

# News of Liturgy

Editor: Colin Buchanan

Issue no. 213

September 1992

In preparation for the annual Clergy Study Day for Colchester Area clergy on 'The Worship of the Church' this September, a questionnaire in this largely rural part of the diocese elicited some interesting responses. Most common areas of liturgical need/problem were introducing new material, reconciling traditional/modern worship conflicts, and finding suitable resources for informal or all-age worship, in particular a Eucharistic prayer for use with children. Music problems were frequently mentioned—lack of musical resources and skills were common in small rural communities. But having a choir isn't always a help: out of 76 who had a choir, 14 commented favourably on the quality and 36 mentioned problems of various sorts! I suspect this will ring bells in other dioceses!

Our 'Ideas for Worship' series of publications began 18 months ago. It arose from a joint meeting with members of the Diocesan Youth Programme Group to look for ways to help parishes involve young people more closely in worship. These small booklets are full of seasonal ideas for worship in church and school, especially at the Eucharist. The first was only distributed within the Diocese; *Ideas for Worship II* attracted some wider interest, and around 300 copies were sold outside the diocese. We have just published *Ideas for Worship III*, covering the All Saints—Advent period, and would be happy to supply copies to *News of Liturgy* readers at £1 each including postage (write to the Rev. Brenda Wallace, The Vicarage, 5 St. John's Road, Stansted, Essex CM24 8JP). *Ideas IV* (Easter—Pentecost) is in preparation.

Other publications have included the start of a series of occasional papers on various aspects of liturgy called *Worship Now*. We are hoping to have a column in a proposed new diocesan newspaper. A booklet on *Saints of Essex* with biblical and non-biblical lections for the local saints in our diocesan calendar should be published next year.

Developing links with the Roman Catholic Liturgical Commission in Brentwood Diocese has been valuable and interesting, and we have found much in common (not least common problems!) We are looking at the possibility of arranging joint training events.

The biggest limitation on our activities is not shortage of ideas, but shortage of human and financial resources to carry them all out! Our biggest frustration is lack of consultation by diocesan organizations arranging liturgical events and activities. Raising our own profile has been important in making folk at both parish and diocesan level aware that we are willing and able to respond to requests for help and advice.

The emphasis of all our activities is to give practical support to parish clergy and worship leaders to enhance and enrich their worship, by using new material effectively, and by discovering and using their own abilities in planning and leading worship, so that it is appropriate to the congregation concerned. This is our Committee's response to *Faith in the City, Faith in the Countryside, Children in the Way*, The Decade of Evangelism, and *In Tune with Heaven!*  
Brenda Wallace, Secretary of DLC

ISSN 0263-7170

Postal Subscription for 1993 **£6.00** (by air **£8.50** or **US\$17**)

**30p**

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

Gillingham, Kent ME7 5UA (Tel. 0634-851818 or 855252; Fax 0634-573549)

**GROVE BOOKS LIMITED BRAMCOTE NOTTS. NG9 3DS**

**(Tel: 0602 430786 Fax: 0602 220134)**

Printed by Hassall & Lucking Ltd., Cross Street, Long Eaton Nottingham NG10 1HD Tel. (0602) 733292

## Editorial

One of the recurrent theses of 'diocesan reports' in the pages of NOL is that of Institution services. I can almost hear readers groaning at the mention of this, as each diocese in turn faithfully reports its duplication of the agenda and findings of its neighbours—and now the editor wants to get in on the act. But this treatment is precipitated not only by the massive devotion to this odd duty round the country, but also by one or two other items which bear on the subject.

First of all, I idly wonder how many dioceses have actually bought and read what I believe to be the only coaching booklet in England on the enterprise—a Grove Booklet from 1973. Trevor Lloyd wrote this nearly twenty years ago, and it is *Institutions and Inductions*, no 15 in the Ministry and Worship series, and still available in print. (Its date is betrayed by the fact that it advocates and prints a communion service, for which the basic material is the then newly published Series 3—and by its reference to the oath against simony.) It sets out principles before attempting to advise on texts, and in the process helps minds think in an orderly way. The twenty years have dated it surprisingly little.

However, my mind has been sharpened by attending two successive Institutions on two successive nights in two parishes in the Oxford diocese, both rites being conducted by the Bishop of Oxford in his 'own' deaneries of Oxford and Cowley. And I was struck by how different they were from each other, so I made some enquiries.

