

News of Liturgy

Editor: Colin Buchanan

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Pete Ward wants to help us to think for ourselves about how we might bring the experience of worship to the young people on our patch. The sub-title on the cover of the book is 'A guide to making services radical and relevant' which sounds catchy, but is actually misleading, for what Peter Ward is aiming at is not the pepping up of evensong to turn it, rather half-heartedly, into a Youth Service; rather, he wants to take us back to first principles and to make the New Testament and current youth cultures, rather than Hippolytus (or whatever!), the basis for alternative worship. 'We don't put on worship for young people—we create it with them.' (p.75)

The first half of the book tackles the thinking behind JOY and the other similar worship services that seem to be springing up around the country, such as Sheffield's 'Nine o'clock Service' (which has recently gone solo), Glasgow's 'Late Late Service', and Gloucester's fast-expanding network of 'Holy Disorder' events. Some of the key ideas are:

- acknowledgement that working with unchurched young people is cross-cultural evangelism which requires as much work and preparation as a stint in Tibet would;
- a refusal to separate evangelism from worship;
- a desire to involve the whole person (and not just the mind) in worship;
- a fresh approach to symbol which reclaims candles, incense (yes, incense!), vestments and so on from the stylised ways in which they are sometimes used;
- a determination to retain clear links with the tradition and history of the wider church;
- most importantly of all, a belief that worship should grow out of *community* and should lead into it. It's not just about running a service, it's about discipling young people. 'The group feel of alternative worship is a key element which youth culture brings to a renewed Church.' (p.30)

The second half covers practical details and ideas with the intention of stimulating your own creativity—many are surprisingly simple and would be just as helpful in an All-Age worship service as in alternative youth worship.

That a book like this is needed is clear—at study days on subjects like *Promise of his Glory* the Leicester Liturgical Committee can expect more than 200 people: at a recent day on 'Worship and Youth Culture' the attendance was more like 40!

Mark Earey, Leicester

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Editorial

On 6 April, Wednesday in Easter Week, the Governing Body of the Church in Wales voted on a Bill to provide for women to be canonically ordained presbyter within the Province. The voting by secret ballot required a two-thirds majority in each House to become law. In the event the first two Houses to vote recorded the following counts:

	Yes	No
Laity	148	51
Clergy	75	47

At that point the Bill fell, and (in the words of *Church Times*) 'Members of the House of Bishops retired to consider their position: they are believed to divide 5 to 1 in favour'.

It caused a slight shock of horror in England, at least among the majority (though I suppose it may have been welcomed by the minority). But it creates the biggest problem for the Welsh episcopate, for, quite apart from what cannot now be done, there is for them the added problem of what may occur—and on the worst scenario, that is an exodus towards the C/E of all who are waiting for the Province to ordain women, and an influx from England of opponents of women's ordination. Thus there could emerge a situation where bishops in favour of women's ordination were presiding over dioceses which were getting further and further distanced from it.

There have been some rumours that it could come back again quite quickly. But, even if so, that vote in the House of Clergy does not look easily reversible. One must assume that each of the 47 had good reason for voting against, and knew the consequences of so doing, so, unless half a dozen are due to retire by Christmas, it would seem imprudent to reckon enough would change their votes by early 1995 (there are new elections to the Governing Body).

So what about attempting to get round the vote? I have heard mentioned two possibilities:

- (a) the simple assertion that a bishop has *potestas* inherent in his office to ordain whom he wills;
- (b) the possibility that women presbyters can hold office and be licensed within the Church in Wales, even if it is not possible for them to be ordained in Wales; suppose then that, after a year's diaconate, they came briefly to England to be ordained, and then returned to Wales?

I suspect that such ways of approaching the future are fraught with difficulties, not least the possibility of litigation (from which there comes little but expense and bad publicity). But anyone can see that the Welsh bishops will want to offer some hope to their majority that the Province will not simply go into reverse.

