

BOOK REVIEWS

David Stone, *The Baptism Service: A Guide* (Hodder & Stoughton, 1998, 144pp., pb, £5.99)

This book is a revision, in the light of the new baptismal rites, of a previous book by the author, *Your Baby's Baptism* (1994). Its main chapters are a kind of meditation on various motifs of baptism ('A new birth', 'A new freedom', 'A new relationship with God' etc.). In them he manages and manages well to state that the rite is an inaugural ceremony, which nevertheless is not magic. There is also an Introduction, which gives this concept a good start.

The first chapter, however, is about preparation for baptism, and it attempts to hold together infant and adult baptism (as of course the rite does). The author is a little inclined both in the Introduction and here to use the unrubrical (and unwelcome) word 'sprinkle'; and he does not, in these chapters, note that submersion (to which he gives a favourable mention) is the first option in all Church of England rites. I suspect too that his rationale for baptizing infants, which includes no scripture whatsoever (apart from references to circumcision), not only would not convince a Baptist, but would also self-defeatingly suggest that his weak argument is the best there is. At one point also it looks as though he has the ASB rites in view, rather than the new ones.

It is chapter 2 which walks us through the baptism service. There are again small errors, and he is, in my judgment, uncritically fond of oil; but the overall impact is extremely good, and much to be commended. I need hardly add that his task would have been made the easier if the rites had included section numbers, but that is another issue . . .

COB

IN MEMORIAM—RAYMOND GEORGE

As we went to press we heard of the death of Raymond George, the doyen of English Methodist liturgists. We hope to say more of him next month.

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EDITORIAL

I am writing this in the first few days of August—the last days of the Lambeth Conference. A good slice of the issue is my Lambeth worship diary; but I am here writing about the Lambeth findings. For I found myself in the first week in a group of section 3 writing a statement on liturgy—and in the second week chairing the group and doing the drafting, as we were told to shorten the work others had drafted in the first week. It was all too like the process I went through as secretary of a group in 1988. However, there was no happy ending. On the Monday of the third week our statement was part of a whole section 3 statement ('On being a faithful church in a plural world'), and this was circulated to the other sections. Section 4 (the ecumenical section) took exception to our material on liturgy, and on a poll registered almost 100 bishops ready to vote against it. The news was ferried through to the original liturgy group by the chair of section 3 on the Tuesday, and we were in effect told there would be little mileage in fighting for it, and we would be wisest to withdraw it. We did not at that point know what section 4 were finding wrong in our work, but we were being told that there was no way we could meet them by amending the text—and they had not apparently proposed a literal meeting (to be fair, they were speaking section chair to section chair, so, in speaking to our section chair, they reckoned they *were* meeting us, but it did not seem quite like that to our group). We slowly discovered that they were unhappy about Toronto on baptism, not much happier on Dublin about the eucharistic prayer (they were working from BEM as a basic text, but we were not to know that, and had not attempted to align our drafting with it), and cumulatively were unhappy about the International Anglican Liturgical Consultations. Indeed they gained the requisite 50 signatures to make the draft resolution about IALCs 'debatable', whereas we had expected it to go through on the nod. So, in the face of this long-range onslaught, we withdrew the whole of our appended statement (though I hope to publish it here in NOL in coming months), and decided to try to hold onto the resolution about the IALCs. There were then 24 hours of considerable uncertainty and nervousness (for, if the Lambeth Conference declined to support the IALCs, that would, I think, be the end of them); but some informal face-to-face meetings helped mutual understanding a bit. Kenneth Stevenson, Bishop of Portsmouth, not in either section concerned, brought forward some tiny drafting amendments (which could be taken now that the resolution had been made 'debatable'); but even so it was difficult to know what head of steam the 50 who wanted the resolution debated might have generated. When the time came, it all evaporated—Kenneth Stevenson

moved his tiny amendments; George Connor from Waiapu, New Zealand, who has attended recent IALCs responded accepting the amendments—and then *there were no speeches* at all, and the amended resolution went through on the nod. Sabres had certainly been rattled, but no battle was joined.

But the upshot is that this Lambeth Conference included virtually nothing on liturgy in its statement.

