

the turning of the year, and he may from time to time worship on occasions important to his family. But because for the most part he has dropped away from regular Sunday observance the Church feels much neglected. Folk religion, we feel, is not good enough.

Our response, however, could be to adjust our patterns of worship to meet much better the 'medium term' rhythms of our culture. At present we do so reluctantly, sensing that Biblical norms are being whittled away and that the faith of our fathers is being compromised. The revision stage of Amending Canon no. 17 has just been completed in General Synod, and in Canons B11 and B14 there are now dispensations by the Bishop allowing the weekly norms to be relaxed. In a rural diocese such as Bath and Wells this has actually been permitted for a number of years (one quarter of our 480 parishes have at most 37 on their Electoral roll, so the practicality of providing a congregation, never mind a minister, for Morning and Evening Prayer, together with Holy Communion, each Sunday has long been put to the test!). But it has been a reluctant, slow withdrawal, rather than, as I advocate here, a positive embrace of new life styles necessitating different patterns and frequencies in public worship.

'Keep Sunday Special' is a campaign to be supported more for its civilizing effect on society at large, than for specific benefits to the Church. Sabbath worship, even for many on our Church Electoral Rolls, has ceased to correspond to the modern tendency to make family visits or to use weekends in various recreational ways. We should re-appraise this tendency as life-enhancing rather than as a threat to the Church. Simultaneously we must look to monthly patterns of devotion that encourage fuller participation on that less frequent basis: for example, those who would sing in choirs, or lend their teaching skills, but are presently deterred by weekly expectations. In rural groups of parishes, but perhaps within coherent subdivisions of any Deanery, it is this monthly provision which will make much more sense than any rearguard action to keep the old show on the roads. For those who form the dedicated nucleus of worshippers their Sundays will always be special anyway, and they will find their way to whatever place of worship is offering the Lord's praise.

In Africa, where one mission station may serve a score or more village congregations, they have known this pattern for a very long time!

(Preb.) Rodney Schofield, Bath and Wells

#### **STOP PRESS—CHAIRMAN OF THE LITURGICAL COMMISSION**

As we go to press we learn that the Archbishops have nominated the Provost of Portsmouth, David Stancliffe, to be chairman of the Liturgical Commission in succession to the Bishop of Winchester. We congratulate him warmly, and hope to say a word or two more next month.

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# News of Liturgy

Editor: Colin Buchanan

Issue No. 219

March 1993

## Editorial

It is rarely that I waive my rights as editor, but this month I want to air a good slice of the speech made by Trevor Lloyd in Synod last month when introducing the General Consideration Stage of *The Service of the Word* and of *Affirmations of Faith*. He was convalescing at the time, but was in fine fettle. I quote:

I beg to move that the draft service entitled 'A Service of the Word' be considered

This is an historic occasion. It is over ten years since the Synod was last asked to authorize a new form of service, when the services for Ministry to the Sick were authorized in 1983. That was a postscript to the heady—and onerous and time-consuming—days of liturgical revision which resulted in the Alternative Service Book 1980: . . . The work of revising the Canons is in hand, and inter-related with this current proposal for *A Service of the Word*, as we shall see later today. But it is important, before further revising the liturgical business standing orders, that the Synod should have a chance to use the 1987 ones: so we need to see how they work and whether they do the job. It may help us for a moment to reflect on what kind of job we expect them to do, what we expect from this process. My guess is that Synod includes people right across the spectrum from those who still hope for a return to the days (if they ever existed) when every word in worship was laid down by law, to those who want total freedom in worship and see any synodical exercise such as this as quenching the Spirit. What I believe we need is a process which delivers more freedom into the hands of the local church, especially in matters which are not doctrinally sensitive or divisive, and in those areas where the worship needs to reflect local culture, as it very often does in the intercessions or in the choice of hymns at present. But the process must also be seen to safeguard three things:

First, it must safeguard the rights of the laity. Putting freedom in the hands of the local church does not mean putting freedom in the hands of the clumsy and insensitive vicar who rides roughshod over the wishes of his PCC. I think this safeguard is best provided through the Canons rather than through the draft service as it is a matter which covers more than one service, though some members might want an opening note indicating that the content or style of the service, as well as the mere question of whether to use it, should be a matter for agreement with the PCC.

