

# News of Liturgy

Editor: Colin Buchanan

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In the second of these, Michael Vasey spoke on 'The Use of the Bible Before and After Christmas.' He diagnosed a real decline of public interest and awareness concerning the contents of the Bible and a widespread failure to bring scripture to life in public worship (a chief concern of *The Promise of His Glory*). At Christmastide we deal with the interaction of reality and nostalgia, and need to supplement pageant by enlivening participation in the scriptural narrative of events. The quest is, as ever, to attend to the public reading and to ensure that the word of Christ indwells us richly. Too often the lesson is merely a 'mental cigarette', a pause before we sing. Attention to music, drama, participation; above all, the rediscovery of the human arts of story-telling and response, offer the beginnings for renewal here.

Susan Sayers, author of various worship-resource books, addressed us finally on 'Children at Christmas Worship'. At this point the constraints of timing were beginning to overtake us somewhat, but within the space allotted to her the speaker was able, by examples, to raise fundamental questions about the true nature of wonder and worship and who may be most fully equipped both to share and 'understand'. She had a different, quieter kind of authority than the other two speakers but it was rooted in experience and passionately committed.

Our two 'workshop slots' took on the practicalities and possibilities of the extended season by the usual methods of discussion/participation. It is impossible to evaluate such things, which are designed to encourage, share, increase awareness and affirm/inspire. There was a good distribution of participants in each group, the atmosphere was lively, and the topics covered were:

1. Celebrating Christmas in very small church communities. (We are a predominantly rural diocese).
2. Simple new music for Christmas.
3. Rethinking the Christingle and Crib Service.
4. Thematic Family Services before and after Christmas.
5. Light in Darkest Winter: Ideas for January and February.
6. Drama at Christmas and Epiphany.
7. Enriching the Eucharist before and after Christmas.
8. Light for the World: Evangelism for Christmas and Epiphany.

Altogether, 16 October 1993 was an encouraging and enabling day for a number of leaders of Anglican Church worship in Norfolk. We are now planning a similar day on All Age Worship in October, 1994.

Andrew Rayment

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## Editorial

On 8 December the House of Commons voted for something near to total deregulation of Sunday trading. It is a matter of history how, in a series of 'free' votes, they turned down first total deregulation (404 votes to 174), and then the Keep Sunday Special programme (304 votes to 286). This last would have made little change in existing regulations, but the provision for four Sundays before Christmas to be deregulated (an interesting back-to-front way of recognizing Christmas itself—the point being that it was a recognition of extreme commercial realism). This left the major option still on the table the policy of the Shopping Hours Reform Council, *allowing small shops unlimited opening and major stores six hours*. It duly passed by 333 votes to 258. There is yet, of course, many a slip—and it is the sort of issue on which the House of Lords may not only show energy in passing amendments, but could conceivably stick to their guns if the Commons tries to over-ride them. But it looks as though England may have seen almost the last of the protected Sunday—and, paradoxical though it may seem, will come into line with Scotland, that home of sabbatarianism which already has total deregulation (much to the surprise of the English, when they discover it). (Perhaps I should add that there was a suspicion that Scottish MPs were tipping the balances in the voting on English shop laws!)

The existing laws date from 1950, a year I remember well as a schoolboy. In those days there was no Sunday sport, virtually no Sunday trading, and no Sunday entertainment. It was relatively easy for a Christian to have a sabbath-based conscience about the use he or she made of Sundays. I am in that category myself—and whilst I will not bore readers with a list of what I will or will not do on Sundays, and whilst I admit that I have been prised out of one entrenched position after another (such as Sunday TV—I must say I have revelled recently in Francis Urquhart . . .), yet I find myself far more sabbatarian in practice than most Christians younger than I am, and than not a few older than I am.