Colin Buchanan

AND AT ST. PAUL'S CATHEDRAL . . .

In London diocese the Bishop of London declined either to ordain women as presbyters, or to take responsibility for anyone else doing so. Instead he yielded the issue to the Archbishop of Canterbury. He in turn issued his commission for the women deacons to be done in two batches—one set ordained by the Bishop of Willesden, Graham Dow, the only London suffragan ready to ordain women, and the other set by the Bishop of Southwark, Roy Williamson. The first ordinations were planned for Saturday, 15 April. A little flurry then occurred. The Rev. Paul Williamson, an anglo-catholic of London diocese, made it clear he would object. Bishop Dow made it clear he would disregard such objections and proceed with the ordinations willy-nilly. Paul Williamson went to court to get an injunction to prohibit the bishop from proceeding, on the grounds that the bishop had already expressed his intention of disregarding all objections raised in the service, which was to nullify in practice an opportunity legally provided. At this point a side-rumour arose—that is, that Graham Dow could not consult his diocesan, as David Hope had removed himself totally from any responsibility for the service; and he must have had difficulty consulting the Archbishop of Canterbury as *he* was in Finland.

In the event the case was dismissed and the service could go ahead. A truce was arranged, so that the objection was planned and sanctioned within the service, and was not a chaotic interruption. Paul Williamson read a brief statement in which he claimed to speak for '5,000 priests' (where did they all come from?) and the service proceeded. One of the women, asked by the media afterwards how she had received the complaint, simply said 'I think I was praying at the time!'

One final naughty thought has struck NOL. It is a hardly concealed secret that the Bishop of London has to pay £5,000(!) to use his own cathedral. One assumes that in this case the Archbishop paid . . . Or did the cathedral this time lend itself for no financial return?

THE NEW LITURGICAL CANONS

We printed out last month the new Canon B5. We now report that there are tiny changes in B6, and B7 and B8 have been re-written. This is the next text of them:

B7 OF THE GIVING NOTICE OF FEAST DAYS AND FAST DAYS

The minister having the cure of souls shall give adequate public notice, in any way which is locally convenient, of the feast days and fast days to be obeyed and of the time and place of services on those days.

B8 OF THE VESTURE OF ORDAINED AND AUTHORISED MINISTERS DURING THE TIME OF DIVINE SERVICE

1. The Church of England does not attach any particular doctrinal significance to the diversities of vesture permitted by this Canon, and the vesture worn by the minister in accordance with the provisions of this Canon is not to be understood as implying any doctrines other than those now contained in the formularies of the Church of England.

cess raises a question against much inherited non-Pentecostalist and reserved styles of worship—though it does not do more than provide a general backcloth for the specific of black-led Pentecostalism—the word 'black' does not appear in the chapter!

On the other hand, Joel Edwards' chapter on 'The Pulpit Response to Worship' gets close to the distinctive character of (mainstream) black-led worship—and he gives a multi-textured picture of the role of the man (or woman) in the pulpit: the preacher gives the tone to all the worship, lives and functions within the stream of congregational worship around, is himself or herself the 'chief worshipper', and preaches not only as the messenger of God in a detached way but also as a liturgist who is initiating and sustaining a responsive dialogue between pulpit and congregation, and as a pastor who makes the agenda 'infections to the listener'. Yet ' . . . people who talk a lot seldom listen, and most preachers have a lot to say' (p.63).

The next chapter ('The Pentecostal Distinctives') is a *tour de force*, not so much because there is a strict identification of the 'distinctives' (it's very difficult when so much is emphasis and ethos), but because of the riches set before us with a strong historical sensitivity, and an acuteness of analysis as the culture itself goes on changing. Here is the heart of the book.

The final chapter is by Len Anglin on 'The Interaction between Culture and Worship' and it touches on a whole series of issues which will determine the future—perhaps particularly the generation gap (and the difference it makes to be a parent or grandparent who brought a culture from the caribbean, and to be a young British black who may want to question the claims of the culture critically—or may just vote with his or her feet).

