

was to make hymns interesting and show how development had taken place over the centuries.

Plans for 1997

Proposals have been around in the Diocese for some time to have a study day on all-age worship and Services of the Word. As we were planning, we began to ask important questions about the format of such an event. Should it be learning about how to lead all-age worship, with a keynote speaker and formal learning, or should we arrange an all-age event based much more on experiencing all-age worship and exploring the various possibilities? After much discussion, we plumped for the second option. We were spurred on by the success of the experiential weekend examining *Lent, Holy Week and Easter*, and the anticipated success of that on *Promise of His Glory*.

The all-age worship day is planned for Saturday 22 March. There will, hopefully, be ten workshop choices: prayer, singing, instrumental music, drama, dance, art in worship, all-age talks, using the Bible, using puppets, and liturgy for all ages. Participants will attend two workshops and the best from the workshops will be brought together for an act of worship. We hope that people of all ages will attend. Should any *NOL* readers be interested, they can contact Paul Day on 01509-234472 for more details.

Weekend of *Promise*

Following a very successful weekend in 1995 on *Lent, Holy Week and Easter* the DLC are planning a similar weekend at Launde Abbey 19-21 September this year focusing on *The Promise of His Glory*. This is a 'training through experience' weekend for those involved in planning and leading worship in any way. Those who come will take part in services celebrating All Saints/All Souls tide, Christmas and Candlemas, with time before and after each service to prepare and evaluate.

We are anxious that the weekend should appeal to a wide spectrum of churchmanship. We hope to show what a rich liturgical diet is on offer to Anglicans but we are aware that *Promise* makes little provision for all-age worship. To rectify this we are trying to show how some of the material can be adapted for all-age worship eg an Advent service and Children's Crib service. Anyone interested in more details of the weekend should contact Brian Davis (address above).

Canon Brian Davis
Member of Leicester DLC

ISSN 0263-7170

50p

Editorial address: 37 South Road, Forest Hill, London SE23 2UH
Phone: 0181-699-7771 Fax: 0181-699-7949

Postal subscription for 1997 £7.50 (by air £10.00, US\$20.00)

GROVE BOOKS LIMITED
RIDLEY HALL RD CAMBRIDGE CB3 9HU
Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

Issue No 267

March 1997

EDITORIAL

The Millennium is coming onto my agenda because it is going to happen in Greenwich (among other places). There will be in due course a question about both chaplaincy services, Sunday worship, and signs and symbols of '2000 years from what...?' But I write now to catch up with national developments, largely set in train or speeded up by the coming of Stephen Lynas as the C/E and CTE Officer for the Millennium. There are three lines of information emanating from his office (he works from Church House, Great Smith Street, London SW1P 3NZ):

1. There is the immediate liturgical provision. Low Sunday this year (6 April) is the point where we are just one thousand days from the millennium. We mentioned last month '1000 Days to the Millennium: A Service of Preparation,' and this month virtually the whole text is published below. You are invited to pirate the text as much as you like—and have a truly high Low Sunday. The 'Millennium Prayer and Liturgy Group' plans to punctuate the 1000 Days with other simple liturgical celebrations at significant points.
2. Stephen Lynas has begun to publish his own 'Millennium Newsletter,' and issue no 1 includes various liturgical or semi-liturgical items. There is even a column about the Lord's Prayer as a uniting point for the Churches - and, lo and behold, the column is headed 'Your kingdom come'—so he at least has bought into a modern text.
3. Perhaps the most fascinating part is the adumbrating of how the last five minutes of 1999 might be spent. The hope is that the whole population (indoors or out) will have a candle in hand, silent from speech, and keep those minutes like the 11 November two minutes—and a further hope is that there will be a prayer in writing around the candle, to point up both the leaving behind of the past and the pointing up of the future to which (under God, we hope) the world's population is to aspire. After that the balloon will go up and the pints will go down, no doubt - but who can evaluate what those few minutes might mean? It *can* be done that way.

I have now almost moved to my more permanent home, and the new details are on the back of this issue. These details should last a bit—and there's E-mail too.

Colin Buchanan

THE RUNCIE ANALYSIS

Lord Runcie got much publicity for the quotations from him in *The Sunday Telegraph* on 9 February. We print here the exact quotations, which were not in an article by him, but arose in an interview by Jonathan Petre and were published within Petre's article 'The Church on its Knees.' There is a little difficulty in distinguishing what was original Runcie, but the following extracts were all in inverted commas and attributed:

'When I was first ordained, we had large congregations. But you have to remember there was much less choice in those days. Cinemas couldn't open in Newcastle on a Sunday and television wasn't on the scene. Getting people for any corporate activity is much more difficult now.'

