

## **A suggested bidding based on that to be used in St. Paul's**

In the name of Christ and in his peace I welcome you.

We meet to give thanks to God, rejoicing that this thanksgiving is not ours alone, but shared by men and women of goodwill across Europe, many of whom are sharing now in services like our own, some of whom are gathered with our Queen in St. Paul's Cathedral for the national service of Reconciliation, Thanksgiving and Hope.

One of the greatest architects of victory, Sir Winston Churchill, said: 'In war, resolution; in defeat, defiance; in victory, magnanimity and in peace, goodwill.' The last of these is predominant in our minds today.

[From 1939 until 1945 the continent of Europe and many other parts of the world were locked in mortal combat. Countries were ravaged, cities were destroyed, millions rendered homeless, countless numbers were maimed for life, and millions died either in battle, in bombings or as a direct result of the war. Nothing in previous history had affected a civilian population as much as that war. The men and women in the forces and the civilian population were all in it together. But under God came the victory and it was a glorious victory because a very great evil had been defeated.]

Fifty years on we who survived the war and those of us who are too young to remember join together in giving praise to God for what was achieved half a century ago. No-one can take that away from us. There was blood and suffering; but there was glory too. This is now history. As a result, Europe has had the matchless blessings of peace for fifty years.

So, our first motive for coming here today is one of thanksgiving. Devoutly and sincerely, we give thanks to God for what was achieved. It ill behoves us simply to look backwards. We must look for peace on earth for all people. Our proclamation today is that we have a message of reconciliation for the whole world. Swords can be beaten into ploughshares and spears into pruning hooks and the worst of enemies can become the firmest friends. That is the situation as we see it in many parts of the world and in Europe in particular. But we must not rest here; we go on in hope for the future.

So we pray for the coming of God's kingdom on earth as in heaven and say together the words our Lord gave us:

**Our Father . . .**

### **An extract from the Diaries of Harold Nicholson**

[This will be published next month, or will be sent immediately to any sending an SAE to the address below].

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# *News of Liturgy*

Editor: Colin Buchanan

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March 1995

## **Editorial**

### **ON THE WAY**

The long-awaited 'NIFCAT' report, *On the Way: Towards an Integrated Approach to Christian Initiation* (GS Misc 444, CHP, 146pp., £7.95) was published on 16 February. The Preface tells us that the major work of drafting it—which was a fairly massive undertaking—fell to Michael Vasey (which accounts for the wet towel round his head for a large part of the first half of last year). Certainly it exhibits a professional touch accompanying robust Christian good sense. There is an expectation that the report will be introduced into the General Synod in July, and there is at least a possibility that new texts for baptism and confirmation will be introduced alongside it.

So what does *On the Way* entail for the Church? Well, it inevitably centres upon issues of the catechumenate, as it arose from a part of the July 1991 motion in General Synod,

'That this Synod . . . (e) ask the House of Bishops in consultation with the Board of Education, the Board of Mission and the Liturgical Commission to prepare a paper on patterns of nurture in the faith, including the Catechumenate.'

Chapter 3, 'Evaluating Catechumenal Approaches' is a substantial piece of work, and there has not, as far as I know, ever previously been any such official treatment of the subject in the Church of England. The report spells out the character of the (Roman Catholic) 'RCIA' in chapter 3, the stages being: (1) pre-catechetical enquiry (followed by acceptance); (2) catechesis (followed by 'election'); Lenten preparation (followed by full initiation at the Easter Vigil); (4) post-baptismal instruction—'mystagogy'. Then comes a quest for Anglican parallels, largely stemming from Peter Ball's 'Catechumenate Network' (and Appendix 3 investigates how the practice is proceeding—and the charted results look good). Chapter 4 has 'four strands' of Christian life being brought into relationship with each other through initiation, namely: evangelism, education, liturgy, and ethics. It is in the 'liturgy' section of this that confirmation is discussed at length giving expression to a theme which I have heard Michael Vasey express orally elsewhere, namely that 'The difficulty [with a theological understanding of confirmation] is not a lack of theology but the over-concentration of too much theology on one moment in the process' (p.67). This discernment, whilst it bears upon reception of persons transferring from other denominations, and upon our view of Eastern Orthodox chrismation, most crucially opens the issue of detaching admission to communion from confirmation.

