

News of Liturgy

Editor: Colin Buchanan

Issue No. 230

February 1994

In this way, we hope to provide information about different subjects whether it be as general as 'Drama', or as specific as 'Crib service'. For a day event, there is an opportunity for those present to sample more than one workshop, for an evening event, one is enough! The music rehearsal is simply a run through of the music that will be used in the following service, but is an opportunity to inform or remind people about the wealth of possibilities available. It is often the lack of knowledge of the music that detracts from a service. The final service is primarily worship for the community present. Only secondarily is it a shop window for the publication. We want to trigger the response of 'we can do that', and send people back to their parishes full of enthusiasm and the confidence to try something new.

Recently the Worship Advisory Group has been working closely with the Diocesan Education Team in a programme concerning All-Age Worship service. Results from this co-operation are to be found in the Diocesan publication 'Parish Education Possibilities'.

Another exciting part of our work is the revision of official Diocesan Services, at the request of the Bishop. We, along with what seems to be most of the Diocesan Liturgical Committees in the country, have taken a close look at the Service of Introduction and Institution. After much writing, revising, re-writing etc. (need I go on?), we have devised a new service. This has been used on a trial basis throughout the diocese for over a year, to enable those who use it to help in the final revision. We have received comments on the service, from the 'I liked the old one', to 'it's not different enough'. Such is life! For all my flippancy, the comments and criticisms we received have proved most useful and we are now much closer to the 'final, final' version, which we hope will be in use in the not too distant future. With as large a challenge as rewriting the Induction and Institution Service, there are plans afoot for another series of events in 1994, with the rather grand preliminary title of 'Liturgy 2000'. These are in their infancy and will undoubtedly change many times before they are offered to the Diocese.

We have also been asked by the Bishop to look in some detail at the other Diocesan-wide services, for instance, the Commissioning of a Rural Dean. We attempt to keep abreast of modern thinking, and are delighted to be associated with the Midlands Dioceses Liturgical Network, which should increase our resources, to enable us to be a more effective Worship Advisory Group for Derby.

ISSN 0263-7170

Postal Subscription for 1994 **£6.50** (by air **£9.00** or **US\$18**)

40p

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

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

GROVE BOOKS LIMITED BRAMCOTE NOTTS. NG9 3DS

(Tel: 0602 430786 Fax: 0602 220134)

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

Editorial

I have a very small matter to raise this month—about communion wine. From two separate sources problems about alcoholic wine for communion have reached me, and the coincidence of the two makes the issue worth airing.

The first case is young children. Of course, they cannot lawfully receive communion yet, but I observe the fences are coming down all round the country, and at intervals I find myself in discussion with parents who rather expect their young children to be receiving communion soon. 'But does it have to be alcoholic wine?' the question goes—or sometimes it is more like an ultimatum, 'Don't think you are doing us a favour by offering my children fermented wine—if those are the terms of communion, my children are not going to receive until they are grown.'

At the same time I am aware of welcoming at communion at least two alcoholics. One at least simply declines to receive wine, and engages in very proper self-protection. The other—and perhaps others whom I have not so clearly identified—put themselves at risk by sipping. It would be worse than paradoxical, it would be nigh to devehish if the sacrament given us by Christ for our health ('keep you in eternal life') proved to be destruction to individuals delivered from the compulsive snare of drink. Was there something of this (as well as the ecclesiological issue) which lay behind William Booth's non-provision of communion for the converted drunkards of the early days of the Salvation Army's rescue-shops?

The Canons require that the wine should be 'fermented grape-juice'. There would seem to be three ways round that provision, for those who want to put no stumbling-block before their children or delivered alcoholics. One is to change the Canon; the next is to defy it; and the third is to conform to it with a drink (which I am told exists) consisting of fermented grape juice from *which the alcohol has been extracted*. Of course, the Church of England has such a consistent history of social drinking, cheese and wine evenings, sherry with hospitality, and propping up bars, that problems with alcohol may be beneath the threshold of easy observation. Well, I am not free of the tradition—I cannot be Pharisee here—but we must be aware, and be ready to act.

