

### This month's Booklet . . .

. . . is Spirituality no. 41, *Evangelical Spirituality in the Light of Paul's Letter to the Romans*, by John Goldingay; and there is also Evangelism Series no. 18, *Finding a Youth Evangelism Strategy that Works*, by Phil Moon.

### . . . and next month's

is Alcuin/GROW Joint Liturgical Study no. 21, *The Anglican Eucharist in New Zealand 1814-1989*, by Bosco Peters. We are delighted to be publishing a good bit of work from another part of the world, where little Anglican publishing is possible locally. The story leads us through not only theological and liturgical issues, but also constitutional and occasionally personal ones, in unravelling the threads that lead from the 1662 BCP to the 1989 *A New Zealand Prayer Book*. The author is an assistant curate in Fendalton, diocese of Christchurch.

### . . . and an 'extra'

is a pamphlet compiled by Colin Buchanan, *Infant Baptism in the Church of England: A Guide to the Law and Practices of the Church*. This is 16 pages long with covers, and provides a full picture of the legal situation, with official text of the canons and liturgical services on the left-hand pages and an explanation of the materials on the right-hand facing pages. It should be available by the third week of June, and will cost £1.25.

### SOME LUSITANIAN NEWS

In Autumn 1990 the diocesan synod of the Lusitanian Church, the Reformed Episcopal Church of Portugal which is also an extra-Provincial diocese of the Anglican Communion, authorized a new liturgy book. It was published last year as *Liturgia da Igreja Lusitania*, a handsome hardback of 500 pages. The diocesan newsletter in January this year reported that the book was in use in every parish. The book does not claim to present very original materials, and the texts are apparently largely drawn from other Anglican rites. This is certainly true of the eucharist, the only text I have addressed closely, which has a strong family strain from Rite A in it—even to the first post-communion prayer 'Father of all', which looks splendid in Portuguese. I understand the retail price of the book is the equivalent of £2. The best hope of getting one is to write (with ECUs?) to the diocesan office, Rua de Elias Garcia, 107-1 Dto., 440 Villa Nova de Gaia, Portugal. Interestingly the same Newsletter reports the Autumn 1991 Synod as 'separating the admission of children to Holy Communion from the Sacramental Rite of Confirmation'. The report makes it very clear that this move was prompted as much by the need to raise the age of confirmation (it will have a minimum age of 13 from now on) as by the need to reduce the age of admission to communion (though that will go down to 8 or even 7).

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# News of Liturgy

Editor: Colin Buchanan

Issue no. 209

May 1992

### Editorial

Once again this month we have an official publication (not from the Liturgical Commission) which relates to worship. This time it is *In Tune with Heaven*, published on 7 May by Hodder and Stoughton (320pp., £8.50 till July, then £10). It is sub-titled *The Report of the Archbishops' Commission on Church Music*. It is the third report on this subject this century, as its own historical section makes clear. We include in this issue a musician's review of the Report, and we hope to publish shortly a commentary and exposition of it by Jane Sinclair, a member of the Commission. And *News of Hymnody*, which is next published in July, will certainly be handling it also. (Incidentally, Christopher Idle has finally eased himself out of the editorial chair of *NOH*, and is succeeded by Ruth Day, who will be fully in action for the first time in the July issue; and I shall hope to put a suitable expression of thanks to its departing editor into that issue.

So how does the un-musical editor of *NOL* view the ACCMUS (yes, that is how it has been known) Report? Indeed, to what should I turn? Is it to discover the mood of the Royal School of Church Music under its new Director? Or is it to discover what powers an incumbent has to keep an organist in order? Or is to discover a musical establishment view of the chorus-culture? Or is it even to find a theological critique of 'House Church' understandings of the role of music in worship?

Certainly I was not going at first sight to chapters on cathedral worship (which I encounter at intervals, enjoy greatly as an occasional participant, but view as almost a museum-piece in its distinctive daily choral offices). Nor is music in Religious Communities exactly where I start. But chapter 9 on 'Music in Parish Churches' drew me. These were polled with a questionnaire which went to 4% of all the parishes (apparently scientifically selected as a cross-section of every main variation— theological, sociological, etc.). I learned that 20% have music groups, usually in addition to the organ: I found four vignettes of village church music (but nothing comparable of towns): honoraria of organists, and their occasional fears that their incumbents will 'run with the tide' and ignore musical excellence: but I learned virtually nothing about what is sung, how it relates to the rest of worship, how it has developed over recent years, and how it relates to the spirituality or churchmanship of the particular parishes.