This leads us into chapter 5, 'The Initiation of Children', which is almost the longest chapter in the book. It handles a hatful of problems: a potential clash between catechumenate practice and infant baptism; the basis for giving infant baptism at all; parental faith and proxy vows in infant baptism; coping with the unchurched in infant baptism; the possibility (with a big question-mark) of an 'infant catechumenate'; the passage to adulthood; and then a final four pages on 'children and Communion'. This

chapter combines the apparently far-reaching with the somewhat opaque and needs detailed examination, which I propose to give next month. It is, however, fair to say that the report is genuinely for 'an integrated approach' and to that extent the 'children and communion' issue chimes well with the thrust of the surrounding chapters as well as growing naturally out of its own.

Chapter 6 is 'The Way Forward'. It is far from doctrinaire, and much wider than textual forms for liturgy. But it has two significant features to it—the recognition of a category of 'enquirers', and the provision of more prayers surrounding rites of passage. The former, presumably a title which the bearer himself or herself can bear comfortably, precisely meets the case of many, and brings realism to bear upon our missionary situation—enquirers are not simply people who are told they are all right as they are, but people who are assumed to be wanting to move from unbelief or passive acceptance of Christianity into actually exploring the character of the faith and embracing it. The further prayers are categorized under six heads and could provide a rich resource (I wonder what the Commission's collection of them will be called—'Vital Steps in Prayer', 'Passage in the Lord', 'Gates into the Kingdom', 'Doves and Crowns'—or whatever.)

Chapter 7 examines 'the way in which the suggestions made hitherto in this Report might fit into and develop current practice.' To this end it has a hard look at existing confirmation, and manages to discuss it under five headings without ever mentioning admission to communion! (So we know where that issue has gone.) It goes on with the role of the bishop in initiation. Finally, it cites the relevant part of Canon B.15A to indicate how and where the central question can be solved.

The last chapter is on 'Pastoral Implications', and it gives warmth and reality to the patterns previously laid out. It is followed by valuable appendices, including the recommendations and section 2 of the 1991 Toronto International Statement on Initiation. It is rewarding to find (at last) some official Church of England acknowledgment that Toronto exists—marginally infuriating that NIFCAT go for a part of the Statement and neither recommend that we read the rest, nor even mention how we can have access to it.

The whole is strung with gems of different hues and varying degrees of brightness, but clearly gems. I am wanting to take a few and look at them more closely, and would welcome correspondence on this topic.

Colin Buchanan

### **This Month's Publication . . .**

. . . is Pastoral Series no. 61, *The Empty Shelf*, by Jeffery Satinover, a provocative challenge to the presuppositions of much Christian counselling—even if not quite liturgical.

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

is Worship Series no. 132, *Hymns and Spiritual Songs*, by John Leach (the author of *Liturgy and Liberty*, a few years back). This is the first Grove Booklet by John Leach, who has been a member of GROW for some years. He explores here appropriate styles for using differing kinds of church music in contemporary worship.

### *Litany of Hope (in St. Paul's service led by young people from all parts of the United Kingdom)*

Let us pray with hope for the future of the world and for the needs of all people.

For peace and justice in our world,  
for an end to war and conflict,  
for the leaders of all nations and peoples,  
and for those who make peace and foster reconciliation.

Lord in your mercy

**hear our prayer.**

For the unity of all Christian people,  
for the Church of God in every land,  
for all who seek God and the truth,  
and for all who follow the way of conscience with integrity.

Lord in your mercy

**hear our prayer.**

For the healing of memories,  
for those who suffer as a result of war,  
for all who find it hard to forgive,  
for communities where past wrongs and violence persist,  
for all in pain or distress and those who care for them.

Lord in your mercy

**hear our prayer.**

For friendship and trust amongst all,  
for an appreciation of our interdependence,  
for the ongoing building of a new Europe,  
and for a world that is in harmony with itself.