General Synod duly met for one day on 22 February, and promulgated the Canon providing for women to be ordained as presbyters, and the first actual ordinations are scheduled for mid-March (Bristol diocese is apparently leading the way). Two Provincial Episcopal Visitors have been named and are to be ordained shortly. John Selwyn Gummer has joined his Parliamentary colleague, Ann Widdecombe, in going to Rome. And very soon life will have settled down to the point where women presbyters are as natural and unremarkable a feature of the ministerial landscape as women deacons have become in recent years. So we move into a new era, looking for reconciliation in Christ where any have got over-polarized.

Colin Buchanan

THE NEW LITURGICAL CANONS

Canon B3 ('Of the form of service to be Used where Alternative Forms are Authorized') remains unchanged, save that the saving last clause printed last month as B2(3), and found below as B4(4), also comes at the end of B3 as (6). Canon B4 is slightly changed:

B4 OF FORMS OF SERVICE APPROVED BY THE CONVOCATIONS, ARCHBISHOPS OR ORDINARY FOR USE ON CERTAIN OCCASIONS

1. The Convocations of Canterbury and York may approve within their respective provinces forms of service for use in any cathedral or church or elsewhere on occasions for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2, being forms of service which in both words and order are in their opinion reverent and seemly and neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
2. The archbishops may approve forms of service for use in any cathedral or church or elsewhere in the provinces of Canterbury and York on occasions for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2 or by the convocations under this Canon, being form of service which in both words and order are in their opinion reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
3. The Ordinary may approve forms of service for use in any cathedral or church or elsewhere in the diocese on occasion for which no provision is made in the Book of Common Prayer or by the General Synod under Canon B2 or by the convocation or archbishops under this Canon, being forms of service which in the opinion of the Ordinary in both words and order are reverent and seemly and are neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.
4. In this Canon the expression 'form of service' has the same meaning as in Canon B1.

Commentary

Apart from the routine addition of B4(4) the other great difference is the omission of a qualifying clause in B4(3), by which the Ordinary was subject to 'regulations made... by the Convocation'. I think it fair to say nothing of substance has been lost.

B4A OF THE APPROVAL OF COLLECTS, LECTIONARIES AND TABLE OF RULES TO ORDER THE SERVICE

(This Canon has been deleted, as its content is now covered in B1)

AN APOLOGY

The Company apologizes to readers of *News of Hymnody* for serious misprints in January's edition. This will be spelled out in the April NOH, but we want you to know that we *do* know.

The reported events at this ordination of two bishops violate most of the principles on which the ASB ordination rites were conceived. For the ordination prayer is meant to be a single prayer, and not to be interrupted by injunctions to, or second person blessings upon, the candidates—let alone by a ceremony unsanctioned in the text and confusing in its location.

[Footnote: on 23 February both candidates for bishop's orders prostrated themselves, and the anointing (still in programme, still with no text) did come after the ordination.]

DIOCESAN REPORT 15: DERBY

First of all, who are we? We are currently nine people, clerical and lay, from differing church traditions, who have an interest in liturgy in its widest sense. People whose gifts lie with words, music, drama, creative design and the ability to perceive 'how it will be received by the congregation'. We have the advantage and disadvantage of not being a 'proper' Diocesan Board, and thus not needing complete deanery representation.

Within the diocese, we are called the 'Worship Advisory Group' (WAG for short). This is a deliberate attempt to make ourselves more accessible to the parishes, where so often 'Liturgy' is seen as something other people do, and 'not for the likes of us'. In the hope that most parishes would agree that worship is an integral part of their lives, we label ourselves as a resource. Parishes know what they can do as part of their worship; one of our challenges is to widen their vision without losing their particular character.

In order to increase our profile, we have written articles for the monthly Derby Diocesan News, usually to draw reader's attention to a new publication. However, we realize that words are not enough and hands-on experience is very important. We have organized many events offering people the possibility of experiencing worship using one or other of the new publications, or in a different manner to 'normal'. Recently, we have used *'The Promise of His Glory'* as the basis of two events, one in the north of the diocese, and one in Derby. We invite all who are interested in the formation of services, whether 'regular Sunday worship' or 'one-off' specials to come. We specifically target clergy, Readers, organists and choir leaders, though anyone is welcome to come. We enjoy a good relationship with the Derby Cathedral Bookshop, who provide a bookstall with relevant publications on such occasions.