Second, the process must safeguard the doctrinal unity and integrity of the Church. One of the great achievements of the *ASB*, and of the doctrinal truces which were negotiated at the end of the 1970's, has been a drawing together of the different traditions within the church, and a greater willingness to use a common liturgy. Those of us on the Liturgical Commission are committed to looking for doctrinal convergences and working for unitive liturgical texts, rather than providing for alternative 'party' texts or deliberately negotiated ambiguity. But we all recognize that there are

some parts of the liturgy which are more doctrinally sensitive than others. If there were a complete free-for-all we should lose what we have gained in the last twelve years. We need a process which identifies those areas of doctrinal sensitivity, and provides for the kind of open and detailed debate in both the House of Bishops and the Synod where we can learn from one another and end up with texts to which we are all committed. We believe the present draft Service, with its careful distinction between what is 'authorized' (and so needs that kind of Synodical debate and approval) and what is 'suitable' (and therefore not so strictly controlled) may help us to test whether we can usefully use that kind of distinction to ensure that Synod spends its time discussing the important doctrinal issues.

Third, our synodical process must safeguard common prayer—whatever we mean by that, and I will return to this later—by enabling the Synod both to set some limits to diversity and also to give approval to some norms of Anglican worship. This can, I believe, be done by ensuring that the basic structure of a service, such as we have before us today, has synodical approval, and by ensuring that there is synodical approval, perhaps of a lighter kind, for a range of texts which might provide the flesh for the basic skeleton. This lighter kind of synodical approval, which might be a version of the present commendation procedure in which the House of Clergy and laity are involved as well as the House of Bishops, would be aimed at ensuring that such texts provided examples of good practice in Anglican liturgy and helped to maintain some recognizable Anglican identity.

So let us take the opportunity today, and hopefully as we return to this at later stages, to reflect on whether our synodical process actually does the job that is needed in the Church today.

There will, no doubt, be those who will be somewhat disenchanted with the prospect of a piece of liturgical business grinding its way through the synodical process. Four weeks ago today, I was carted off to hospital with what the doctors told me later was a life-threatening illness from which I am still convalescing: there is nothing quite like that—and the space for reflection that it provides—to sharpen up your perception of what it is good to spend your time on, and those things which are perhaps less important. Worship should be at the top of the Church's agenda, and I believe that it is in the context of worship that we should determine a lot of the other things that we do. It is desperately important that we get our worship right. It is not only that our worship focuses our unity, teaches us our doctrine, and provides a shop window for the church in the Decade of Evangelism—though it does all those things—not just that our worship brings the past vividly into the present as we remember Jesus, but that it thrusts us into the future as we join in the heavenly worship. How are we going to spend our time in heaven? I don't think we are going to spend very much time discussing Canon Law or church finances or even standing orders. No: God himself will be our all-consuming passion as we worship him, and it may not be a bad thing to spend some of our time here laying the foundations, preparing for, practising and entering into that God-centred, Spirit-filled worship which will occupy us in eternity.

I began by talking about this as a historic occasion, in terms of our own procedures. It is, of course, also historic in the kind of text—or non-text—

## DIOCESAN REPORT 2—BATH AND WELLS

### The Rhythms of Life

The hymn 'Lord of all hopefulness' is deservedly popular today, not least at weddings. It prays for God's abiding presence 'at the break of the day' (verse 1), and successively at 'the noon' (v.2), 'the eve' (v.3) and then 'the end' (v.4). It encompasses therefore the span of a single day, or of a whole lifetime. These are respectively the short-term and the long-term focus of anyone's existence—or of a couple's marriage.