Lord in your mercy

**hear our prayer.**

### *Te Deum Laudamus*

*Prayer:* Almighty God, whose will is to restore all things in your beloved Son, the king of all: govern the hearts and minds of those in authority, and bring the families of the nations, divided and torn apart by the ravages of sin, to be subject to his just and gentle rule; who is alive and reigns with you and the Holy Spirit, one God, now and for ever. **Amen.**

### *The Blessing (said in St. Paul's by four British Church Leaders)*

The Lord bless and keep you:

**Amen.**

The Lord make his face to shine upon you, and be gracious to you;

**Amen.**

The Lord lift up his countenance upon you and give you peace;

**Amen.**

And the blessing of God almighty, the Father the Son, and the Holy Spirit, be amongst you and remain with you always.

**Amen.**

### **Appendix**

1. *in St. Paul's the first hymn is preceded by processions.*
2. *A suggested bidding based on that to be used in St. Paul's. (see below)*
3. *The Scripture sentences introducing each phrase of the service will be sung as short anthems by the music specially commissioned and used for the first time on this occasion.*
4. *The extract from the Diaries of Harold Nicholson. (see below)*

For the heroism and courage of those who served in the armed services; who worked on the home front in civil defence, hospitals and relief agencies; in factories, shops and farms.  
Let us bless the Lord:

**Thanks be to God.**

For the patient suffering and dedication of those who kept alight the lamp of freedom and sustained hope and resistance in the hearts of others.  
Let us bless the Lord:

**Thanks be to God.**

For the steadfastness and endurance of the inhabitants of cities and countryside during the dark years of war.  
Let us bless the Lord:

**Thanks be to God.**

For the reconstruction of communities and for the reconciliation seen among peoples of different race and creed over the past 50 years.  
Let us bless the Lord:

**Thanks be to God.**

#### RECONCILIATION

*'Behold how good and joyful a thing it is: brethren, to dwell together in unity!' (Psalm 133.1.)*

*Lesson: Ephesians 2.13-19.*

*Hymn: 'For the healing of the nations' (tune Mannheim)*

*Litany of Reconciliation (in the St. Paul's service led by international church leaders including German and Italian representatives)*

Let us commit ourselves to work together for reconciliation and peace throughout the world according to God's will.

God was in Christ reconciling the world to himself:

**He has entrusted us with the message of reconciliation.**

When anyone is united to Christ there is a new creation:

**The old order has gone; a new order has already begun.**

He has entrusted us with the message of reconciliation:

**In Christ's name to be reconciled to God.**

*(from 2 Cor. 5.17-20)*

#### HOPE

*'And they shall beat their swords into ploughshares and their spears into pruning hooks. Nation shall not lift up sword against nation; neither shall they learn war any more'. (Isaiah 2.4)*

*Sermon*

*Hymn: 'Christ is the King, O friends rejoice!' (tune Vulpus)*

#### LAY CELEBRATION WITHOUT PRESIDENCY?

Gavin Reid, Bishop of Maidstone, on 9 February floated an idea of his at a meeting in Southwark diocese—his idea being that a shortage of presbyters ought not to lead to a deprivation of communion for lay people. His suggestion is that, whilst there should not be lay presidency, there *could* be provision for 'celebration' by the whole congregation, duly permitted by the bishop 'in extreme circumstances'. The whole congregation would 'say a shortened form of the eucharistic prayer' together. This had a certain amount of publicity in the church press, and it merits a critical response. So here is COB's first probing of the idea:

