

entations in Sheffield and Doncaster on the new provision for use from Advent 1997 and will include Workshops on the practical aspects in planning and conducting worship, preaching and teaching.

Trying to remain one step ahead of the game is one of our major concerns. Although in Sheffield we are well resourced in human terms with both Jane Sinclair and Susan Hope being members of the new Liturgical Commission, the rest of us are less than assured in the mastery of our subject! We wonder whether Diocesan Liturgical Committees should not automatically receive a copy of new material, draft as well as approved, as soon as it is produced.

As a committee, we welcome the arrival of new liturgical material and we have shared the dismay at the unedifying spectacle of the rubbishing of the six eucharistic prayers. There had been a positive response from parishes in this diocese where they had been trialled. The revision of Rite A without the incorporation of some new eucharistic prayers is almost a pointless exercise. There is clearly a need for much more imaginative and freer use of seasonal and other occasional material, which will inevitably preclude a finely and comprehensively balanced theology on every occasion. What, one wonders, is the point of liturgy that speaks to the theological purist and ignores the needs of the worshipping community? The alternative to new approved eucharistic prayers will surely be a burgeoning of the DIY variety.

The work of liturgical committees (and commissions?) is not universally welcome. Some of us remain tucked safely out of sight (and mind?). In Sheffield, we are cloaked by the Mission and Unity Committee, who seem content to fund us as fully as we wish and leave us to our own devices. Perhaps this is both a compliment and a blessing! Our aims and composition have changed quite considerably in the relatively short space of time we have been in existence and are now widely at variance with our constitution. Further diocesan debate about our purpose is inappropriate until a new bishop has his head under the mitre (notwithstanding recent correspondence in *NOL!*).

Richard Blackburn
Chair

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

The actual future changes in the Church of England's official texts are at most points still undecided, however much we may anticipate that the coming of 1 January 2001 (a date which has clearly in all other respects lost its millennial glamour) will bring in a wholesale liturgical revolution. What does appear to be happening is a reassertion of caution about change, and that may well take the bloom off the possible revolution. But again I say, we still do not know what impends.

The 1990s can so far point only to two 'final approval' decisions. These have been *A Service of the Word* in 1993, and the *Calendar and Lectionary* in 1996. The first of these was only revolutionary in what it did not require, for its positive requirements were exiguous (in the rudest terms the rite requires there to be a beginning, a middle and an end—and in *that* order—and actually very little else). The second has not yet burst upon us, but is scheduled to come into force from Advent Sunday this year, and will prove very far-reaching in its implications. It looks as though the official text will be with us around May—based very clearly upon the *Revised Common Lectionary*.

Once the material is published, we can look for a great rush of accompanying literature to help us arrange and organize services. GROW will play their part in this, and are proposing a Grove Booklet on Calendar and Lectionary in July. But there will be plenty of attractive rivals coming onto the market at that time.

The great fear-cum-expectation is that the reading of continuous and semi-continuous selections from the scriptures will land the clergy and other worship-leaders into two areas of the unknown. I confess I had not realized how threatening this would be, but I am now assured by members of the Commission that it is. So what are the two areas?

Firstly, the passages of Scripture will emerge Sunday by Sunday with very little linking of the three passages. Each passage will instead be driven by its own place in the linear reading of a whole book and not by supposed relationships to the other readings. The concept of 'themes' (provided in the 'answer-book' on p 1092 of the *ASB*) will then be at an end—and that route into finding preaching material is also at an end. Instead preachers will be confronted with sheer passages of Scripture calling out for exposition and application, but not telling the preacher in advance what his main aim or chief theme must be. Will this, we are being asked, require an application to the preacher's task more demanding than most preachers have seen in years? (No, you do not need to write in and complain if you in particular have faced harder challenges and have triumphed.) Some of that promised literature will help.

The parallel exposure is to our having to build liturgical bricks with rather less straw than hitherto. A theme gave hymns, and sometimes intercessions too. Guide-books were to hand to tell us what choice of these materials to make. But now there will be no themes (except at Christmas, Easter and Corpus Christi). So a different basis for choosing liturgical materials will be needed—and we would be glad to know of them.