The usual format for such occasions is:

(Tea—what would a meeting be without it?)

Welcome

Choice of Workshops

Music Rehearsal

Worship

CEREMONIAL AT THE ORDINATION OF BISHOPS

On November two bishops were consecrated at Westminster Abbey—one of them, David Stancliffe, the Chairman of the Liturgical Commission, becoming Bishop of Salisbury. The liturgy included an element never seen before (as far as I know) in the Church of England—the two candidates both prostrated themselves and remained prone throughout the silent prayer, the *Veni, Creator Spiritus*, and the litany. A touch exotic perhaps, but quite in line with the Stancliffe track record. We never quite found space to report this.

Apparently the habit is catching. On 2 February Geoffrey Rowell and David Connor were made bishops at St. Paul's cathedral, and this time only the former prostrated himself, whilst the other knelt beside him—so clearly the prostration is not a concealed archiepiscopal rubric, binding on all who would be bishops; no, it must be a matter of personal devotion, like crossing oneself. It is good to get these matters clear, and readers who are hoping to be bishops may practise any posture with an easy conscience.

However, there was a novelty which stemmed directly from the Archbishop of Canterbury. The new bishops had their hands anointed—and both of them did. Not only so—the anointing came *within* the ordination prayer. The programme announced that there would be an anointing of hands, but it did not indicate where, nor publish a text—so we do not have to hand the exact text that was used. If anyone reading this can recall it and supply it, we would like to publish it.

This much is clear. After the laying on of hands by the college of bishops, the Archbishop addressed the candidate by name and gave him an account of the oiling or an injunction or a kind of benediction in the second person singular of the subjunctive. Then that candidate was laft and the other candidate received the laying on of hands and the oiling, with the same formulas. Then the Archbishop resumed the ordination prayer.

It has been the custom of NOL in relation to previous Archbishops to ask who was giving them liturgical advice (and we have occasionally done so ourselves). Clearly, the chairman of the Commission has underwritten the prostration posture. But *who* put oiling in this place and with this kind of formula? From the account, nothing could be more clumsy liturgically.

For the record, when the ASB ordination rites were being compiled, it was a very large shift for the BCP-loving bishops to adapt. In the BCP there is a laying on of the hands, and then the delivery of the Bible with an injunction; and both these ceremonies would be complete for one before the next candidate was ordained. Thus (as with the sign of the cross after baptism) the 'delivery' (or 'porrectio'!) looked as though it were an integral part of the ordination—in the BCP the deacons and presbyters were actually enjoined 'Take thou authority. . . ' at the delivery of the Bible. In the ASB we cleared all that up. The ordination is one thing, ceremonies after ordination a quite different thing. We uncoupled the delivery of the Bible from the point of ordination. When we allowed other 'symbols' of office to be given (see opening note 8) this was to happen *after* the giving of the Bible. There was to be no confusion of explanatory symbols with the 'matter and form' of ordination—the laying of the hands with prayer.

Book Reviews

Christopher J. Cocksworth, *Evangelical Eucharistic Thought in the Church of England*. (CUP, 1992, 283pp, £35) (0-521-40441-X).

The key issue which surfaces again and again in this review of evangelical attitudes to the eucharist is the relationship between experience and doctrine. The distinguishing mark of evangelicalism may be seen to lie in the particular mix and interaction between experience and theology which it contains and displays. At its best and most wholesome, the evangelical eucharist is characterized not simply by the experience of the presence of Christ (which might be equally enjoyed without bread and wine), nor by a faithful exhibition of such doctrines as justification by faith, the total sufficiency of Christ's work, the utter helplessness of man and the priesthood of all believers, but by the way these two are held in tension. 'Rather than external dialogue between two separate orders of knowledge, it is an internal conversation within the dynamics of the one evangelical event.' This internal dialectic is one of the most important things that evangelicals have to contribute to the eucharist debate. At its best, our eucharistic worship should be the place where we both do and experience our theology, whether that theology be of the sacrament, or of the person of Christ, the nature of God or the work of the Spirit.