1. Is it conceivable that no-one will be responsible for laying the table and overseeing the administration? Or will there be someone subliminally taking charge and driving from behind, and cuing this corporate recitation? Surely there will be a *de facto* leadership in the event? Indeed, who will sign the register of services ...?
2. Is it possible or desirable to treat the eucharistic prayer this way? We are interested (many of us) in eucharistic prayers which are *more responsive* than those in Rite A. But a congregationally recited prayer is not responsive and is arguably the exact opposite of responsive. 'Lift up your hearts' will have gone for a Burton for a start ... and a narrative of institution is artificially forced if said by many voices; and 50-60 lines (to go for a short option) is still a terrible chunk to be read corporately for the sake of a theory.
3. What is to count as 'extreme circumstances'? Is a bishop to be rung at 7.45 a.m. on a Sunday morning when it is clear that the vicar is ill but the congregation is gathering? Or will he issue a general permission to churchwardens to 'get on with it' under any such circumstances? Indeed, indeed, is it to the wardens that his permission is sent? Or should it be the duty sidespersons? Or is this only to happen with good warning in relation to holidays and vacancies or to parishes within a Group or Team without a resident presbyter?
4. What happens when there is a Reader or deacon officiating at the ante-communion (which may, I guess, now be *A Service of the Word*)? Has that chartered leadership, which is clearly officiating in the first half of the service, to stand down and merge itself (even in robes) into the *lumpenmasse* of the whole congregation for the eucharistic part? Or has it to stand around the communion table (anywhere but in a presiding position) in a drone-like way? Or will such people drift into *leading* the 'corporate' celebration even whilst they are *not* presiding? (And, with further reference to where they stand, they had better not be at North Side facing South, lest *that* in some quarters be mistaken for presidency.)
5. Above all, what gain has there been if it happens? Certainly, there will have been a full communion service in the absence of a presbyter, and that will give much help to many. But those interested in such events have still to ask themselves: how are we making this easier for ourselves? How are we hereby winning over those who oppose lay presidency? In other words, whilst Gavin Reid is not advocating lay presidency and apparently does not want to do so, *why* is he so reluctant? What is gained by his unusual programme as over against the rising tide of those openly advocating lay presidency? Is it likely that traditionalists will buy his answers more quickly or more easily than they will buy lay presidency? I confess I doubt it.

Since the above was first penned Gavin Reid has been busy explaining how provisional, how tentative, his proposals were.

## Correspondence

Dear Colin,

Great minds think alike! Apropos your piece in February NOL [re the start of the next millennium] I thought you might like to see my piece from our parish magazine. There I quote from a bound volume of the Haddenham Church magazine for 1900, where the then vicar writes:

'In little more than four short weeks, this year and this century will have drawn to a close . . . .

The letter is headed 'The Vicarage, Haddenham'. It is dated 1 December 1900!

David Gregg, Haddenham

[My mother was born in December 1900, and I always knew she was from the nineteenth century—COB]

Dear Colin,

Is there any chance of the Church of England following American leads of 20 years ago by acknowledging physical evolution in its liturgy?

The background is that I think we should have something like the ECUSA 1976 BCP does on p.370 (Holy Eucharist 11, Eucharistic Prayer C).

The year 2000 comes 140 years after Darwin's *Origin of Species*. I regard our liturgical silence on evolution as significant of something. I am concerned about modern obscurantism.

My reason for asking you is to try to find out an answer and offer a question to the NOL constituency if you felt it worthwhile.

Roger Wilkinson, Rowhedge, Colchester

[This is the relevant text—COB]

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

### **By your will they were created and have their being.**

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

### **Have mercy, Lord, for we are sinners in your sight.**

## **TWENTY YEARS OF NOL—A QUICK SURVEY OF THE 'NEWS' ACCORDING TO NOL, 1984-1986**

**1984:** Jan—death of 'Option G' re marriage of divorcees—news that General Synod at the end of February will debate a motion to have a report on the priesthood of the ordained ministry; Feb—a querying of whether Hugh Montefiore, the Bishop of Birmingham, actually possesses the *ius* he claims he is exercising in his diocesan service book; Mar—the Bishop of Birmingham again, shot up in Synod for trying to get the Synod to ask the House of Bishops to introduce Series 1 Communion for authorization . . . ; Apr—The House of Lords debates Lord Sudeley's 'Prayer Book Protection Bill' (and the debate is marked by 'ignorance and

by E. J. Dwyer, and it passed proof stage at the beginning of February, and printed copies are expected at the end of March. They will be immediately distributed to General Synod members. General Synod itself meets at the beginning of July, and the text will then be finally amended and authorized—and, with three months' warning, it is hoped the members will send in improvements and refinements in advance so that the Commission itself can then present amendments to the Synod as necessary.

There is a free newsletter, *Your New Prayer Book*, by which the publishers and Commission keep the Anglican public up to date in Australia, and a new edition of that is promised for Easter.