'There is this idea that there is more spirituality among the young, but it's of no fixed address: there is more shopping around. That may be so. I'm not convinced it is a healthy state of affairs; because it appeals to irrational self-centred spirituality. I do regret that the practice of worship is not so widespread, because people are natural worshippers. Humans have evolved by looking beyond themselves.'

'Some contemporary forms of worship are very bad at doing the one thing that worship should do—lifting ourselves into a better world, into a more serious attitude to life.'

[Experiments such as the Nine O'Clock Service in Sheffield were] 'dreadful...That turns God into a puppet to be manipulated according to people's fantasies and desires. That's why we need to link our worship with that of earlier traditions. Otherwise we worship candy-floss idols. I feel very strongly about that. I am temperamentally against those forms of clappy-happy, huggy-feely sorts of worship which seem to reduce God to a puppet.'

'I regret that people are not worshipping as they once did, but turning worship into something fashionable—an ecclesiastical version of a health farm—is a danger. We are mesmerized by numbers and maybe we have to go through a period with fewer people in formal worship. It's much more serious to contemplate secularization in society.'

Now that's all that is in *The Sunday Telegraph* article. The ex-Archbishop expresses his own dislike for particular contemporary forms. But he does *not* say that 'happy-clappy' (the more usual composite adjective) services account for the declining numbers of regular worshippers in the Church of England. On the contrary, if anything he appears to say that *they have sold their souls in order to pack people in!* But it was very clear on the media at the time that he was thought to have said the 36,000 or so of December 1995 missing compared with twelve months before had been put off by over-enthusiastic and superficial church serv-

ment last year, and a *matching mitre*. The latter had certainly been used, judging by the state of the lining, although possibly by Lang and Temple rather than Maclagan himself.

All this is fascinating and one would like to have more time to research the question—this in particular and mitres in the use of *Ecclesia Anglicana* generally—much more thoroughly. I am bound to say as a lover of such things, albeit in a modest and moderate way as that doughty evangelical Obadiah Slope would have said, that I very much hope that the mass drowning of mitres in the Thames, if indeed it actually takes place, will be by nature more symbolic than real; that His Grace of Canterbury will arrange for all participants to have *paper* mitres rather than silk or cloth-of-gold as not only being less wasteful, but ecologically more acceptable. In any case, if such a usage is so suspect, you as good Christian bishops would hardly want to inflict it on such marine life as may remain in that much misused river, now would you?

This is all great fun and none of us, evangelical or catholic or don't know middle of the roaders, must get too steamed up about such a relatively unimportant subject. Or, to perhaps coin a phrase, we mustn't make a mitre out of a mortarboard!

All good wishes

Yours sincerely

Tony Reader Moore

[Name wrongly printed last time, for which we apologize]

DIOCESAN REPORT (1997-98 CYCLE)—4 LEICESTER

Psalms and Hymns

Early in 1996 we had a day on different ways of using the Psalms at St Anne's, Leicester. Our aim was to try and encourage church folk not to give up on the Psalms and help them appreciate their richness and variety. We gave participants the experience of singing and saying the Psalms different ways. These included saying the Psalms with organ accompaniment, and singing the Psalms to a simplified form of plainsong. The day was led by Stephen Cherry and Brian Davis, with Geoff Clarke and his choir from St Anne's. Brian is working on a book of Psalms which will include many of his own compositions. He hopes this will be a resource for those seeking to keep the Psalms alive in Anglican worship. His book will include lively responsorial Psalms, many of them suitable for guitar as well as piano/organ accompaniment. But the book also includes the simplified plainsong and more traditional styles of responsorial singing. Anyone interested in buying the book should contact him at St Mary's Vicarage, Hinckley, Leics LE10 1EQ.

Later in the year HYMNS THROUGH THE AGES took to the road in Leicestershire. In three different churches Stephen Cherry presented the story of hymns from plainsong to Kendrick, with illustrations being led by the resident choir. An interesting feature was the reading of some of the hymns in their original Latin, Greek, Italian ('Come down, O love divine') and Welsh. This gave a sense of the wide range of contexts: theological, historical and geographical. The aim

the actual printing. We ended up with a book that was too fat, too small, and with absurdly tiny type. I can't help contrasting it with the Canadian *BAS*, which came out shortly after I left the Diocese of Montreal, but I was given a copy. That is a good size—I expect you have seen it. Of course they achieved that by not printing all the readings, including nine (was it) for the Induction of an Abbess or Abbot—not an everyday occurrence in the typical parish! Who is overseeing the actual publication this time? Will they make the same mistakes, do you think? Everybody can be so concerned about what goes in and what is kept out that the rather unspiritual aspects, like the printing, are left on the side.

