the unbelieving partner, whilst being ready for a long-term stable relationship, has no interest in undergoing the marriage ceremony?

And the marriage questions are precipitated by Ted Pratt's booklet. He writes: 'The failure of most clergy to tackle the sin of living together has I believe been a major contribution to the growth of the problem.' It is clear he wants the clergy to address the issue when the couple first apply. Cohabitant couples are to be told they are living in sin; are to be asked whether or not they repent; and are then to be directed down different paths according to their readiness to repent *and separate* or not. The different paths lead to different liturgical treatment in the actual marriage rite

At any time during the year

Almighty God, we implore your continued presence in our life, and we pray that as we move in this world, the example of our life may enable others in their daily commitment to you, and the development of their life in Christ. Help us, that our knowledge of you may inspire us, in this Decade of Evangelism, to reach out to the poor, the sick, the voiceless and the powerless. In Jesus' name we pray. Amen.

Diocese of Panama

A Litany

For a clearer vision of the work you have set before us and for a better understanding of your gospel

Lord, direct us

For a deeper commitment in your service and a greater love for all your children

Lord, direct us

For a fresh understanding of the task before us and for a sense of urgency in our proclamation

Lord, direct us

For a greater respect and acceptance among Christians of different traditions and for a common goal in evangelism

Lord, direct us

Province of the Indian Ocean

WORSHIP-MASTER

No, this is *not* a new title for the MC at a high mass, nor for an inspired (if male) leader of charismatic assembly. It is the title of the software for a comprehensive Anglican programme for worship materials in the 1990s. It has been prompted by the Liturgical Commission's own concern for parishes to be computer-happy, and to have the Commission's products available at the touch of a finger; along with its desire that the worshipper should be handling lightweight and user-friendly programmes and guides. So the Commission came to Hodder and Stoughton and Hodder came to Kent and tried out their idea on a gathering of clergy at the home of *News of Liturgy*.

The basic idea is a database, loaded by Hodder with *all* the materials in the ASB and later official productions (including the whole range of *Patterns*), along with unofficial provision from *Church Family Worship* and other selected sources. There is then a vast selection of hymns and songs. The programme will select and collect together all materials for a specific feast or theme, and will even tell you when you last used them, or how much you have used them during the year. You take what you want, move them into a word processing mode for further editing (e.g. adding your own rubrics), and there is the final product. *Worship-Master* should be published in November, and may well cost less than £100.

NO DIOCESAN REPORT THIS MONTH

After fifteen months, for the first time we have no diocesan report. We use the space gained to print advance information overleaf on the Report of the Archbishops' Commission on Church Music.

SELECTION OF PRAYERS FOR THE DECADE OF EVANGELISM— ASH WEDNESDAY TO ASCENSION

Palm Sunday

God of all power and peace you entered Jerusalem triumphantly that first Palm Sunday, this act revealed your kingship, you demanded cleanliness of the house of your Father. Come then Lord with that triumphant zeal and awe—in our troubled countries, and peoples, and create order, justice and peace. Let this be done O Lord, especially during the Decade of Evangelism, as we spread far and wide the Good News of peace. Amen.

Church of the Province of Southern Africa
Community of St. John the Baptist, St. John's

Good Friday

Almighty God, who in your great love for the world sent your Son to die for us and for our salvation; grant that in this work of evangelism the claims of your love may be so fully and faithfully presented to young and old in the power of your Holy Spirit that the company of your faithful people may continually be increased, and your kingdom extended in the hearts and lives of all; through Jesus Christ our Lord. Amen

Diocese of Wyoming, ECUSA

At any time during the year

God our Father, you sent your Son to us: Grant that filled with your Spirit we may be renewed in faith, and inspired in hope and love, to spread the gospel of your Kingdom to all humankind; through Christ our Lord. Amen.

Province of Central Africa

Resurrection

Almighty God, our Father, you have redeemed us by death and resurrection of your only Son Jesus Christ and given us your Holy Spirit that we may be your witness in the world: banish the powers of darkness and sin from the minds of those who refuse to believe in your name and open their hearts to your gospel that they may believe in you and become temples of your Holy Spirit. Grant also that we who believe in you may be effective ministers of your word to those whose lives have not been touched by your saving grace. We make this prayer through our Lord Jesus Christ who reigns with you and the Holy Spirit, one God forever and ever. Amen.

Church in Korea

Ascension

Glory to you our ascended Lord that you are with us always. Glory to you who have ascended far above all heavens that you might fill all things. Glory to you author and finisher of our faith as we share the joy of your Ascension during this Decade of Evangelism.