Partly, no doubt, because of my own predilections, I followed up the 'music group' hints and combed the rest of the Report, using the index. The index suggested plenty of mention but no solid discussion, and this proved to be exactly the nature of the case. Several of the references are simply verbal coincidence—that is, the words 'music group' come up but it is actually something else which is being discussed. In one instance it is insurance cover which is the actual matter addressed. On page 205 the Report claims that there has been 'repeated reference' to music groups, and we find (para 592) 'In view of the Commission's belief that churches

generally should be more adventurous in their choice of music, the formation of a music group is strongly recommended'. This looks fine, but it seems to be a universal recommendation (oh, if only we had had such a group at the Lambeth Conference), and the character and content (and limits?) of the 'adventure' seem to be left unexplored. Even the brief discussion of 'House Churches' (pages 103-4), where they are somewhat amusingly presented under the chapter title about 'some ecumenical congregations', says nothing about their theology of singing, and even less about their impact on the music groups of the Church of England. Spring Harvest and Greenbelt get two index entries each, one of which in each case relates to recordings and/or copyright, and the other of which comes as a passing mention within the five lines on pages 104-5 where the influence of House Churches on historic Churches is mentioned. It does appear slightly odd that Her Majesty's Forces and Her Majesty's Prisons (both of them also 'Ecumenical') have much fuller descriptions of fairly routine music—though hospitals and their chaplaincies are overlooked.

So much for my first glance. I am adding the first two pages of recommendations, and hope to provide the rest in future months. *NOL* would welcome letters or other response. This editorial openly and deliberately leaves much unexplored. I hope to get the Bishop of Portsmouth to contribute from the Commission in a few months time.

Colin Buchanan

#### A NOTE OF APOLOGY FOR LATENESS

The monthly Grove Books distribution frequently runs a little late. The reasons are legion—and boring. One major factor is the efficiency of the chief editor. Another is the ability of the printers to fulfil a tight programme. A third is the number of items to be ready simultaneously to go in the same envelope (delay with any one will delay the lot). And a fourth relates to speed of stuffing envelopes, and haste (or otherwise) in the Post Office. But we particularly apologize for lateness in the April despatch, in which a nonsense in relation to *News of Hymnody* played a part (a new printing of the April issue will be made and sent out)—and we fear the May one will also be late, as a week of printers' holidays has fallen upon us before the despatch could be completed.

Could we not publish and distribute in the month named? So some ask. We would love to do it, but remain pessimistic. The passing away of each calendar month concentrates the mind, where the end of the second week of the month is unlikely to have the same effect, and we are bound to be found muttering, 'Well, it won't matter if it runs into next week—or the week after', in which case we shall be back where we started ...

#### **BETTER WILL COME**

##### **—a Pastoral Response to Institutional Racism in British Churches**

A half-day consultation based on the Grove Pastoral Series Booklet 48 of that title is to be held in Birmingham on Saturday 27 June from 11 am to 3 pm at Macro House, 182 Soho Hill, Birmingham 19.

The author, Maurice Hobbs, will be present, along with Eve Pitts and staff from Evangelical Christians for Racial Justice.

To book, phone ECRJ on 021-622 5799 or write to them at 12 Bell Barn Shopping Centre, Cregoe Street, Birmingham B15 2 DZ.

To this reader the crown of the study is the conjuring up of the little community saying the Breviary (in Latin of course) at Littlemore from 1842 onwards. Part of the idea was to *keep* young men from going to Rome by giving them as much catholicism as possible in the Church of England—but Newman himself was slipping gently towards Rome by then. And the (literarily) delightful climax of the whole move comes with his reception into the Church of Rome on 9 October 1845. A local friend was asked not to join the residents for the offices on that day, but when he was re-admitted a couple of days later he found *the pronunciation of the Latin had changed*: Before it had been Oxford Schools pronunciation; now, overnight, by deliberate decision, it had become Roman Church Latin. What an outward and audible sign ... COB

#### **COVENTRY WORSHIP AUDIT**

Coventry diocese responded to our recent appeal for 'Worship Audit' news. They have a very full audit programme, of which the following is a first example, to be used at a wider conference.