COB

Pete Ward, *Worship and Youth Culture* (Marshall Pickering, 1993, 163pp., £6.99)

This book should be compulsory reading for members of the Liturgical Commission.

Pete Ward, as well as being a tutor with Oxford Youthworks and regular Greenbelt contributor, has recently been appointed by the Archbishop of Canterbury as his Advisor on Youth. His chief 'qualification' for writing this book stems from his involvement with the Oxford 'alternative' worship service known as JOY.

'In JOY we have always tried to emphasize an evangelical commitment within a sacramental framework, upholding the clear teaching of the gospel alongside more symbolic representations such as the sacraments.' (p.88)

To find out exactly what the cash value of this is you have to read the book (or even better, go to JOY) but the experience is something like High Church symbolism (including full eucharistic vestments) meets high-tech sound and visuals, rave-culture (without the drugs) and dance music.

Where there is division, let us create unity.
Where there is discord, let us make peace.
Where there is prejudice, let us bring understanding.
Where there is injustice, let us build justice.
For your mercy and your truth's sake.

Lead us from death to life
from falsehood to truth
Lead us from despair to hope
from fear to trust.
Lead us from hate to love
from war to peace.
Let peace fill our hearts, our world, our universe.

HYMN

'Now thank we all our God'

BLESSING

Please note that the hymn 'Lord, for the years . . .' is copyright Timothy Dudley-Smith, and permission should be sought before printing it in any Order of Service.

Book Reviews

Joel Edwards (ed.) *Let's Praise Him Again: An African-Caribbean Perspective on Worship* (Kingsway, 1992, 110pp, £5.99).

This is a symposium, modest in its way, but breaking new ground for many readers. Certainly the bibliography at the back has little in the way of direct ancestors—there are books from black-led American church contexts, some few about the black presence in Britain, and a good number of well-known works with white authors (no Grove Booklets, I fear, though John Root is quoted by the editor in his second chapter). But there are few hints about black-led *worship*, and that confirms my impression about the essays in this book.

Arlington Trotman ('Black, black-led, or what?') does some basic map-work about the title 'black-led', about the distinctive traditions (and roots) of the main 'black-led' denominations or networks, and touches upon the cultural character of the Holiness traditions: he says little about worship, but identifies 'Pentecostalism' as a common broad characteristic, and '[it] is primarily distinguished by its regard for speaking in tongues as the initial evidence of baptism in the Holy Spirit, and as a work subsequent to conversion'.

Ronald Nathan handles 'Biblical Worship'. His exposition leads to a mildly Pentecostalist (or at least 'renewed') set of conclusions, and in the pro-

2. Notwithstanding the provisions of this Canon no minister shall change the form of vesture in use in the church or chapel in which he officiates unless he has ascertained by consultation with the parochial church council that such changes will be acceptable: Provided always that in case of disagreement the minister shall refer the matter to the bishop of the diocese, whose direction shall be obeyed.
3. At the Holy Communion the presiding minister shall wear either a surplice or alb with scarf or stole. When a stole is worn other customary vestments may be added. The epistoler and gospeller (if any) may wear surplice or alb to which other customary vestments may be added.
4. At Morning and Evening Prayer on Sundays the minister shall normally wear a surplice or alb with scarf or stole.
5. At the Occasional Offices the minister shall wear a surplice or alb with scarf or stole.

Commentary

The changes in B7 are of little substance, largely removing the necessity of announcing 'every Sunday', and probably thereby relieving those ministers who have several parishes in their charge, some of which may not have services every Sunday.