Liturgically it may be said that there is much provided for the daily round, whether one looks to a seven-fold monastic office, to Cranmer's abbreviations, or to modern variants. The human life-cycle too has its occasional offices, although beyond birth, marriage and death there are perhaps (particularly in a world of changing complexity which also knows significantly increased longevity) other transitional moments that might well be marked with some appropriate rite of passage.

But what of the medium term? What are the intermediate measured rhythms that shape our lives from day to day? *The year* with its recurring seasons is the most obvious candidate. This is the unit of time adapted by schools, businesses, the leisure industry, the sporting world. The pattern of lengthening or of shortening days is nature's own timetable, and the Church accompanies it with a complex calendar that ranges over the corresponding spiritual heights and depths.

There are however those subdivisions of the year which are more loosely attached to nature's rhythms: *the week* and *the month*. Both have a long history, and some bold Napoleons have occasionally tried to reform them; but their cultural significance now is largely detached from their obscure origins. Perhaps the month is approximately the length of the moon's orbit, but no one in Western society makes that connection today. Rather, it represents the frequency of a salary payment or (conversely) a mortgage due, the publication of a magazine or the looming threat of the next committee meeting. It corresponds approximately with a woman's menstrual cycle, and the hopes and fears bound up with it. The week comes to us apparently with divine approval, embodied firmly in the Biblical tradition: but seven days is actually an arbitrary span of time, without any obvious correlation in the natural world. It comes into its own at a later stage of Jewish history, for in earlier days religious observance seems to have paid more heed to the timing of the new moon or of an agricultural celebration. In the Priestly writer's account of creation we may today be a little troubled by the accent of man's domination, as well of time as of his fellow creatures. Of course, over many centuries the use of a seventh day rest, or sabbath, has proved a great blessing to those civilizations most influenced by Pentateuchal teaching, but we have to recognize now a greater flexibility in its use, remembering out Lord's wise observation, 'The sabbath was made for man, not man for the sabbath.' We should respect that the rhythms of life do not always conform to a weekly pattern—the widespread occurrence of shift working being one example.

But the Church, in being faithful to the fourth commandment and to its long-standing paschal witness of the Lord's day finds it hard to respond to changing cultural patterns. Consider: the man in the street will often admit to saying his daily prayers, he will attend a Midnight Mass to mark

## Theme, Content and Format

The time of year determines theme and content to a great extent. A February day prepares for Lent and Easter, while a November day prepares for Advent, Christmas and Epiphany. These are held to lightly with such a large ecumenical gathering. The emphasis is on exploring, sharing, and gaining insight and expertise. The format of the day has always been the same, and seems to work very well indeed:

|                                |  |
|--------------------------------|--|
| 10.00 Welcome/enrolment/coffee | 1.30 Workshop 2                            |
| 10.15 Introductory talk        | 3.00 Refreshments                          |
| 11.00 Workshop 1               | 3.30 Plenary                               |
| 12.30 Lunch                    | 4.00 Preparation for worship, and Worship. |

The introductory talk set the tone for the day, uniting and inspiring people, and offering thoughts on music in worship in today's churches. On two of our days John Bell of the Iona Community has given the lead with tremendous enthusiasm.

The two workshops allow a choice for the three hours of teaching input which has been given by experienced and professional musicians, lay and ordained. Further workshops included have been; Teaching congregations to sing, Iona songs, Ensemble playing, Composing with computers, Drama, Dance, and Songwriting.

### Preparation and practical issues

When faced with organizing such an event for some 250 people I have had invaluable help from many people, not least a friend in the Research and Intelligence Department locally—with the logic of Mr. Spock—and three very user-friendly schools. A word processor also makes life easier; Efficient sorting, mailing and general administration allow one to concentrate on the important aspects of the event. Free school buildings allowed us to engage professional musicians and pay a proper fee. The schools received a thank you gift.