It proves that Oxford diocese has thus far not re-invented the wheel. Instead it is using one that has already turned a number of times. The Rural Dean sends out to incoming incumbents what is called a 'pack', and this includes a choice of three eucharistic and three non-eucharistic orders. The two I attended followed these orders:

### Evening 1

Hymn  
Greeting  
Welcome and Introduction  
Confession  
Absolution  
Songs and readings  
Presentation  
Renewal of Baptismal Promises  
(by congregation)  
Reaffirmation of Ordination  
Promises  
(by incumbent designate)  
Institution  
Induction  
Affirmation of Ministry and Mission  
Presentation of Bible  
'Prayer Book'  
Bowl of Water  
Plate and Cup  
Welcome by Churchwardens etc.  
Peace  
Hymn  
Prayers (then as next column)

### Evening 2

Preparation (inc. hymn)  
Presentation  
Affirmation of Ministry and Mission  
Reaffirmation of Ordination  
Promises  
Renewal of Baptismal Promises  
Pastoral Office  
Presentation of Stole  
Bible  
Bowl of Water  
Chalice/Paten  
Institution  
Induction  
Welcome by churchwardens etc.  
Peace  
Hymn  
Reading  
Prayers  
Hymn  
Sermon  
Hymn  
Blessing

There were distinct oddities in all this. The reaffirmations in Evening 1 were done in full (but sitting down); whereas those in Evening 2 were bare summaries in one question each (with the all-inclusive but very weak answer 'I/we do'), came in the opposite order, and were taken standing. It is perhaps even more structurally odd that on Evening 2 these came under the heading 'Affirmation of Ministry and Mission', whereas on Evening 1 they counted as fully headed in their own right, and 'Affirmation of Ministry and Mission' meant the presentation of symbols (which, in turn, on Evening 2 was dubbed 'Pastoral Office'). I discovered that the parish on Evening 1 had chosen their own readings (which the bishop dutifully preached from); whereas the programme on Evening 2 had no scripture reading included and the bishop inserted one over and above the rubrics. It is also slightly difficult to see how a cross-heading on Evening 1 of 'Welcome and Introduction' was fulfilled by a confession and absolution. And in neither case was there any great self-evident logic in the order of items, and the variations between the two nights only increased the problem. In each case the parish had done the actual typing, photocopying, duplicating and stapling.

So I offer some random thoughts of my own, based in part on my experience in Birmingham, and in part on reflections since:

- (1) The bishop's office ought to hold and control on disk the basic material; the bishop's secretary or chaplain should discover the parish and/or incumbent designate's preferences by, say, brief questionnaire in respect of hymns (and level of participation of incumbent's wife etc.); and the bishop's office should then originate the whole text, even if duplication and stapling is done by the parish.
- (2) The bishop should normally choose readings himself, and may also make request about other variables. It is far better for all concerned if readings and preaching have been chosen specially—though often the use of saints' days or Sunday propers will do very well, and there are many passages about church and ministry which the bishop could well raid for these purposes.
- (3) The bishop should keep the rite under review, and get members of his Liturgical Committee to attend institutions on occasions and reflect critically about the rite in use.
- (4) The bishop should lead the choice *towards* a eucharistic rite (which is, it appears, the usual practice in Oxford).
- (5) The incoming incumbent should have opportunity to make a statement, declare his priorities, and otherwise exhibit himself within the rite—far beyond the current tendency of allowing him merely to tell the congregation where the coffee will be served after the service.
- (6) The bishop should read the deed of institution aloud in the service as part of the means by which he institutes, and the incumbent designate should kneel and hold the seal (see Canon C10.6).
- (7) There could well be some story-telling (by parish, or patrons, or new incumbent), such as to put the institution of a new incumbent into a three-dimensional focus, and to ensure that the previous experience of both incumbent and parish was not simply ignored. In my experience bishops often attempt to do some of this in preaching, but there are often people who have stood nearer to the story who could tell it helpfully (but there will also be many who would be prolix or boring, so any moves in this direction need to be careful).

material, the final liturgy worked very well and is impressive. Individual members have experimented with material from *Promise* and (dare it be said?) from *Patterns*. The Cathedral proved that the Anglican Cathedral tradition is perfectly at home with new liturgy. The combined Cathedral Choirs of Leicester, Derby and Birmingham sang at a Service of Light and Vigil for Candlemas that blended polyphony, hymnody and plainsong in an elevating way. An earlier interesting use of material from *Promise* had been a Service at the time of the Gulf War, which was designed to be accessible to people of other faiths. Incense and Candles have religious symbolism among other Faiths, as soon became apparent!