B8 is not vastly changed in substance from the previous B8. It is the Canon which I personally challenged all the way to the final vote within the House of Bishops, and then, having lost my point, I abstained at Final Approval in Synod. It does not require robing for daily Morning and Evening Prayer, and only says 'normally' in respect of robing on Sundays. However, it offers *no alleviation at all in respect of communion, and this, I suggest, has made it dead letter from the very moment of implementation.* It takes no account of the realities of what is happening round the country, and, *me iudice*, it therefore exhibits the synodical tendency to legislate with unrealities, even whilst individual voters know:

- (a) that other things are happening;
- (b) that they will continue to happen; and
- (c) that they themselves [the voters backing this legislation] have not the slightest intention of doing anything to bring errant parishes into line.

In sum, that is what I would call a 'dead letter'.

There are a couple of other (partisan) pointers I would add:

- (i) concealed behind the Canon is a century of struggle about the *illegality*, of alb and stole and (coily described) 'customary vestments' at communion. This issue was only resolved in the Church of England (Vesture of Ministers) Measure 1964, when the existing B8, promulgated under the terms of the Measure, legalized that which had been practised illegally (and highly provocatively) for the preceding century. This did appear to provide a precedent—that the law changes in arrears, and that law-breaking changes are what prompts change in the law. This argument, if followed through, would *encourage* law-breaking . . .

(ii) If legal cover is desired for not wearing robes at Communion, then B5 (printed last month) provides it! Paragraph 1 of that Canon reads:

'1.

The minister who is to conduct the service may in his discretion make and use variations which are not of substantial importance in any form of service authorized by Canon B1 according to particular circumstances.'

It only remains to establish that wearing an alb and stole or not wearing them are variations 'not of substantial importance'. Clearly they are not—even the Elizabethan bishops admitted that point in relation to the Puritans. *Their* point, of course, was that disobedience in a small thing is itself a big thing. We can take that point, whilst being exempted by the phrase 'not of substantial importance', from anything that could be called disobedience. We can further illustrate how the matter is of little importance, by the very text of the Canon which allows varieties of vesture and says that such varieties are of no doctrinal import. It is within the spirit of such affirmations that presiding in other clothes would have to be expounded.

As a matter of aesthetic judgment, it does seem to me that a cathedral rite, with a robed choir, choirmaster and organist, and a stately procession and formal pattern of seating, provides one scenario, and a noisy family communion in a dual-purpose building on a housing estate provides another. Robes feel to a president more and more odd, the closer he (or she) is placed physically to the congregation, till in a circle in a home group they reach their nadir of aesthetic defensibility.

It should be noted that no other robing requirements are made for anyone else—whether assistant leader, preacher, server, acolyte, thurifer, leader of prayers, distributant of communion, or even distributant going to provide a 'home communion'. For persons reading the Epistle and Gospel, there is, by a run-on from 1604, permission to robe (one very small victory for COB, as the initial draft had a requirement for these to robe, and possibly in chasubles!). (There is of course no reference to the 'epistle' in Rite A.) A strict reading of the Canon might even suggest that if permission has to be written in for those reading scripture to robe, and no permission is written in for anyone else, then in fact there is no permission for anyone else.

Perhaps there is a case for revising this Canon soon.

This month's Booklet is . . .

Worship Series no. 128, *Revising Weddings*, by Charles Read. There has been a flow of creative ideas amongst Roman Catholics in recent years about the marriage service, but whilst the Church of England Liturgical Commission has certainly observed and assessed these, there have been no reports which specifically address the marriage rites thus far coming from the Commission. So this Booklet is a contribution to the future from a keen observer.

For all who suffer as a result of war,
for the injured and disabled,
for the mentally distressed,
for those whose faith in God or man
has been weakened or destroyed.
Let us pray to the Lord.

All: Lord, in your mercy, hear us.

For the homeless and refugees
for those who are hungry
for all international relief agencies
for the peace-making work of the United Nations
Let us pray to the Lord.

All: Lord, in your mercy, hear us.

For those who mourn
especially for those who lost loved ones in the events which we
remember today,
and for all who have no hope to sustain them in their grief.
Let us pray to the Lord.