Publicity for these events is vital—lots of it, good quality, clear, bright, and attractive!

Evaluation of these days has also been essential in assessing their impact, and meeting future needs.

### What about the future?

These workshops have been about the following:

- People in all churches eager to learn about music in worship
- Training and education on a professional level
- A forum for experience and knowledge to be shared in a relaxed atmosphere
- An inter-denominational encounter for sharing music and worship across a broad Christian and spiritual horizon

so I believe we continue exploring through the Liturgical Group, the training resources, and the various skills and expertise in the diocese. We have to examine the Anglican implications of this—a closer look at the traditional elements and the new liturgical resources in the parish situation. We have to consider carefully the implications of *In Tune with Heaven*. We may well be attempting to localize these events more, and ask deaneries and parishes to look at the questions they are asking—or would like to ask, with regard to their needs and hopes for music and worship.

I believe our events have shown how much this is necessary, and being asked for.

Paul Kitching, York Diocese

which is before us. So why have we come to Synod with a collection of rubrics and called it a service? To understand this it is necessary to go back into our recent history, and also to look at the current mood in the Synod and the Church . . .

Trevor Lloyd  
Archdeacon of Barnstaple

-----  
Here then is a prospectus for Synod. The years ahead will be testing it.

Colin Buchanan

## FOLLY TURNS TO FARCE

Our heading is taken from the heading to the editorial in *Church Scene*, the Australian church weekly, on 12 March 1993. It refers to one of the most bizarre side-effects of the ordination of women. The story, as far as we have been able to piece it together, goes like this:

A man was ordained deacon at the service of the first ordinations of women to the presbyterate in the diocese of Bendigo. He shortly after moved to the diocese of Ballarat. There the diocesan bishop was opposed to the ordination of women, but was also himself under pressure from the dean of his cathedral and a high percentage of his clergy. Indeed he was threatened with something near a revolution against his episcopal office if he countenanced in any way the ordination of women. He only had six months to go before retirement, but may perhaps have thought it all the more important to try to hold his diocese together prior to departing. So in February he gave ground to this pressure and conditionally re-ordained the new deacon who had come from Ballarat. What the man thought has not been published—presumably he was simply the rugby ball put into the scrum whilst two sides endeavoured to hook it.

The story would be extraordinary as it stands. It is possible on a traditional catholic doctrine of orders to believe bishops who ordain women have erred, and even have gone into schism. But that does not stop their being bishops nor invalidate their ordinations nor even raise a question over them. (This is of course exactly the ground on which Anglicans have always wanted Rome to recognize our orders on *their* principles.) So the story at sight is one of catholicism acting uncatholicly in the name of catholicism. But there is worse to come. Because deacons are ordained before presbyters, the Bishop of Bendigo had *not* ordained any woman as presbyter when he ordained this man deacon. He was still totally kosher (though, of course, the candidates to be presbyters were sitting there waiting to go a few minutes later). So even on the upside-down Ballarat principles, this might better have been viewed as the Bishop of Bendigo's last unqualified episcopal act before the fog came down.

No wonder *Church Scene* dubbed it 'Farce'.

### **This month's Booklet . . .**

is Pastoral Series no 53, *After the Vote: Men and Women Together in Ministry*, by Joy Whitfield, Sue Rose and Helen Chantry. It is specifically written to invite reconciliation where there is division, and to look forward into an ending of all prejudice against women in ministry.

### **. . . and next month**

there are two liturgy-related publications. The standard Worship series one is no. 124, *Renewal of Baptismal Vows*, by Colin Buchanan. Alongside it there will be the Ethical Study no. 89, *Liturgy and Ethics*, by Oliver O'Donovan. This is an edited version of the lecture delivered by the author at the twentieth birthday party of the Grove Booklets in January last year. Michael Vasey contributes a liturgist's response. Because we failed to provide a January Worship booklet, we propose to send a copy of this Ethical Study (with separate invoice for £2.25) to all those who take Worship Booklets on standing order, but do not usually take Ethical Studies.