Recently we have published a *Directory of Liturgical Intercessory Prayer*. This gathers material from authorized sources, with advice on how to use it. It also includes some rather lovely litanies that individuals have composed. This is on sale, price £1.95, from the Leicester Diocesan Office, St. Martin's East, Leicester. We have also produced a booklet entitled *Worship with the Bereaved*. This was a print-out of relevant material from *Promise* but incorporated two Services, with introductory notes, designed by people with different styles and theological perspectives.

At the moment work is being done to produce a series of non-eucharistic Services of the Word ('Family Services'). We feel that there is so much rich material available in *Promise* and *Patterns* which can be taken and put in digestible bits into the right sort of 'family' liturgical setting.

With the Report *In Tune with Heaven* following hard on the heels of *Promise* and *Patterns* we are exploring the possibility of appointing an Advisor in Liturgy and Music. We will, of course, be looking for the Archangel Gabriel (who ought to be pretty skilled in both) but I guess we will have to settle for someone with a love for both and with her/his heart in the right place!

Michael Banks

### DIOCESAN REPORT 23: CHELMSFORD

How can I persuade a traditionalist congregation to accept new liturgical material and music? How do I adapt the Eucharist for all-age worship? How do I go about choosing material from *The Promise of His Glory* which will work in my parish?

These are the sort of questions Chelmsford DLC members are regularly asked—and I doubt they are unique to our diocese. Most of our activities and publications over the past year have been responding to these areas.

Activities have focused mainly on training and formation. Half-day or evening workshops held in churches around the diocese to introduce new liturgical material and ideas have attracted interest from clergy and lay people. We have concentrated on introducing *The Promise of His Glory* and its wealth of riches. We were also working on introducing *Patterns for Worship* until it went out of print. A workshop on 'Worship in the Countryside' was well attended. Individual workshops or study days for particular parishes or deaneries have also been arranged on request and proved popular.

Real-life pastoral cases are never easy to pigeon-hole and so I don't feel it is wise to make hard and fast rules about people being legally married before they or their children can be baptized. Real life is messy and the church has to live with that. Our liturgies have to be flexible enough to cope with it.

### **Divorce**

Getting remarried in church is a lottery. If you live in our parish you are in luck—both my colleagues and I are more than happy to remarry divorcees. The Bishop of Manchester has issued some guidelines in this matter and we follow them. I have never had cause to decline such a wedding and in six years Alan has only done so once.

However, in North Manchester Deanery only two of the nineteen parishes sanction the remarriage of divorcees. Tough luck if you live in the wrong part of North Manchester! Ron Leatherbarrow is one incumbent who will remarry divorcees and he gets a lot of requests from such couples outside his own parish. What do you do? An archbishop's licence is expensive, so he encourages couples either to worship regularly and go on the electoral roll or to fulfil a residence requirement. To my mind, none of this is entirely satisfactory—why can't we have a system whereby divorcees are allowed to seek out a minister who will marry them if their local Vicar will not? This would safeguard the conscience of clergy who do not feel it right to conduct such weddings but will prevent couples feeling that the Church of England is always saying 'No' to them.

There are of course other perspectives on those issues—but I feel it is a Gospel-driven pastoral policy to say 'Yes' to people in such circumstances. We evangelicals are always going on about starting life again in Christ—why can't that be true for married life?

Charles Read

[Editorial note: NOL's house style, observed above, is to call them 'cohabitants'. We will have no truck with the ridiculous solecism 'co-habitees'.]

### **DIOCESAN REPORT 22: LEICESTER**

Like everybody else, Leicester diocese began the Decade of Evangelism with Vigils round the diocese. The Evangelism Committee decided to repeat the exercise this year and so our Committee was asked to produce a liturgical programme for 24 hours. It includes a lectionary for the ASB offices and Night Prayer; Propers for the Eucharist; a couple of family services and an Appendix on how to arrange prayer meetings.