COB

LAMBETH RESOLUTIONS

The following relevant resolutions were accepted by the plenary meetings as resolutions of the whole Conference:

III.14 This Conference, rejoicing in its own experience of multi-cultural worship, reaffirms Resolutions 22 and 47 of the 1988 Conference encouraging the inculturation of worship and urges each province to seek the best ways of inculturating its forms and practice of worship.

Note: the texts of the 1988 Lambeth Resolutions are as follows:

Resolution 22 (Christ and Culture)

'This Conference:

- (a) Recognizes that culture is the context in which people find their identity.
- (b) Affirms that God's love extends to people of every culture and that the Gospel judges every culture according to the Gospel's own criteria of truth, challenging some aspects of culture while endorsing and transforming others for the benefit of the Church and society.
- (c) Urges the Church everywhere to work at expressing the unchanging Gospel of Christ in words, actions, names, customs, liturgies, which communicate relevantly in each contemporary society.'

Resolution 47 (Liturgical Freedom)

'This Conference resolves that each province should be free, subject to essential Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to its Christian people in their cultural context.'

III.15. This Conference

- (a) thanks the Anglican Church of Canada for seconding the Rev. Paul Gibson to the Anglican Consultative Council (ACC) in 1989 and for funding his work, and is grateful for his contribution to the Anglican Communion as its Coordinator for Liturgy in the years since then;
- (b) urgently requests the Anglican Consultative Council to take steps to find, appoint and sustain a successor to him on his retirement; and
- (c) calls upon all provinces to keep the Anglican Consultative Council fully

Thursday, 6 August (Feast of the Transfiguration): The early morning worship was led by the Congolese bishops; but the big event was the Transfiguration eucharist led (at their own request) by the Japanese, for it is also the anniversary of Hiroshima. The Japanese included as a 'Call to worship' the following:

'On 6 August 1945 the world's first atomic bomb was dropped on Hiroshima. In our eucharist today, while we remember the victims of the atomic bombs of Hiroshima and Nagasaki, we also remember the many people in Asia and throughout the world who became victims of the Japanese Army, as well as all victims of war.

We bring to mind and pray in solidarity with those who work for peace in the face of the threat of war and fear of nuclear destruction that continues to this day . . .'

In addition to this they gave out to us a copy of the official statement of the Nippon Sei Ko Kai of 23 May 1996, in which they expressed repentance for the collusion of their Church with the imperial regime and its policies during the war—an amazing document. Their liturgy was in other respects conservative, with the exception of the intercessions which very movingly revisited the horrors of the Second World War, and in line with the 1996 statement took responsibility upon Japan. The translation of the eucharistic prayer suggested a heavy dependence upon the first eucharistic prayer in Rite A.

Friday 7 August: The Philippines in the morning; Central Africa in the evening—but life is such that I did not get them written up till after the date. The latter is memorable (despite enjoyable singing in different languages) for the Archbishop denouncing us all for an ungodly way of proceeding at this Conference—but no one knows what it is we did wrong.

Saturday 8 August: The Iberian Church—the single diocese of extra-provincial Portugal—leads Morning Prayer in Portuguese. It is beautifully done, fairly easy to follow, and with a delightful meditation on the end of the Lukan gospel passages. Then in the late afternoon comes the farewell eucharist, led by the Australians, with bishops in both halls saying the eucharistic prayer together—I am unsure whether this is a form of 'concelebration' or of parallel concelebrations. The Gospel is introduced by a digeridoo; the Archbishop of Canterbury is preaching; at the heart of the intercessions we stop and each pray with our neighbour; and, along with joyous and grateful singing, we all have a sense of being about to leave each other, in many cases never to meet again. Then out (*Waltzing Matilda* briefly in the background!), and to the fireworks. [A week later *Church Times* has heading 'It is not all over till the thin nun dances'. This was accurate, for Sister Carol, CHN, a member of the chaplaincy team, who once declared in General Synod that she dances in the Spirit, shed her shoes and danced to the final hymn with the cameras on her. It was great].