### **. . . and a remaindered book**

is, no, *not* a Grove Booklet (we have never remaindered one yet—indeed we put the price up each year for back-numbers!); but in 1990 Hodder published *Reforming Infant Baptism*, by Clifford Owen, Alan Wright, COB and Roger Godin. They charged £5.99, which looked poor value, and it has hung on the markets. Its remaindered price from COB (address on back of NOL) is £1.25 postfree—send your cheque with order.

### **Book Reviews**

House of Bishops *'Multi-Faith Worship'? Guidance on the situations which arise* (GS Misc 411) (General Synod Office, 1993, 8 pp., £1)

When the General Synod debated the Board of Mission report on this subject in July 1992, it passed a motion asking for the House of Bishops to 'consider what guidance should be given to clergy and laity faced with situations described in the Report.' This short document, agreed by the Bishops in January, is the guidance requested. It relates an objective Christian faith to the particular inter-faith situations that can arise, but all behind the rubric that '[it] cannot be the normal diet of Christians nor should the sacraments of the Gospel be blurred with the introduction of elements of other faiths. This would be syncretism, or the thoughtless confusion of faiths.' (page 4). The text is cross-referred to the original Board of Mission report.

COB

Arthur S. Yates, *Why Baptize Infants?* (Canterbury Press, Norwich, 1993, xii/288 pages, £14.95)

I heard of this book, did not recognize the name of the author, and sent off to the press for a review copy wondering what I would receive. A very impressive-looking volume emerged; but who is its author? The book is strictly ecumenical in its treatment, and the contents gave little hint about Dr. Yates' denomination. Still, I tried *Crockfords*—and found him—and he is 82! It looks as though I should have recognized him (he has written one other book, and broadcast a little), as he has certainly been around, at least in Devon.

By copyrighting 'in this version Jubilate Hymns' the revised texts were secured from pirating by other publishers (yes!) and Hodders' own investment was thus protected. Since Jubilate Hymns Ltd is a non-profitmaking organization any income goes into the Jubilate Charitable Trust which uses its income to encourage the promotion of Christian words and music, not least by helping to train would-be writers and composers.

In actual fact, Jubilate has, in recent years, withdrawn its copyright claim on many of the most lightly edited texts. By so doing we have considerably reduced Jubilate's income, and that of the Trust. This will, I hope, prove to Mr. Cooper that Jubilate only used copyright protection to secure the revised texts' integrity and not to make money for its own sake.

How sad then that, instead of doing some simple research, Mr. Cooper inguins our integrity in a way that could have brought both him (and NOL) into Court had we not regarded such a course of action as unthinkable. If only he had done the same.

If I may end on a personal note, I have no qualms about the possibility of someone, half a century after my death, improving my own hymns. Such editing has gone on for centuries and only someone with an oversized ego would lay claim to perfection!

Yours sincerely, Michael Saward

## **DIOCESAN REPORT 1—YORK MUSIC AND WORSHIP WORKSHOP DAYS EXPLORING AN EVENT**

### **Background**

Four years ago I began to consider addressing particular needs in our churches, with regard to music and worship. In my capacity as a Diocesan Youth Officer I observed various Youth Groups having a valiant attempt at 'Youth worship', and putting their musical skills to good use. In my ecumenical contacts there were similar activities going on. The whole arena of 'All-age' worship was also leading into much experimentation, in the Anglican Church, and ecumenically.