O Lord we thank you for the victory of your Son over death, so also we pray that you may give us your wisdom throughout the Decade of Evangelism to proclaim your word and to show forth the glory of your Ascension and imminent return. Amen.

Church of Nigeria

by which the couples are then married. These can be explored in *Living in Sin?*

A slightly less confrontational approach was aired in a letter to the *Church of England Newspaper* (13 March edition). It ran as follows:

Pastoral care for cohabiting couples

A few years ago I found a way pastorally to deal with requests from cohabiting couples who wished to get married in my church. Often the request was a year or so ahead, and I was able to suggest the following alternatives.

1. That since they were already effectively married, and all their family knew this, it would be right for them to make their vows in church as soon as the necessary legal formalities had taken place. They could then have the 'marriage celebration and vows renewal' at the date they had originally intended. The significant differences between this service and a wedding would be that a couple would come in to church together, and their vows would be re-affirmed rather than initiated.

2. That as they were doing something 'wrong', I as God's minister had to encourage them to put it 'right' as soon as reasonably possible. So they should bring their marriage forward to the reasonably near future.

The results? Two couples took the second option (typically nine months to three months), and I heard no more, apart from in some cases a polite 'we have other plans', from the 12 or so couples I have been approached by in the last three years.

I am now considering an alternative approach. This is to offer either option 2 (above) or else to say: 'Yes, and because everyone knows that you will by then have been together and committed to each other for a considerable time, you will go into the church together, and we shall dispense with the "giving away" by the bride's father.'

I would also, while encouraging the couple to come to Sunday worship at the church as part of their preparation, not admit them to communion.

I would appreciate your readers' reactions to this.

Michael Jones (Rev.) St. Budeaux, Plymouth

(Reproduced by permission)

What do our readers think?

Curiously, the very evasion of the marriage ceremony is highlighting enquiries into the significance of that very ceremony. Is there any value in public vows of lifelong fidelity? Is there any value in a witnessed pledging of one to another? Is there any value in a recognized and institutionalized covenant between a man and a woman? Or are these things mere scraps of paper? It creates a slight sense of shock when professing (and worshipping) believers themselves say 'we are already married in the sight of God, and see no point in an expensive and socially difficult ceremony'. I think I have even found myself *confirming* such—just as I have also confirmed those overtly cohabiting prior to the ceremony. Insofar as the Church of England is still engaged in the marriage business, we have some fairly curly ones to handle here. Do these in turn have any implications for the rites?

Colin Buchanan

HOUSE OF BISHOPS—JANUARY 1992

(Extract from Minutes of meeting on 28-29 January)

Liturgy—*Patterns for Worship*

5. The House considered a paper—HB(92)2—which set out material from *Patterns for Worship* and invited the House to introduce the material to General Synod for general approval. The House welcomed the material, but asked the Liturgical Commission to further revise its proposals in the light of discussion in the House and to bring them back to the House in due course. The House asked the Liturgical Commission to work on eucharistic prayers suitable for use when children are present within the requested revision of the *Patterns for Worship* material.

Liturgy—Mandate for the Working of the Liturgical Commission 1991/6

6. The House considered a paper—HB(92)1—which invited the House to grant a mandate to the Liturgical Commission for its agenda over the quinquennium to 1996. The House agreed that the Liturgical Commission should consider the following matters:

- (a) Liturgical formation;
- (b) initiation liturgy (including Reconciliation and Healing);
- (c) calendar and lectionary matters;
- (d) the language of liturgy: Image, Memory and Text;
- (e) the scope of desirable change in the ASB and other existing provision with particular emphasis on:
 - (i) the daily prayer of the people of God
 - (ii) Funeral Services
 - (iii) Eucharistic Prayers (including those for use when children are present)
 - (iv) Services of the Word (Rite C in *Patterns for Worship*);
- (f) the scope of work for the next commission, including the possibility of adjustment to the terms of its constitution to reflect changes in emphasis in liturgical work away from purely textual matters.

The House requested, however, that the Liturgical Commission should make periodic reports to the House as each phase of this work progressed, and that it should have regard to the ecumenical implications of a number of aspects of its programme.

Nuptial Blessing

16. The House considered a paper—HB(92)10—which set out the advice of the Theological Sub-Group concerning what constitutes the Nuptial Blessing and who may impart it. The House agreed the suggested revisions to the 1987 Guidelines, and to send the Guidelines to each diocesan bishop for use within his diocese.

Clergy Robes

19. The House considered a paper—HB(92)11—about the observance by clergy of Canon B8 ('of the Vesture of Ministers During the time of Divine Service').