We are also into Day Workshops. Last year we organized a day on 'Presenting a Service of Holy Communion' which enabled participants to discuss preparing for worship, music in worship, selecting the texts from among the options, styles of intercession and creating a sense of expectancy. This year we 'did' *The Promise of His Glory* in one day. We began with Sung Eucharist for Advent Sunday and finished with a Service of Light for Candlemas—all on 15 February! Michael Perham was with us and we had a most instructive day.

We were requested by the Bishop to produce a liturgy for the Blessing of the Oils on Maundy Thursday and to include the Renewal of Ordination Vows. Although the bulk of this had to be selections of authorized

- (8) A very personal view of COB is that the 'symbols of ministry' syndrome has run out of steam. They do not register impressively, they often involve wooden set pieces of speech from lay people who themselves seem embarrassed at their texts, and they do not give a rounded view of the ministry to be fulfilled. One man once suggested to me that a little old lady should be carried in and presented to give a somewhat liver view of the ministry to be exercised. Their main benefit has been to replace the wandering round the furniture (and singing about the particular part we reach, such as 'We love thy vestry, Lord/wherein we count the cash'). (At 'symbols of ministry' the Oxford text never quite said what I would have expected—the Bible was presented with no question as to whether the incumbent would minister the word, the water with no direct reference to giving baptism, and (at least in the master text—for it was improved locally in one case) the paten and chalice without any question or direct injunction to the incumbent at all.)

Well, you will have to go back to Trevor Lloyd for a full discussion of principles. But I hope I have set out just enough to enable many dioceses to go back to the beginning and start painting the Forth Bridge once again.

---

No-one could pretend that getting Institution services right was the biggest problem facing the Church of England (any more, I suppose, than anyone could think that re-painting the Forth Bridge was the biggest problem facing British Rail). By the time you read this, the vote on the ordination of women to the presbyterate will be but a few weeks off—it actually comes on Wednesday 11 November. I have been accused of one-sidedness in my passing remarks on this issue, and, as a journalist, I can hardly apologize for that. And certainly I have to cast my own vote, and live with it and defend it, on 11 November. But I am well aware that there lies much hurt ahead. I have myself provisionally arranged with my firmly 'anti-' neighbours to hold a eucharist together at 6 a.m. in Gillingham on that morning—the last point at which we can unite to pray without that barrier affecting us. I commend again the prayer from Westminster Abbey I published here in February.

Guide, O God, the Church of England  
through this time of decision concerning the ordination of women to  
the priesthood;  
grant that convictions strongly held  
may be voiced and heard with charity;  
give wisdom to the members of the General Synod;  
and when the decision is made  
surround with your love  
those of our brothers and sisters to whom it causes pain.  
Give to your whole Church the Spirit of truth and peace,  
that celebrating your gifts in each other  
we may serve you in humility and joy.  
We ask this for the sake of our great High Priest  
your Son, Jesus Christ. Amen.

Colin Buchanan

## ECUMENICAL CONFIRMATIONS

The Joint Liturgical Group has for some time been preparing a service for 'joint confirmations', and this was published on 25 September by the Canterbury Press, Norwich, under the title *Confirmation and Re-Affirmation of Baptismal Faith*, with a Foreword by Donald Gray. It has 32 pages and costs £2.50. This was apparently originally requested by the old 'CCLEPE', and the drafting was duly monitored by CCLEPE's successor under Churches Together in England (CTE), namely the Group for Local Unity (or GLU).

So what do we have? A page of 'Introduction' which is supposed to be printed at the beginning of each service sheet drawn from the rite. It is perhaps slightly surprising to find the last paragraph begins with:

'Those who confess their faith today and receive the help of the Holy Spirit through prayer have been accepted . . . ' (p.15)

The upshot of this sentence is that nothing is said anywhere on the page about the laying on of hands, though it is mandatory in the rite. The meaning of 'accepted' is also left hanging, as it is not said where or by whom or to what the confessors have been accepted, nor is it clear whether they had been accepted *before* this rite (which is the natural meaning of the grammar), or are being accepted *in* this rite (which is what one would expect).