There are three parts to this book. The first is an excellent historical survey, with a well-balanced summary and comparison of the views of Luther, Zwingli, Calvin, Cranmer, the Elizabethans, Puritans and the Caroline Divines. It is the kind of potted summary which will provide a superb instant resource for student essays, and sets the scene well for what follows.

The real meat of the book is in the second part, which provides a well-researched account of the revolution in evangelical Anglican thinking as evangelicals moved away from a defensive, 1662-centred, mentality to the point where evangelicals are creatively involved in eucharistic writing and practice. It is fascinating to see oneself and one's contemporaries as a subject for research, but I think that Christopher Cocksworth is substantially accurate, not only in his tracing of the story, but also—and more importantly—in his analysis of trends in recent years. There are flashes of insight into recent and contemporary eucharistic practice, which should provoke readers of whatever background to reflect on their own experience. Reflect, for instance, on the ecclesiological reasons for the Peace becoming the climax of the eucharist in many charismatic evangelical churches. His tantalizing dip into pastoral liturgical studies (which he rightly sees as still an infant discipline) might provoke someone to do some more research on the relationship between the outward and visible and the inward and psychological aspects of evangelical eucharistic experience. I believe that he is substantially right in his analysis of the influences on the evangelical eucharist—political commitment to belonging to the whole of the Church of England; sociologically, a willingness to

take the lead in changing worship to meet the needs of contemporary society; theologically, an unprecedented investment of time and energy into the theology of worship; and the experiential influence, partly prompted by the charismatic movement, partly by the higher profile given in evangelical liturgical practice to the eucharist. Throughout this section, there are helpful detailed references and footnotes: 53 pages of notes and bibliography betray the origins of the book as a Manchester PhD thesis, these are very helpful in tracking the history of the increasing evangelical involvement in liturgical writing during the last 20 years, and also in opening the doors to others who may well be triggered off by this book to pursue research in adjacent fields.

One of the good things about the book is that, though there is, inevitably, quite a lot said about individuals, conflicts are not seen as a journalist might see them in terms of personalities, but are hopefully portrayed in a way that will enable evangelicals to chart the way ahead by understanding and analyzing the immediate past. An excellent example of this is the portrayal of the conservative—progressive tension without making it into a conflict simply between Roger Beckwith and Colin Buchanan. The obvious success of a certain amount of evangelical pragmatism, born out of doing sacramental theology from a wide base of parochial experience, as opposed to seeing pure theological principle as the sole influence on policy, raises the old question about where theology is done. Here, evangelicals could give much more of a lead to the whole Church in practical terms by doing theology out of a parish eucharistic base, properly linked to and informed by the necessary academic disciplines, rather than by seeing theology as something which needs to be worked out in more abstract terms, away from an involvement in where the Spirit happens to be leading the people of God. This section contains much that is highly relevant to contemporary debates, on extended communion, lay presidency, the use of the word 'plead': all of these need to be understood within this tension between theology and experience.

My hope is that this book will help evangelicals to appreciate and glory in their inheritance in sacramental theology. Christopher Cocksworth has taken us deep into the rich mine of the past, as well as giving us an understanding of recent history, in such a way as to help evangelicals to move away from being defensive, negative, or fearful of exploring new ways of talking about what is going on in the eucharist. It is important for the life of the whole Church that the evangelical holding together of theology and experience in the proclaiming, accepting and living out of the gospel, is held at the heart of the Church's eucharistic theology. Some of our predecessors were much better at talking about the immediacy and warmth of the reality of the presence of Christ in gospel terms in the eucharist than we are. One of our contemporary questions is how far that can be translated, not just into preaching but into liturgical text.