Colin Buchanan

LITURGY FOR THE RUN-UP TO THE MILLENNIUM

Low Sunday this year (6 April) is being highlighted as the point where we are just one thousand days from the millennium (31 December 1999, that is). The 'Millennium Prayer and Liturgy Group' has compiled 'A Service of Preparation' to be used on 6 April, and it is published as a small booklet by Churches Together in England, under the editorship of Stephen Lynas, the newly appointed secretary of the CTE 'Millennium Co-ordinating Group.' The booklet costs 12p and the liturgical suggestions are lively, imaginative and very relevant to the occasion which begins the 'count-down.' We hope to publish much of the text next month.

A PARTICIPANT'S VIEW OF THE SWANWICK CONFERENCE

(Report to Derby Diocesan Worship Advisory Group)

Hosted and staffed by the Evangelical Group for the Renewal of Worship (GROW) with the support of Grove Books Ltd, this was a most ambitious, stimulating and successful conference—due in no small measure to the omnipresent figure of Bp Colin Buchanan. He, at once the *enfant terrible* and the grand old man of evangelical liturgics of the past thirty years, must be modestly satisfied at the outcome of the gathering. Some 200 or so delegates were reflecting on past work, examining the *status quo* and considering synodical strategies, not least how to support such members of the Liturgical Commission as Trevor Lloyd, Michael Vasey and Christopher Cocksworth, whose contribution to that Commission is from a recognizably evangelical perspective.

One conspicuous concern was to keep charismatic Anglicans on board the good ship, Liturgy. John Leach of Coventry was an effective contributor on that front. Another speaker very well received, was George Kovoov of Crowther Hall (formerly based for five years in Derby). His session on multi-sensory worship, following hard on the heels of a beautiful CSI service, showed how positively evangelicals are now responding to such factors as incense, colour and symbolism in the presentation of worship, including the eucharist.

A broad range of workshops kept delegates at full stretch, and the two I attended on liturgical formation laid considerable stress (as did the conference as a whole) on the importance of keeping congregations informed about and prepared for such changes as are embodied in *Patterns for Worship*.

Whilst the event was well-focused and abundant in content, it was far from

a totally voluntary basis.

This less than satisfactory situation is likely to change this year. Following a long discussion with the Bishop's Staff about our objectives and our programme, the Bishops are in the process of appointing three Liturgical Advisers, to serve each of the three Archdeaconries. These will be, at most, a one day a week post, so that apart from expenses there will be no budgetary implications for the DBF. We hope that the three people appointed will complement each other in their skills and Churchmanship. We expect that they will be available to individual clergy, to PCCs and Deanery Chapters/Synods, to offer a Consultancy service on liturgical matters and to explore with people any questions relating to the worship of the Church. We have said, in the Job Description for these people, that they should be prepared to take any training that may be available for their role. If any reader of these notes has experience of such training, or has any helpful ideas about it, I should be very grateful if they would contact me.

I sometimes have the feeling that, just at the moment, we are marking time in our Committee, and are a bit in the doldrums. That is never an easy place to be, but perhaps we need to discern what God is saying to us in this place, and to be faithful, so that when the call to greater things come, we shall be able and ready to meet it.

Ralph E Mallinson
Chair

DIOCESAN REPORT (1997-98 CYCLE)—3 SHEFFIELD

Any lingering beliefs that liturgy is one of the unifying forces which binds the Church of England together must be dispelled by this current round of liturgical revision. Despite the enthusiasm with which many of us greet 'Liturgy 2000', how will we, both individually as well as corporately, cope as yet more choices are placed upon the liturgical menu? How does a parish keep abreast with these further changes, understand them and implement them? Addressing this is going to be one of the important tasks for us as a diocesan liturgical committee. Trying to make good use of the increasing strands that are available for us to weave in to our worship is going to be a real challenge.

We are amazed at the continuing encouragement being given to the wholesale purchase of ASBs. Do people simply not know what lies over the horizon, or are parishes intending to remain as ASB ghettos, like some have doggedly stuck to the BCP? Without wishing to fuel prejudices, we are taking steps to publicize throughout the diocese the potential drawbacks of investing too heavily in copies of the ASB.