## **A SUGGESTED ORDER OF SERVICE FOR THE 50th ANNIVERSARY OF VE DAY**

*This service is based on the order which will be used in the national service in St. Paul's Cathedral, London, on Sunday 7 May 1995 at 11.00 a.m. attended by Her Majesty the Queen and the heads of state from most of the nations whose armed forces were engaged in the European sector of the Second World War.*

### **PREPARATION**

*Hymn: 'Praise to the Lord, the Almighty, the King of Creation'*

*(tune Lobe den Herren)*

*A Bidding including reference to Sir Winston Churchill's words*

*'In war, resolution; in defeat, defiance; in victory magnanimity and in peace, goodwill'*

*indicating that it is in the spirit of goodwill and reconciliation that we come to give thanks and to look forward in hope, and leading into: (A suggested text of a bidding is included in the Appendix Note 2)*

*The Lord's Prayer*

### **THANKSGIVING**

*'When the Lord turned again the captivity of Sion: then were we like unto them that dream. Then was our mouth filled with laughter: and our tongue with joy. They that sow in tears: shall reap in joy' (Psalm 126. 1, 2 and 6).*

*A Reading (see appendix for the extract from the Diaries of Harold Nicholson to be read in the St. Paul's Service)*

*Hymn: 'Thine be the glory, risen, conquering Son' (tune Maccabaeus)*

*Litany of Thanks (in the St. Paul's Service this will be led by church leaders from Britain, Poland, the Netherlands, Norway, France, Russia and the USA)*

Let us offer our thanksgivings to Almighty God, who made us and all creation, who in Christ has triumphed over evil and death, and whose Spirit abides with us to guide and inspire.

For the victory achieved on land, at sea, and in the air, and for the liberation of so many from the cruelty of occupation and oppression.

Let us bless the Lord:

**Thanks be to God.**

For those who endured captivity, torture, or death that others might be free.

Let us bless the Lord:

**Thanks be to God.**

So, although there are learned references from Royal personages who have been brought in to add weight to the traditionalists, what is really needed to-day is the testimony either that the BCP is really meeting the needs of young families on housing estates, or that 1662-loving parishes are producing the ordinands who will shape the Church of England's future. Otherwise no amount of winning academic battles or proving literary superiority to the applause of one's own gallery will suffice. Those are not the truest tests.

I observe two passing paradoxes attached to this *opusculum*: firstly that the author does in fact have stakes elsewhere (see the next review); and, secondly, that the Bishop of Stepney (he who was consecrated with the 1662 rite) has contributed a Foreword—for I had always understood (and occasionally experienced) that when 1662 was the only lawful use, it was the Stepney Area which most consistently did not use it; so are the East London parishes now heading for the BCP as the rest of the Church of England heads away from it?

COB

Raymond Chapman, *Intercessions at the Eucharist* (Canterbury Press, Norwich, 1955, £3.50, pocket-size).

It is difficult to be able to review this little book alongside the same author's other small book reviewed above. Indeed, were he to have stuck to his BCP last, this present book could not have existed at all—or at least only as a commentary on the set text of the Church Militant prayer, or as guidance about illegal biddings at the beginning of it. Interestingly, his own Introduction welcomes the greater contemporary adaptability for which the prayers here are written.

There is a very disciplined look to these prayers. The first section (to be used at the 'principal' seasons) offers prayers for each season structured in each case from A to E—i.e. following the divisions of the main prayer in the text of Rite A. In Part Two there are prayers for the Church and for the World to fit each of the themes of the AASB Sunday lectionary through the year. Then Part Three is a range of general provision for the community, the Suffering and the Departed. The subjects are carefully sub-divided, so that 'Community' includes 'Families', 'neighbours', 'Local Authorities', 'police' etc. In each case the provision is about 50-60 words, with gaps of three dots left at any point where a local intercessor might want to insert local names. Nor is it crucial that the material is used only at the eucharist, and the book would be good to put in the hands of anyone charged with leading intercessions.

A final word: despite the author's love of the BCP (see above), and his readiness to say that these prayers can be used with Rite B, in fact the whole range addresses God as 'you', and are fully adapted for modern use. So the reverse of a health warning is appropriate.