The third part of this book attempts a theological analysis of the eucharist as sacrament, presence, and sacrifice. This is the weakest part of the book, perhaps because of the expectations aroused by the development of the argument. Here, we seem to be back in the first section again, with a great deal of historical quotation and reference. That is fine, and probably

Myth number two concerns the countryside: Anglicans like their religion traditional in the country, so we are told. Well, I've only been a country minister for a year, but I did grow up in the countryside and I can say that there is as much variety in rural Anglicanism as there is in the Church of England anywhere else, with regard to worship. Both parishes where I currently serve use ASB Rite A as their main Sunday service. In one of them, they still use the 'old' Lord's Prayer and apparently will not budge from this. I am told that when the two congregations worship together, the 'old' Lord's Prayer is used so as to not upset this congregation. However, some people at the church, where they don't appear to have a copy of the BCP in the building, have complained to me that they feel that this is an odd intrusion into a modern language service. *This* congregation is prepared to be liturgically adventurous and they are not all like the caricature rural congregation which we hear about.

Myth number three is that people are rational with regard to what they like or dislike about worship. In that rural church where I grew up, we had one member who was head of modern languages at a local school. He spent the greater part encouraging pupils to translate French into 'vigorous modern English'. (He taught at a school which was old fashioned even in the 1970's). One evening we had a visiting preacher from the local theological college, one Colin Buchanan. After the service, COB led an informal session on liturgical revision (this was in the hey-day of series 3 and preparing for the ASB). Said modern languages teacher laid into the unfortunate COB as a representative of the Liturgical Commission over 'tampering with the Lord's Prayer'. Colin explained that part of the reason for change was to produce a more accurate translation—and that there were difficulties translating the phrase about daily bread, for example. The man who spent his working life dealing with translation simply could not (or would not) see this, and could only articulate a gut-reaction to do with trendy clerics tampering with familiar texts.

Now, I would not want to dismiss emotional reactions of that kind completely out of hand, but there is more to worship and liturgical revision than emotion. Accuracy might also play a part. The pastoral question is how we get people to see this. The broader pastoral issue is that Christians tend to shut off their Christian lives from their professional lives—so that in this case the teacher had never thought of applying the standards and techniques he used with texts at work to texts used in worship.

Plus ça change. . . (see, I did 'A' level French too)—we now face a similar argument over inclusivizing the Creed. The Latin and Greek originals used words which mean that Jesus became human. They do not literally say that he became male. Yet there is great reluctance to accept a more accurate translation of the Creeds. There could not possibly be emotional capital tied up in such reluctance, could there?

Charles Read

This month's Booklet is...

... is Evangelism Series no. 25, *How Shall They Hear?* by Chris Edmondson. It opens up evangelistic preaching. The Spirituality Booklet is no. 48, *The Spirituality of Taizé*, by Tim Haggis.

...and next month's

is joint liturgical study no. 27, *Revising the Eucharist: Groundwork for the Anglican Communion*, edited by David Holeton. The editor is chairman of the International Anglican Liturgical Consultations, and he convened an 'interim' international gathering at Untermarchtal in South Germany in August 1993. The main individual contributions to this symposium are the editor, who puts the material into an historical context, COB and Thomas Talley. The COB paper is very general, but the Talley one is a very searching piece on the revision of the eucharistic prayer. This last paper has been in great demand from those who were at Untermarchtal, and Grove books and the Joint Editorial Board have had to act with great firmness to prevent the paper being pirated. . . Along with the main essays is a series of one-page identifications of a range of issues in revision.

... and two Indian (Mar Thoma) books

which we reviewed recently we now have available for sale (i.e. from the editorial address in Gillingham, not the sales office in Nottingham). These are *Liturgy for Identity and Spirituality*, lectures given to Mar Thoma clergy by John Fenwick (closely related to the Mar Thoma liturgy), and the Mar Thoma 'Liturgy Study Series no. 1', *A Study on the Malankara Mar Thoma Church Liturgy*, which is a symposium, in which George Mathew, known to many in England, is a notable contributor. Both these can be sent for £1.60 post-free within Britain, or £2 (US\$3.50) abroad.

TO THEE OR NOT TO THEE?

