

had tried without success to interest rural deaneries in a paper one of us wrote on the consecration of eucharistic oblations: perhaps we should have sent it to the lay representatives of deanery synods . . .

One related topic that has been interesting us more and more is the interplay of environment, faith and liturgy. This has arisen from our new links with the DAC, of which as the liturgical Secretary I am now a member. It surprises us how unthinkingly churches—of all liturgical traditions, it must be said—submit reordering schemes that are little more than straight rows of seats facing a rectangular platform where pulpit/lectern, font and altar are all in a row. The surprise is not lessened by the usual explanation, a desire to bring the liturgy to the people.

One curious feature of last year's Diocesan Conference at Caister reinforced the point for us. The eucharist was celebrated each morning in the main conference area and in a variety of styles and traditions. The one thing they all had in common was the isolation of the president behind a table on a platform well beyond reach. The visual impression was curious; and the theological statement, for those of us who were interested (we were not many), was—unwelcome. As a committee we think that not nearly enough attention is being paid to this sort of point, and we hope to do something about it in the future.

Being invited to go on site visits to churches that are intending to re-order has been an enriching and sometimes humbling experience. Too often it seems that choir seating is the rock on which good schemes founder. It is also sad when a major architect of a previous generation has made a powerful statement, and a modern congregation has decided to resist it rather than work with it. There do not seem to be any winners in battles like that, and it is the worship that suffers.

Our biggest venture, however, has been the launch of *Southwark Liturgy*, our own twice-yearly counter-blast to *Buchanan's Bugle*. It is a four-page A5 leaflet sent free to every licensed priest and deacon, and available also to readers and members of the Southwark Ordination Course. We bear the modest cost ourselves, which must make us one of the most popular committees in the Diocese.

Our first number played safe, and covered Collations/Institutions and Inductions: we did not see why our accumulated wisdom should go unpublished. The second number tackled funerals, the various liturgical and theological issues raised, and the pastoral implications of the liturgy each minister adopts.

One thing we find we cannot do is produce a common practice: our traditions and indeed our gifts are too varied for that. So we try in the Bulletin to lay bare the issues as we see them, in the hope that our readers will consider afresh their own practices in the light of their beliefs. Whether they change, or whether they hold fast, does not much matter to us as a committee. We think that our primary role is to help in the asking of intelligent and sensitive questions.

John Thewlis, Secretary, Southwark Liturgical Committee

ISSN 0263-7170

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

News of Liturgy

Editor: Colin Buchanan

Issue No. 223

July 1993

Editorial

AFRICAN CULTURE AND ANGLICAN LITURGY

Headlines have been rare in NOL in recent years. But here we have something well deserving it. Slipped into this issue of NOL—indeed forming 80% of the contents of it—is the booklet *African Culture and Anglican Liturgy* edited by Bishop David Gitari who convened the Kanamai Consultation. Those present knew that they were pioneering in two senses—firstly, in that there had been little work done anywhere on inculturation of *Anglican* liturgy in Africa; and, secondly, in that they were overall unused to creating together a text for international consideration. The time available was very short, and the issues very demanding. But the Consultation has put down a very serious marker, and readers of NOL would do the African Provinces a great service if they could give maximum publicity to the publication.

One of the places where it will generate great interest is at the interim International Anglican Liturgical Consultation at Untermarchtal in South Germany from 9 to 13 August. There those Anglican liturgists from round the world who are going on to the Congress of *Societas Liturgical* in Fribourg in Switzerland the following week will be gathering to look together at the future. The main programme at which they will look will be the full IALC at Dublin in Summer 1995. For this a determined attempt will be made to bring together a truly representative gathering from across the whole Anglican Communion. It will cost money, a limiting factor.

Meanwhile, the retirement of Bishop Colin James from the chairmanship of the Church of England's Liturgical Commission means the IALCs need a new personal link with the ACC. This is provided through the nomination by the Primates and ACC in Cape Town in January of Brian Davis, Archbishop of New Zealand, to fulfil this role. He was, of course, present (and strongly participating) at IALC-1 (Boston, 1985) and IALC-4 (Toronto, 1991).

Meanwhile also I am sure that Untermarchtal will find plenty in the Kanamai Statement (itself with roots in IALC-3 on inculturation) with which to engage. We shall report it next month

Colin Buchanan

PS: A naughty closing thought. If you go back to NOL for February and look at the Resolutions from Cape Town, you will find that the IALCs are to take the role requested at the Lambeth Conference in 1988 for an 'Advisory Body on Prayer Books'. This was almost exactly what I moved as an amendment to the Lambeth Resolution, but I was swept aside, as there was (it seemed) a need of a 'policing' body to keep an eye on the wild and irresponsible spirits who get influence in liturgical revision. The basis of the Resolution was that you cannot trust the liturgists. Now, with a smooth change of course, the untrustworthy wild spirits have been asked to police themselves. It is just as well—for (as again I said at Lambeth) it is not the liturgists who will sell the faith down the river, but there are some systematic theologians . . .

GENERAL SYNOD JULY 1993

There was little directly liturgical business at the July session of Synod at York. The liturgical Canons (under the guise of 'Amending Canon No. 17') came back again, but the Steering Committee introduced some further drafting amendments, so the text is referred to the House of Bishops and will not get final approval till November.