#### ----- VISITING MY OWN CHURCH

You are asked to imagine that you are a first-time visitor to the church you regularly attend. Think about the main Sunday morning act of worship. What first impression do you think it would create for you? Use this brief questionnaire on your own to begin with, to help you focus on the clear strengths and weaknesses of that act of worship. Jot down some of your thoughts. Then share for a few minutes with someone else from a *different* church, highlighting *one* weakness.

#### **First Impressions**

- 1 Warmth of welcome received.
- 2 The congregation: numbers, age range, cultural background.
- 3 The churchbuilding: intimacy, space, seating, temperature.
- 4 The worship: theme, shape, structure, length.
- 5 Congregational involvement and role of the laity.
- 6 The minister (s).
- 7 Use of silence.
- 8 Symbolism, ritual, robes, colour, light.
- 9 Readings and prayers: content and presentation.
- 10 Preaching.
- 11 Music: quality, effectiveness, skill.
- 12 Sense of fellowship and community.
- 13 Sense of celebration.
- 14 Ease with which the service could be followed: service books and other materials.

#### **Reflections**

- 15 What aspects of the worship do you particularly enjoy?
- 16 Where do you feel least comfortable?
- 17 How might a complete non-churchgoer feel?

#### **Finally**

- 18 How do you think you could take further anything you feel would help your church make a *better* first impression in worship? [*After the conference, you may like to find other members of your own church and discuss your thoughts and feelings with them, particularly if they have been present at today's conference.*]

David Barker (compiler), *The Hymns and Songs List 1992* (Hodder & Stoughton, 1992, 141pp., £4.99)

This is a kind of successor to Grove Books' popular *Hymns with the New Lectionary*, which we published when the ASB came out. On the other hand, it has arguably a more limited choice. Its most notable omission from recent hymn-books is *With One Voice* (and from older ones *The English Hymnal* and *The Anglican Hymnbook*). Chorussy books include *Mission Praise* and variants, and *Songs and Hymns of Fellowship* and variants, but omit *Living Waters* and other passing fancies of the 1970s. Stand by for that computer gold mine *Worship-Master* out of the same stable, but not yet published. But if you want a book, then (with the limitations noted) this is quite a good one.

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Donald A. Withey, *John Henry Newman: The Liturgy and the Breviary—Their Influence on his Life as an Anglican* (Sheed & Ward, 1992, xi/180pp., £19.95)

Donald Withey is a much-loved (lay) Roman Catholic liturgical scholar with a strong ecumenical outlook, and he has provided a typically sympathetic study of what is in effect only nine years of Newman's life. In his quest for liturgical materials, or at least liturgical discussion, he has toothcombed for that period the extant letters of Newman (to him and from him), the whole of his published diaries, any amount of secondary materials which relate to Newman, and unpublished sermons of his (carefully listed in Appendix Two). It is specialist, but a great read.

In summary, the book is almost entirely about the Breviary, Roman or similar. Chronologically therefore the story starts with Hurrell Froude, and his death on 28 February 1836. Newman was able to select a 'Token of Remembrance', from his effects—and (by an 'apparent accident' (JHN's words)) chose Froude's four-volume Breviary. This was a 'landmark in his development' (DAW's words); and Newman dated his own use of the Breviary from March 1836 ('(the offices) may take up to 3 or 4 hours a day'). Simultaneously, perhaps originally as an act of *pietas* towards the dead Froude, he compiled Tract 75 'On the Roman Breviary as embodying the substance of the devotional services of the Church Catholic', and this was published in June the same year—the only Tract by Newman which was directly liturgical.

From the Froudean interest in the Breviary sprang a series of translation projects. The first came in 1838 and Newman's role was firstly to translate office hymns (chapter 10 has ten of these, previously unpublished), and secondly to edit and censor the translation so as to remove the more Mariolatrous and other exotic materials. It was this would-be editing which led to the end of the project that year. It appears that Newman wanted such a translation *to be used*, and thus (out of loyalty to the Church of England) insisted it should be purged. His associates were more concerned about fidelity to the original (and thought that *that* showed loyalty to the Church of England, as indicating that it was *not* overtly intended for use). There were then further attempts in 1841-2 and 1844-5, but yet again full agreement about the project could not be gained. A similar project (with similar problems) was the idea of translating the *Sarum* Breviary, and it too was never completed. Some published portions survived from the projects with both Latin Breviaries.