'Which Lord's Prayer?' is a question which, like a bad penny, keeps turning up. Any choir boy will tell you that the 'old' Lord's Prayer has recently been championed by the Bishop of Norwich, with the suggestion that we should forget about modern versions of it and there was a certain feeling at the Diocesan Liturgical Committees' day in London last year that we should not attempt to use or promote a modern Lord's Prayer—partly due to ecumenical considerations.

It seems to me that there are some myths surrounding versions of the Lord's Prayer. Myth number one concerns schools: namely that schools have not adopted a modern Lord's Prayer. The fact is that lots of schools have not adopted any Lord's Prayer at all (or anybody else's prayer for that matter). However, when I worked in Oldham some years ago, I found that nearly all the schools in the town were using a modern Lord's Prayer, and this was not just the case in Church schools. Schools could be encouraged to adopt a modern Lord's Prayer and Church schools certainly ought to, if the Church with which they are linked uses that version in its regular worship.

necessary in a thesis. But it would have been really good to have more of Christopher Cocksworth, or more evidence of contemporary evangelical theological analysis, with a coherently worked out contemporary sacramental theology. The development of the argument might have led us to expect here a synthesis between the historical theological survey and the history of evangelical involvement in the last 25 years, which would act as a basis for the future, and give pointers for the development of eucharistic thought and practice among evangelicals and in the church at large. Though this section is an adequate static analysis of the position, and raises some of the contemporary issues on which more work needs to be done, there is still space for someone to write a more seminal springboard kind of work which might be the basis for further development in evangelical eucharistic practice and in the writing of texts, hymns and songs. Perhaps Christopher Cocksworth should be commissioned to write such a document, in a fairly open-ended way, which might then be debated at an evangelical eucharistic congress where theology and experience could meet creatively!

Trevor Lloyd.

Christopher Irvine, *Worship, Church and Society: An Exposition of the work of Arthur Gabriel Hebert to mark the centenary of the society of the Sacred Mission (Kelham), of which he was a member* (Canterbury Press, 1993, 160pp., £6.95)

Kelham is itself a fading memory nowadays. It was there when we moved the old London College of Divinity from Northwood to become St. John's, Nottingham, in 1970; we had one or two joint events; we negotiated a parallel degree arrangement with the University of Nottingham; and then the blow fell and they were gone. One of the persons who would have had the clearest memory of Gabriel Hebert was George Every, and he departed to (Rome and) Oscott. He was still there, in his eighties, when I was in Birmingham, and those who knew him said he had chosen Oscott because it was architecturally most evocative of Kelham!

But the book is about one of the most famous sons of the Society, and famous for his impact on Anglican worship, and not least for his interpreting to insular Anglicans before the War the continental Liturgical Movement. All book-lists about the Liturgical Movement in the Church of England have to include *Liturgy and Society* (1935) and *The Parish Communion* (1937), but here we get much of the human story behind it all.

Peter Hinchcliffe, in a short and valuable assessment called 'Epilogue', writes 'My own reaction to reading the volume in typescript was chiefly to realize, as never quite before, how much Hebert was a product of the Society of the Sacred Mission' (p.152), and goes on to endorse the linkage of thought between Kelly and Herbert. For this reader, the interest lay in learning much more of his Scandinavian and other continental contacts and involvements. There is also a fascination about seeing him as

both a child of his time and also ahead of his times—on the one hand, he is in forefront of ecumenical exploration, but on the other he was strict about the exclusive character of Anglican eucharistic celebrations, and would not tolerate unprincipled sacrament mixed bathing. There is also a half-hidden current of tension with Gregory Dix—Hebert being more a disciple of Frere, and of his 'Eastern' loyalties, whereas Dix is Western in his doctrine of consecration, and somewhat patronizingly dismissive of Frere.

The great and lasting impact of Hebert must surely be at the level of ideas of 'liturgy and society'. But Christopher Irvine takes us into specific areas of Liturgy and identifies Hebert's impact on them—Offertory, Westward position, 'Concelebration', and frequent communion. In each of these, Hebert had *some* effect, though contemporary and later changes at Rome, along with the Parish Communion mood of the Church of England since 1950, have probably had a greater impact.

