

Five years ago we looked at that old friend of all Committees—the Induction Service. Now the task is with us again. The Bishop would like symbols of ministry handed to the new minister during the 'walkabout'. In due time we will be undertaking a complete revision of the service—but not at the moment. We are glad though to have this chance to improve the *status quo*. If you do hand over such symbols during your Induction Service we would like to hear what you do and what you say and who says it. We realized as well that our present service is clerically dominated. We would be interested in hearing how others give a real place and voice to the laity.

Fortunately this is not the only task currently on our agenda. We have just completed a booklet for use by parishes during an interregnum. We heard of horror stories—especially from Parish Deacons—of what was happening when the visiting priest arrived and staged a liturgical 'coup'. We wanted to stress the importance of the practice in each parish, but we also wanted to give some guidelines for good practice for both visitor and visited. It's hoped that our booklet will ease some of the problems that can arise in these situations and make this part of every parish's life a little more of a positive time.

We are presently planning for our residential Diocesan Conference to be held in 1994. Three years ago, when the last conference was being planned, we were annoyed that the liturgical side of our time together was very much an afterthought. Our committee was brought in quite late in the day, after all the decisions had been made and the thinking done. Fortunately, we all learnt lessons from that experience—and this time we have been included in the planning from the very beginning.

We hope this reflects a new place for liturgy in the diocese, something that seems to be reinforced by the Bishop of Ripon's initiative for the Decade of Evangelization. He is asking parishes to study three aspects of their life over the next three years. This year we are to begin the process by looking at the liturgy—the extent that it meets the needs of the congregation, and the extent to which it is or is not an instrument of evangelism. In the following years we are looking at nurture and service as developments of all that we have celebrated in our liturgies. Members of the Committee have been asked by the Bishop to make themselves available to parishes to help them in their thinking—a great opportunity for us to raise some of the issues in liturgy that have perhaps never been tackled before.

So, although the merry-go-round does seem to bring us back to old friends, yet there are lots of new things on the horizon, and plenty of chances to beat the liturgical drum.

Andrew Nunn, Secretary

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News of Liturgy

Editor: Colin Buchanan

Issue No. 224

August 1993

Editorial

I have just returned from the 'interim' International Anglican Liturgical Consultation at Untermarchtal in South Germany (if this seems an odd place for Anglicans to meet, then it must be pointed out that it was its convenience to Fribourg, where *Societas Liturgica* was meeting the following week (see report elsewhere in this NOL), which dictated the venue—not any misapprehension about Schwabia being a centre for world Anglicanism).

The event was in fact dubbed a 'Conference', as it was not even a mini-Consultation. It was attended by nearly forty persons, but they included above a dozen from Britain and Ireland, nearly as many from North America, and seven from Australia and New Zealand, which left two from Southern Africa to be the only African presence, and one from Cuba to be the rest of the world—and indeed to represent the whole Third World in particular. Basically the Conference was financially self-selecting—those with substantial funding could get there, those without could not. It was in no sense representative—and the members could see that on self-inspection. Having been at Kanamai (see NOL in June and in July), I was particularly conscious of this unrepresentative factor. A side-issue in liturgy, which nevertheless ranks as vital in the 'First World', is neutralizing pronouns for God—as we were certainly self-consciously attempting that.

The Conference did include a little exchange of information from the countries present, but its main task was to identify issues in 'the future of the eucharist' in order to prepare for Dublin (the full IALC-5) in 1995; and its secondary task was to prepare at the ACC's request a statement on 'Liturgy and Evangelism'. This second task was actually done, but the statement is simply submitted to the IALCs' Steering Committee and they may or may not choose to send it on to the ACC, and may or may not choose to put it into the public arena (though if it goes to ACC it may be released from and by ACC). The eucharistic themes became ever more multitudinous as the week went on, ever more absorbing, and (arguably) ever more complex. Themes which emerged very strongly included: the epiclesis (treated fascinatingly by Tom Talley in a plenary paper), consecration and supplementary consecration, 'eucharistic sacrifice', presidency (including lay presidency) and flanking roles, admission to communion (embracing ecumenical, disciplinary, and baptized children issues), 'common cup' (not least, but not only, in respect of AIDS issues), and a variety of others. There are hopes that a 1994 Joint Liturgical Study might bring these themes under a strong spotlight as part of the preparation for the full IALC at Dublin in 1995. At that Consultation itself, all issues about the eucharist will be resolved, and we hope those with problems will watch and wait and pray till then, when all will be revealed.

