

B.14 OF HOLY COMMUNION IN PARISH CHURCHES

1. *Except so far as may be otherwise authorised under paragraph 2 or 2A of this Canon, the Holy Communion shall be celebrated in every parish church at least on all Sundays and principal Feast Days, and on Ash Wednesday. It shall be celebrated distinctly, reverently, and in an audible voice.*
2. *The celebration of the Holy Communion in any parish church as required by paragraph 1 of this Canon may be dispensed with as follows:*
 - (a) *on an occasional basis, as authorised by the minister and the parochial church council acting jointly;*
 - (b) *on a regular basis, as authorised by the bishop on the request of the minister and the parochial church council acting jointly.**In exercising the powers under this paragraph the minister and the parochial church council or the bishop as the case may be must be satisfied that there is good reason for doing so and shall—*
 - (a) *have regard to the frequency of the celebration of the Holy Communion in other parish churches or places of worship in the benefice; and*
 - (b) *shall ensure that no church ceases altogether to be used for public worship.*
- 2A. *Where there is more than one parish church or place of worship in a benefice or where a minister holds benefices in plurality with more than one parish church or place of worship the minister and the parochial church council acting jointly shall make proposals to the bishop as to when the Holy Communion is to be celebrated in each of the parish churches or places of worship and if the bishop is satisfied with the proposals he shall authorise them accordingly.*
In default of the minister and parochial church council making satisfactory proposals, the bishop shall make such direction as he considers appropriate. In exercising the powers under this paragraph the bishop shall ensure that no church ceases altogether to be used for public worship.
3. *In churches and chapels dependent on a parish church, the Holy Communion shall be celebrated as regularly and frequently as may be convenient, subject to the direction of the Ordinary under Canon B11A.*

PRAXIS—LITURGY AND COMPUTERS

For a number of technical and organizational reasons the PRAXIS Open Seminar entitled 'Liturgy and Computers' will now take place on Tuesday 22 September 1992 from 10 a.m. to 4 p.m. at St. Peter's Eaton Square, SW1.

The next PRAXIS Open Seminar will be at the same place and time on 24 October on 'Parish Worship Groups'.

THE DIOCESE OF WORCESTER LITURGICAL COMMITTEE

This Liturgical Committee has been asked to produce a new Institution/Inauguration of New Ministry Service Order. Our secretary Canon Guy Smith would be grateful to receive copies of any services produced within the last five years. The address is 9 Sutton Park Road, Kidderminster, Worcs., DY11 6LE.

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Editorial Address: St. Mark's Vicarage, 173 Canterbury Street,

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News of Liturgy

Editor: Colin Buchanan

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Editorial

General Synod meets at York from Saturday 10 July to Tuesday 14 July. It begins (probably on the Saturday afternoon) a quite major task in the amending of the Canons concerning the conduct of liturgy. The changes proposed to Synod are all contained within 'Amending Canon No. 17', a somewhat boring-looking document which arises from the motion passed last November:

'That this Synod ask the Standing Committee to bring forward proposals by July 1992 for the revision of Canons B2 to B6 ... so as to achieve the increased flexibility within the ordered framework called for by the House of Bishops.'

In point of fact the Standing Committee is proposing the revision of Canons B1-6, B8, B11, B11A and B14. The major departure from the existing Canons is the proposal to introduce a new concept—that alongside 'forms of service' there should also exist entities called 'forms of worship', which are compilations, usually in the 'family services' field, which fall outside the basic canonical concept of 'forms of worship' but do exist and are to be brought under the aegis of the Canons.

Despite the boringness, we have printed out for the record here in NOL the whole of the proposed revised text. The major issue it raises is whether the Canons can ever catch up with where the Church of England has reached. Are Morning and Evening Prayer said seven times a week in each parish Church? And are they going to be? And, if they are not, will that really be by the procedure set out in the Canon? Oh yes, and are 'Gospeller and Epistoler' still always to be arrayed in surplices and scarves or stoles (or even albs and 'customery vestments')? Or is that it is actually quite hard to get the texts of the Canons to match the times? Incidentally, I have a suspicion that it is in the area of vesture that the Church of England is (a) most distinctively C/E in the eyes of other Churches and other Christians, and (b) most inclined to tithe mint and anise ...