With all good wishes,
Yours sincerely

Peter Hancock
Chalfont St Giles—retired

Last year's letter about mitres continued...

Of course none of this supports any theory that the use of the mitre was anything more than occasional, perhaps confined solely to great state rituals like coronations, but it does show that even in the eighteenth century, at least during its first quarter or so, the mitre was not unknown in the Church of England. Its use (if it was *used* rather than merely carried in procession) may well have been discontinued not so much through any deliberate change of policy as changed circumstances. The formal episcopal wig adopted by the English bishops by the middle of the century *may* be the reason for this; or given the long periods between coronations. George III was crowned in 1760, his successor George IV in 1821, its desuetude could have come about through ignorance.

King [Lincoln 1885-1910] certainly wore his mitre in this diocese whenever asked to do so and, if he was the first in *modern times* to do this regularly, he was soon followed by Mandell Creighton at Peterborough and London. Indeed much of the pressure on English bishops to resume their mitres seems to have come from that most democratic of churches, the Protestant Episcopal church of the USA. The delegation to the 1898 Lambeth Conference wanted to give Frederick Temple a richly embroidered mitre as a parting gift. They were persuaded to substitute something else, I forget what exactly.

You mention Cosmo Lang. He certainly used the mitre in Canterbury Cathedral and elsewhere as archbishop from 1929 onwards, but he was only following what he had done previously at York and before that at Stepney. Indeed there is some slight evidence that W D Maclagan, his predecessor at York, at least possessed a mitre even if he rarely if ever wore it. In the account of his funeral arrangements in How's biography, the coffin is described as being 'covered with his cope, and upon it lay a mitre and his rings and cross...' (F D How, *William Dalrymple Maclagan, Archbishop of York* (Darton, 1911)) Of course the mitre could have been borrowed for the occasion, but some years ago I visited Bishopthorpe and was shown Maclagan's cope, made for the coronation of 1902 and worn by David Hope at his enthronement.

Indeed, I was sharpening my pencil to ask if all the 36,000 had actually first tried the Nine O'Clock in Sheffield, and then, put off and disgusted in droves, had failed to return even to the parish which originally counted them. It would have been all the more odd as 'NOS' had been closed within those twelve months.

The most obvious answer to the question 'where have our 36,000 gone?' is 'to heaven—or at least to a nursing home'. It is clear that there is generally an ageing church population, and (again generally) not very noticeable evangelism or outreach. So the decline does not need an account that does other than record natural processes.

Or did Lord Runcie actually make this causal connection somewhere else? Or did someone else invent a connection he had not made? We pose the question and are asking Lord Runcie himself about it.

LITURGY FOR THE RUN-UP TO THE MILLENNIUM

(From *1000 Days to the Millennium: A Service of Preparation 6 April 1997*)

How to Use this Service [A page of opening notes and advice]

Introduction

We gather in the presence of the risen Christ, the light of the world. In a thousand days we shall be celebrating the Millennium. Here and now we begin to prepare.

Opening Scriptures [Gal 4.4-5 and Rev 5.13 from NRSV]

Hymn: The theme for this hymn is Christ the light of the world and the coming of the kingdom of God. Suggested hymns include:

'Christ is the world's true light'

'Restore, O Lord, the honour of your name'

'Lord, the light of your love is shining'

'The light of Christ'

Prayers (Either of the following two prayers may be used. It may be appropriate to use different voices to speak each paragraph.)

God of all ages,
our measures of time and space
can neither contain
nor confine you.
No word, no music, no image
can depict you.
Our greatest thoughts fall short
of all you are and all you do.

Yet you have come to us in the risen Jesus,
the Messiah,
whom prophets promised

and psalmists praised.
We cannot capture you,
yet you have captured us by your love.
Your mercy and your faithfulness
have been the world's salvation
in every generation.

In the last days,
you have spoken to us by your risen Son,
and we, who have heard his voice,
have heard you;
we who have seen his glory
have glimpsed the majesty of your love.