## ACCMUS RECOMMENDATIONS

(Nos. 1-16)

The bracketed reference after each recommendation is to the paragraph or paragraphs in the Report.

### TO THE CHURCH AT ALL LEVELS

1. That clergy, musicians and congregations alike give fresh consideration to the place and value of music in the services of the Church (494-499, 501-502, 511).
2. That clergy and musicians recognize the value of music as an ingredient in evangelism, both in worship and outside it, and take opportunities afforded by the media (505-510).
3. That the potential of music for fostering ecumenical relationships be utilized to the full by the Church at all levels (503-504).
4. That the Church at all levels should be scrupulous in its observance of the laws of copyright, whilst fully supporting those who work for their simplification, as well as those who seek to make copyright material more easily accessible for reproduction (701-704).

### IN PARISHES

#### To Clergy, Musicians and others Responsible for Planning and Leading Worship

5. That clergy and musicians do all in their power to ensure close and amicable working relationships (557-559, 562).
6. That those responsible for the choice of music in our churches take account of the varying tastes and preferences of their congregations, and set up a system for congregational feedback (526-527).
7. That congregations be given ample opportunity to sing in services, even where they have to be unaccompanied (528-529, 540).
8. That congregations be encouraged to support all endeavours to improve the musical offerings of their church, and to appreciate the need for the best which is attainable (632-634).
9. That congregations be helped to explore and experiment with new music (550-554).
10. That choirs and music groups be given opportunities in church services to sing and play on their own (603-604).
11. That congregations be taught to regard solo anthems, songs, and organ and other instrumental pieces, as integral parts of a service (542-545).
12. That congregations be taught to use opportunities of silence and the value of listening, and that those responsible for planning services ensure a proper balance between the spoken and the sung (517-521).
13. That those responsible for the choice of hymns and worship songs be guided by the quality of their doctrinal content, language and musical idiom, and that both the new and the old be included in the repertoire (530-533, 538-539, 541).

14. That clergy and musicians be prepared to plan and lead worship imaginatively, to blend different styles, and to allow themselves to be guided both by the needs of the congregation and by sound liturgical principles in devising church services (514-516, 522-523).
15. That clergy and musicians ensure the continuing place of psalmody in Anglican worship, whether it be sung or said (535-537).
16. That those responsible for planning and leading worship make as thorough a preparation for each service as is possible, including the preparation of prayer (500).

### REVIEW ARTICLE—IN TUNE WITH HEAVEN

*The Report of the Archbishops' Commission on Church Music* (CUP and Hodder & Stoughton, May 1992, 320pp, £8.50 till 31 July).

Hell is full of musical amateurs! Mr. Shaw would no doubt find some support for his views in a few parishes, equally others would have rallied to his call if he had substituted the last two words with 'musical professional', 'choruses', 'Wesleyan Hymns', 'chanted psalms', even, dare one say it, 'choral evensong'! Music is a subject on which everyone has an opinion, regardless of training, background or musical ability. *In Tune with Heaven* represents the findings and comments of the Commission chaired by Rt. Rev. Timothy Bavin, Bishop of Portsmouth, published on 8 May. The Commission, set up in 1988, was asked to examine the place of music in the Church's life and worship with special regard to the present situation in Britain and abroad.

In its 30 chapters, 3 appendices and 320 pages the report seeks to address the background to worship and music, a review of the present situation, current resources and possibilities for the future, finishing with two chapters of conclusions including 56 recommendations for all levels of the church and other bodies. *In Tune with Heaven* begins with a foray into the realms of God, creation and music, drawing heavily on comments by Augustine. Unfortunately the brevity of the chapters produces an interesting but slightly tantalizing result, concluding that 'music is a gift from God', 'offered to him in worship' touching and engaging with our 'emotions and intellect'.

The main body of the report points to the 'generally unsatisfactory state of music in our churches', whilst recognizing the valuable contribution of many musicians, clergy and lay people. This impression is derived from a scientifically selected parish survey completed by 4% of churches. It appears that many parishes struggle with inadequate resources (both people and 'plant') pointing towards the difficulty of maintaining what has become the traditional paraphernalia of Anglican Church music. Especially within a society marked by a decline in formality in worship and individual or corporate singing, with an ageing church population and a growing 'radio 1' musical literacy. The report focuses on the person of the director of music as having a key role with and managing musical life amidst these changing circumstances. It has much good to say and to suggest concerning all aspects of their selection, training, remuneration and support. Cathedrals are praised for raising standards of excellence with an encouragement to be more experimental in repertoire and personnel. The report covers a great breadth of material and it is beyond the purpose of this review to describe it all in detail.