The point to which this is moving is a forecast that a 'Special' Sunday is finished. Christians—that is, lay Christians—themselves can hardly complain, for they have largely joined the world's ways, simply slipping in an hour or so for worship when other calls on their time did not squeeze worship into being an occasional or irregular activity. They have had no sure theological ground on which to stand (is Sunday the Sabbath of the Decalogue? If so, what does the New Testament tell us about observing it? And if not, what distinctive status can it have in the economy of God?—I recall preaching on the Fourth Commandment thirty years ago, but I doubt if I have done so since.) They have not dared plead a need of a protected advantage for the Christian churches. So they have simply joined various secular forces which have wanted to protect shopworkers from exploitation, and have urged the need for family life, for leisure from work, and for

a distinctive 'feel' to one day in seven. It has proved insufficiently convincing to the House of Commons (not that a theological argument, even if it could have been mounted, would have worked any better). So we now move towards an undifferentiated week.

Let there be no mistake. Christians are still interested in corporate worship. They still think the world needs converting to Christ either through worshipping or as a spur to worshipping. But we already find ourselves with thousands upon thousands of people to whom churchgoing on Sundays is not only alien but actually impossible. We might find that our congregations, far from being a cross-section of society, are a privileged and untypical remnant. If we are to make new disciples from across typical English society of today, we must know how important we judge participation in public worship to be, and how far we are ready to go to enable those with Sunday work to participate. Is it simply a matter of a range of mid-week services? Or what?

Sunday remains a 'Principal Holy Day' in the ASB Calendar. But that begs the question of how we should observe it, and what sanctions should attach to it. We genuinely need a *theological* answer, and one that is easy to translate into action. How shall we meet our need?

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A word of thanks this month to the Company chief sales officer, Mike Clark, who has run the Nottingham distribution office for four and a half years, and taken the Company's sales forward quite notably. He leaves at his own request on Christmas Eve, and, whilst a parting of ways may have been inevitable, we wish him well in whatever his Christian calling proves to be.

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Once again we greet the end of the year by counting our birthdays. The Booklets reach twenty-two years of age on New Year's Eve, whilst NOL with this issue completes nineteen years of pushing out the news, with an occasional and well-advertised dash of COB's convictions. We have grown from six pages to twelve, and there may well be more to come. It is possible we have also grown to relative maturity, but others must judge of that. I wish readers a very happy and Christ-centred Christmas.

Colin Buchanan

### THE COMMISSION AND THE PRAYER BOOK SOCIETY

We print further paragraphs of the material we have set out this year  
THE PBS SUBMISSION

9. We doubt whether the Anglican *ethos* can survive without anchorage in a specific text. The problem with the present ASB text is historical weightlessness, and the implied commitment of its authors to constant change. It is, in our view, the metaphors and symbols of a specific text which carry forward the Anglican ethos—and for that matter Anglican doctrine. Uncritical emendation could easily result in the emergence of a different religion.

10. We would make a further comment about language. It seems that the Liturgical Commission envisages a two-stage process: first, the statement of the sense; second the prettifying of that sense. But a satisfactory style cannot be attained in this way. Style is not a cosmetic applique but a by-product of some other motive, for which perhaps the best word is 'earnestness'.

### THE LITURGICAL COMMISSION RESPONSE

[9 & 10 Comment on this has already been given above.]

### DIOCESAN REPORT 11: NORWICH

Norwich Diocesan Liturgical Committee has been in business for some six years, during which time, amongst numerous other advisory tasks, we have devised by request new rites for the Induction and Institution of an incumbent, conducted surveys on Family Services and Children at Communion, organized Diocesan worship at Synodical events in civic settings and at Conference events in Swanwick settings. Last spring our planning took a major step forward with preparation for a major Diocesan one-day Conference in the Cathedral on the Advent-Christmas-Epiphany cycle. This came to fruition on Saturday, 16 October, when 'Worshipping the New-Born King' took place. The rest of this report concerns the contents of that day, which may be of some wider interest.

The Committee envisaged the day as an opportunity for clergy and laity to explore the fruitful period in the church year together. *The Promise of His Glory* was the basic 'springboard' text for the event but we sought, from the start, to go well beyond its rationale and concerns. We wanted to look, through a variety of approaches, at how this composite season may be kept and honoured in the shared life of ordinary, diverse parish churches.