Colin Buchanan

SOME OVERSEAS GLIMPSSES

Amongst tit-bits from overseas Provinces, we heard of rites (still slightly private) for dissolution before God of a marriage, for those sexually abused, and (in various places) for peri-natal death of a child. An officially released update in Australia about the coming of *A Prayer Book for Australia 1995* is contained in a first *Newsletter* of 'Broughton Books'. Broughton was the first (and only) Bishop of Australia (consecrated 1836, Bishop of Sydney 1847-1853), and the Anglican Church of Australia, in conjunction with the intended publishers of the 1995 Book, E. J. Dwyer of Sydney, have hit upon this imprint, 'Broughton Books'. The *Newsletter* also reports the recent publication of a new *Funeral Services and Resources*. It is not clear whether the *Newsletters* will come at regular intervals, but they give a splendid lead on copyright—'Remember!—You can reproduce any part or the whole of this newsletter without seeking permission or paying a cent. Feel free to spread the good news!' We commend that, whilst noting that it is easier for a free hand-out to take that view than it is for a publication dependent upon publicity—so NOL's guideline is that you can take our stuff, but we would like to know, and would like to be acknowledged . . .

The Irish Occasional Offices Book (noted elsewhere in this NOL) was selling nicely in hardback at Untermarchtal, and a separate report on Children in Communion in Ireland is as in this NOL.

SOCIETAS LITURGICA, FRIBOURG

Societas Liturgica met at Fribourg (that's the Swiss one) from 16 to 21 August, and about 200 from all over the world tackled the theme of 'Liturgical Space'. Very sensibly the Council had held down the number of papers given in plenary, and much time was allocated for 'case-studies'. The only snag was that, although simultaneous translation was provided for the plenary sessions, it was not available for the smaller presentations, quite a few of which were in French or German.

Nevertheless I picked my way through: Anita Stauffer on fifth century fonts in North Africa (to be published in the Joint Liturgical Studies in 1994); Charles Sherlock on St. Augustine's, Moreland, Melbourne, where a collapsing church building led to not only a renovated church hall (with a baptismal tank on a verandah!), but also to a renovation of the congregation itself, David Stancliffe (Bishop-designate of Sarum) on Porstmouth Cathedral—the man with the exotic imagination who got his chance of reorganizing a cathedral (and completing it) and took it gratefully with both hands; Margarita Mauck, who showed a video of a Roman Catholic parish in Pasadena where a very full and dramatic use of the Catechumenate was most attractively presented.

Two happy snippets from the plenaries:

1. 'The marked return to the "monumental", the neo-sacred, and the neo-symbolic that characterizes today's religious architecture is not conducive, as we know, to a truly coherent liturgical vision' (Frederick Debuyst—perhaps he had encountered English Heritage).
2. 'Any fool can show how Christ is present in the eucharist: what is difficult is to show how Christ is present in vespers.' (Robert Taft, in open discussion after a paper)

A NEW LITURGICAL FORM

Not prose, or prayer, or verse, or hymn, or chorus, but . . .

CANTERBURY RAP

IN THE BEGINNING WAS THE WORD.

God spoke his Word through
Abraham anmd Moses,
Deborah and Hannah,
Samuel and David,
Isaiah, Zechariah.

IT IS WRITTEN. IT IS WRITTEN.

AND THE WORD BECAME FLESH.

God spoke his Word through
Mary and Elizabeth,
Simeon and Anna,
Peter and Paul,
Matthew and Johanna.

IT IS WRITTEN. IT IS WRITTEN.

God speaks his Word in
Urdu and Tamil,
Xhosa and Hausa,
Spanish and English,
Mandarin and Maori.

IT IS READ. IT IS READ.

IN THE BEGINNING WAS THE WORD.
AND THE WORD BECAME FLESH.