There will be a general debate without detailed amending, and then the collection will go to a Revision Committee. We would like to think that the Synod will address realities and not fond imaginings. What do *you* think?

Colin Buchanan

OTHER ITEMS AT THE GENERAL SYNOD

General Synod debates which touch on litany include:

- (a) 'Cohabitation' (Saturday evening)—this is timed business to enable the leading Private Member's Motion to be debated at a predictable point. The issue affects both the marriage service and the issue of eligibility for infant baptism (see our editorial of March this year, and the three Grove publications cited there).

- (b) *Multi-Faith Worship?* (Sunday afternoon)—here the motion is not just to receive the report and commend it for study but is also [That this Synod . . .] ask the House of Bishops to consider what guidance should be given to clergy and laity faced with situations described in the Report.

I would anticipate that there would be various attempts to amend the motion so as to instruct the House of Bishops as to the advice it should give. (*Multi-Faith Worship?* was reviewed in NOL's editorial in April this year; and behind that lay a fuller treatment of the 'Open Letter' in December last year.) There is also on the agenda a Private Member's Motion (which will probably not be reached) deploring the use of cathedrals and church buildings for the rites of other religions.

- (c) *In Tune with Heaven* is to be debated on Tuesday morning. The motions attached invite dioceses, cathedrals and parishes to consider the report (and especially the recommendations which affect them), and also provide for the appointment of a small group 'to consider recommendations 47-50'. These are worth citing here in their main substance:

47. That . . . the Archbishops be asked to appoint as soon as possible a small working party to implement the recommendations which follow . . .

48. That the Royal School of Church Music be recognized as the Church of England's official body for church music, on the understanding that it continue to broaden its approach . . .

49. That a Consultative Council for Worship be established for the Church of England . . .

50. That means be found for the appointment of a full-time national liturgy and the establishment of an ecumenical liturgy centre.

It will be odd for a small group to be considering no. 47, as, by its very existence, it will have already fulfilled the recommendation, but that is a tiny drafting oversight. 48-50 on the other hand are quite a hatful . . .

- (d) Dual or multiple membership, which is tangentially a liturgical issue, is raised by a Portsmouth diocesan motion, which may be reached on the Monday evening.

BITS AND PIECES

St. Deiniol's Library in North Wales announces the launching of 'the Canon Symonds Memorial Scholarship', which will be awarded in the first instance in the fields of Christian Liturgy, New Testament and Church History for a period from four weeks to three months. The Scholarship will provide a room and full board at the Library with full use of facilities. Write to the Library (Hawarden, Clwyd CH5 3DF) for details.

The *Societas Liturgica* Council has now circulated its first information about the meeting in Friburg in Switzerland in August 1993. The main theme is to concern 'Liturgical Space', and the circulation invites members to submit their own 'Case Study Proposals' to the President by 30 September. We are to look forward to a somewhat different Congress next year if there is any indication.

B11 OF MORNING AND EVENING PRAYER IN PARISH CHURCHES

1. Except so far as may be otherwise authorised under *paragraph 2 or 2A* of this Canon, Morning and Evening Prayer shall be said or sung in every parish church at least on all Sundays and other principal Feast Days, and also on Ash Wednesday and Good Friday. Each service shall be said or sung distinctly, reverently, and in an audible voice.
2. The reading of Morning and Evening Prayer in any parish church as required by *paragraph 1 of this Canon* may be dispensed with as follows:
 - (a) on an occasional basis, as authorised by the minister and the parochial church council acting jointly;
 - (b) on a regular basis, as authorised by the bishop on the request of the minister and the parochial church council acting jointly.

In exercising the powers under this paragraph the minister and the parochial church council or the bishop as the case may be must be satisfied that there is good reason for doing so and shall:

 - (a) have regard to the frequency of services of Morning and Evening Prayer in other parish churches or places of worship in the benefice; and
 - (b) ensure that no church ceases altogether to be used for public worship.