By your Spirit you make us yours,
and set us to be salt for the earth,
light for the world,
a place of refuge for all.
**We acclaim you,
we worship you,
we join the choirs of earth and heaven
in the music of your praise.**

[The 'Responsorial Prayer' has responses after each paragraph, ending with the same acclamations.]

Gloria in Excelsis

Glory to God, glory to God, glory in the highest!
Glory to God, glory to God, glory in the highest!
To God be glory for ever! [etc]

The Old Testament [Is 65.17-25]

The Epistle [1 John 1-2.1]

Psalm [Pss 133 and 123 are set out in responsive form, drawn from the *New Living Translation*]

The Gospel [John 20.19-31]

Sermon or other exposition of the Word

Hymn

The theme for this hymn is God's greatness and glory. Some suggested hymns are:

'God's glory fills the universe'
'All creatures of our God and King'
'God, your glory we have seen'
'God of glory, we exalt your name'

Intercessory Meditation; Christ the Lord of Time

This meditation may be accompanied by music, dance, slides or other images. The themes that could be developed here are:

cation of that publicly. Thus it followed some of the comments that Paul Bradshaw has said about ordination and the importance of the election.

The service was extremely well done. God bless the new Prior.

Phillip Tovey

THE BROADBENT RITE—THE EUCHARISTIC PRAYER

(This text, drafted by the eleven-year-old son of vicarage, was introduced in the October *NOL* issue, and has been received with interest amongst readers. We publish now the eucharistic prayer from it.)

Minister: Peace be with you!

All: **And peace also to you!**

Minister: May the Lord bless you and forgive us of our sins. It is right to serve, obey and worship him.

All: **It is right. May we all come forth to worship him.**

Minister: We are to come forth and take communion. Jesus said 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of God.' By this he meant we should give everything up to serve him. But he bent down and washed his disciples' feet as a sign that he is the servant for us.

All: **We thank you, Lord, for serving us when we should be serving you.**

Minister: He gave thanks, broke the bread saying 'Take eat, this is my body broken for you.' In the same way he took the cup, gave thanks and said 'This is my blood that I have shed for you, drink it in remembrance of me.'

All: **Jesus, you died for us that we may be forgiven, we thank you for this act of love towards us. In the same way that Jesus did on that night of the last supper, the night he was betrayed, we give thanks and break bread in remembrance of him. As our Saviour also did, we take this wine, and drink it as a sacrament of his blood he shed for us.**

Minister: Lord God, thank you for these gifts you given to us, please let them be to us a symbol of your Son's death on the cross.

All: **Amen / Ouk amen.**

Minister: Your Son was crucified by sinful men whom we are no different to. But after three days he rose to life and had conquered death. He had conquered evil for our sakes.

All: **We thank you, Jesus, for dying for us and conquering evil.
Amen / Ouk amen.**

CORRESPONDENCE

Dear Colin

'Revenons a nos moutons', as our French friends have it. It seems to me that one of the more disastrous mistakes made by the people who put together the *ASB* was

BOOK REVIEW

Roger Grainger, *The Ritual Image—The Phenomenology of Liturgical Experience* (Avon Books, 1994, pp 145, np)

The title of the book—whilst being a bit of a mouthful—nevertheless looked intriguing. I was disappointed, then, to find it extremely hardgoing, and at times downright incomprehensible. It was largely the style of the language—philosophical, abstract, esoteric, only fleetingly earthed in firm, concrete example and illustration. Even then the rites described were so far from my own experience as to make the connections with the Christian liturgy I know virtually impossible (eg the Yuin rite of initiation, and descriptions of ‘terrified neophytes’ clinging together after the ordeal of the initiatory ritual)!

It’s a shame really. In some lucid moments I gained helpful insights into the way that ritual drama compares with the theatre, and sacred space with the stage; how unreality becomes reality in a rite; and how ritual induces healing. As for the primitive rites: the difficulty I had in identifying with them possibly reflects the significance of Grainger’s statements about their tremendous power. In comparison, the rites of the church are sanitized, restrained and ineffectual. I certainly found myself endorsing his plea for the church to rediscover or restore symbolic action into its rites of passage (at least, I endorsed what I think he was saying. . .). If you are into the subject then do read this book—but you may be in for a struggle.

Gilly Myers

THE BLESSING OF A PRIOR

On 17 November Brother Stuart Burns was blessed as Prior of Burford Priory, and a *NOL* reporter was there to witness the event!