IT IS WRITTEN. IT IS READ.
IT IS OLD. IT IS NEW.
IT IS GOD'S. IT IS TRUE.

Notes:

1. This was written by Graham Kings at the EFAC International Consultation of 'The Anglican Communion and Scripture' at Canterbury July 1993. Copyright: Graham Kings, Ridley Hall, Cambridge CB3 9HG, UK. It may be used with acknowledgement and notification.
2. The Congregation recites the lines in capitals.
3. The rhythmic percussion beat is 'Ostinato'. There are four bars of introductory beat before the first line; three bars after the first line there is no gap at all between the end of the verse and the chorus 'It is written/read'; one bar between the first and second 'It is written/read'; three bars after 'And the Word became flesh' (note the short gap between 'word/became' and 'became/flesh' so the stress is on each of those three words); one bar between 'It is read' and 'In the beginning . . .'; one bar after 'in the beginning . . .'; one bar after 'and the Word became flesh'; the next two lines have no gaps in or between the lines and can be divided between left and right sides of the congregation (left saying 'it is written' and 'it is old' etc.). The final line is recited all together.

DIOCESAN REPORT 5: RIPON

Sometimes it seems that life on a Diocesan Liturgical Committee is like being on a Merry-Go-Round. After a few years the same pieces of work that you seemed to have dispatched just a few years ago arrive back on your desk.

Days of the Lord Vol. 4 (Ordinary Time Year A) (The Liturgical Press, Minnesota, 1992, 319pp., imported by Columba Book Service, Dublin, @ £14.99)

This is now the third item of the seven-volume commentary on the liturgical year to be translated from the French and made available to English-speaking Roman Catholics (Volume 1 covered Christmas-Epiphany, Volume 6 covered Ordinary Time Year C, both have been reviewed in NOL).

Year A in the Roman lectionary presents us with Matthew's Gospel in semi-continuous reading. As with Vol. 6, we are given a table early on telling us the lectionary readings for a given Sunday. The companions to the Gospel each week are a short Old Testament reading and a New Testament reading taken from only four different epistles: Romans, 1 Corinthians, Philippians and 1 Thessalonians.

The real gem, however, is the opening essay on 'Ordinary Time' which goes to great pains to make it clear that this is not another term for dull or monotonous time, but rather is a time 'that allows for the slow germination of God's Word, the cultivating and pruning of the vine, the regular treatments that prevent and cure diseases . . . the simple glass of water that replenishes thirst . . .' (p.3) and so on. It is time 'specially marked by this openness to all possibilities.' It's enough to make you want every day to be Ordinary Time!

It also includes a useful little definition of preaching: 'The homily is not an explanation of the text read but is, instead, a proclamation of the reality of salvation today, made by the person entrusted with this ministry in the assembly. In brief, the homily is a word on the Word.' (p.9)

As if this wasn't enough, the unsuspecting Roman reader is then given a page extolling the virtues of the responsive Psalm, with the plaintive cry . . . 'Why is it so often replaced by another song that in spite of its qualities does not possess the guarantee of divine authority?' (p.11). A sentiment worthy of the Proclamation Trust if ever I heard one! Now that's what I *call* liturgical formation!

Mark Earey

This month's booklet . . .

is Spirituality Series no. 44, *Julian of Norwich and the Cross*, by Adrian Daffern. There is also Evangelism Series no. 23, *Save our Children* by Brian Pearson.

. . . and next month's

is Joint Liturgical Study no. 25, *The Sacramentary of Sarapion of Thmuis: A Text for Students, with Introduction, Commentary and Notes*, edited by Ric Lennard-Barrett of West Australia. This adds yet another patristic liturgical text to our wide range.

IRISH CHILDREN AT COMMUNION

Members of the Church of England may be interested to know that, encouraged by ACC, the Church of Ireland General Synod set up a Select Committee two years ago on 'the communion of the baptized but unconfirmed'. The person who proposed the setting up of the Committee was Michael Mays—then Archdeacon of Cork and now Bishop of Kilmore—and he was seconded by me.