2A *Where there is more than one parish church or place of worship in a benefice or where a minister holds benefices in plurality with more than one parish church or place of worship the minister and the parochial church council acting jointly shall make proposals to the bishop as to what services of Morning and Evening Prayer are to be held in each of the parish churches or places of worship and if the bishop is satisfied with the proposals he shall authorise them accordingly. In default of the minister and parochial church council making satisfactory proposals, the bishop shall make such direction as he considers appropriate. In exercising the powers under this paragraph the bishop shall ensure that no church ceases altogether to be used for public worship.*

3. On the other days the minister of the parish, and any other ministers licensed to serve in the said parish, being at home and not otherwise reasonably hindered, shall resort to the church morning and evening, and, warning being given to the people by the tolling of the bell, say or sing the Common Prayers and on the appointed days the Litany.
4. Readers and such other lay persons as may be authorised by the bishop of the diocese may, at the invitation of the minister of the parish or, where the cure is vacant or the minister is incapacitated, at the invitation of the churchwarden, say or sing Morning or Evening Prayer (save for the Absolution); and in the case of need where no clerk in holy orders or reader or lay person authorised as aforesaid is available, the minister or (failing him) the churchwardens shall arrange for some suitable lay person to say or sing Morning or Evening Prayer (save for the Absolution).

B11A OF SERVICES IN CHURCHES AND OTHER PLACES OF WORSHIP

1. The bishop of a diocese may direct what services shall be held or shall not be required to be held in any church in the diocese which is not a parish church or in any building, or part of a building, in the diocese licensed for public worship under section 29 of the Pastoral Measure 1983 but not designated as a parish centre of worship.
2. The powers of the bishop of a diocese under *paragraphs 2 and 2A of Canon B11 and paragraphs 2, 2A and 3 of Canon B14* shall extend to any parish centre of worship designated under section 29(2) of the Pastoral Measure 1983.

B5 OF THE DISCRETION OF THE MINISTER IN CONDUCT OF PUBLIC PRAYER

1. The minister may in his discretion make and use variations which are not of substantial importance in any form of service authorised by Canon B1 according to particular circumstances.
2. The minister may on an occasion for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2 or by the Convocation, archbishops, or Ordinary under Canon B4 use a *form of worship* considered suitable by him for that occasion, provided that in any parish such a form of worship shall not replace Morning or Evening Prayer or the Holy Communion on Sundays except to such extent as may be approved by the bishop on the request of the minister and the parochial church council acting jointly.
3. All variations in forms of service and any form of worship used under this Canon shall be reverent and seemly and shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. In any question is raised concerning the observance of the provisions of this Canon it may be referred to the bishop in order that he may give pastoral guidance, advice or directions as he may think fit, but such reference shall be without prejudice to the matter in question being made the subject-matter of proceedings under the Ecclesiastical Jurisdiction Measure 1963.
5. In this Canon the expression 'form of service' has the same meaning as in Canon B1.

B5A OF AUTHORISATION OF FORMS OF SERVICE FOR EXPERIMENTAL PERIODS

1. Where a form of service has been prepared with a view to its submission to the General Synod for approval by the Synod under Canon B2 the Archbishops after consultation with the House of Bishops of the General Synod may, prior to that submission, authorise such form of service for experimental use for a period specified by them on such terms and in such places or parishes as they may designate.
2. Where any form of service has been authorised under paragraph 1 of this Canon for experimental use and it is proposed that it shall be used in any church the requirements of Canon B3 shall apply.
3. In this Canon the expression 'form of service' has the same meaning as in Canon B1.

B8 OF THE VESTURE OF MINISTERS DURING THE TIME OF DIVINE SERVICE

1. At Morning and Evening Prayer on all Sundays and principal Feast Days and on Ash Wednesday the minister shall wear a cassock, a surplice, and a scarf. For the Occasional offices the minister shall wear a cassock and a surplice with scarf or stole.
2. At the Holy Communion the celebrant, as also the gospeller and the epistoler, if any, shall wear with the cassock either a surplice with scarf or stole, or a surplice or alb with stole and cope, or an alb with the customary vestments.
3. On any appropriate occasion a cope may be worn at the discretion of the minister.
4. When a scarf is worn, the minister may also wear the hood of his degree.
5. The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted by this Canon, and the vesture worn by the minister in accordance with the provisions of this Canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England.
6. Notwithstanding the foregoing provisions of this Canon no minister shall change the form of vesture in use in the church or chapel in which he officiates unless he has ascertained by consultation with the parochial church council that such changes will be acceptable: Provided always that in case of disagreement the minister shall refer the matter to the bishop of the diocese, whose direction shall be obeyed.