Several factors enhanced the day. The Diocesan Bishop took part, at the beginning and the end, when he welcomed those present and presided and preached at the concluding 'anticipatory' Candlemas celebration. We were fortunate, too, in the premises available to us and within reach and we made use of our Diocesan Training Centre and the neighbouring City of Norwich School, as well as the Cathedral itself. Finally, and by no means least, the arrival in Norwich last autumn of Michael Perham is facilitating an energetic, informed and imaginative renewal of liturgical awareness here. The planning and execution of this particular event was an excellent example of practical team work from our Committee but his leadership was paramount.

The attendance of 150 clergy and laity was encouraging and a significant statistic may be that 50% of the women deacons in Norwich diocese attended.

The structure of the day revolved around three major addresses in the nave, given by people with a widely recognized competence and concern, and the concluding Candlemas eucharist, which pulled out all the liturgical stops, ritually and processonally. Within this the programme also allowed for eight workshops, led by the keynote speakers and by people from our own diocese, ordained and lay, with appropriate interest and experience. With time for sandwiches and coffee built in as well, it made for a very full day, but the evidence is that it worked!

The first nave-presentation was an introduction to *The Promise of His Glory* by Michael Perham, entitled 'Rationale, Rites, Resources'. The concept of the unified, extended/winter 'season' and the accompanying re-think of the lectionary since 1980, the year of *ASB*, provided the fundamental background given. There followed a demonstration of the practical range of the book and its design as an adaptable resource for churches from the period from November to January.

to address that subject. True to his word he didn't, though everyone present went away feeling their morning had been very well spent. It seems likely that this pattern will be repeated in 1994. Additionally, the Bishop of Guildford's annual clergy day in 1992 tackled that perennial chestnut 'What is Anglican Worship?'. Kenneth Stevenson and Chris Cocksworth were selected to give us the answer to this, which as one cleric muttered to me was a 'hitchhiker's guide to the liturgy'. Fortunately this comment was made before the two speakers had taken to the lectern. At least liturgy is well to the fore down here in Surrey.

### **Publications**

While not wishing to make them seem too grand, it has to be said that these booklets have proved quite popular both within the diocese (where the clergy get a free copy of their monthly mailing, whether they like it or not) and outside (apparently in Durham, though it's not clear how they migrated that far). Topics so far covered include 'Leading the Intercessions', 'Reading the Bible in a Service', and 'What is worship', while among the delights in store are 'Taize music', 'Worship with the terminally ill and carers' and 'Family Services' (a much larger production including draft sermons etc.). Being short they don't take long to read, and feedback is generally very positive. Place your orders now!

### **Services**

A number of services used on a diocesan basis were discussed and some have even been used! The service of Induction and Institution took a while to discuss and implement, but the Holy Week Service of Oils has been a regular feature for some time and is increasingly popular among clergy. A service yet to be tried out is the Celebration of Pastoral Assistants, though this is expected to fit into the normal Sunday service and forms only a part of the whole liturgy. Work has also been done on a service of Remembrance of the Departed, which grew from ministry in a hospice.

### **Other activities**

Aside from these predictable activities members of the committee have chaired various conferences, given addresses at them and, failing other invitations, attended them. They're also used consultatively according to their particular talents.

The future looks fairly full, with more booklets anticipated (among suggested titles are 'Music to enrich the Eucharist' and 'Rite A Eucharists and permissible alternatives'). Evening worship in the Decade of Evangelism will provide us with a considerable challenge when we finally discuss it, while more study mornings are being planned.

On the whole Surrey folk like to think they are liturgically literate, and certainly express strong opinions on the subject which at least demonstrates an interest on their part. Many are willing to serve the church in some way and rarely would they be frightened to taking part in the liturgy. At times it can seem as though the clergy are less willing to try something different than their flocks. Hopefully the Diocesan Worship Committee, as it plans conferences and booklets for 1994, will somehow meet the aims set out for it and enable worship to be both stimulating and challenging and glorifying to God above all.