As a result of these considerations, and in liaison with Andrew Maries at St. Michael-le-Belfrey in York, I set out to put on a 'Music and Worship Workshop Day' at Ryehills School, Redcar. The purpose of the day was to 'offer enjoyable and practical ways of exploring music and worship'. On a cold Saturday in February about 150 participants greeted this event with great enthusiasm. They were all ages from 11 to 70, and came from virtually every denomination. They enjoyed workshops in; Leading Worship and Guitar, Organ Playing (advanced and basic), Worship Teams, Taizé Music, Audio Equipment in Churches, Arranging Music for instruments and Sing to the Lord a New Song. This event depended a great deal upon the workshop leaders giving their time and talents, and entering into the atmosphere of the day wholeheartedly.

The day was open to all churches and published ecumenically. The planning group included R.S.C.M. representatives. We received grant aid from the R.S.C.M., Northern Arts, and York Diocese. The participants paid £2.50 (£1.50 for young ones). Young people were especially encouraged to attend. It was quite clear from the evaluations on the day that another similar event was necessary. Since that day therefore, there have been two more Workshop Days in Yarm, and one in York.

how God had actually helped her in her recent distress. This unusual contribution really helped to bring the message home. It was one of several creative techniques used from time to time to involve people in the public teaching ministry, giving a voice to their hopes and fears, their victories and defeats. . . .

The hymn after the sermon was carefully chosen to draw out some of the consequences of the sermon and enable the congregation to make a further response to what they had just heard. Then followed a time of announcements and informal ministry. A married couple asked for prayer about important family matters. A girl shared how God had answered a recent prayer and challenged the congregation to be bold themselves in intercession. Another person gave news of some missionaries who had gone out from the church and offered prayer for them. A man and a woman made specific responses to the sermon, giving ideas about the practical application of the biblical text. When this activity was first introduced into the Sunday services, people were slow to contribute, but the right sort of leadership encouraged even some of the most timid to share after a while. It was really an extension of the sort of ministry that members of the congregations were already exercising in home groups throughout the week.

The service leader then began a time of corporate prayer, in which he nominated areas of concern and called upon people to pray spontaneously about these concerns, closing each segment with a set prayer. On other Sundays a few people would be asked to prepare the prayer segment in advance and to lead it from the front. Sometimes the whole congregation broke into small groups, sharing in prayer with those seated near them. The matters that were contributed during the announcements and time of informal ministry were incorporated into the intercessions. The focus was not merely on the needs of the local church, however, but on the world and its problems.

### Correspondence

Dear Colin,

'Hypocrisy' is not the most gracious word to use (twice) of a fellow Christian in a Christian periodical and to add the charge of theft almost makes Ian Cooper's letter actionable. I was, initially, tempted to ignore such an intemperate attack on myself and Jubilate Hymns concerning copyright but others have encouraged me to answer. Nevertheless I wonder whether Mr. Cooper's tabloid-style use of verbs like 'he admits' and 'sought to share . . . profits' gives any hope that he is prepared to listen at all. Still, *magna est veritas* etc. etc., so here goes.

Christopher Idle has drawn my attention to a phrase used by Isaac Watts in the Preface to his *Hymns and Spiritual Songs* where Watts urges 'where any displeasing word is found' that 'he that leads worship may substitute a better'. Despite this, copyright law does not permit such alterations until fifty years have elapsed after an author's death. Jubilate authors scrupulously honour that principle. Where the time protection period is long since past, they have often modified words. In *Hymns for Today's Church* they did this in three ways. Where the change was simply 'thee' to 'you', they hardly ever copyrighted as 'Jubilate'. On more extensive editing they generally did and very occasionally one of them claimed copyright 'after John Brown' where changes had been radical and the work of a single hand.

I also have a book of my own on infant baptism at the publishers, so I picked this book up with a little apprehension. Would it have beaten me to it? But no, it is a kind of overview (covering in principle the whole of Christian history) of reasons for baptizing infants, alongside reasons for not doing so. In the process we get a useful combing over the scriptural and patristic evidence, and, wrapped in with that, an introduction to the Jeremias/Aland dispute of thirty years ago. It looks as though the author's sympathies are marginally in favour of baptizing infants, though his work is not a propagandist one.