### Book Reviews

Church in Wales *An Alternative Order for Morning and Evening Prayer* (C/W Publications, Penarth, 1992, 134 (or 2 x 67) pages, n.p.

The Church in Wales has a Prayer Book dating from 1984, which is still in a residual 'thou' form of English. The Church has, however, a slowly unfolding programme for adding 'modern English' rites to be used as 'alternatives' alongside the Prayer Book texts. The eucharist has been in use for years, and baptismal rites came more recently. Now the daily offices have been added. The text is actually bilingual, with the Welsh version of the left-hand page, and the English on the right. They share a common page-number, and thus the booklet is twice as long as its '67' pages would suggest.

Morning and Evening Prayer look suspiciously like ASB offices, with comparable canticles and similar structure. Ezekiel 36.24-28 is added to the morning selection; and Revelation provides a composite song formed on the same basis as the Easter Anthems. Evening Prayer adds parts of Isaiah 60 ('Arise, shine') and also the Beatitudes (first explored in Anglican liturgy by non-jurors in the eucharist in the eighteenth century). The second half of the book is largely litanies and forms of prayer and dismissals. There are no calendar and lessons.

At first sight, it will 'work' well. We look forward to hearing from Wales about its use.

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*St. David's Papers* (16pp. no price) and *Penarth Papers* (16pp., 80p) (both by Church in Wales Publications, 1991)

These are two clumps of cheap official propaganda by the Church in Wales. There are four St. David's ones, all introductory to the Church in Wales, and none especially liturgical. There are twelve Penarth ones, and they are clearly meant to help their readers take a further step into full church life. They range from no. 1 *I believe in God* to no. 12 *Darwin and Genesis?*, and on the way touch our themes with no. 5 *Prayer, Sacraments and the Christian Life* by Alun Davies and no. 11 *Our Worship* by Huw Jones. The latter is general in character, and avoids concentration on official liturgical texts.

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Nicol Blount *The Eucharist—Not a Static Concept* (Nicol Blount, 74 Branksome Drive, Filton, Bristol BS12 7EF, 1992, 68pp. £2.95)

Nicol Blount is a Bristol layman, who has wrestled for twenty-five years as to how best to phrase his eucharistic beliefs. Apparently the starting-point was a public statement he voiced in 1967 in Bristol, by which he shocked Douglas Harrison, then Dean of Bristol, and set further enquiry in train. He has his own doctrine about how God sacrifices himself to us, and there are other oddities. We hope to have a fuller review next month.

## INITIATION IN AUSTRALIA

Margaret Rodgers of the General Synod office in Australia has conducted a major and searching survey of the current practices re baptism, admission to communion, and confirmation, across the whole of the Anglican Church. Her Report is entitled 'Report to the Bishops' Conference: Survey on Baptism—Admission to Holy Communion—Confirmation'. Originally she was asked to survey those dioceses which had adopted the 1985 Canon on admission of unconfirmed children to communion, which was all dioceses except Sydney and The Murray. But she later widened the scope of the report at the request of bishops, and took in these two dioceses also. Her report was sent in March only to the Australian bishops, but, since they met in Conference a month ago, it is now in the public arena, though not exactly 'published'. The actual response of the bishops to the report and its recommendations is not yet known to NOL, but we will break the news when we discover it.

Here are some 'first sight' impressions of a very extensive report: Only fourteen dioceses (out of 24) have accurate annual statistics available concerning baptisms for the years 1980-90 (p.2). Only seven had statistics on admissions to communion since 1989; and only thirteen had confirmation figures from 1980 to 1990 (p.3). So through lack of information from the metropolitan sees (far and away the most populous ones) Margaret Rodgers declines to draw any conclusions about trends.