The committee set up had a real Anglican 'balance'. There had been some concern on the part of the Church Society about the idea of children receiving communion, and several advocates of this position were voted on to the Committee.

Having spent two years exploring theological, historical, pastoral and educational issues relating to the subject, the Committee presented the General Synod 1993 with a report laying out both sides of the argument. This was done to try to find out 'how the wind was blowing' among members of the Synod. I don't think anyone expected the level of support in favour of change which emerged in some excellent (and emotional) speeches. Indeed the only person who spoke strongly against children receiving communion was a member of the committee!

Two particularly interesting factors emerged:

- (1) It seems to be a bigger issue for clergy than for lay people (though that may be simply because clergy are more aware of theological thinking on the matter).
- (2) There is more of a 'head of steam' in the Republic than in the North, partly because of more frequent communion, and partly because there tends to be a more conservative approach in the North. Mind you, some of the most enthusiastic speakers in favour were from Northern dioceses.

This, I think, has given the Select Committee a much clearer direction, indeed almost a mandate, to go ahead and try out some more specific proposals to allow the Lord's Table to be an open board to the younger members of the family.

Harold Miller, Cork

OCCASIONAL SERVICES IN THE CHURCH OF IRELAND

The Church of Ireland has produced a 158-page paperback (matching the format of the *APB*) entitled *Alternative Occasional Services 1993* (there is no price on the copy which has reached NOL). It contains all the services authorized by the General Synod since the *APB* itself came out in 1984. These include baptism/confirmation/renewal of baptismal vows, marriage, thanksgiving for birth/adoption, ministry to the sick (the fullest provision in the book), funerals, ordinations and institutions. The book also includes the eucharistic rite of 1984, in order to help the planning of the occasional rites when they come in the context of communion. I say 'planning' because it is unlikely, I would have thought, that parishes would equip themselves with hundreds of copies of this collection, in order, say, to be able to have an adult baptism within a communion service. In other words it is doubtful if the actual book will itself be in widespread liturgical use—and the introductory page itself states that material may be borrowed without further permission for 'once-off' use. Copies may be obtained from the Church of Ireland House, Church Avenue, Dublin 6. (Since writing the above I have now seen a *hardback* copy—a truly Irish production).

WORSHIP IN THE CHURCH OF ENGLAND IN SOUTH AFRICA

The Church of England in South Africa received unwelcome publicity when a bomb exploded at the end of July in St. James', Kenilworth, Cape Town. We express our horror at the bombing. The article which follows offers further information about CESA.

The Church of England in South Africa is a connection which claims (and can sustain the point) that it is the true successor of the original Anglican congregations in South Africa, i.e. of that portion of the Anglican Church which did not adhere to Gray when in 1870 he summoned a Synod and formed a 'new' voluntary association, separated 'root and branch' from the Church of England, viz. the Church of the Province of South Africa. The separate congregations went on calling themselves 'Church of England' and thus, when they in turn formed a voluntary compact with each other, it was natural to keep the title. And part of their claim on the loyalty of Anglicans in the period from the 1930s to 1961 was that, whilst the Province (CPSA) had abandoned the Book of Common Prayer of 1662 in favour of the (spiky) CPSA rite, they (CESA) had kept faithfully to the Protestant Reformation, as was shown by their still using 1662. They have not, of course, been welcomed as fellow-Anglicans by Archbishops of Canterbury (which would have led to their bishops being invited to Lambeth Conferences), and have thus not been participant in the ACC or other Anglican organs. In addition, the Province has ceased to be monochrome anglo-catholic, as it was traditionally portrayed to be, and CESA has been too dangerously near to living comfortably with apartheid to be a natural place of allegiance for latter-day evangelical Anglicans (a point on which CPSA has a proud alternative record, right through to its present Archbishop...).

The BCP prayers for the Queen became a little anomalous when South Africa left the Commonwealth in 1961, but one suspects that the coming of modern forms in English-language liturgy (found in CPSA from 1975 onwards) was a greater trauma for CESA. They finally produced modern forms in 1985 for trial use. These have been revised and are now authorized in *Prayer Book of the Church of England in South Africa* (CESA, PO Box 185, Gillitts 3063, RSA, 1992), services which are still alternative to those in the BCP.