ORDINATION OF WOMEN TO THE PRESBYTERATE

Before the General Synod meets on the afternoon of Saturday 11 July at York the 'separate reference' of the legislation to the four Houses of the Convocations (Upper and Lower of Canterbury and of York respectively) and the House of Laity will take place on the morning of that same day from 9.30 a.m. onwards. A simple majority in each of the five Houses separately is necessary for the Final Approval Stage then to come in the General Synod in November. If any one House defeats the legislation, then it is possible for the Synod to over-rule that defeat but the process would delay the Final Approval till February. What the separate votes will supply is a first look at the voting pattern in the five Houses—and that may well quicken both appetites and anxieties in relation to Final Approval.

This is only the second occasion since the introduction of Synodical Government in 1970 that the device of a 'separate reference' has been employed. The other occasion was in 1983 when the service for 'The Reconciliation of a Penitent' was accorded this treatment prior to being defeated by gaining a less-than-two-thirds majority in the House of Laity on Final Approval.

Meanwhile in Australia the General Synod meets in Sydney from 5 to 12 July, and faces not only the issue of the ordination of women, but, equally agonizingly, the issue as to how to handle the issue of the ordination of women. This 'second order' issue bids fair to stretch the unity of the Australian Anglicans to something near to breaking point. Some pretty rough water lies ahead—spare a prayer for their General Synod.

This month's publication . . .

. . . is Joint Liturgical Study no. 21, *The Anglican Eucharist in New Zealand 1814-1989*, by Bosco Peters, a presbyter of Christchurch diocese in New Zealand.

. . . and next month's

is Worship Series no. 122, *Keeping in Tune with Heaven*, by Jane Sinclair. Jane Sinclair was a member of the Archbishop's Commission (as well as being a member of the Liturgical Commission), and writes from inside the Commission a commentary on their report, *In Tune with Heaven*.

. . . and an 'extra'

is a 16-page guide by Colin Buchanan, *Infant Baptism in the Church of England: A Guide to the Official Position of the Church in its Formularies*, and it costs £1.25. This booklet sets out the current Canons and liturgical texts on its left-hand pages and demonstrates their meaning in a careful commentary on the facing right-hand pages. The text has been vetted by a senior ecclesiastical lawyer. This booklet is *not* being distributed in an 'inertia sell' to subscribers (unless they are members of MORIB, who are taking several hundred for their members). It needs therefore to be ordered separately. Send SAE (A5 size) with £1.25 to Grove Books, or have it added to your Standing Order.

(The material below is a new Roman Catholic production. We hope to have authoritative comment on it next month).

EUCCHARISTIC PRAYER FOR THE DEAF

The following Eucharistic Prayer is only for use in Assembly of the Deaf and is to be signed by the celebrant himself. This prayer may never be used without it being signed.

The celebrant must always pronounce all the words. When the celebrant signs while pronouncing the words liturgical gestures normally indicated in the rubrics are used or omitted as circumstances suggest and permit.

Priest: The Lord be with you.
People: **The Lord be with you.**

Priest: Lift up your hearts.
People: **We lift them up to the Lord.**

Priest: Let us give thanks to the Lord our God.
People: **It is right to give him thanks and praise.**

The priest continues:

Father,
we thank you,
because you give us a world that is wonderful.¹

Father, we thank you,
because you give us Jesus, your Son.
Before, we, your people, wandered far away from you,
but Jesus led us back to you.

Now, we can walk a new way
with you, Father,
and with each other.

This is why
with the Angels and Saints
we thank you and praise you.