The House reaffirmed the existing requirements of Canon Law regarding the wearing of robes at all statutory services and agreed that the matter was best handled at diocesan level.

involvement of the family and other lay people, is going to be counter-cultural. He expresses the hope that such liturgical changes and the training they promote will result in changes in attitude as well as in pastoral care. He highlights the need for such a counter-cultural move against the received American Way of Death, and the tendency towards the 'one-stop shopping mall approach' in the provision of all services by the cemetery or crematorium authority on one site, by quoting from an early cemetery advert from Brooklyn: 'Graves finely situated, surrounded by the beauties of nature, commanding a fine view of the bay, and in short, meeting with every requirement of the human family. People who have tried them cannot be persuaded to go elsewhere'.

The larger book is a revised edition of Rutherford's 1980 book of the same title, revised in order to provide a thorough commentary on the ICEL *Order of Christian Funerals (1989)*. The first third of the book traces the history of the funeral rite from the Church of the Martyrs, through the Ritual of 1614 to its last English revision in 1964. That revision marked the end of the process, paralleled in the Protestant churches at the time of the Reformation, of telescoping the funeral rites into a single service in church. The renewal of the funeral liturgy, seen in the provisional English *Rite of Funerals* in 1970 has now blossomed into the definitive *Order of Christian Funerals*. Though details of the order, and most of the section numbers of the 1989 American national version of this (on which Rutherford is commenting) differ from the order approved by the Bishops' Conferences of England, Wales and Scotland for use here from 1990—and obviously reflect American pastoral practice—Rutherford's commentary can easily be related to our local text, and is full of pastoral suggestions. The last chapter in the book includes discussion on environment and art, running a parish funeral workshop and producing a parish handbook for funerals to help people to be articulate as they prepare for death.

The extensive rewriting that has been involved in this book make it a very useful guide to pastoral practice, with clear implications for other churches as well as for the Roman Catholics. But what a pity the publisher kept the same cover as the previous edition!

Trevor Lloyd

Mary Collins, *Contemplative Participation, Sacrosanctum Concilium Twenty-five Years Later*, (The Liturgical Press, Collegeville, 1990), pp.88, £4.50

Growing from a series of talks to the Irish Institute for Pastoral Liturgy, this book reviews the progress of the Roman Catholic Church since Vatican 2. Taking a social anthropological approach the book is full of insights giving critical appraisal of the reforms. The areas examined are reception of reform, the role of women, public ritual, eucharistic praying, English as a liturgical language. In all areas there are thoughtful insights, much that complements the agenda of other churches, and much for other traditions to learn. It would be a good book for a clergy discussion group.

Philip Tovey

tion in *Theology* Nov/Dec. In the numbers of *Ecclesia Orans* vol. 8 which have reached the UL, there is a Liturgical Bibliography of Pierre Le Brun, more articles by Anscar Chupungco on Inculturation, and something on musical semiotics and liturgical musicology. No 1991 issues of *SJT* have not reached the UL, and so I can only mention that David Kennedy does have a paper on the eucharistic prayers of ASB rite A in *SJT*—I caught sight of it in Heythrop College Library while waiting to examine a Ph.D. *Liturgy* 15 (several issues) includes amongst other papers; Geoff Steel on revising the RC marriage rite, Chris Walsh on ICEL, A. Barrett on the new ordination rite, and Paddy Jones on the Funeral rite. Issues 5 and 6 are devoted to death and funeral rites, but there is also something by Peter Ball on the catechumenate.

Bryan Spinks

Book Reviews

H. Richard Rutherford, *The Order of Christian Funerals: An Invitation to Pastoral Care* (The Liturgical Press, 1991, 55 pages, £3.50)

Richard Rutherford, *The Death of a Christian* (Pueblo, 1991, 314 pages £10.99).

Both available from the Columba Book Service, Dublin.

Richard Rutherford is Chairman of the Theology Department at the University of Portland, Oregon, known for his previous writing on funerals, including the earlier edition of *The Death of a Christian*. In the smaller Liturgical Press booklet, he welcomes the transformation of *The Order of Christian Funerals* from its 1969 form as a liturgical text into 'a pastoral book that is very usable' in its 1989 form and proceeds to give us both a summary of what it contains and some discussion of the pastoral issues that arise.