There is no commentary available, so a reader is left to guess the rationale of what he finds. The *apparent* organizing principles are:

- (a) we must be even more evangelical than 1662—in particular in defending our sacramental doctrines;
- (b) we must ignore the general world of liturgical scholarship;
- (c) we must also be cautiously conservationist, retaining nuances and expressions of 1662 itself.

The upshot appears, from a more mainstream standpoint, quite bizarre. Here are some slightly extreme examples:

- (a) At communion: 'North side' is compulsory; candlesticks are forbidden on the Lord's table; bread and wine are 'set apart' according to

Book Reviews

Growing in Newness of Life: Christian Initiation in Anglicanism today. David R. Holeton (Editor) (Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario, Canada M4Y 2J5, 256 pages; Can. \$14.95 (imported to UK by Canterbury Press, Norwich @ £7.50)).

This book is a compilation of the resource papers prepared for the Fourth International Anglican Liturgical Consultation at Toronto in 1991. In addition there is the statement of the findings 'Walk in Newness of Life', itself an exciting and unanimous set of recommendations. There is also a summary introduction by the editor. There are 22 essays of varying length covering theology, evangelistic and pastoral practice, and liturgies and patterns of initiation from all over the Anglican world. The essays vary in length and will, no doubt, vary in interest for different readers.

As a Church of England Anglican, eager to see significant change in this country, I was excited by this book with its new thinking. It became clear that much of this thinking and practice is not so new elsewhere, and that England is way behind many other provinces. Certain themes recurred with a unanimity not seen here in England: the corporate nature of baptism and its sacramental completeness; the need to recover baptism as THE way to enter God's people and the need to link it to communion; the catechumenate's recovery as an evangelistic process using the whole people of God; the admission of children, even infants, to communion; the role of confirmation as a pastoral rite of personal affirmation in (near) adulthood but not as a second stage in the initiation process nor as a bar to communion; the use of much water and considerable discussion about other symbolism and, finally, the role of bishops at parish baptisms and the untying of their erstwhile essential role at confirmation.

The force and unanimity of the recommendations is striking and there is much of interest from the width of the contributions from many provinces. For myself the most striking contributions were those by David Holeton introducing the Anglican scene worldwide, plus ones on the consequences of infant communion, two on the catechumenate, one on the very lavish use of symbol in baptism, another on the introduction of child communion in New Zealand, one on the new role of a bishop in Canada and the 'inculturation' essays from Fiji, (black) South Africa and Sri Lanka. The saddest contribution was a brief three pages by Donald Gray on 'baptizing the nation' a look at the canonical legalities in England and our practice here, so very out of step with Anglicanism elsewhere.

This book has broadened my horizons, encouraged and given flesh to ideas for reform and deepened my sadness at English 'Anglican non-conformity'. It is a real eye-opener. Buy it, read it, and pass it on to your bishops!

Christopher Byworth

with planters alone. Our Anglican system at present, for want of effective central direction, means that 'live and let live' may be the best we can do, especially as resistance to a perceived centralization is currently growing among some parishes.

I imagine you were rightly addressing a wider context than the Anglican one, but I fear that your introduction and sweeping comments mean your readers will believe Anglican church planting is tarred with the brush of spiritual superiority and the uncritical adoption of one church for 1000. This is gross oversimplification and in serious danger of falsification. I do not doubt that you will respond and I too then will have more to think about on these issues that touch on healthy liturgical diversity.

Yours ever,
George W. Lings
Vicar St. George, Deal

[The editorial reference was *not* to Anglican practices!—COB]

August 1993

Dear Colin,
Thank you for reviewing *The Renewal of Common Prayer* in *News of Liturgy*. I shouldn't want comment on what you have written about the content of the book (actually you haven't said much about the content of the book, more about its authorship!), but I would be grateful for the chance to correct an impression of the way the Liturgical Commission works.