Priest and People:
**Holy, holy, holy Lord,
you are God in heaven and earth.
Glory to Jesus, your only Son.**

¹ *The priest may extend this Thanksgiving according to the understanding of the congregation present:*

For children:
Father, we thank you,
because you give us a world that is wonderful:
you give us the sun that shines,
the flowers that grow
and the food we eat.

For adults:
Father, we thank you,
because you give us a world that is wonderful,
where we can live in peace
and be happy
with our families and our friends.

B3 OF THE FORM OF SERVICE TO BE USED WHERE ALTERNATIVE FORMS ARE AUTHORISED

1. Decisions as to which of the forms of service authorised by Canon B1, other than the services known as occasional offices, are to be used in any church in a parish or in any guild church shall be taken jointly by the minister and the parochial church council or, as the case may be, by the vicar of the guild church and the guild church council. In this Canon 'church' includes any building or part of a building licensed by the bishop for public worship according to the rites and ceremonies of the Church of England.
2. If there is disagreement as to which of the said forms of service are to be used in any such church, then, so long as the disagreement continues the forms of service to be used in that church shall be those contained in the Book of Common Prayer unless other forms of service authorised by Canon B1 were in regular use therein during at least two of the four years immediately preceding the date when the disagreement arose and the parochial church council or guild church council, as the case may be, resolves that those other forms of service shall be used either to the exclusion of, or in addition to, the forms of service contained in the said Book.
3. The foregoing paragraphs of this Canon shall not apply in relation to a cathedral which is a parish church nor to any part of a cathedral which is a parish church.
4. Where more than one form of any of the services known as occasional offices, other than the Order of Confirmation, is authorised by Canon B1 for use on any occasion the decision as to which form of service is to be made by the minister who is to conduct the service, but if any of the persons concerned objects beforehand to the use of the service selected by the minister and he and the minister cannot agree as to which form is to be used, the matter shall be referred to the bishop of the diocese for his decision.
5. Where more than one form of service of ordination of deacons or priests or of the ordination or consecration of a bishop is authorised by Canon B1 for use, the decision as to which form of service is to be used shall be made by the bishop or archbishop, as the case may be, who is to conduct the service and, where more than one form of service of confirmation is so authorised, the decision as to which service is to be used shall be made by the bishop or archbishop, as the case may be, who is to conduct the service after consulting the minister of the church where the service is to be held.
6. *In the Canon the expression 'form of service' has the same meaning as in Canon B1.*

B4 OF FORMS OF SERVICE APPROVED BY THE CONVOCATIONS, ARCH-BISHOPS OR ORDINARY FOR USE ON CERTAIN OCCASIONS

1. The Convocations of Canterbury and York may approve within their respective provinces forms of service for use in any cathedral or church or elsewhere on occasions for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2, being forms of service which in both words and order are in their opinion reverent and seemly and neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
2. The archbishops may approve forms of service for use in any cathedral or church or elsewhere in the provinces of Canterbury and York on occasions for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2 or by the Convocations under this Canon, being forms of service which in both words and order are in their opinion reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
3. The Ordinary may approve forms of service for use in any cathedral or church or elsewhere in the diocese on occasions for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2 or by the Convocation or archbishops under this Canon, being forms of service which in the opinion of the Ordinary in both words and order are reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. *In this Canon the expression 'form of service' has the same meaning as in Canon B1.*

REVISION OF LITURGICAL CANONS

A major reconsideration of the Canons which touch on liturgical matters begins in General Synod at York on 10 July. The sub-committee which has been handling the issue since the General Synod debate on worship in the third millennium in November last year has proposed a series of small alterations. The proposals are discussed in the Editorial on page 1. For the sake of the record we re-publish here the whole corpus of proposals. The existing Canons are printed below with the proposed changes shown by italic.