Stuart Thomas

## **THE NEW LITURGICAL CANONS**

We shall print one Canon each month, in the form finally approved in November. Readers are invited to collect the revised texts into an up-to-date set of Canons. Canons not shown in numerical order are unchanged. It is not yet known to NOL when the Amending Canon will be promulgated

### **B1 OF CONFORMITY OF WORSHIP**

1. The following forms of service shall be authorised for use in the Church of England;
  - (a) the forms of service contained in the Book of Common Prayer;
  - (b) the shortened forms of Morning and Evening Prayer which were set out in the Schedule to the Act of Uniformity Amendment Act 1872;
  - (c) any form of service authorised by Royal Warrant;
  - (d) any form of service approved under Canon B2 subject to any amendments so approved to the extent permitted by such approval;
  - (e) any form of service approved under Canon B4 subject to any amendments so approved, to the extent permitted by such approval;
  - (f) any form of service authorised by the Archbishops under Canon B5A to the extent permitted by such authorisation.
2. Every minister shall use only the forms of service authorised by this Canon, except so far as he may exercise the discretion permitted by Canon B5. It is the minister's responsibility to have a good understanding of the forms of service used and he shall endeavour to ensure that the worship offered glorifies God and edifies the people.
3. In this section the expression 'form of service' shall be construed as including:
  - (i) the prayers known as Collects;
  - (ii) the lessons designated in any Table of Lessons;
  - (iii) any other matter to be used as part of a service;
  - (iv) any Table of Holy Days which expression includes 'A Table of all the Feasts' in the Book of Common Prayer and such other Days as shall be included in any Table approved by the General Synod.

### **Commentary**

1(d), 1(e) and 1(f) are new, but (d) and (e) simply expand the previous references to B2 and B4 with the (somewhat opaque) reference to amendments. 1(f) picks up a new provision to be published in NOL in a later month.

In 2 above the second sentence is new, and 'warms' the tone of the Canons slightly—or alternatively is otiose hortation! 3 is new, picking up provision in the previous B4A and adding (iii) and (iv) for the sake of both clarity and a slight expansion of the range of 'alternative services'.

### **This month's booklet ...**

... is Joint Liturgical Study no. 26, *Communion Outside the Eucharist*, by Phillip Tovey. This is a survey of historical material in the major Churches of East and West, with a particular interest in Anglican rites. 14 texts conclude a volume which gives not only information but also some theological evaluation of a practice which admits wide variation of both practice and understanding.

### **... and next month's**

is Worship Series no. 127, *Music and Worship: Principles to Practice* by Peter Mojer.

### **... and a reprint**

is Worship Series no. 115, *Readers and Worship in the Church of England*, by Carolyn Headley.

### **... and prices**

go up to £1.95 for booklets in 1994, and to 40p for *News of Liturgy*, but Joint Liturgical Studies remain unchanged at £3.95 (and old Grove Liturgical Studies are unchanged at £2.75).

## **A LITURGICAL 'FIRST'?—AN ANGLICAN BECOMES A COREPISCOPA**

On Saturday 30 October 1993 Canon Peter Hawkins, the Rector of Solihull, was appointed as a Corepiscopa in the Malabar Independent Syrian Church (the definitive history of this church is published by Grove Books). The corepiscopate is an honorary position given to a senior priest (a bit like a canon). Once there were some episcopal rites attached to the office, but now these rites have ceased. The ceremony was three hours long. The Rev. George Mathew (of the Mar Thoma Church) and I were able to spend half an hour the night before going through the service to find out more about this rite. He informed me that until recently there were corepiscopa in the Mar Thoma Church, but that this has now been neglected. It would appear that this is one of the first corepiscopa in MISC, and in the Church of England, thus an ecumenical first.