The rite itself has the following structure:

Entry hymn  
PROCLAIMING BAPTISM  
ENTRY OF THE BAPTISMAL CANDIDATES (if any)  
MINISTRY OF THE WORD  
[BAPTISM AND] RESPONDING TO BAPTISM  
(Three routes for response) FOR THOSE BEING CONFIRMED  
FOR THOSE RE-AFFIRMING FAITH  
FOR THOSE BEING RECOGNIZED BY THE  
PARTICIPATING CHURCHES  
  
WELCOME AND PEACE  
PRAYER OF THE CHURCH  
THE EUCHARIST  
THE BLESSING

Appendix: 'Suggested forms for prayer over the water in baptism'

From one point of view, all this is fairly unsensational. Perhaps the 'Proclaiming Baptism' section is the boldest innovation—a mandatory set of versicles and responses citing the common baptism as the basis of unity and of the new life for those present (and only the baptized are supposed to be—note the 'entry of baptismal candidates' which follows). Characteristic of the couplets are:

By one Spirit we were all baptized into one body and all given one Spirit to drink.

**All who have been baptized into Christ Jesus have been baptized into his death.**

We were buried with him by baptism into death.

**So that, as Christ was raised from the dead by the glorious power of the Father, we also may set out on a new life.**

## WILL YOU MARRY ME?

Weddings have become a talking point over the summer, not least in Manchester diocese, where two incumbents are offering cut-price weddings to encourage couples to get married in church. Ron Leatherbarrow and Nigel Hawley are both in the North Manchester Deanery, which is largely inner city/council estate territory and Coronation Street terraced housing. Most parishes are seeing a decline in the number of weddings booked each year, but areas like North Manchester are seeing a sharper decline than some.

Weddings are an area where liturgy and ethics meet. Indeed much of Grove Books' output in this area has been in the ethical series. General Synod recently talked about co-habitation and the Church of England has long avoided making up its mind about the remarriage of divorcees.

### Co-habitation

How should you approach a couple who are already living together who come to you to get married? I am afraid that too many incumbents take the moral high ground in condemning such couples one way or another without facing a few prior questions. The first must surely be:

Are such couples already *de facto* married in the eyes of God? Genesis 2.24 implies that setting up home together is a very important element in getting married—and an acquaintance with the history of Christian marriage services will quickly show you that church weddings are a fairly late invention—for a long time Christian couples simply co-habited. If clergy get hot under the collar about co-habitation because the couple are already sleeping together, then, on St. Paul's teaching they must already be married—and anyway at least they are being honest about having sex, whereas I suspect that most non co-habiting couples are doing just the same thing but are keeping quiet about it (at least to the Vicar!).

Co-habitants seem to fall into at least three groups. It is a mistake to treat all three groups the same. They are:

- (a) those who are co-habiting because they are in a temporary relationship and who do not intend to stay together for ever (nor may they think it important to be faithful to the partner they are currently with);
- (b) those who are co-habiting because they do not see the point of going through a religious or a civil ceremony—but they may well think of themselves as being together for good and often regard it as essential to be faithful to each other;
- (c) those who have not been through a civil or religious ceremony but now desire one—this may be because they wanted to save up for a big wedding or they may have originally been in category (b) but have now changed their minds or indeed they may have been converted and want to 'regularize' their relationship and bring it before God in a public ceremony.

Clergy will not usually come into contact with people in categories (a) and (b) seeking church weddings but those in category (c) need to be taken seriously and not made to feel that they have committed the world's worst sin. Many couples think weddings are expensive—and they are right. Ron Leatherbarrow in White Moss has put together a wedding package which includes the wedding dress, flowers, video, catering and honeymoon. More churches need to address this issue in creative ways. The church fees are not very high in reality but people need to be educated to the fact that not everybody needs to have a royal wedding.

## Correspondence

Dear Colin,

I have been interested and bemused by the discussion in NOL about blessings, nuptial or otherwise. It all hangs, it seems, on grammar. But what grammar?

When I, or someone else, say *'The blessing of God almighty . . . rest upon you'*, what mood am I using? If it is jussive, am I instructing God, or at least some wandering blessing of his, what to do? That hardly seems appropriate. If it is optative, am I expressing anything more than the good wishes which the whole congregation intend for the bride and groom? It can hardly be subjunctive, since that implies some doubt or conditionality about the sentiment. The one thing that I do want to say—an indicative statement based on an awareness of God's grace (rather than my ordained status) that God wants the best for the couple and is only too ready to help them—is the one thing the grammar precludes since the verb lacks the terminal 's' of the third person singular of the present indicative! Perhaps there is a further verbal mood which deals with such circumstances—the benedictive—as yet undiscovered by Fowler, John Patton, and other experts in English usage.