COB

### A PRAYER BOOK FOR AUSTRALIA

We now learn of progress with *A Prayer Book for Australia* (APBFA). It is apparently around 900 pages long (with a *Sunday Services* edition of less than 400 pages, including the Psalter). It is being published

parochialism'); May—the Liturgical Commission stages a (somewhat sumptuous) agape in Church House; Jun—birth of ELLC (son of ICET) announced; Jul—famous fire at York Minster; Aug—obituaries to Stephen Neill (a liturgical reactionary) and John Betjeman (ditto); Sep—a new corrected edition of the ASB reveals new printing errors; Oct—House of Bishops turns its back on Series 1 communion, and wants to 'authorize' *Lent—Holy Week—Easter*, and has to settle for 'commend' instead; Nov—Seabury bi-centenary (and we all know the liturgical implications of *that*); Dec—six hundredth anniversary of death of Wycliffe, and an ICEL eucharistic prayer.

**1985:** Jan—confirmation in vacant dioceses; Feb—Peter Mullen rakes up the (untrue, but with a real point of origin) report that COB once conducted a funeral service for the BCP; Mar—notes that there is an optional form of absolution in *LHWE*, commended by the Bishops, and thus apparently not needing authorization . . .; Apr—should not robes be optional? May—St. John's Nottingham publishes *News of Episcopacy*; June—first reference to John Wimber, last issue to appear from COB's own firm; Jul—the first issue from the Company, and the editorial is on Leslie Francis' *Rural Anglicanism* (which carries sad news of the church in the countryside); Aug—publication of Boston Statement (included as inset); Sep—Liturgical Commission 'Keble Conference' on *Lent—Holy Week—Easter*; Oct—Standing Committee report, *The Worship of the Church*, has an exciting look forward, followed by proposals for a standstill . . .; Nov—Knaresborough report, *Communion before Confirmation?*, published five days before being debated in General Synod, and referred to the House of Bishops (whereby hangs a very slow story); Dec—*Faith in the City* published, and is attacked by the government for its 'Marxist' theology (not very much on liturgy, though the liturgical needs of UPAs are emphasized).

**1986:** Jan—*Lent—Holy Week—Easter* published, COB begins 'liturgical Scrapbook'; Feb—Peterborough Cathedral celebrates a 'Civic Service to commemorate the 450th anniversary of the Burial of Katharine of Aragon in Peterborough Abbey and to Hallow Her Embellished Tomb'; Mar—new Liturgical Commission appointed (COB off); Apr—results of poll of Theological College on use of 1662; Jul—encounter story (which should have been in liturgical obituary to Mervyn last month) of Mervyn Stockwood instituting a man whilst going through the motions of reading the requisite words of the Deed, but in fact having a wine-list in front of him as the real document had been left at home; Aug—COB's editorial does demolition job on *The Priesthood of the Ordained Ministry* (GS 694), published in June, and Archbishop uses illegal words for 'blessing of a ring' at marriage of Andrew and Fergie; Sep—completion of ASB eucharistic lessons index; Nov—General Synod savages 'priesthood of ordained ministry' report, Bishop of London confirms in Tulsa, Oklahoma; Dec—we announce the last 'Grove Liturgical Study' before the coming of the joint Alcuin/GROW Liturgical Studies, and the last Alcuin monograph (Donald Gray, *Earth and Altar*) for the same reason.

## Book Reviews

George Austin, *Affairs of State* (Hodder & Stoughton, February 1995, 150pp., £5.99).

If you have been at the middle of affairs, particularly controversial ones, in which you are sure you were right and others were wrong, then it is difficult indeed to avoid conveying an atmosphere of self-consciousness, even self-importance, even whilst verbalizing in sometimes self-deprecating ways. Perhaps it is harder still if there is no single common theme to your book, save that on the whole things have been going wrong with the dear old C/E (as well as the succession to the Throne, of course), and on the whole you could spot it, and said so, and others have attacked you for doing so. Such is George Austin's problem. And he has been right—sometimes.

However, none of that would seem to bear directly on liturgy, and I resist the temptation to review his views on the establishment let alone the House of Bishops (who provide his most regular whipping boy), but go in accordance with the title of this journal for his stuff on liturgy. Actually there is very little, apart from occasional good marks in the atmosphere for the BCP and traditional ways, with the half-implicit consequence that we must beware most trendy and liberal developments of recent years.