This marks the start of what we perceive to be a new period of education and training. We have joined forces with the Diocesan Training Team to put on courses about the liturgical changes that are taking place. The first of these, on the Revised Calendar, Lectionary and Collects, will comprise two separate pres-

again, why no national rite, or at least guidelines, for such occasions?

We have now taken our 'Worship 2000 Roadshow' round the majority of the Deaneries, and on the whole our presentations have been well supported and well received. It is sad, though, that some deaneries don't even appear to have considered our request for an invitation to come and explore some of the issues involved in and materials and resources available for the offering of public worship today.

We are aware that many of those who preach and lead worship will not be very conversant with the Revised Common Lectionary. To help preachers and others prepare for its Advent on November 30th we are expecting to go, during the year, to Chapter meetings, to which we hope local readers will be invited. We aim at these meetings to introduce the new lectionary, talking about some of the principles behind it and exploring how it can be constructively used as the basis for biblically focused preaching. Early reports suggest that it will not be easy to wean preachers off the 'thematic' approach suggested by the ASB.

Our regular work continues quietly—producing the Diocesan Intercession Leaflet (this year in an expanded format because of the Diocese's 150th anniversary), the publication of an occasional journal 'Rubrics' on liturgical and related matters, advising parishes on locally produced worship booklets. This latter is a very necessary task, as some of the booklets we have seen fall very far short of what is desirable, let alone legal. We are producing Propers for the Eucharist which the organizing committee hopes will be used in every parish in the diocese on August 10th, the actual day of the 150th anniversary. One of the newly appointed Archdeaconry Liturgical Advisers (*see below*) is setting up a Training Day for Parish Musicians, intended particularly for those parishes without an organist or others with musical skills.

Members of the Committee continue to play a part in the training of men and women for Local Non-Stipendiary Ministry and for Reader Ministry. This we find challenging but also somewhat frustrating, because in there is so much that could be done and, because of the nature of the respective courses, so little time in which to do it. We respond to requests for help with Post-Ordination Training and Continuing Ministerial Education groups, and it is pleasing to see that over the years we are recognized as having an important part to play in the work of the Diocesan Board of Ministry (of which, structurally, we are a sub-committee).

This is particularly pleasing because for a long time we have felt very much the Cinderella of this Board. This is partly because of the very small Budget the Board gives us each year—in spite of the Diocese in its Mission Statement and in other documents professing its belief in the priority of worship in the life of the Diocese and its Parishes. (I have to confess to the sin of Envy when I hear the size of other Dioceses' Worship Committee Budgets!). And it is partly also because, unlike the other parts of the Board, we have not had the services of even a part-time officer. All our work is undertaken by already busy people on

being an intense affair—as witness the fairly mischievous late-night Revue, and the leisurely, concluding Agape. The general feeling was that a similar conference should perhaps be convened early in 2000, and it will be interesting to see how during these next three years this Swanwick experience will percolate through to the parish to enliven the worship—and the mission—of local churches. For, in the words of George Kovoor, 'Liturgy is the mission statement of the church'. That may not say it all, but it says something very important.

David Mowbray
Darley Abbey, Derby

SARUM COLLEGE

Christian Celebration, a foundation course in liturgy based on the two official syllabuses, *Celebrating the Paschal Mystery* (RC) and *At all Times and In All Places* (C of E), continues one day and one evening per month. The remaining sessions are: The Eucharist (13 February); The Church's Year (13 March); The Prayer of the Church (10 April); Journeys and Passages I: Marriage, Ordination, Celebrations with Children (15 May); Journeys and Passages II: Reconciliation, Sickness, Death (12 June).

Music in Parish Worship, Saturday 22 February. A day course for Parish Worship Committees. It will help actual and prospective members to become aware of responsibilities, issues, ideas and resources, and will look at current developments in liturgy, the ministerial role of music, the planning of worship, and the public relations role. Though aimed in the first place at Anglican parishes, it will be the first of a continuing series which will strive to meet the needs and interests of worship planners in other churches and congregations.