But there is a further point, overlooked by Exeter Diocesan Synod and others. If marriage be a sacrament, it is the couple who are 'priests' at their wedding. It is they who consecrate their union. Perhaps it is they who should invoke the blessing in Series 4. The clerk in holy orders may be the required Authorized Person in English law who witnesses (on C/E premises) that all is done lawfully, but neither this presence nor any word of blessing he utters guarantees a *Christian* marriage (*pace* Series 3/ASB, §31). *That* depends on the way the couple reflects God's self-giving love in their relationship till death part them.

Perhaps I overstate my case, but it all illustrates the way we stress the ceremony and overlook the substance.

Yours sincerely,  
Greg Forster

Dear Colin,

I attended an Institution in the depths of rural Shropshire in September. For her choice of hymns, the new Minister of the Church had chosen: 'Ye servants of God' sung to the tune *Paderborn*. The first five notes of the melody line of *Paderborn* are identical to those of the tune *Hanover* which is commonly set to the hymn 'O worship the king'. Furthermore the music for the rest of the first lines of the two tunes is similar.

I was seated in the chancel with the rest of the visiting clergy, the two bishops and the archdeacon. My seat was at the (west) end of the row nearest the congregation. As we proceeded through the first verse of the hymn, it seemed that some members of the congregation were adding some rather adventurous harmony (which they hadn't done in the earlier hymns). As we reached the end of the third line of the hymn the congregation hit a top 'D' held over our 'A'. I then realized that the whole congregation was actually singing a different tune: *Hanover!*

Even more amusing was the fact that I don't sense anyone else either in the congregation (in the nave) or in the chancel (the clergy) was aware of what had happened!

Yours sincerely,  
David Butterfield

After this dialogue there is an optional sprinkling of the whole congregation to remind them of their baptism. They do not however renew baptismal vows.

After the Ministry of the Word, the candidates for confirmation (or whatever else) renew their baptismal faith, which includes three questions (on repentance, trust, and obedience)—two of which are answered by 'I do' (which Ratcliff used to castigate as impossibly weak). After the questions comes an interrogatory form of the Apostles' Creed, and a further set of questions about loyalty to the church fellowship and commitment to discipleship. If there are baptismal candidates they are then baptized, and the questions will then have served as *the* baptismal questions. Then come the three 'routes' (comparable to the provisions of the ECUSA Book). The confirmation one is similar to the ASB provision; the re-affirmation one is straight-forward; and the text for those 'being recognized' is O.K., but apparently fails to specify which denominations are now accepting (or 'recognizing') the candidates. At 'The Welcome' there is first the welcoming into the particular denominations represented at the rite, and then there is the general Peace. This follows existing widespread use.

Points I sought in vain were (a) mention of personal testimony (see Lambeth Conference Statement); (b) clarity as to whether *infant* baptismal candidates could or should be included (but there is no provision for proxy vows); (c) any genuine incorporation of adult sponsors into the reaffirmation rite; (d) any helpful reference to 'membership' (which would certainly be difficult, as denominations understand the rites differently).

Anglican bishops will no doubt pick this rite up with relief. It is not, of course, lawful in the Church of England, but it can become lawful in any Local Ecumenical Project where an 'Instrument' has provided that 'joint forms' of confirmation etc. should be in use. My own experience of using similar rites in LEPs is that not only do different denominations understand what is happening (and its relationship to membership) differently, but that the entry from on high of the Anglican bishop marginalizes the local Anglican minister. He or she has to watch from afar as the episcopal role is fulfilled—whereas Ministers of other denominations are, for these purposes, the bishops themselves.

---

STOP PRESS FROM GROVE BOOKS LIMITED

We are now having our publications distributed in USA by The Pastoral Press, Washington, DC. Please do not send orders to Virginia Theological Seminary.

## THAT SOUTHERN AFRICAN SYNOD VOTE

We could only record the fact last month of the Synod voting on the ordination of women in the Church of the Province of Southern Africa. The voting was:

	Ayes	Noes
Bishops	21	6
Clergy	70	25
Laity	75	45

Four points emerge: firstly, that this was a 79% vote in favour overall; secondly, that the spirit of the debate and of the reception of the result was apparently loving and profoundly moving; thirdly, that minds must be moving as in 1989 the majority was insufficient to proceed at 61%; and fourthly, that this is a vote in a Province long known as anglo-catholic.