It has been a particular fruit of Bishop Colin James's chairmanship that the Commission does not divide on churchmanship lines. It rarely divides, but proceeds by vigorous discussion that nearly always leads to consensus, arising from genuine trust built up over several years. Thus to refer to 'the evangelicals' as a bloc on the Commission sounds strange to Commission members, and certainly none of them would be able to identify the membership of a 'core quartet'. Or, if they were able to, there would be as many different quartets as there are Commission members!

As for *The Renewal of Common Prayer*, my own introductory chapter reveals that the idea of the book first came from Michael Vasey, and he it was who first suggested who should write what. If there were a quartet, it consisted of Michael Vasey, Trevor Lloyd, John Sweet and myself. We met several times and put the book together. The idea of some mythical liberal catholic core of the Commission letting the evangelicals have a separate Part Two of their own is very far indeed from the truth.

I suppose we are moving now into a phase of the Commission's work, in preparing material for 2000, where individual names will feature less than in the series of essays that have appeared recently. That will be entirely good, unless, encouraged by *News of Liturgy*, people then imagine the work is being master-minded by a core quartet of like-minded men. It simply isn't like that.

Yours ever
Michael Perham
Norwich Cathedral

[The editor will reply in due course—COB]

the opening rubrics (though there is a 'prayer of consecration' later the rite); the decalogue is read at each celebration of the 'First Form' (which is simply a modern-language 1662); in the 'Second Form' *Sursum Corda* to *Sanctus* comes as a detached liturgical bit more or less where *Gloria in Excelsis* comes in most rites (!) (*Gloria in Excelsis* itself comes in Cranmer's 1552/1662 position still); in this 'Second Form' there are collects for the land, the church and those in need just before the collect of the day, but otherwise no intercessions at all; both Forms have a tortuous shorter form of the 'Black Rubric'; etc.

- (b) In baptism: the 'flood' prayer and kindred material of 1662 are retained; the 'reception into the church' is still as 1662; and 'seeing this child is regenerate' has been (predictably) softened;
- (c) In confirmation: scripture-readings have been added to 1662; the 'bishop's prayer' (re the sevenfold Spirit) has been deleted; and there is apparently *no* formula to be used at the laying on of the bishop's hand, but only one prayer for all the candidates at once; there is no provision for communion to be celebrated within the same rite;
- (d) In marriage: 'obey' is mandatory; and 'with this ring I take you in marriage' seems to perpetuate a bogus performative;
- (e) In ordination: there is no prayer before or at the ordination of deacons; the giving of the New Testament has the old 'Take authority . . . if you are so licensed by the Bishop' (!); for presbyters (always—and rightly—so called) there is still no prayer prior to ordination, but the ordination formula itself is a prayer; John 20.23 is echoed at the end of the formula thus 'Preach repentance and the forgiveness of sins through the finished work of the Lord Jesus Christ'; for bishops there *is* a prayer (though it is optional) before the examination, and the act of ordination is done by or with prayer; and the structure of all three services has resemblances to the oddities of 1662 . . .

INFANT BAPTISM AND THE GOSPEL

Infant Baptism and the Gospel: The Church of England's Dilemma is a new book by COB, being published on 20 September by DLT (208 pages, £9.95). It will be reviewed (*not* by COB) in NOL next month. COB offers postfree copies on publication day to any who will send a cheque for £9.95 to the editorial address shown on page 12 of this NOL. A sticky address label would make assurance doubly sure. (COB also has postfree copies of *Growing in Newness of Life*, reviewed in this NOL, available immediately for £7.50—again with addressed label for preference.)

THE COMMISSION AND THE PRAYER BOOK SOCIETY

We continue the printing of the text we began earlier this year.

THE PBS SUBMISSION

6. We share the concern of the Commission to maintain the concept of 'common Prayer' in the Anglican Communion. The problem is how, in present circumstances, this is to be done. It cannot be argued that liturgical revisions have made for liturgical unity since their publication and even more their patterns of use have alienated and even unchurched millions in the Anglican Communion worldwide. They have inaugurated a period of confusion and, whatever the intentions of their authors, led to the invention of services outside any recognizable or permitted Anglican norm. Even the outgoing Liturgical Commission gave some countenance to such trends by writing in praise of 'flexibility' (and 'richness'). Once flexibility is pursued beyond a certain point unity is destroyed.