The Synod also took the Revision Stage of *A Service of the Word and Affirmations of Faith*. Timothy Belben in moving that the report of the Revision Committee be received said it was 'typically Anglican—forty years late'. There were no amendments from the floor, and thus no further revision needed from the Revision Committee. Instead it was referred to the House of Bishops in preparation for final approval in November. Timothy Belben gave a stern warning to the Bishops that, having let go the opportunity for 'Revision Stage' amendments, they were not to monkey with the text when they had the final crack at it.

The Synod also spent a morning on the draft 'Act of Synod' to give expression to the pastoral way in which the bishops hope to lead the Church of England in the period after women are actually ordained presbyter (The Ecclesiastical Committee of Parliament has now deemed the Measure 'expedient', so it may reach Lords and Commons after the Summer recess). The main bones of the Act (which is to be amended and, so it is hoped, adopted in November) are the various provisions for 'extended episcopal care'. Where dissentients reckon that they need to distance themselves a little from their diocesan, then arrangements for episcopal care may be made within the diocese, or within the region, or on a provincial basis with 'Provincial Episcopal Visitors'. These latter will be specially consecrated (two as suffragans of Canterbury, one as a suffragan of York), and will be available to provide episcopal ministrations on the commission of the ordinary of each diocese. The paradoxical feature of the appointment is that the new bishops must be opposed to the ordination of women as presbyters, and be sufficiently opposed to be both trustworthy in the eyes of parishes teetering on the edge of secession, and sufficiently sure of holding the trust of those parishes (by being inflexible) to ensure that the various diocesans continue to commission them for their task. We have not reached the end of this trail yet.

MEMBERSHIP OF THE LITURGICAL COMMISSION

As the Bishop of Winchester was leaving the Commission this Summer, and the successor appointed, David Stancliffe, was at that point not a bishop (though he now is going to be), the archbishops have appointed the Bishop of Birmingham, Mark Santer, to the Liturgical Commission.

Book Review

Michael Perham (ed.), *The Renewal of Common Prayer: Unity and Diversity in Church of England Worship: Essays by the Liturgical Commission* (CHP/SPCK, 1993, pp.viii/133, £7.99)

The symposium is the great public relations act of the present Liturgical Commission, though, paradoxically, this it is the first one published for some time as a Liturgical Commission production. But this book takes its place with *Towards Liturgy 2000*, *Liturgy for a New Century*, and (less England-focussed) *The Identity of Anglican Worship*. I have not checked closely, but think that Messrs. Stevenson, Spinks, Stancliffe, and Perham are the bankers common to at least three of the four titles. So there is

a 'school' of liturgists, friends with each other, not greatly dissimilar in outlook, learned but with a concern for good practice, and highly efficient in literary productivity. I prophesy that in the next decade we may well see one symposium a year edited by Michael Perham . . .

Nevertheless, it is a broad-minded coalition. It includes on this occasion John Gladwin, the Provost of Sheffield, who made a haunting speech in Synod in November 1991 about whether the Commission or the Church of England at large knew 'where it was coming from' in its liturgical texts—i.e. did it know the social and political context reflected? He now advocates a re-vamped concept of 'this nation holding on to, and indeed reviving, its Christian inheritance'.

The Commission itself includes more than the core quartet, and the evangelicals are given an opportunity—indeed Michael Vasey, Jane Sinclair and Trevor Lloyd are given a 'Part Two' entirely to themselves. What distinguishes Part Two? Why, that it is practical and applied, less about the design of the engine and more about letting in the clutch. It is a matter of debate as to whether Michael Vasey's 'common core' of Anglican usage is a realistic hope (if it is not, then he too is in the design room not the driving school). But there will be many to welcome the very practical help of Trevor Lloyd's further reflections (following his Grove Booklet of nearly ten years ago) on 'Stability and Change: Handling Liturgy in the Parish'.

And the quartet itself? Some of it is simply a further combing of English liturgical history (properly reinforced by that splendid coelacanth, Mark Dalby); most of the chapters are very short; and they tend to be unsure how near to the driving school the engine designers (or sometimes connoisseurs of the antique) ought to get. An instance of this is Bryan Spinks' chapter (the longest in Part One) on 'Not so Common Prayer: The Third Service'. It has five pages on the pre-history (particularly the 1872 Act), four on issues of the last quarter of a century, and then two and a half reporting publication of *Church Family Worship* and *Patterns for Worship*, and going little further.

I do not knock potboilers, I even occasionally write one. But purchasers should recognize that that is the nature of the quartet's work. As with new commemorative postage stamps, most collectors will feel the need to add this one to their collection.

COB

DIOCESAN REPORT 4: SOUTHWARK

We asked the question whether there was life after finishing a new Collation/Institution and Induction service; and after a time we found that there was. An extremely well-attended Liturgy Day in the cathedral—*Kingdom, Power and Glory*—showed that there is a lot of liturgical interest amongst clergy and laity, even in January, provided the range of themes is right. The often painful lessons of previous attempts were well learned: plenty of advance publicity; plenty of workshops/lectures/seminars; little time in plenary session; the goodwill of the Southwark Ordination Course; and not least, a ten-minute talk from the Bishop to start us on our way.

One thing was especially encouraging: a real desire to consider what our worship can actually signify—to the great surprise of the presenter, the Belief and Practice session was one of the most strongly supported. We