However, the whole book is rescued by its epilogue chapter—not, I hasten to add, because it is believable, but because the unbelievable here takes on such garish and unforgettable colours. The epilogue is written from the standpoint of the year 2015, and in persuasive journalistic tones lets us in on the events since 1994. Here is the stuff on liturgy:

[In the Synod elected in 1995] The traditionalists were reduced to a small and ineffective rump ... it did not prevent a remorseless advance of liberal ideas becoming part of the life of the Church of England, without regard to the effect on its ordinary, grass-roots membership'.

'As early as July 1994, preliminary ideas were put to the General Synod on the use of feminist language for God, to be incorporated in a future revision of liturgy and ready for the publication of a revised Alternative Service Book. Cautiously, the technique which was proposed closely followed that which had proved so successful in the Episcopal Church of the United States. Assurances were given that initially God would not be called "she", and there was recognition that some would feel this was contrary to scriptural evidence. But the cultural conditioning of Jesus was emphasized and tentative moves in the direction of avoiding masculine references to God were encouraged, as well as "uncontroversial" similes in which Jesus was compared to a mother looking after her children.

'It was an unnecessary caution, for the Synod which replaced it in 1995 soon found it had the muscle to introduce changes in liturgy, ethics and doctrine without fear of a long rearguard action from traditionalists. The Prayer Book of 2000, which coincided with legislation outlawing all other liturgies, especially the Book of Common Prayer of 1662, expunged all references to God as "he", and avoided descriptions of God as Lord, king, almighty, and suchlike as imperialistic and consequently inappropriate to the culture and spirit of the age.

'... Gradually, members of congregations voted with their feet and transferred their allegiance to parish churches which suited their beliefs ...

'... Meanwhile the Forward in Faith organization ... gradually ... began to give a spiritual leadership to church and nation which gave no ground to secular pressures, and by 2005 it had become one of the most respected bodies in national affairs.

'It was perhaps inevitable that a division should take place ... The refusal ... to appoint bishops to replace the three original Provincial Episcopal Visitors led to the bishops taking the law into their own hands, in the "illegal" consecrations of 2003, and the deliberate and necessary expansion of their numbers from three to twelve. It was pointed out then that the usual Sunday attendance in parishes with a Forward in Faith priest gave a national total higher than in the far greater number of churches in the care of the forty-four diocesan and sixty-four suffragan bishops.

'... Based on the precedent of the Wee Frees in Scotland, Parliament passed the Church of England (Division of Assets) Act which gave the traditionalists a proportionate share in the assets and buildings of the Church of England, and effectively confirmed the schism which has been developing between the two warring parts of the Church.

'The traditionalists took the name, The Anglican church ...

Raymond Chapman, *The Wisdom of our Fathers: Reflections on the Book of Common Prayer* (Prayer Book Society, 1995, 20pp., £1.00—order from PBS, 59A Kings Road, Ruislip, Middlesex, HA4 7DD—cwo including 40p extra for p & p).

Raymond Chapman, retired Professor of English Studies, is a learned member of the PBS and also, if that be possible, a forward-looking member, certainly one of the most reasonable for a non-member to encounter. This essay is an attractive exposition of the place the BCP has had in the language of the nation ('let me not to the marriage of true minds admit impediment'), and the author asserts the Book was written with an 'understanding of a sense of the numinous, and the consequent need to have a special register of language'. The concept of a 'register' is a cunningly conceived middle category between the dated and the contemporary, for it is *en effet* a defence of the dated as usable in the contemporary world. Whether it would have been a sufficient defence of Latin in the sixteenth century is an interesting question—or, to put it another way, would the language of Chaucer have served (and would it have been defended) as simply 'a special register' if it had, by accident of history, been the language of the BCP? In other words, is the 'register' concept infinitely extensible, or is there some limit at which the special register for worship passes into the simply incomprehensible? And his own examples of how the ASB itself has a 'special register' suggest to me that some literary form is needed for contemporary language to be repeatable in liturgy, but that does not of itself easily become an argument for *dated* and genuinely archaic language. Furthermore, it would be difficult to show that there was any comparable concept running in the apostolic church, where the great thrust of, e.g. 1 Corinthians 14, is that my brother should understand with limpid clarity what I am saying.