In with it are a glimpses of an individual with a pre-1935 history that someone like me might never have distilled (including years in South Africa), and a man still learning about himself into his sixties, and still lecturing and with light of (Christian) battle in his eye into his late seventies. He has gone the way of his beloved Kelham, but yet speaks in the Church of England in the nineties.

COB

Allen Bouley, (ed), *Catholic Rites Today: Abridged Texts for Students* (The Liturgical Press, 1992, 596pp, £23.50).

In the utterly ecumenical climate of modern liturgical study, comparative liturgy is of prime importance and since Vatican 2, the revised rites of the Roman Catholic Church have taken their rightful place in such study. However, students outside of the Roman tradition have been hampered by the relative inaccessibility of the rites themselves. Allan Bouley's collection of the ICEL texts as presently authorized in the USA is therefore a welcome tool. While the texts are abridged, the volume is sufficiently comprehensive to enable a thorough study of the rites, and the lay-out is excellent. The official introductions to each rite are included virtually unabridged. The collection includes calendar, Christian initiation, the eucharist, penance, marriage, ordination, pastoral care of the sick and dying, and funerals. There is no office material, surely because of the sheer size of the Roman provision, but the total omission rather makes the offices appear peripheral to Catholic worship. The introductions set the rites in their theological and practical context—a lead followed in recent Church of England Liturgical Commission publications and one that should be extended to all Anglican rites. While large parts of the collection would strike many Anglicans as unbearably prescriptive, other rites demand considerable flexibility and creativity. Good liturgical formation for presiders would appear to be an urgent need in both Communion.

David Kennedy

Christian Life Videos

Mention of the Church of the Ascension, Hulme, in Manchester conjures into the mind immediately pictures of the refugee Viraj Mendis who claimed sanctuary there five years ago; of protesting crowds and of doors broken down by the police who deported him. The people there have now set to work on an ambitious project offering alternative pictures of what happens within their worship life. These are images of a small, bright, and obviously multi-racial urban priority area congregation engaged in worship and sacrament, clearly interpreted for the viewer by two church members.

The video series at present offers six twenty-minute programmes focusing on i) ways in which the life of the church can be centred around people's homes, ii) the ASB Thanksgiving for Childbirth Service, iii) and iv) Baptism, v) and vi) First Communion and confirmation. There are plans for two more on Marriage and Bereavement and Funerals.

With such a great deal of material around which relies heavily on elaborated verbal narratives, soft focus pictures of perfect people and beautiful medieval churches it is quite refreshing to see something representative of real life in a tough place. When a baptism scene is offered it is of a young black girl and of a two-year-old child; the child is no angel, he doesn't keep quiet or still when required, but is handled by his mother with dignity and no embarrassment giving a good example of the reality that might be expected. In dealing with the Baptism Service promises of commitment, pictures are offered of tramps being given a cup of tea on the doorstep, of a Christian Aid envelope being filled, of a youngster being mocked by her peers as she makes for church. This is the beginning of practical commitment in Hulme.

The Ascension is set firmly in the Anglo-Catholic tradition; liturgically it is bold and sometimes extravagant. Baptism with water is no light sprinkling. The two-year-old dons swimming trunks and is shockingly soaked. There is nothing here which will cut across other traditions awkwardly though, and a great deal which will enlighten often veiled symbols.

The commentary is written by John Methuen who is the vicar. It is clear and never patronizing. The order of programme elements does not seem quite logical to those with a liturgical formation; this seemed especially true of the first communion video. Not everybody's thought-forms are so linear. These programmes really could offer a firm handle on Anglican worship and sacrament, particularly for those from non-book cultures. They might form either an eight-week course in their own right with opportunity for questions each time, or, combined with other material, they would provide help in preparing people for the pastoral offices.

The Christian Life videos costs £14.95 each plus £1 p + p from the Church of Ascension, Royce Road, Hulme, Manchester, M15 5QF. (The 'Baptism' and 'Confirmation' and First Communion' copies each have two programmes and cost £24.90).

Tim Stratford