A Holy Week Experience, Monday 24 to Sunday 30 March. In preparation for the celebration of the great three-day feast, participants will explore together the themes and symbols of the Easter mystery, as developed in the preaching of the Fathers, as expressed in the art, music and poetry of two millenia, as celebrated in the great liturgical traditions, Eastern, Western, Reformed. Each day there will be occasions for group worship, as well as the opportunity for personal prayer and reflection in the special ambience of Salisbury and its cathedral. On Maundy Thursday, Good Friday, Holy Saturday and Easter Sunday participants will be able to share in the liturgies of their own tradition, or experience those of another tradition, with the congregations of the cathedral and other local churches.

Preaching Workshops, Friday 2 and Saturday 3 May. These workshops will continue the popular series inaugurated at Sarum by the College of Preachers. With Sonia Woolley, Chris Walsh and others, participants will be offered practical help to review and improve their understanding and practice of liturgical preaching.

Designing for Worship/Environment and Art, Thursday 15 to Friday 16 May. This 24-hour symposium will be addressed by Richard Giles, convenor of *Liturgy North* and author of *Re-Pitching the Tent*, and David Philippart of Chicago, editor of *Environment and Art* and of *Liturgy 90*. It will be of interest not only to architects and liturgists, but to all who are concerned with the building, reordering and enhancement of places of worship and with the renewal of liturgy, and it is hoped to be the occasion for launching a continuing network for mutual exchange between architects, artists, liturgists and worship leaders, similar to the well-established *Liturgy North* in the North of England. The symposium will include illustrated presentations, forums for exchange, and a field trip to some new and reordered churches, including Portsmouth Cathedral.

Liturgy and Communication, Thursday 10 to Sunday 13 July. A residential workshop on personality type and human development in pastoral liturgy. Led by Bruce Duncan, an authority on personality type and spirituality, Trudi Newton, a transactional analyst and counsellor, and Chris Walsh, a pastoral liturgist, it will explore how individual personality and needs interact with, and influence, the corporate expressions and dynamics of the liturgy.

Write for details to Sarum College, 19 The Close, Salisbury.

Christopher J Walsh

OVERSEAS RECOGNITION OF MINISTRIES

In Southern Africa, the Church of the Province has joined in a mutual recognition of ordained ministries, resulting from the work of the Church Unity Commission which included CPSA, the Methodist Church, the Presbyterian Church of South Africa and the United Congregational Church of South Africa. The recognition was celebrated by local services across South Africa on Sunday 24 November, and the first part of the liturgical text of those services was printed here last month. We now complete the text, including the 'Act of Mutual Acceptance.' Read on from the end of the January first part:

PRAYER OF FORGIVENESS:

**Merciful God, in your goodness forgive us our sins
against the unity of your family.
Make us one in heart and one in spirit.
Remove the blindness of heart and mind.
Forgive us our wrongdoing and
reconcile us to yourself and to one another.
We ask this through Christ our Lord. Amen**

into words any other way, to make sense of what can't be understood in any other way and to be in touch with feelings that can't be felt in any other way.

As much as anything worship is about communication. In worship we communicate with God and with each other at the deepest level.

At a country funeral in my last parish this was borne in on me. There were more people outside the church standing in the graveyard than there were in the church listening to the service and to my address, and so as the cortege left the church and moved to the graveside the numbers increased dramatically.

The grave was in a hollow at the bottom of the church yard in a space that had opened up after a tree had been blown down in a gale, a tree that Robert had himself cleared only in the spring before he died. When I looked up I saw standing before me a congregation of Cumbrian farmers, men who were as uncomfortable in their suits as they would have been in church, they stood, heads bared on a cold autumn day, their large working hands folded holding their caps.

It was as I said the words of committal that I could see that there was being enacted in front of me a quite other liturgy. It was a liturgy of friendship, of tribute to a fellow worker, of recognition that this life had not been as easy and that the dying had been done alone. It was a Liturgy that was powerful and palpable, and though it was silent it was clear and strong.

I knew that day in a uniquely powerful way that Liturgy is the work of the people of God and that work if it is to be offered as praise to God must be worthy and that if it is worthy it will become worthship arising, as all worship must, out of a passionate love affair with life, a passion which will have the transforming quality of sacrament by means of which our words and actions rooted in our exclusion/inclusion, impoverishment/riches will become bread and wine for all; true sustenance, true joy.