The Christian history presented here has a slightly more quirky look to it. Whilst there is a good summary on page 60 of developments in the rite in the first three centuries, later on there appears a little too much indication that he has bought the 'Mason-Dix' re-write of liturgical history. Thus he is ready to believe that there was a primitive and authoritative 'integrated' initiation rite.

It is later history which ushers in the real oddities. In the chapter on the Reformation, after sections on Luther, Zwingli, the Anabaptists and Calvin, we are ready for the English Reformation. That section is oddly headed 'John Knox' (page 75), and under it we learn of his going from the continent to Scotland in 1560, and then go backwards into his activities in Edward's reign. We regress further to the Bishop's Book and the King's Book—and then jump quite irrationally into the seventeenth century. We go on with 'Commonwealth irregularities' and then revert to 'The Thirty-Nine Articles and Catechism'. Article XXVIII is quoted, but not discussed. After it an unrecognizable document entitled 'The shorter catechism of the Anglican Church' (page 79) is mentioned (was it perhaps the *Westminster* one?), but the quotation from it re-directs us to the Puritans and thence via the *Westminster Directory* to William Wall (whose *magnum opus* was published in 1705). If we then stop the momentum, and ask what we have learned of the English Reformation, the answer is: almost *nothing*. The successive revisions of the BCP are not mentioned; Cranmer's liturgical apologia for infant baptism in his homily based upon Mark 10 (one of the most unsatisfactory features of all his liturgical work) is thus unremarked; indeed Cranmer's name never arises in this chapter. Similarly Bromley's major book of *Baptism and the Anglican Reformers* is in the bibliography, but is nowhere cited in the text. 'John Knox' remains therefore the sole paragraph heading for the English Reformation. Even the controversies over the 'excepted' sign of the cross, and the Puritans' objection at the Savoy Conference to the phrase 'seeing . . . that this child is regenerate'—these too are passed over.

I hope it is not nitpicking to say that the nineteenth century gives a similar impression. The sole Tractarian to appear and voice views before 1880 is (not Pusey, but) Keble, and he stated the Tractarians; baptismal doctrine in his 'Village Sermons on the Baptismal Service' in 1869 (see page 82, italics mine). One wonders how they knew their own doctrine in the thirty-six years they waited before Keble's sermons were posthumously published (the same sermons are attributed, somewhat improbably to Pusey on page 112!). As a result, not only are the Tracts overlooked, but the whole *Gorham Controversy* (*the ecclesiastical cause celebre* in the baptismal field of the nineteenth century) goes unrecorded.

Nor is the twentieth century handled very differently. There is still a slightly random-looking selectivity which does not give a properly developing perspective. He hits upon the (very ephemeral) book *Liturgy for a New Century*, and notes John Fenwick's chapter on ecumenism—though this has little about baptism. He next notes 'BEM', and proves interested there in the issue of children in communion before confirmation, but misses what BEM says about indiscriminate baptism—and its role as an ecumenical blockage. Later he gives a few lines to the reports of the 1940s and 1950s, and jumps on to the ASB rite. Then he picks up the debates which led to the 1991 motions in Synod (though he gives more weight there to the issue (not in his book's title) of 'communion before confirmation'). Just before he finished the book he also heard about the Toronto International Anglican Liturgical Consultation, and that gets slipped in, in direct succession to the section on the 1552 Book (!), in the chapter on confirmation. But it is still all a collection of bits and pieces (there are more again in a Postscript), and it is difficult to trace a coherent thread of historical development.

I want to say that I hope I can still write as cogently when I am 82. But I fear the book must stand on its own merits, with no hand in the scales for its author's age. And, on its merits, it offers us much excerptive material without ever coming together into a coherent whole which will answer the question in its title.