The chaplaincy team is going to have to explain that the provinces have been choosing their own hymnody, and all have been exhorted to be themselves and not to slide into trad English. Short of banning English hymnody, I am not sure what else we can do. This evening is Evening Prayer from Ireland—fairly straight-faced and structured (no Slane or Londonderry Air or Patrick’s Breastplate), and with Robin Eames giving a blessing in Irish at the end

Tuesday, 4 August: The morning eucharist is led by the Nigerian bishops—of whom there are nearly 60 here, with an equivalent number of wives. Their text is in English, and not far distant from a Rite A text—but they sang choruses in Yoruba, Hausa and Ibo tongues, particularly memorable for the dancing, clapping, singing accompaniment to the Peace. I missed the evening—involved in agony meeting (see editorial).

Wednesday, 5 August: The C/E came on, with the organizing of Sarum, the presidency of Ebor, and the preaching of Elien. All bishops were hatless (were *their* mitres in the Thames?), for which good marks; but to this participant the whole effect was of stylized white English doing reasonably modern catholic drill; and for most of the time it felt as though getting the drill right was at the top of the agenda rather than heartfelt corporate worship. The drill included a Gospel procession into the middle of the hall (first time this Lambeth), and intercessions read (partly with poor amplification) by a series of voices from the middle of the hall as a voice-over relating to Taizé chants in the background. We also had the first use of visuals on the large screen. The drill was also of a parade-ground sort when it came to the distributants lining up in threes (one bread and two cups) in front of the platform on which the eucharistic table was placed. They not only looked as though organized by a sergeant-major, but all together did a brilliantly simultaneous about-turn at the breaking of the bread and were then all facing us. Perhaps, however, their most interesting bit of drill came during the eucharistic prayer. The Archbishop of York was using prayer 6 of the ones before Synod in July, and it has a distinct epiclesis in the Eastern position, ie following the ‘Trinitarian shape’. So I watched for any manual acts amongst the distributants—not that I needed to worry, as they were again well drilled. The Archbishop himself lifted bread and cup during the narrative of institution, but the squad in front of the platform lifted theirs during the epiclesis just after the narrative. If this is best catholic practice, then we are going Eastern without much warning. (This may have been particularly in my mind because I have just been writing a Grove Booklet on the subject.) The evening worship came on very late because of a prolonged debate on a certain sensitive issue, but it was led by the Sudanese bishops and their wives, and there is great sympathy for them, so many took part and found themselves singing joyful choruses in local languages—and a text ‘I have learned, in whatsoever state I find myself, therewith to be content’.

informed about all official liturgical revision through the Coordinator for Liturgy or other members of the Council’s staff as necessary..

III.16 This Conference welcomes the emergence in the 1980s of the International Anglican Liturgical Consultations (IALCs), endorses the recognition given to the IALCs by first the Executive Committee of the ACC and then in 1993 by the meeting of the Primates and the ACC, requests the IALCs to report regularly to the Primates’ Meeting; commends to the study of each diocese and province the publications of the IALCs, asks each province to send representatives to the Consultations held every four years in order that these may represent the whole Communion, and commends to the provinces which can afford to send more representatives the principle of funding bursaries for those provinces which cannot.

Resolution IV.8 (*A Common Date for Easter*)

This Conference:

- (a) welcomes the work of the WCC on a common date for Easter, recognizing that in the year 2001, according to calculations by both the Eastern and Western Churches, the date of the Easter/Pascha observance will coincide; and
- (b) recommends:
 - (i) that the following procedures for achieving a commonly recognized date for the annual celebration of Easter, as the day of resurrection of our Lord Jesus Christ, should be agreed upon by all Christian Churches:
 - (1) maintain the Nicene norms (that Easter fall on the Sunday following the first vernal new moon);
 - (2) calculate the date of the vernal equinox from the data provided by the most accurate scientific and astronomical methods;
 - (3) use as the basis of reckoning the meridian of Jerusalem, the place of Christ’s death and resurrection.
 - (ii) that each province of the Anglican Communion be invited to endorse the above resolutions and to report its endorsement to the Secretary of the Anglican Consultative Council by the Feast of the Nativity, AD 2000 and that these responses be reported to the WCC.