B1 OF CONFORMITY OF WORSHIP

1. The following forms of service shall be authorised for use in the Church of England:
 - (a) the forms of service contained in the Book of Common Prayer;
 - (b) the shortened forms of Morning and Evening Prayer which were set out in the Schedule to the Act of Uniformity Amendment Act 1872;
 - (c) any form of service authorised by Royal Warrant;
 - (d) any form of service approved under Canon B2 subject to any amendments so approved to the extent permitted by such approval;
 - (e) any form of service approved under Canon B 4 subject to any amendments so approved, to the extent permitted by such approval;
 - (f) any form of service authorised by the Archbishops under Canon B5A to the extent permitted by such authorisation.
2. Every minister shall use only the forms of service authorised by this Canon, except so far as he may exercise the discretion permitted by Canon B5. *It is the minister's responsibility to have a good understanding of the forms of service used and he shall endeavour to ensure that the worship offered glorifies God and edifies the people.*
3. *In this section the expression 'form of service' shall be construed as including:*
 - (i) the prayers known as Collects;
 - (ii) the lessons designated in any Table of Lessons;
 - (iii) any other matter to be used as part of a service;
 - (iv) any table of rules for regulating a service.

B2 OF THE APPROVAL OF FORMS OF SERVICE

1. It shall be lawful for the General Synod:
 - (a) to approve forms of services for use in the Church of England and to amend any form of service approved by the General Synod under this Canon;
 - (b) to approve the use of any such form of service for a limited period, or without limit of period;
 - (c) to extend the period of use of any such form of service and to discontinue any such form of service;and any form of service or amendment thereof approved by the General Synod under this Canon shall be such as in the opinion of the General Synod is neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
2. *It shall be lawful for the General Synod:*
 - (a) to approve Tables of Lessons for use in any service approved by the General Synod and to amend any such Table;
 - (b) to approve a Table of Rules for regulating the Service when two Holy Days fall upon the same day or their Proper Services otherwise fall together, or when necessary for any other reason, and to amend any such Table;
 - (c) to approve the use of any such Table as is mentioned in sub-paragraph (a) or (b) of this paragraph for a limited period or without limit of period;
 - (d) to extend the period of use of any such Table so approved and to discontinue any such Table.*In this paragraph 'Holy Day' means the Day set out in 'A Table of all the Feasts' in the Book of Common Prayer and such other Days as the General Synod considers should be included in any Table of Rules approved under this paragraph.*
3. Any approval, amendment, continuance or discontinuance of any form of service or of any form of collect or of any such Table as is mentioned in sub-paragraph (a) or (b) of paragraph 2 of this Canon shall not have effect unless the form of service, the form of collect or the Table or the amendment, continuance or discontinuance thereof is finally approved by the General Synod with a majority in each House thereof of not less than two-thirds of those present and voting.
4. *In this Canon the expression 'form of service' has the same meaning as in Canon B1.*

The priest continues:
Father, truly you are holy.

He holds his hands outstretched over the offerings, then continues:
Let your Holy Spirit come down on this bread and wine,
The Holy Spirit will bless them
and change them into the body and blood of Jesus.

The priest then makes the sign of the cross over the offerings.

The words of the Lord in the following formulas are to be spoken and signed clearly and distinctly, as their meaning demands.

At the last Supper before Jesus died,
Jesus took bread.

He takes the bread and, raising it a little, replaces it on the paten and continues:

He thanked you, Father.
He broke the bread,
and gave it to his friends.

Jesus said:
Take this, all of you, and eat it:
This is my body which will be given up for you.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues.

After Supper
again Jesus thanked you, Father.
Jesus took the cup of wine,

He takes the chalice and, raising it a little above the altar, replaces it and continues:
and gave it to his friends.

Jesus said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant,
It will be shed for you and for all
so that sins may be forgiven.

Then Jesus said:
Do this in memory of me.

He shows the chalice to the people, places it on the corporal and genuflects in adoration. Then he continues:
Let us show our faith in Jesus here.

The people respond:

My Lord and my God. or **Christ has died,
Christ is risen,
Christ will come again.**

Then the priest continues:
Father, truly we remember Jesus.
We proclaim his death, his resurrection and his ascension.
We look forward to the day
when Jesus will come again in glory.

Father, we offer you this bread and this cup,
the body and blood of Jesus.

We offer ourselves to you in Jesus.

Father, let your Holy Spirit come down on us
when we receive this body and blood of Jesus.
The Holy Spirit will bring us together as friends
and help us grow together in love.

Father, watch over your Church.
Help Pope *N.* and Bishop *N.*
and all our priests.

Protect us, your living people,
especially . . .