The service book was beautifully hand-written in Malayalam, only a few hymns were in Syriac. The prayers in the service make quite clear that there is nothing going on that is different from the priesthood. The corepiscopa is expected to be a 'spiritual pillar', 'lead the sheep' and be 'a good teacher', but these are attributes of all the holy orders in the Syrian rite. He is also required to be 'full of good works', 'good service' and 'faithful at the altar'. The only distinctive responsibilities that George Mathew could discern in the text was that the candidate should 'judge rightly the people' and 'take proper decisions'. Often in the absence of the bishop the corepiscopa would be the person that people turn to for advice. The service describes the action as 'consecration', 'ordination' and 'appointed'. It should be remembered that the words for 'ordination' are used in a much wider sense in the Syrian rite. Monks are consecrated and readers are ordained. The text had no ordination prayer (in the Anglican sense) and thus the brief hand-laying was more akin to rites like the blessing of missionaries that occurs in some Anglican circles i.e. the hand-laying is a sign of God's blessing but not of conferring a holy order. A corepiscopa wears the red episcopal cassock, and a pectoral cross (remnants of being a more episcopal order), but is not allowed to ordain (not even to minor orders). He does have some minor ceremonial duties in the Qurbana. It was a wonderful service on a very hot day and was celebrated in the evening with some very exciting home-made fireworks.

Phillip Tovey

## **DIOCESAN REPORT 10: GUILDFORD**

The Guildford Diocesan Worship Committee is indeed a fortunate body, in that its aims are written down for all to see in the Diocesan Directory. So that you're as clear as we are about them they are listed below:

- (i) 'To collaborate with other Boards and Committees in the liturgical formation of clergy and laity'. Someone thought this sounded like ecclesiastical ballroom dancing (the 'St. Monstrous' liturgical formation team' does have a certain ring to it!). However, we try to achieve this by running a couple of conferences a year on liturgical topics and by publishing small guidebooks on specific issues.
- (ii) 'To compose, revise and make available forms of service for particular needs as directed by the Chairman'. The Chairman being the Bishop of Dorking, we've been well directed in such matters, so services have been produced for every eventuality from blessing oils to commissioning Pastoral Assistants.
- (iii) 'To monitor the use of authorized forms of service and other services used'. This is done informally (usually by visiting other churches and reporting back).
- (iv) 'To maintain contact with the Liturgical Commission'. Since Dr. Kenneth Stevenson is a member of the Committee, there's little danger of us losing contact!

The trouble with aims and objectives is that, while necessary, they don't make for the most stimulating read. Instead we'll take a look at what we've done over the past two years.

### **Conferences**

Among the topics covered in recent years. 'Music in Worship' and 'Family Services' were probably to be expected. Judging by the large attendance at both of these, many members of the diocese were hoping their expectations might be fulfilled. The former was led by Jonathan Viera, a professional opera singer, together with the organist of St. Alban's Holborn, both of whom stimulated considerable discussion, not to say controversy among the delegates, while the latter was in the capable hands of the Archdeacon of Barnstaple, the Ven. Trevor Lloyd. June 1992 saw another all-day conference with the intriguing title 'Creative Worship', and the even more enigmatic subtitle 'Making the most of what we've got'. The Committee's Chairman and principal Liturgical Commission contact were the main speakers with a number of interest groups in the afternoon, ranging from 'Inclusive Language' to 'Using the Options'—and yes, Music in Worship made its reappearance as a sideshow!

After this the Committee decided that asking people to come out for the whole of a Saturday was perhaps too much of a good thing, so 1993 saw two morning conferences instead. The first introduced and explained *Celebrating Common Prayer* and was led by the Very Rev. David Stancliffe who was celebrating because his appointment was Bishop of Salisbury had just been announced. However, he and Dr. Chris Cocksworth spoke both entertainingly and informatively, and probably deserved some commission because of increased sales of the book. The second conference was entitled 'Anglican Worship Today', though the speaker, Canon Donald Allchin, started off unapologetically by saying that he wasn't going

## Book Reviews

National Children's Unit, Anglican Church of Canada, *A Gift for the Journey: A Baptismal Preparation Kit* (60 A4 pp.)

Robert Ross, *Preparing for Baptism using the Book of Alternative Services* (64pp.)

*Thinking about The Book of Alternative Services: A Discussion Primer* (102 A4 pp., CAN \$8.99)

Whilst I doubt whether these Canadian publications will be seen much in England, they contain many fascinating features, and some worth naked plagiarizing; and I for one am grateful to the ABC for sending review copies over.