We do not believe that common prayer can be achieved by providing a multiplicity of services or by a 'Directory'. Certainly it cannot be achieved by providing 'Resource' books encouraging 'instant' liturgy. There are, we believe, two necessary conditions of common prayer:

- (i) The continued use of the BCP is urged in Section 1 above.
- (ii) The imposition of strict limits upon the use of material from the many ad hoc services now on offer in regular Sunday worship. In the absence of such limits there is a real danger that Sunday services in different churches could, quite legitimately, have nothing at all in common.

THE COMMISSION'S RESPONSE

6. The Commission endorses the view that 'once flexibility is pursued beyond a certain point unity is destroyed' and recognizes that there needs to be a serious debate about where the line has to be drawn. There is a need in the Church today both for 'common prayer' and for legitimate diversity. The Commission has reflected carefully on the need for this balance in a series of essays to be published in 1993. (The provisional title of the book is *The Renewal of Common Prayer*.)

We cannot agree with the submission on the question of resource books, which have long been a part of the Anglican liturgical scene. There will always be resource books, and liturgy is not going to return to the strait-jacket where there is no legal opportunity to draw on them. If they are to exist, as they should do, it is better that there should be some with official status, worked on by a Commission that has a feel for language and a concern for sound doctrine, and commended by a House of Bishops or a Synod with the same concern.

The imposition of limits (perhaps not as strict as some would like, but clear limits nevertheless) on the use of *ad hoc* material is something that the Commission has been seeking to develop in the proposals for a third Sunday service, *The Service of the Word*, that will bring the whole Family Service phenomenon within the framework of official provision, where it is an alternative to Morning and Evening Prayer.

Correspondence

16 July 1993

Dear Colin,

On reading the May 1993 issue I barely recognized the Anglican Church Planting Conference I spoke at, nor the embryonic movement I am part of. The Church of England church-planting movement is maturing beyond needing to claim every plant as a success in order to gain notice with an establishment that steadfastly ignored or dismissed its existence. We are now more healthily self-critical—and can freely admit that not all planting is good. Thus I could plead at the conference for better ecclesiology, and trail my coat stating that poor ecclesiology can be fatal for new plants. An alleged aura of going for plants willy-nilly is no longer fair to Anglican church-planters.

Closer inspection of DAWN writings makes clear that the commitment to work locally on a co-operative basis is strong and explicit. It is quite true that DAWN works on a fraternal, not an ecumenical, basis. For some people that will be admission that it does not go far enough. Equally for others, this will be as far as they can go without leaving a co-operative venture in mission. DAWN expresses something akin to the old comity principle in mission. But local expressions of it—such as the work of SHINE (in St. Helens, Lancs.)—show trusting interchurch co-operation, including Roman Catholics, and model Mission curiously operating with an Anglican view of territory. It will thus be of help to Anglicans, whom I find are just as likely to ignore their ecumenical neighbours as are the New Churches. Planting under DAWN's fraternal principles will be a most helpful way for all churches to shore up the advisability of co-operative planting, rather than denominational individualism.

You also give credence to the myth that typically plants come from large flourishing congregations. Knowing the team size sent rebuts this.

Team size:	1-2	3-12	13-19	20+	50+	
Instances:	46	57	12	57	27	TOTAL 218

27 cases of large plant teams from larger churches, out of 218, can hardly be termed typical and this view is a myth whose death should be known.

As for churches having little concern with the surrounding area and only planting in their own patch, the considerable problems of cross-boundary planting are well known. Planters seem here to have to play against loaded dice. It is hard in the one article to bear criticism for seeking to work one's own parish better and also to be criticized for daring to look into one's neighbours field. If planters have repeatedly been told to set their face against being poachers, we should not be so surprised that they have become gamekeepers! It does make sense to look at the mission needs of a wider area, but the parish system (which I value), and the sadly still competitive nature of the variety of Anglican traditions makes that a difficult task. Suspicion of plants that cross boundaries—although 43/218 have done so with full permissions—means effective diocesan brokerage (or some mutually agreed DAWN strategy) is essential to address the mission needs of a Deanery or Town. Responsibility to do better cannot rest