Resolution IV.12 (*Implications of Ecumenical Agreements*)

This Conference:

- (a) encourages a fuller embodiment of the spirit and content of accepted agreed statements in the life and teaching of the Provinces; and
- (b) urges that new Provincial liturgical texts and practices be consonant with accepted ecumenical agreements reached in multilateral and bilateral dialogues, for example BEM and ARCIC, and requests the Primates to consider appropriate ways for encouraging this in consultation with the International Anglican Liturgical Consultation.

This month's publication . . .

. . . is Worship Series no.148, *Eucharistic Consecration*, by COB, originally announced as no.147 for last month. The title sounds a little 'technical', and it might have been bumped up and become a more scholarly Liturgical Study; but the impact of the issue on parochial and daily worship is immense, and the need for a 'popular' grappling with the matter is very obvious at a time when new rites are going through the synodical pipeline and all parishes may soon be having to re-think how they do the eucharist. This booklet does not attempt to treat any present eucharistic texts as final, but is addressing issues of larger principle.

. . . and next month's is

Joint Liturgical Study no. 41, *Anglican Missals and their Canons: 1549, Interim Rite and Roman*, by Mark Dalby. Whilst this author may have been noted in these columns on other occasions for his book promoting indiscriminate baptism, he has, for more than three decades, had a scholarly interest in the development in this century of what are here called 'Anglican Missals', under which heading he includes the 'Interim Rite', the run-up to 1927-8 (and its outcome), and a series of books and texts, of *some* (partisan) Anglican standing, largely to the Romeward side of the Interim Rite.

A LAMBETH LITURGICAL DIARY

I recorded a daily diary at the 1988 Lambeth Conference and published it over two months. This time I have given greater advance warning of what to expect, as I have had a hand in the planning, and (quite objectively, of course) I anticipate being more enthusiastic about the worship events this time. So here goes:

Thursday, 16 July: The Chaplaincy team is all down at Canterbury preparing (along with the secretariat *et.al*) for the rush which starts on Saturday. I went down for the morning, and thus got a first glimpse of Geoff Weaver's splendid song-book, *Lambeth Praise*, which has been produced by Morehouse-Barlow in the USA. However, as Geoff has edited it at a distance, it looks as though odd things have slipped, as it does not have an item which we shall need on Monday—*Thine be the glory* in Welsh! I bring home the words for my secretary, Maggie, to put it on disk for conversion to the large screens in the two halls where we shall be worshipping. We are also looking at the Saturday night 'gathering' event, which includes *All creatures of our God and king* in seven languages, and the typed script has one line missing in the Portuguese version, and we cannot find it—I'll report on Saturday how the Portuguese-speakers managed la-la-ing the line. I also have my first chance to see the book of liturgical texts with which I have been engaged for something like three years. It is called, *Lambeth Prayer*, and at first sight it has come out very

(as at the last Lambeth) labelled 'Vigil'; and this period was led by Jean Vanier of the L'Arche Community. This afternoon was marked by a mimed play about reconciliation, laid on by the local Canterbury L'Arche group, who must have rehearsed very thoroughly indeed. But the evening session was most memorable—it was a foot-washing constructed as a eucharist would be (and I put this in the passive, as I had no hand in planning it). The liturgy of the word led to John 13 for the Gospel, and a brilliant exposition of the text by Jean Vanier (with emphasis upon the shock to the disciples, upon the gentleness of the Master's handling of his disciples' feet, and upon the one-to-one-ness of each separate washing (contrasting with saying a word to them all at once)). Then there was a period for writing about sins and burdens upon sheets of paper, taking them forward and placing them anonymously in baskets round a wooden cross, stopping and praying there as each saw fit, and returning at one's own time (and the paper was later shredded, then burned). Then there was an 'offertory'—bringing in basins of water and towels, and with them rings of chairs placed in circles of twelves came into play, all in a very unhurried and prayerful way. It began with Jean Vanier on the platform washing George Carey's feet, and then, still kneeling before him, receiving a laying on of hands and blessing from him—then George Carey followed the same procedure, washing Eileen Carey's feet and receiving a prayer of blessing from her. After that beginning, about six circles were in use—and my own turn came perhaps 40 minutes later, when a woman bishop washed my feet, and I washed those of an old transatlantic friend I had not seen for eleven years. Some quiet singing went on (beautifully led by Geoff Weaver and an associate black woman singer), we were under no sense of time pressure, and it ran on serenely, beautifully constructed and sensitively lit and stewarded, and it had a touch of heaven's catharsis for us all.