The rate of baptisms seems (from the known figures) to be declining by around 2% per annum (p.5). Confirmations have descended faster, reducing by over 50% in ten years—and 'what is clear is that the threat to the survival of confirmation as a viable practice remains far more substantial than the threat to the survival of baptism' (p.8). Dioceses do apparently report a faster drop in the confirmation figures since they began admitting children to communion without confirmation—though this must have built into it a necessary drop in statistics as the age of confirmation is raised (there could in theory be a gap of three years without younger candidates, if, say, the minimum age was raised by three years); and it may also conceal a lapsing factor, namely that many now lapsing from communion at, say, 12-15, never get to confirmation, whereas previously they would have been confirmed before lapsing. It would be necessary to have annual statistics for the confirmation of the over-18s in order to know the true trends. It will be noted that all dioceses but two have provision under the 1985 Canon for admitting children, though within them practices may vary from one parish to another (five report that 100% of parishes admit them). Ages of admission vary from 5 to 8.

I hope to report more next month.

COB

However there would appear to be some questions concerning not the content of this report (about which there will be much more debate) but rather its broader 'context', in terms of the Commission which produced it and the recommendations that it seeks to make. The Commission certainly contains men and women of the highest spiritual, professional and personal qualifications, but it is also interesting for whom it omits. It would appear that there are no amateur parish musicians involved, other than through the distance of the parish survey, or any significant presence from the 'guitar' based culture, that is fast becoming the norm for many services at parish level. This inevitably is then reflected in the agenda that the report follows, and in the assumptions that it works from. In linking music with community, evangelism, witness and mission, but then failing to engage with any aspect of mass, contemporary culture from which most congregational members now are drawn, the report assumes that people must change their culture make-up on entering the building. The concept of the musician emerging, serving and being an integral part of the local community receives endorsement in terms of personnel but not when it comes to relevant repertoire. Improving the format of radio 3 (or even merging with radio 2!) still does not relate to the culture of radio 1. It is also sad that there has been little attempt to engage with contemporary Youth and Children's music for use in worship.

*In Tune with Heaven* has had much exposure, both good and indifferent, in the church press and, as the *Church Times* leader states, rightly endorses the strengths of all traditions, although it is a shame to see the name and cover design reflecting just one! The 56 recommendations at the end of the report are a challenge to all involved with and concerned for music in the Church. Its 56 recommendations could, if given teeth that at present such a Commission inevitably lacks, produce radical changes in the way in which the church trains, supports and uses its musical resources. However, for the moment at least like the unfortunate Mr. Shaw, it suggests that we all try a little hell mixed with our own idea of heaven.

Simon Heathfield

## CORRESPONDENCE

The Editor, *News of Liturgy*

Dear Colin,

In reply to your questions, if a couple are cohabiting, generally we cannot ask them the baptismal question, 'Do you repent of your sins?' until their repentance of cohabitation has been shown in either marriage or separation. However if there are children and one partner declines to marry, separation will often not be in the children's best interests. Whilst there need be no hurry to baptize the children, who can choose for themselves later, a parent's own baptism is more problematical. The first step could be to wait to see whether their partner turns to Christ.

I do not think Michael Jones will get any more takers for his alternative approach, though I would commend his endeavours. Couples like things done the traditional way. My own approach is not nearly so confrontational as your précis makes it appear; e.g. I do not use the expression 'living in sin' to couples. I handle them gently. I hope your readers will read how in my booklet. Thank you for writing about it.

Yours warmly in Christ,

Ted (Pratt)

## EPISCOPAL CONSECRATIONS IN MAY

It is not exactly my liturgical diary, but my travels took me in May to St. Asaph Cathedral on 1 May for the consecration of Professor Rowan Williams (and the first at which the present Archbishop of Wales had officiated), and to St. Paul's Cathedral in London for the consecration on 22 May of Graham Dow and Richard Chartres, the second consecration at which the present Archbishop of Canterbury had officiated.

### In contemporary Wales

I was 20 minutes late (St. Asaph is a long drive from Gatwick, where I had landed nearly an hour late), and robed in a corridor and was smuggled in just as the preacher began. The robing itself was different from England—in Wales all assisting bishops wear cope and mitre, and about 18 of us sat up the East end of the choir facing North, South, or West. There were among them Celtic neighbours from Scotland and Ireland representing their own Churches, as well as border bishops from England defending Offa's Dyke. There was a clear understanding of 'the Bishops of the Province' who, forming an inner circle, stood closely round for the laying on of hands, and then 'con-celebrated' (as the programme put it) with the Archbishop (by then, of course, including the new Bishop of Monmouth).