So, as the new chairman of a committee that has only met once, I'm hoping that when we meet for the second time this and what it all means in practice, will begin to shape the work of our committee.

The Revd Geoff Smith

DIOCESAN REPORT (1997-98 CYCLE)—2 MANCHESTER

Two years ago I wrote, in this space, that things don't seem to change very much, and that is still true. There is not a great deal to report since February 1995. The one hope I expressed then has been dashed: the Diocesan Office is running out of copies of the Induction/Licensing Services and so the Bishop has asked us to advise on the drawing up of a new Order of Service for these occasions. One of the minor mysteries of life for me is why the Church of England cannot (? will not) produce a universal Order of Service to Institute/Celebrate a New Ministry. We have also been asked to produce Liturgies for the Laying of a Foundation Stone and for the Inauguration of a Team Ministry—

But before all that can be done, done again someone will undoubtedly say, there's a prior question, what do we mean by Liturgy? I keep being told that X or Y is good on Liturgy, which is just as well because the X's and Y's particularly referred to by my correspondents don't seem much good at anything else! so what does being good on Liturgy mean? and for that matter what is Liturgy?

When I was appointed to my new job, I happened to mention to a friend of mine that part of the job would involve taking responsibility for the diocesan liturgy committee, his comment was, 'That's not something you're particularly well known for!'

Well true. Very true. But then I thought back and thought 69 from 96 that's 27 (less five for when I was in secular employment) that's 22 times 52-5, that's 1034 (at least) Sundays, often 2 services a Sunday that's 2068 occasions AT THE VERY LEAST when in some way I have had leadership responsibility in the conducting of public worship, ordering the worship, choosing the music, selecting the hymns, determining the propers etc. to be used, preaching the address, counting the collection, buying the bread and wine, ringing the bell etc, etc, not something I'm particularly well known for?

So that was a useful exercise because it made me feel more confident, after all I've never dropped the rings at a wedding, or the baby at a baptism and all the people I've buried are still buried.

So we must work at what we mean by Liturgy, and, as all good chairmen must at the beginning of a new task, I've read a bit, I've seen Michael Perham's paper (dull), I attended the day for diocesan liturgy group secretaries at Church House, (it felt a bit like a lodge meeting I once attended by mistake when I was a curate in Lancashire), and I thought it was interesting that everyone else's name badge said Canon this and The Venerable that, or the Revd. whatever and mine said Geoff Smith, actually it wasn't interesting, it made me cross!

So that began to feel like a blind alley, a *cul de sac*, and so I thought, well, what are you known for, apart from being awkward, bloody-minded and difficult?

Well, apart from those things I know a bit about inner cities and city centres and faith in the city and young people and worshipping in small rural congregations and in big Cathedral congregations, and about pastoral care and community development, and the hopes and dreams of the people I have ministered to and the privilege of being a minister of the Gospel, of word and sacrament, the privilege of being invited by people and you a complete outsider and a stranger, into the most intimate and profound and moving times of their lives, times of birth and life and death.

And I know that I believe that Liturgy is the work of the people of God, all the people, not just the self-appointed and self-opinionated, and *that* work is carried out in hospitals, and at bedsides, and in bedsits and on holiday, and that people take and use the symbols of light and bread and wine, and they use the poetry of their souls and the songs of their hearts, to explain what can't be put

SILENCE AND PRAYER

AN ACT OF MUTUAL ACCEPTANCE:

The ordained ministers of the participating denominations stand.

One from each denomination, speaking on its behalf, each in turn addresses the congregation:

On behalf of the, we accept those ordained in the member churches of the Church Unity Commission, as being called and ordained by God in Christ through his church;

We accept that they exercise a sacramental, preaching, teaching and pastoral ministry in the church of God;

We accept that while remaining ministers of their own churches, they may exercise a valid ministry of word and sacrament and pastoral care within any of the Church Unity Commission member churches by invitation or appointment on either an occasional or regular basis.

The presiding minister addresses the congregation:

You have heard the ministers expressing their mutual acceptance of each other. You are now asked to support them in this act of love, and to accept them as well.