Eyebrows were raised, when the *ASB* included propers for the blessing of an Abbot, as loyal Anglicans these were used in the Burford service. It was conducted in the parish church with a large contingent of religious from both the Church of England and from the Roman Catholics. Indeed there were Benedictines from Prinknash and Bec who took part in the service.

The structure was similar to an ordination. After the homily, a sponsor presented the Prior to the Episcopal Visitor. He was then asked a series of questions. The community and oblates then affirmed their allegiance to the Prior and the congregation assured their prayers for Brother Stuart. Next came a litany of the saints which was sung.

The prayer of blessing was particularly well done. The candidate kneeled before the Visitor and was surrounded by the visiting Superiors. At the epiklesis all the superiors extended hands, while the Visitor laid on hands. The prior was then anointed with chrism.

Two instruments of Office were given, the Rule of St Benedict and the pastoral staff. Most interestingly the pectoral cross had been worn since the election. Thus the election made him prior and the blessing service was a confirmation and ratifi-

- *Christ the image and Word of God*
inspiration of creative artists and a prayer for those who shape the images of our society. (John 1.1-4: Col 1.15)
- *Christ’s victory over the powers and authorities*
prayer for those who exercise national and international power (Col 2.15)
- *Christ the Lord of Nature, bringing all creation into unity with himself and prayer for the responsible use of science.* (Rom 8.19-21)

[The Taizé chant for ‘Wait for the Lord’ is printed next—the chant coming three times in response to the following prayers with the three themes.]

Christ the Image and Word of God

Jesus, by his birth among us,
renews the sacredness of all our living,
birthing and infancy,
childhood and adolescence,
adulthood and all our humanity.
The village and town,
the city and desert,
are made the dwelling of God.
we live in a world
shaped by words and images,
where often the whisper of mercy
is drowned by the darkness of hate.

We pray for artists and writers,
whose words and picture
lodge and linger in our minds,
that they may speak and show the truth
that sets us free.

Lord, we are worthy to receive you,
but speak the word that heals the world.
Wait for the Lord,
whose day is near;
wait for the Lord.
Keep watch, take heart.

Christ’s victory over evil

Jesus, by his death,
has confronted and subdued
the powers that control our
lives for good and ill.
We live in a universe
whose size and power

we only begin to detect and measure,
whose pattern and complexity
we can only begin to discern and fathom.
This universe, beyond our control,
is shaped by the future
to which the cross of Christ draws it.

we pray for those who govern the nations
that the power they have
and the powers they seek to harness
may be used for the salvation of the world
and not its destruction.
Forgive us when we have followed the path of evil
rather than the path of good.

Let justice sweep down like a river
and righteousness like a never-failing stream.
Wait for the Lord...etc.

Christ the Lord of Nature

Jesus, by his resurrection,
overturns the limits of the creation,
and transfigures nature
with the abundant life of God.

We live on a fragile planet,
threatened by disease,
by the death of its air,
of its rivers and oceans,
of its woods and forests,
of its minerals and soil.
Our word spins on its course
at the far-flung edge of the stars,
lit by its dying sun,
and sustained by change we scarcely see.
Forgive us for abusing the gift of creation.

We pray for those who search out our world,
for men and women
whose thirst and quest for knowledge
instructs and teaches us.
May they lead us
to the wonder of creation,

that their thirst may quench the thirsty,
their hunger feed the hungry,
their search lead us to the lost.

Better gain wisdom than gold,
choose understanding in preference to silver.
Wisdom enables the poor to stand erect,
and gives to the rejected a place with the great.
Wait for the Lord...

Offering

We dare not offer worship
that has cost us nothing.
With these gifts
we bring to you all that we are
and all that you have made us.
Transfigure what we bring
that the world may be fed
at the table of your kingdom.
Through Jesus Christ, our risen Lord,
your gift to the world.
Amen.

The Lord's Prayer
[No text is provided...]

Hymn

*The theme for this hymn is seeking God's blessing on us as we go out into the world
to proclaim his grace and goodness during the 1000 days to the third Millennium.*

Suggested hymns include:

'May the grace of Christ our Saviour'

'May Way, Make Way'

'Great God, Your love has called us here'

'I, the Lord of Sea and Sky'

Blessing and Dismissal

Grow in grace and in the knowledge
of our Lord and Saviour Jesus Christ.

Walk the road that sets free the people of God,
that cancels debt and pardons sin,
that proclaims the year of God's favour.

[And the blessing...]

Appendix [this adds for communion a collect, a preface, and a post-communion
sentence and prayer]