This is a good example of practical pastoral liturgy, with a thorough theological discussion of the issues plus some examples of good practice. The pastoral thrust of *The Order of Christian Funerals* 'is not ritual formality but life touched by faith through liturgy.' The pastoral ministry is set in the right ecclesiological context: the ministry is not that of an individual priest to a few client relatives, but a ministry of the church for the church. The problem of how the church can be present at each of the significant moments in the journey from life through death to the celebration of death is to be answered by the provision of trained laity, including trained Christian nurses and funeral directors as well as lay ministers trained for this particular ministry. His church-centred approach would put the celebration of the eucharist in the home of the dead person, rather than in the cemetery chapel, if it cannot be held in church.

The Order of Christian Funerals he sees as an excellent text book for catechesis about the Catholic care of our dead: 'such catechesis will help parishioners and ministers alike . . . to realize that the reformed rites of the Catholic Church are less a compilation of texts and rubrics than an embodiment of our faith'. Inevitably, such an approach, with its suggestions about the places for different stages of the rite, and the thorough

Advance Notice of a Book

We have received publicity material for *Celebrating Common Prayer*, to be published by Cassell, Stanley House, 3 Fleets Lane, Poole BH15 3AJ in October. This is the offspring of the Franciscan Office Book, but it has been enriched both by the drawing in of outside contributors—including members of the Liturgical Commission—and by the broadening of the range of contents. The blurb says 'This book offers the opportunity to celebrate the Office in a variety of ways appropriate to different communities and contexts.' It will cost £12.99, and the publishers would be happy to receive orders (with £2.50 added for postage) from now on.

COB's LITURGICAL DIARY

December: (1) During the afternoon I conduct a confirmation service for the Deaf Centre located in St. Mark's parish. There are three adult candidates and I am to officiate with translation by signing. The only point at which I am to do my own signing (for I do not have the language) is at the laying on of the hand, where a 'text' has been set up for me which means (I gather) 'Holy Spirit, bless'—a formula which cuts many corners. I have exercised myself as to how to make the rite more visual for the congenitally deaf, and have put a baptismal bowl with water beside the lectern from which I preach, so that, when I remind them in my sermon that they have been baptized, I can sprinkle some water on them. Well, when I duly said 'you have all three baptized' (and it had been conveyed to them by signing), the wife of one candidate, sitting behind her husband, leant forward, tapped him on the shoulder, and signed to him 'You've not been baptized'. I stopped preaching and enquired of the Chaplain to the Deaf who was presenting the candidates—as I had earlier cross-questioned him closely as to whether the candidates had been baptized, and he had reassured me that the evidence was there. He looked embarrassed, but by a short interchange discovered that the signing admitted of *dialects*: he had enquired whether the candidates were baptized, but was read as asking whether he was a Christian. Thus the answer had come back strongly 'Yes, without a doubt'. So I now had to sort it out—and asked the man whether he wished to be baptized. He signed 'yes', the baptismal water was already—*mirabile dictu*—in place, and we proceeded.

January—this was the month of episcopal liturgies for me: (17) the Archbishop of Canterbury officiates for the first time at the consecration of bishops. It is in Westminster Abbey, and the occasion is taken, in the presence of all the assisting bishops, to conduct the long-standing ceremony in the Jerusalem Chamber, whereby the Dean and Chapter protest to the Archbishop that they are to serve no bishop (they are a Royal Peculiar), and that he only comes on sufferance and without rights—and he in turn gives assurance that he would not dream of trampling on their constitutional privileges. In the consecration there are signs that the Abbey word processor has not yet caught up with Rite A since 1980—and one previously unspotted howler is the pre-1980 ICET line in the Creed 'One in Being with the Father'. There is also an odd rubric that bids all 'turn to the high altar' to the recite the Creed—a new variant on turning East, which itself is fairly absurd as the whole habit dies round the country, and the Abbey transepts were full of people facing South and North . . . A new