Friday, 31 July: Sri Lanka led our morning eucharist, with chanting of readings and lyrics in both Sinhalese and Tamil—a symbol of reconciliation in a torn land. The plenary time during the day was allocated for a Youth presentation, and thus had led the chaplaincy team to allocate the evening worship to the presenter, the Bishop of Horsham, also. He laid on a youth 'music group', acclaiming the leader as someone he had confirmed, a triumph for 'the sacrament of confirmation'! But it was basically modern English church youth scene, worth noting in those areas where no youth seem to be around in church circles—but not easy for the elderly to join.

Saturday, 1 August: Rwanda leads early eucharist (before free weekend). Some French language, a delightful dance by bishops' wives to bring in the bread and wine, and English Series 2 text of 1967...

Monday, 3 August: Mexico in the morning, largely in Spanish—but, curiously, with very English hymns at the point where the *Lambeth Daily* (the campus news-sheet) carries a letter complaining about the marginalizing of Spanish speakers.

The climax was Cwm Rhondda with Swahili words... In the evening West Africa came in with a dance led by the wives and vernacular songs (and a word about the effects of dictatorships, corruption and military coups in various countries).

Tuesday, 28 July: Jerusalem and the Middle East led us with Rite A in Arabic. Our later activities were a lunch at Lambeth Palace and tea at a garden party at Buckingham Palace, and finally a trip by river-boat down river to the Thames Barrier. I had been recruited in principle to join Richard Holloway in a mitre- into-the-Thames exercise (I speculated cheerfully in advance as to which Province would want to rescue the headgear for their own use), but I did not see him at the embarkation pier, so never joined the party . . .

Wednesday, 29 July: The USA came in the morning, using French, Spanish and Navajo, with the bishops using French and Spanish popping up to do their bits at the intercessions within the eucharistic prayer. The evening was led by Melanesian bishops—in Vanuatu pidgin throughout (which I had worked into the book of texts and checked carefully, but incredulously, at proof), even to the point of us all saying the Lord's Prayer in pidgin (which usually we do in our native tongues):

Papa blong mifala, we yu stap long heven,
nem blong yu i tambu.
Mifala i wantem we olgeta man oli ona long yu,
mo we yu yu kam king blong olgeta man,
mo we olgeta man long wol oli mekem olsem we yu yu wandem,
olsem we olgeta long heven oli stap mekem.
Plis yu givim kakae long mifala, i naf blong tede.
Yu fogivim mifala from ol sin blong mifala,
olsem we mifala i stap fogivim ol man
we oli mekem i nogud long mifala.
Yu no letem ol samting oli kam traem mifala tumas,
yu blokem Setan i no kam spolem mifala.
From we yu nomo yu King,
yu nomo yu gat olgeta paoa,
mo ol gudgudfala samting oli blong yu nomo,
gogo i no save finis. Amen.

I rather revel in 'yu blokem Setan' . . .

Thursday, 30 July: Brazil ran the morning eucharist, largely in Portuguese. Along with some local music they had a short creed based on 1 Corinthians 15.3-8 (compare *Patterns for Worship*), and a highly responsive eucharistic prayer which has some things to teach us in England—and using the Portuguese, with the translation beside it in our hands, is proving very good; though fairly demanding for the English-speakers (and it shows us what it is like to come from a different language-group and be poor at English in this society). But the afternoon, evening and night were

happily, but we shall see. I have not today caught up with Simon Barrington-Ward's Bible Study book on 2 Corinthians, *Lambeth Promptings*, but that will come in due course.

Saturday 18 July: Back to Canterbury in the early morning in order to register and be ready for further rehearsals during the day. At registration I receive three free hand-outs—one of which is a tabloid entitled *The Anglican Way Issue 1*, and, lo and behold, it is 'The Voice of the Prayer Book Societies Worldwide'. I did not know there was such linkage round the world, but the eight pages have one devoted to the USA and, apart from a passing non-liturgical nod to Australia, seven to England (starring Richard Chartres, Stephen Trott, David Martin, Anthony Kilmister, Roger Beckwith, Raymond Chapman, Douglas Herd (yes, they spell him that way), Noel Jones (the Isle of Man is apparently seeing a growth in BCP activities) and, on two different pages, the Society's loose cannon—the Prince of Wales). I fear they will get little encouragement at the Lambeth Conference, though there are just *some* hints of Rite B in the English-language eucharistic text from Rwanda...