Remember our dead people,
especially . . .

Lead us all home to you
to live with Mary, the Mother of Jesus,
and with the Saints.

Father,
we praise you for ever
with Jesus, your Son,
in the fellowship of the Holy Spirit.

*He takes the chalice and the paten with the host and lifts them up while
the people respond:*

**Father,
we praise you,
we thank you,
we adore you
for ever and ever.
Amen.**

THE IRISH ORDINAL

I remarked last month that it would soon be necessary to cross the sea to Ireland to experience the use of a 1662 consecration of bishops. Back came the reply smartly: 'Ireland has its own modern ordinal'. Sure enough, the Irish House of Bishops had presented their Liturgical Committee's text to the General Synod during May this year, and it has now a place as an alternative service—very closely mirroring the ASB rites. I suppose that individual bishops may still use 1662 for ordinations of deacons and presbyters, but on reflection I would be surprised if the new rite were not used for the ordination of bishops. COB

IN MEMORIAM

We noted the other day the death of Bishop Gordon Arthur, the first chairman of the Liturgical Commission of the Anglican Church in Australia. There was some notable pioneer work done by that Commission in the 1960s, and his chairmanship was part of the key to that work. After retirement (around 1969?), he came to England and for a while was an Australian observer on the Church of England Commission.

ZAIREAN INITIATIVES

We learn that the inauguration of the Province of Zaire was celebrated with an open-air eucharist at Bunia on 30 May this year. The date was chosen as the 'day' of Apolo Kivebulaya, the Ugandan missionary who brought the gospel to Boga in 1896. Swahili was used for the rite with a diglot Swahili/French text in the hands of the congregation.

The five dioceses of the new Province are immediately beginning separate work apportioned among them with a view to creating a Provincial Prayer Book by 1996, the centenary year.

HOLY COMMUNION AT SPRING HARVEST —the beginnings of an ecumenical issue?

I attended one of the weeks of Spring Harvest this year with a few folk from our Parish church.

On the last morning we, with thousands of others, shared in a service of Holy Communion. This consisted of a long time of worship, the notices (!), a sermon and then sharing of bread and wine in small groups. No thanksgiving prayer over the elements, no Narrative of Institution, not even a reading of 1 Cor. 11.

It sounds more like an agape perhaps, but the intention was very clearly that this should be a Holy Communion, and that the elements should be received as the body and blood of the Lord, i.e. as tokens of his death and resurrection (which had been the theme of the worship). I should add that this was not the main communion in the 'Big Top', but one of the 'alternatives'; this one being mainly comprised of the young and young at heart!

The fact remains that thousands of Christians of many denominations shared in this communion without (as far as I could see) turning a hair. Given that, statistically, Anglicans are the largest single group at Spring Harvest the chances are that my little group and I were not the only members of the C of E taking part.

Strange and structureless as this particular communion would seem to the conscientious Anglican, it is of course quite par for the course among House Churches (or 'New Churches' as they now prefer to be called). 'But is it a valid Communion?' asks our conscientious Anglican.

It would seem that for a new generation of Christians (or at any rate, evangelical Christians) the question itself is meaningless, or at least, is one that they have little time for. A more practical question might be, 'What will happen when C of E churches and New Churches want to work together and witness to their unity in a locality?' This sort of question is no longer a way off for two reasons:

- a. the New Churches are growing and also planting, so that the chance of you having one on your patch (or near enough for folk from your patch to travel to) is going to increase. Soon, those of us in the C of E will no longer be able to look down our noses at them and patronize them as a passing fad or as a sect (especially as we face the reality that in our society we are also becoming a minority sect);
- b. many branches of the New Church movement are no longer saying that God has finished with the mainline churches, but are seeking, where they can, to work with them (as is seen at Spring Harvest and the like).

Will Anglicans be encouraged to receive communion in a service led 'New Church-style' as they might be these days with Methodists or URC members?

Will there be some hard, fresh theological thinking done about the nature of Holy Communion?

Or will there be a shameful repeat of the way early Methodists were treated by the Established Church, and a couple of hundred years before we will admit that there are lessons we can learn from the New Churches.

Mark Earey