## JIMMY CRICHTON

Jimmy Crichton is one of the doyens of Roman Catholic liturgical renewal in England. I knew him myself as the delightful and enormously learned (and irreverent) Roman Catholic observer on the Church of England Liturgical Commission in the late 1960s and early 1970s. At the age of 85 he has just celebrated the 60th anniversary of his priesting, which means, as the numerate can discover for themselves, he has lived almost half his ordained life pre-Vatican II, and the other half post-Vatican II. But it is arguable that a large part of him was 'post-' even when the calendar still said 'pre-'. I had an unfinished (and delightful) correspondence with him myself a few years ago, when I stated that the Roman Church is still bound by the decrees of the Fourth Lateran Council, and therefore has no room to shift concerning the consecratory force of '*Hoc est corpus meum*'. JDC would not concede this, and hand-to-hand encounter ensued . . .

But I stray. Our contemporary, *Music and Liturgy*, has devoted its August 1992 edition to 'A Crichton Celebration', and adorned its cover with a fair picture of this jocular scholar. The contents reward the purchase, for there are variegated tributes and reflections from Daniel Grigassy, Donald Withey, Bill Grisbrooke, Kenneth Stevenson, Michael Hodgetts, Rosemary Smith, and (an interview with JDC) William Swabey. Jimmy Crichton himself must have been party to the plot, and he writes a retrospect, and also contributes an essay 'A Dream-Church', which is reproduced from the same journal from July 1943!

*Music & Liturgy* is published by the Society of St. Gregory, 30 North Terrace, Mildenhall, Suffolk IP28 7AB, and an annual subscription costs £15. Write there too if you just want the single issue—if you know the man, you will greatly enjoy it. And NOL adds its tiny pen'orth and congratulates Jimmy Crichton on a long life and a highly productive and influential one. Many readers will have used his *Christian Celebration*, to name but his best-known work. And I will be taking up that correspondence again . . .

COB

## This month's publication . . .

is Joint Liturgical Study no. 22-23, *Foundations of Christian Music: The Music of Pre-Constantinian Christianity*, by Edward Foley. This is a double-size volume, covering the slots for both September and December, and costing £7.50 in Britain. It covers a large amount of ground in engaging detail, beginning from the earliest traceable features of music in the cultus in the Old Testament and running through into the evidence (often allusive) of the ante-Nicene Fathers. However, those hoping for a cassette of original musical material tucked in the back cover will be disappointed.

## . . . and next month's

is Worship Series no. 123, *Renewing Daily Prayer*, by Christopher Cocksworth and Paul Roberts—an introduction and commentary to accompany the new office book, *Celebrating Daily Prayer*, also being published next month.

## Book Review

Neville Clark, *Pastoral Care in Context* (Kevin Mayhew, 1992, 108pp. £7.50).

This is not a book for the fainthearted. Its slimness belies its densely written style which is full of jargon and complex vocabulary. Its subtitle is *Vision of God and Service of God*, and the thesis of the author (former Principal of South Wales Baptist College) is that the secret of good pastoral theology is to connect the two properly (p.68).

Neville Clark laments the fact that pastoring is seemingly only linked to 'presiding' by accident these days. He is pleading for an understanding of the ordained ministry which is, 'defined by reference to Word and sacraments and thereby charged with peculiar and focal responsibility for congregational formation' (p.32). This leads to a very special place in the pastoral work of the church for 'the Minister', who is able and acceptable to perform certain tasks *because* of his/her Sacramental/Word role. There are shades here of COB's booklet *Leading Worship* (W76), but whereas in the latter the role of President at worship is seen as springing *from* the pastoral role in caring, in this book the essence of pastoral work is seen as the proclamation of the Word and the celebration of the sacraments, 'moving out from their liturgical centre to permeate congregational life, order its corporate embodiment, shape its Christian expression and foster its spiritual maturity' (p.24). Pastoral care then, is not another, third, task to set alongside the proclaiming and celebrating, but part of them.

The particular chapter on 'The Liturgical Control' to the pastoral task is disappointing (perhaps the worst example of the author's inability to state clearly and *simply* what he is getting at) and is an essay on the importance of God as Trinity as the thing which should form our understanding of what we are about in worship (i.e. 'relatedness' and 'distinction' as key ideas).

This is a book worth persevering with, for there is real buried treasure here for those who will take the time to dig, and I have found it very stimulating in my own thinking about the relationship between the worship of God and the pastoral ministry of the church.

Mark Earey