We accept you as ministers in the Church of God, called and ordained by God in Christ. We welcome you to exercise that ministry in our churches.

The ministers and members of the congregation express this acceptance by means of a handclasp and an embrace.

THE PEACE

HYMN: 'Praise, my soul, the king of heaven'

THE HOLY COMMUNION

THE EUCHARISTIC PRAYER:

THE LORD'S PRAYER

THE BREAKING OF THE BREAD

HUMBLE ACCESS

COMMUNION

CONCLUSION:

Give thanks to the Lord, for he is gracious
and his mercy endures for ever.

Father almighty
We offer ourselves to you
as a living sacrifice
in Jesus Christ, our Lord.

Send us out into the world
in the power of the Holy Spirit
to live and work
to your praise and glory.

HYMN: 'Love's redeeming work is done'

THE BLESSING

BOOK REVIEW

Kenneth Stevenson, *Handing On—Borderlands of Worship and Tradition* (DLT, 1996, 145pp, £9.95)

This is a book which is self-confessedly composed of items that were originally addresses, sermons and lectures...and it shows.

In his first chapter Stevenson proposes a journey of discovery: 'In the pages which follow we shall be looking at the life and writings of various people from different ages in order to recover a sense of faith as a journey towards worship in a living tradition' (p 14). The 'borderlands' theme is basically the idea of a place where worship and tradition meet and converse with one another, and the preface promises 'a kind of extended theological comment' on this debate in the life of the church today, not least where this happens in the ordinary things of parish life such as deciding which forms of service to use (though no guidance about the actual practicalities of such decisions is intended, or given).

It feels at times as if the book is really a bit of an excuse for Stevenson to tell us about some of his Christian heroes and heroines. Along the way he shares

something of his own journey of faith, and his choice of companions in this volume is clearly a very personal one. There are chapters or half chapters on Augustine, Alcuin, Aquinas, Gertrude the Great, Lancelot Andrewes, Nikolai Grundtvig (a Danish hymnwriter), J M Neale and Christina Rossetti. These are interesting enough, though I found myself informed but not always converted to Stevenson's obvious enthusiasm for each of these characters. Some of the chapters were pretty heavy going—perhaps the ones that started life as lectures?

The links with the theme of worship meeting tradition don't always seem integral to the main text and have the feel of being added on as after thoughts at the end of the chapters. For instance, the 'lesson' from Augustine is that he knew diversity in worship practice and handled conflict in a way we need not follow. Alcuin was a man of imaginative adaptation—something that is needed if tradition is to be living. Andrewes is acclaimed for his trinitarian approach, his ecumenical spirit, his vivid use of images in his preaching, and so on. All true and helpful no doubt, but the result feels bitty and not unified.

In a final chapter he seeks to bring together all that we have learnt along the way, but the result seems to be simply to say that tradition in worship is a good thing and should be attended to in our context of fast-moving changes to our liturgy.

'*Handing On* seeks to view tradition as a living organism, formed by people, their lives, their cultures, their thoughts, and above all their praying.' So says the blurb on the back of the book. It promises much but, for me, does not quite match up to those great expectations. So, a useful book if you want to find out about one of these characters and to share an enthusiast's delight, but not worth £9.95!

Mark Earey

DIOCESAN REPORT (1997-98 CYCLE)—1 BRADFORD

The Liturgy Committee of the Bradford Diocese has so far held one meeting under its new Chairman. The second meeting was cancelled because of snow. Our next meeting is scheduled for February.

As the new Chairman, one without a background in Liturgy, I find myself confronted by the question. How do you construct an Agenda for a Diocesan Committee? That immediately begs the question: what is the work that the diocese expects the committee to undertake on its behalf? My suspicion is that if you wait for the answer to that question before you begin work you will be waiting an awfully long time. Maybe we should wait, as our predecessors waited, for someone (the Bishop?) to ask us to prepare a Liturgy for a diocesan occasion, or revise an existing service? Certainly there is a thought around that training could be useful, something on Liturgy 2000 maybe, or *Patterns for Worship*, or 'Conducting Public Worship: an art or a science?'—that might be a good title!