*A Gift for the Journey* has a whole series of proposals for family 'conversations' (including simple rituals) to prepare children of different ages either for the baptism of a newly arrived brother or sister or for their own baptism. It very naturally includes, for instance, the use of water and a candle and some biblical and liturgical texts—but it includes them within a very informally steered family conversation which is aimed to help the preparation. It also includes pre-eucharistic instruction (children are, of course, quite properly communicants from their baptism onwards in many Canadian dioceses), and a variety of material designed to stimulate faith in growing children—but the baptismal focus remains throughout.

*Preparing for Baptism* has again quite ordinary people in view—actual candidates for adult baptism, plus families and sponsors, and others who may be curious about the rite. It assumes no prior knowledge, majors fairly conclusively upon the *Book of Alternative Services*, and makes most of the meaning and character of the rite accessible. Short chapters open the meaning of 'the Proclamation of the Word', 'Presentation and Examination of the Candidates' and so on.

*Thinking about the The Book of Alternative Services* is a composite theological melting-pot about the *BAS*, arising from an official questionnaire devised by the 'Theological Sub-Group of the *BAS* Evaluation Commission' and circulated in Summer 1991. The questionnaire listed many classic Christian themes (including eucharistic doctrines) and asked whether the respondents could sufficiently locate their embodying in the *BAS* forms—and it also asked whether they thought other themes had importance which meant they should figure more strongly—as, e.g., the Canadian context, feminist theology and spirituality, native spiritual traditions, eschatology and life after death, and 'justice, peace, the integrity of creation'.

A quarter of the report is then the analysis of the responses, and over half is three signed critical essays, one of which was written by a member of the sub-group, John Webster. The Chair of the Commission, the Bishop of Qu'Appelle, asks for further response to this report, desirably by 1 January 1994 (1501 College Avenue, Regina, Saskatchewan, Canada S4P 1B8). We apologize for not giving readers longer warning.

COB

## THE PORVOO STATEMENT

There was published on 18 November 1993 the 'Porvoo Common Statement', within a larger report of the General Synod Council for Christian Unity entitled *Together in Mission and Ministry: The Porvoo Common Statement with Essays on Church and Ministry in Northern Europe* (CHP, 218pp., £8.50). There is a further sub-title 'Conversations between The British and Irish Anglican Churches and The Nordic and Baltic Lutheran Churches'. Porvoo itself is not where any of the work was done (apparently the name of the place where the text was agreed—Järvenpää with three 'ä's—was not thought easy to remember or even, for the insular English, to pronounce), but it was in Porvoo cathedral, also in Finland, that the final eucharist was held, and so its name was adopted.

The Statement itself runs to just over 27 pages, and within that there is 'The Porvoo Declaration' which we print below. It is introduced by the words 'We recommend that our churches jointly make the following Declaration'.

We shall return to the teaching on sacraments and worship next month. For the moment we note that the rest of *Together in Mission and Ministry* is a series of 'Essays on Church and Ministry in Northern Europe'. 'Northern Europe', rather oddly, means 'Anglican and Lutheran Churches', but the geographical location does fit. As one might expect with Anglicans, the thrust of the essays is 'Episcopacy in our Churches', and these occupy almost half of the total document.

### THE PORVOO DECLARATION

We, the Church of Denmark, the Church of England, the Estonian Evangelical-Lutheran Church, the Evangelical-Lutheran Church of Finland, the Evangelical-Lutheran Church of Iceland, the Church of Ireland, the Evangelical-Lutheran Church of Latvia, the Evangelical-Lutheran Church of Lithuania, the Church of Norway, the Scottish Episcopal Church, the Church of Sweden and the Church in Wales, on the basis of our common understanding of the nature and purpose of the Church, fundamental agreement in faith and our agreement on episcopacy in the service of the apostolicity of the Church, contained in Chapters II-IV of *The Porvoo Common Statement*, make the following acknowledgements and commitments:

- a (i) we acknowledge one another's churches as churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God;
- (ii) we acknowledge that in all our churches the Word of God is authentically preached, and the sacraments of baptism and the eucharist are duly administered;
- (iii) we acknowledge that all our churches share in the common confession of the apostolic faith;