COB

John R. K. Fenwick, *The Anaphoras of St. Basil and St. James: An Investigation into their Common Origin* (OCA 240, Pontifical Institutum Orientale, Rome, 1992, 315pp. English price unknown)

Building on the work of Engberding John Fenwick makes a detailed investigation into these two anaphoras. A strong case is made for the priority of Egyptian (Sahidic) Basil, and that James is a redaction of this with Cyriline enrichments. This is a detailed line-by-line study of the whole of these two anaphoras. Thus John Fenwick has developed Engberding's study of the early sections of the anaphora to include the whole prayer. There is some divergence in methodology from the Benedictine scholar, who comes to the fore in his examining the intercessions. Engberding concentrated on linguistic analysis, whilst Fenwick stresses structural analysis, and thus overthrows some previous assumptions about the process of the redaction of the intercessions. We are left with a fascinating picture of a fourth century in which redactors create eucharistic prayers by the importation of blocks of material from a variety of sources, and a time in which gifted individuals are able to compose their own prayers. Thus Basil is seen as the moving force behind his anaphora, and it is conjectured that Cyril of Jerusalem may have had a hand in the liturgy of St. James.

This is a detailed study, the fruit of many years of research. It contains line-by-line comparison of the many recensions of Basil and James. Although some of the conclusions have been challenged by Taft, this is a significant addition to scholarship. It is to be hoped that British liturgical scholarship can continue to flourish in line with the standard of this work.

Phillip Tovey

David Peterson, *Engaging with God: a Biblical Theology of Worship* (Apollos/IVP, 1992, 318pp. £18.95)

This is a delightful book, so long as it is realized it is strictly a ransacking of the text of scripture (with a strong resemblance to Ralph Martin and Howard Marshall), and is innocent of any historical practice, author or reference whatsoever. As a result it is (to an Anglican liturgist—David Peterson himself lectures in New Testament at Moore College, Sydney) the 'Epilogue' which interests. Here he describes a modern Sunday morning in a mythical congregation which is dependent upon his New Testament researches for their practice. I print here a good part of this Epilogue, as it will enable readers to see in a nutshell what principles he has established—whilst also giving the chance to assess whether he has avoided all drawing upon historical traditions!

#### EPILOGUE

Anyone could tell from the way the members of this congregation related to one another that their Sunday gathering was an expression of genuine Christian community. It was clearly a high point in their week, but not the only time when most of them met together or engaged in ministry together. Their conversation, their prayers and their contributions during the service reflected an obvious concern for one another in a whole range of situations. This was no spiritual ghetto, since it was clear that members desired to welcome strangers and to minister to the needs of those outside their fellowship. Many seemed to be actively involved in evangelism, pastoral care, or social action groups in the wider community.

The service began with a time of informal singing, as the congregation remained seated and latecomers continued to arrive. Song leaders and instrumentalists had carefully planned this segment so that people were reminded of the significance of their gathering together, distractions were removed, and minds were focused on God's character and promises. Every contribution to the service seemed to be motivated by a desire to encourage the congregation in their relationship with God and with one another. This was no entertainment extravaganza, but it was certainly an involving experience that was far from dull. The time of informal singing led quite naturally to the reading of a few verses from Scripture and a challenge to draw near to God with repentance and faith.

Perhaps the most surprising aspect of this service was the fact that it happily combined a set 'liturgical form' with informal and spontaneous elements. The prayer of confession, which all said together, and the assurance of God's forgiveness which followed, were the beginning of the formal liturgy. Song leaders and instrumentalists then led another segment of praise and thanksgiving, responding to the reminder of gospel promises which had just been given. When two members of the congregation read the set lessons from the Bible, one from the Old Testament and one from the New, it was obvious that they had prepared well and anticipated that God would encounter his people through this ministry.

The sermon which followed was based on one of the readings for the day ... On this occasion the sermon was a careful explanation of a brief passage, well applied to the situation of the listeners and delivered in a compelling fashion. Since the subject was coping with suffering, at an appropriate point in the sermon the preacher asked a lady to share briefly