touch is to gather the assisting bishops round before the Litany, so as not to interrupt the flow later—but I have my doubts as to whether this does not confuse; oh yes, and the big issue NOL's journalist was waiting to witness—would Archbishop George follow the rubric and stand to lay hands on the candidate? He didn't—he sat. (24) A fine contrast—the first ordination of a Roman Catholic bishop I have ever attended; Vincent Nichols is becoming an assistant bishop in the archdiocese of Westminster as titular 'Bishop of Othona', and the Steering Committee of the CCBI, which he chairs, is invited, and the presidents of the CCBI (from a variety of countries and denominations) are leading the prayers within the rite. So what strikes a newcomer's eye? Firstly, in the programme is the Letter of Appointment from the Holy See; it mandates not the ordaining bishop (as the Royal Mandate charges the Archbishop of the Province in the Church of England); but the candidate himself—he is to seek out and find bishops to ordain him. Then it is not bishops but presbyters who present him. The laying on of hands is done by the 40 or so bishops present (with matching white mitres, but they do not wear them to lay on hands), not by rugby scrum methods, but by each passing in front of the candidate and laying on hands in turn. Then came the post-ordination ceremonial—and wonderfully, when the Gospel Book was to be presented, it was not there. All sit and wait, the Cardinal the image of relaxed impassivity, until a minion finally brings it in from the changing rooms, or wherever it had been left. After communion the newly ordained bishop is allowed to speak himself (nothing like *that* happens in the Church of England), and he says 'This is a day of new hats, not forgetting my own of course—and a mitre is supposed to represent Old and New Testaments, with even bookmarks hanging out to prove it.' Finally he is escorted on a personal lap of honour round the cathedral, formally giving his blessing according to the programme, but actually greeting friends everywhere. Very memorable indeed. (25) On the Feast of the Conversion of St. Paul the new Bishop of Southwark (who was previously in Bradford) is enthroned, and we are back in the Anglican mode (and no omissions or mistakes is *this* liturgy). We are also back at the knocking three times on the cathedral door and hoping to be let in routine; the greeting of the diocese and of other friendly bodies (including the Speaker of the House of Commons, who represents a constituency in the diocese) come all together—but are they not of different sorts? There is a sermon typical of the man ('Bradford is the place of Satanic Mills and Satanic Verses'), and intercessions led by the Bishop following it. Perhaps the structure of a weekend should be looked at overall—we were at the first in sequence of launching liturgies, and the main one was to come the next day as 'The Enthronement Eucharist. Apparently he was then to be anointed (as king? or priest? or sick and needy? or open to the Spirit?), and vested in a Southwark cope and mitre. I wonder whether the cathedral could hold all who would want to come? For certainly the bishop presiding at communion for all his flock, and preaching the word to them, should be a true launching.

This month's booklet . . .

is Pastoral series no. 49, *Child Sex Abuse: A problem for the Churches*, by Peter Gibbs.

. . . and next month's

is Worship Series no. 121, *The Heart of Sunday Worship* by Colin Buchanan, bringing up to date in a Decade of Evangelism the subject matter of *Patterns of Sunday Worship* from twenty years ago.

. . . but whatever happened to

Joint Liturgical Studies? The Series continues this year but in a slightly reduced form. The Alcuin Club has returned to publishing a larger monograph each year and that is scheduled for March, and there is no Joint Liturgical Study that month. The Joint Studies will continue later in the year, though the expectation is that it will be with a double-size one in September, rather than one in June and one in September. Watch this space.

And one that did not happen

During March there has been a covert row—sometimes breaking surface—about the proposal of the SPCK to publish a book of prayers for use by Gay and Lesbian Christians. It is by Elizabeth Stewart, and is entitled *Daring to Speak Love's Name*. The story as it broke surface included a minor alleged drama of the Archbishop of Canterbury threatening to remove himself from the presidency of SPCK if they went ahead. They desisted.

AUSTRALIAN WOMEN (OR AT LEAST ONE ARCHBISHOP) OVER THE BRINK

We reported in February the ordination that did not happen in Canberra/Goulburn on 2 February. But it did happen in Perth in Western Australia on 7 March. The Archbishop of Perth, thus anticipating the Australian General Synod due in July, said (in conscious imitation of Neil Armstrong?): 'To-day we ordain ten women, but we liberate thousands'. As this was a diocesan decision (though apparently a constitutional one, and one which, unlike Canberra/Goulburn, was not challenged in the State courts), it has created a profound constitutional problem for the Anglican Church in Australia.

FROM THE JOURNALS

(continued from NOL 203)

OCP 57:1 contains an article by Miguel Arranz on the penitential prayers in the Byzantine tradition, and an article on the Italo-Greek influence on a Byzantine eucharistic text. *Ephemerides Liturgicae* Vol. 105:1 contains articles on adaptation of the liturgy, the Church, the Body of Christ and the action of the Holy Spirit in the Paschal Vigil, and something on the consecration of Virgins in the Gallican and Ambrosian liturgy (just the material for UPAs!). 105:2 has some observations on the anaphora of Chrysostom in the Italo-Greek versions of between the 8th and 11th centuries. In 105:3 there is to be found the latest article by that well-established liturgical eccentric, Jean Magne, on the institution narrative and the date of the passover. Perhaps this is the place to note the little debate between John Fenton and Robert Morgan on the meaning of the words of institu-