The text was laid out bi-lingually, with Welsh on the left-hand page and English on the right. The rite was then switched from one language to another at intervals, without warning, and, I suspect, without much planning. It happened (I think) during the examination, during the litany, and during the ordination prayer. The responses changed with the lead, and it was done naturally and engagingly.

The Archbishop stood for the ordination prayer, and the text, despite its 'thou' form and BCP 'feel', nevertheless *is* a prayer. At the end of it there was a vesting in cope and mitre, and the Archbishop placed a ring on the new bishop's finger as well as presenting a staff to him.

I was left with two questions. Firstly, why, in a disestablished church, should not the Archbishop go to the new bishop's cathedral and ordain him there—we had a fairly small congregation with few, I guess, from Monmouth present. Secondly, how is it we sang St. Patrick's Breastplate (and Slane)? Do the Welsh have no hymns of their own—or do they sing them all the other weeks of the year?

### And to Tudor England

Yes, on 22 May we were treated to the 1662 rite for consecrating bishops. I can only speculate without inside knowledge as to how this came about. My speculation is that the two bishops-designate did a deal—Stepney chose the rite, and Willesden chose the songs and the preacher, and Cantuar thought he might as well have one go at 1662 for the sake of the experience and the Prayer Book Society. (Curiously the 1662 Book was never very popular in the Stepney area even when it was the sole lawful use ...)

To dispose of the preacher first: we had a bold unsmiling exhortation from David Prior, which sounded as though he had known for ten years the kind of message the diocese of London needed when it came together for any

purpose, and now, after ten years of it building up in him, he had the chance to deliver his soul. It was fair to the text, powerful in itself, but perhaps not closely related to the two new bishops.

And then to the text: we followed the 1662 order pretty closely (substituting the Declaration of Assent for the oath of obedience to the metropolitan). The Archbishop of Canterbury sat for the prayer before the consecration, as well as at the consecration itself. 1662 gives no guidance on stance, and sitting for the laying on of hands was usually practised—though as to stance for the preceding prayer we would be grateful for recollections.

Is it possible to do a wholly museum-piece rite? Well, the mask slipped once or twice—the printed text referred to the new bishops as correcting and punishing the 'unquiet, disobedient, and criminous, *within your Diocesan Area*' (italics ours). And, apart from the text, the Archbishop once substituted 'people' at a point where the printed text had 'men' (presumably he could bear it no longer). And, of course, Graham Dow had slipped in not only Graham Kendrick music ('From heaven you came'), but also Carl Tuttle (the choir led us in 'Open your eyes, see the glory of the King' during the communion). The Lord's Prayer was in its modern archaic form ('Our Father, *who* art ... etc.'): and Humble Access was, quite improperly, to be said corporately.

So the rite was not quite as much a fossilized Tudor use as it might have been. The most notable lack to the congregation must have been the absent Peace. We are so used to the warm greeting of the newly consecrated that that felt very cold.

Two final textual points: on analogy from the ordination of priests, surely the communion service should have retained the Prayer for the Whole State of Christ's Church Militant here on Earth? Yet it was not there. And, close experience of the rite further convinces me that Arthur Couratin had a point when, as he once told me, he stood around at ordinations at Durham where 1662 was used, saying to himself 'invalid orders; invalid orders', on the grounds that there was no prayer associated with the laying on of hands.

Well, we may never see it again (except by visiting Ireland perhaps). So the tourist desire to have 'done' events which will never be repeated is well satisfied.

COB

## CONFERENCE ON CHURCH BUILDINGS

We have been sent a brochure about a weekend conference on 'Building for Liturgy 2000' on 16-18 October at St. Thomas' Huddersfield. Leaders include David Stancliffe, Christopher Campling, Francis Roberts (architect) and Bishop Nigel McCulloch. The cost is £35, if you arrange your own sleeping accommodation. The title is tempting—it half-suggests that, if you have focussed that there will be a concept entitled 'Liturgy 2000', now is the time to start building to give it worthy encapsulation. NOL is not yet quite so sure that the vision of this third millennium liturgy is so crystal-clear and in such discontinuity with the second millennium as to justify parishes jacking in their present buildings yet a while simply on the basis of the prospectus ... With that tiny reservation, we warmly recommend the conference.