All: Lord, in your mercy, hear us.

Father, infinite in wisdom, love and power,
have compassion on those for whom we pray,
and turn the hearts of men and women everywhere
to work for the peace which is founded on your will.
We ask this in the name of your Son,
our Saviour, Jesus Christ. **Amen.**

HYMN

'All my hope on God is founded'.

PRAYERS (led by young people)

We cannot live in the past
but nor should we forget it.
We are here in the present
because those who have gone before have given it to us.
We have the future to explore
—may we not waste it, but live it to the full.

Lord, make us instruments of your peace:
Where there is hatred, let us show love.
Where there is injury, let us show forgiveness.

And let us remember before God those who did not return.
Let us commend to his sure keeping
all who have died for their country in war:
those whom we knew and whose memory we treasure,
and all who have lived and died
in the service of their fellow men and women.

(a period of silence)

Almighty and eternal God
from whose love in Christ we cannot be parted,
either by death of life:
hear our prayers and thanksgivings
for all whom we remember this day;
fulfil in them the purpose of your love,
and bring us all, with them, to your eternal joy,
through Jesus Christ our Lord.

Amen

THE OLD TESTAMENT LESSON: Micah 4.1-4.

HYMN

'Lord, for the years your love has kept and guided.'

THE NEW TESTAMENT LESSON: John 15.9-13.

SERMON

PRAYERS OF INTERCESSION

Rejoicing in the peace which comes from above,
let us pray to God our Father,
whose mercy is everlasting.

For the peace of the whole world:
for Elizabeth our Queen,
for statesmen and rulers of every nation,
for wisdom to know and courage to do what is right
for all who work to improve international relations,
that they may find the true way to reconciliation,
Let us pray to the Lord.

All: Lord, in your mercy, hear us.

For true reverence for human life,
for the gift of human fellowship,
for victims of tyranny and oppression,
for all who search for justice,
for men and women the whole world over
that they may live in security and peace.
Let us pray to the Lord.

All: Lord, in your mercy, hear us.

FRIENDS OF THE PRAYER BOOK

The Summer Conference mentioned in the March NOL, to be held on 15-17 July, will be on the subject 'No Bishop, No King: from Hampton court to Savoy Conference'. The cost is £32, which includes meals but not accommodation. Details also available from Dept. of Adult and Continuing Education, 32 Old Elvet, Durham DH1 3HN—send SAE.

[Margot Johnson writes to tell us that last year mention of the 'Friends conference here produced actual applications; and the Rochester conference on 'All Age Worship' mentioned last month also stimulated applications—so do give us details; we charge nothing, and people do, it seems, respond, Editor].

ROYAL CHAPLAINS AT THE JOINT LITURGICAL GROUP

At the meetings of the Joint Liturgical Group at Church House, Westminster, on 23 and 24 March, 1994, elections were held to appoint new officers for the Group. As a result, the Chair passes from one Chaplain to the Queen to another.

RETIREMENTS

Canon Donald Gray (Church of England) retired by rote after his five year occupancy of the Chair. He had previously given long and distinguished service to JLG of which he remained a member of the House of Commons. Canon Gianfranco Tellini (Scottish Episcopal Church) retired as Secretary after five years' service, he also continues on the Group.

JLG wishes to express its thanks to Dr. Gray and Dr. Tellini for their wise counsel and leadership throughout the period of their membership of the Group.

APPOINTMENTS

The Revd. Charles Robertson (Church of Scotland) was elected to the Chair. Mr. Robertson is the Minister of Canongate Kirk (the Kirk of Holyroodside), Edinburgh, and edited the JLG collection of essays *Singing the Faith*. He is Secretary of the Church of Scotland Panel on Worship and has been deeply involved in the preparation of the new *Common Order*. Mr. Robertson is a Chaplain to the Queen in Scotland at Holyroodhouse.