(iv) we acknowledge that one another's ordained ministries are given by God as instruments of his grace and as possessing not only the inward call of the Spirit, but also Christ's commission through his body, the Church;

(v) we acknowledge that personal, collegial and communal oversight (*episcopate*) is embodied and exercised in all our churches in a variety of forms, in continuity of apostolic life, mission and ministry;

(vi) we acknowledge that the episcopal office is valued and maintained in all our churches as a visible sign expressing and serving the Church's unity and continuity in apostolic life, mission and ministry.

b We commit ourselves:

(i) to share a common life in mission and service, to pray for and with one another, and to share resources;

(ii) to welcome one another's members to receive sacramental and other pastoral ministrations;

(iii) to regard baptized members of all our churches as members of our own;

(iv) to welcome diaspora congregations into the life of the indigenous churches, to their mutual enrichment;

(v) to welcome persons episcopally ordained in any of our churches to the office of bishop, priest or deacon to serve, by invitation and in accordance with any regulations which may from time to time be in force, in that ministry in the receiving church without re-ordination;

(vi) to invite one another's bishops normally to participate in the laying on of hands at the ordination of bishops as a sign of the unity and continuity of the Church;

(vii) to work towards a common understanding of diaconal ministry;

(viii) to establish appropriate forms of collegial and conciliar consultation on significant matters of faith and order, life and work;

(ix) to encourage consultations of representatives of our churches, and to facilitate learning and exchange of ideas and information in theological and pastoral matters;

(x) to establish a contact group to nurture our growth in communion and to co-ordinate the implementation of this agreement.

## Porvoo Background

Anyone who knows anything about the Church of England's negotiations with other churches, let alone knowing anything about the Scandinavian 'Evangelical-Lutheran' Churches, will not be surprised at the weight given by the report to episcopacy. It is worth noting, however, that in general Anglicans in the United Kingdom have not been used to negotiations with Lutherans, as Lutheranism has no substantial presence in these islands. In the particular grouping of what are popularly called the 'Nordic and Baltic' Lutheran Churches, there is this comparison with historic Anglicanism in England—that these are folk churches, linked in various ways to the state (though not of course in Latvia, Lithuania and Estonia). They are all also episcopal, though the oft-quoted Swedish axiom about the historic succession also has to be remembered, 'We retained it as though we had it not'—and amongst Lutherans issues of faith have always ranked as more important than those of order.

However, Anglicans always pursue the issue of succession. And here the story is a combination of the wonderful and the wry, or even awry. In Sweden, Finland, and Latvia a historic succession of bishops, stretching without a break through the Reformation, can be shown. In Estonia and Lithuania that succession has been introduced from Finland. In Norway there was a break in the succession at the Reformation, though the office of a bishop itself continued. The chapter on Norway finishes with apparent innocence 'At the bishop's consecration through prayer and the laying on of hands, all the Nordic churches are represented by a bishop, who takes part in the consecration ceremony' (p.99). Anglicans have also participated, and have viewed the 'real' succession as restored in Norway through such participation. But in Denmark (which went through the same process at the Reformation), and consequently in Iceland, there was a complete break in the succession. And here the Churches decline to have any, even unobtrusive, injection of the 'real' succession. They have been unwilling to have any suggestion of the *esse* of the church being thus imported (p.89). This has almost certainly been in defence of Luther's doctrine that it is justification which is *articulus stantis aut cadentis ecclesiae*, though that is not explicit in the chapter. The interesting question to Anglicans must be whether b(v) in the Declaration covers such bishops, presbyters and deacons. The crucial sentence in the report itself runs:

'[Affirming the value and use of the sign of the historic episcopal succession] means that those churches in which the sign has at some time not been used are free to recognize the value of the sign and should embrace it without denying their own apostolic continuity. This also means that those churches in which the sign has been used are free to recognize the reality of the episcopal office and should affirm the apostolic continuity of those churches in which the sign of episcopal succession has not been used.' (p.29)