The Revd. Paul Sheppey (Baptist Union of Great Britain) was appointed Secretary. Mr. Sheppey, who will continue to edit JLG's Newsletter, is the Minister of the Barnoldswick Baptist Church on the borders of Lancashire and Yorkshire. His liturgical interests relate to pastoral liturgy, and he expects to submit his PhD thesis *Liturgy and Death* to the University of Leeds in the early autumn.

Canon Tellini agreed to serve as Treasurer.

April 1994

[Press release by Paul Sheppey, Secretary]

Correspondence

Dear Colin,

Re: Copyright and Liturgy

There are one or two problems about waiving copyright as suggested in your NOL leader:

1. I keep coming across altered versions of my texts from *Church Family Worship* and *Prayers for the People*—in church congregational booklets, official C of E publications etc! Sometimes the adaptations are better than the original, but often the editors have walked with hobnailed boots through the text. One notable member of the Liturgical Commission failed to see that each petition in a prayer had parallel antitheses, and substituted—in two stanzas only—quite contrary phrases of his own. Copyright is the only hope that original authors have of seeing the texts before they are published and pointing out potential damage—or agreeing to improvements.
2. I remember an author friend giving royalties on his hymn texts to a Christian society only to find that he was being taxed on the royalties he had given away! The only way of avoiding tax is to sell or cede your literary estate (or part of it) to the publisher. If you do so, you are back with the problems of lack of control (above).
3. There are also dangers if Church authorities act irresponsibly. Had I not kept the copyright on my prayers in *Patterns* and *Service of the Word*, I would have found that the inclusive contract the Central Board of Finance has signed with Hodders/OUP would have prevented them being used by other publishers of software.

On the whole the best thing an author can do is to retain basic copyright but sign an agreement with church authorities, such as the CBF/Liturgical Commission, for the free use of material. Then they still have to come back for permission for alteration. And if the contract is worded correctly, they are still able to give local churches (not other publishers) the right to reproduce.

As ever,

Michael Perry (Tonbridge)

THE FIFTIETH ANNIVERSARY OF D DAY, 1994

On the morning of Sunday, 5 June, on Southsea Common, there will be a NATIONAL SERVICE OF COMMEMORATION, THANKSGIVING and RE-DEDICATION to mark the Fiftieth Anniversary of D-Day.

The Order of Service has been compiled by St. Thomas's Cathedral, Portsmouth, and what follows here is an adaptation of that service which may be of use to other churches who also want to mark this day by a special Act of Worship.

It is circulated and commended to all the Churches by the CCBI.

INTRODUCTION

We meet today to remember the D-Day landings of fifty years ago, the men from many nations who sailed from this and many other ports along our coast, and the beginning of the end of the war in Europe.

(We greet those of you who took part in these events and have gathered here with us today).

But we also remember those who did not come back, who gave their lives not only to defend their country, but in the struggle for freedom and right against the forces of injustice and oppression.

We remember their sacrifice with gratitude and thanksgiving.

And in order that this sacrifice shall not have been in vain we now unite with all people of good will in opposing the forces of evil, in praying that upon the reconciling love of God there may be built a worldwide community where all acknowledge one another as true brothers and sisters, where war shall be no more, and in using our best endeavours of body, mind and spirit to ensure the establishment of true justice and lasting peace.

So let us begin by joining in the prayer that Jesus gave us:

Our Father, . . .

HYMN

'All people that on earth do dwell'

PRAYERS OF THANKSGIVING AND COMMEMORATION

Let us give thanks to God for all his mercies, and especially for the events of these days fifty years ago: for those who took part in the Normandy landings in order that Europe should be freed from oppression and all its peoples live in peace.

Lord our God,
in the midst of the sin and selfishness of our world,
and the evil of our divisions and hatreds,
you set before us a vision of community and peace.
We give you thanks for the men and women of many nations who risked their lives for the sake of freedom and justice.

Amen.