During the afternoon there was a lengthy rehearsal for this evening's starting gathering—largely to correlate, by sound-system and screen, worship taking place in two halls simultaneously, with an 'animateur' in each. Michael Marshall is in place as no. 2 keyboard player, but other instrumentalists are showing up, with trumpet and classical guitar so far.

And in the evening we really started. One small problem is that the headsets for simultaneous translation have not arrived, but that does not stop us beginning worship with multilingual songs and hymns, and a try-out of some distinctive features in the Kenyan liturgy which is due to-morrow in Canterbury cathedral. We are started.

Sunday 19 July: To-day we had the Opening Service—the Kenyan liturgy in the cathedral, with all kinds of multi-cultural accompaniments: opening hymn in four languages, Gloria in Excelsis to African drums, an amazing Gospel dance by Spanish dancers, whirling the whole length of this enormous cathedral, reaching the 'pulpitum steps' (i.e. at the head of the nave) to highlight the Gospel reading itself, and then going on out down to the West doors, Swahili text alongside the English (but only used occasionally), a centre-piece for the special 'Lambeth Hymn' by Tim Dudley-Smith, and a great shouting to the opening words of the Kenyan eucharistic prayer:

Is the Father with us?	He is.
Is Christ among us?	He is.
Is the Spirit here?	He is.
This is our God.	Father, Son and Holy Spirit.

We also got in the hand-movements for getting rid of our troubles 'to the cross of Christ', sang in various idoms, and received a sermon by Bishop Simon Chiwanga of Tanzania, who is chairman of the ACC. But I guess the sheer joyous participation

by the bishops, spouses and other members, filling the cathedral with expectation and godly thrill, was the key to the happiness of the event. It was a good start. (And the Prince of Wales was there too—not so much BCP for him, though.) Now for worship on the campus.

Monday, 20 July: well, we have started fulsomely—I've been to five worship events to-day: firstly, the Welsh came on with bi-lingual eucharist to kick us off and did well (though no Welsh music—but we had a go at *Thine be the Glory* in Welsh)—and it was rewarding to have a eucharistic prayer virtually identical with one the English Synod rejected. Then the morning office grouped round the 2 Corinthians Bible Studies, the mid-day office centred on Jesus' great 'I ams', and evening worship led by Bishops of the Indian Ocean—it had much French and a little Malagasy, and it went well, and we now know we are at a multilingual event, and I hope a multi-cultural one. Attendance is falling off a little and we may manage in just the larger hall. A liturgical bonus was an evening event entitled 'An Ecumenical Vespers', which included a candle each, incense for a Gospel Procession, a deliberate use of a Filioqueless Creed, and a sermon by Cardinal Cassidy who half-warned us not to let moral issues slide away. The day also included rehearsing for to-morrow—I went to bed happy about what is due.

Tuesday, 21 July: The morning eucharist was the modern CSI rite, with a strong creation leaning, and a tray of flowers brought up in advance of the bread and wine. The morning office is now under way in our groups and the noon office was at a plenary on this occasion. In the evening the Southern Cone bishops led us, with a guitar and Spanish songs, including a chorus-type rendering of the set psalm.

Wednesday, 22 July (St. Mary Magdalene's Day): For major saints' days we are having informal worship before breakfast and a festal eucharist later in the morning. Before breakfast we had the bishops of South-East Asia, with little singing and an individual presentation about each of the four dioceses. The eucharist was led by the West Indies bishops, fairly high church traditionalist (including incense) though there was slipped in a Caribbean song 'The Right Hand of God'. In the evening on came the Canadians, the Primate exhibiting both a native people's blanket he wore like a cope and also the first native people's bishop (who read the scriptures in Cree) and a woman bishop, who preached. The order was basically from the BAS.

Thursday, 23 July: Early eucharist led by the Scottish Episcopal Church, and a touch of Iona and Wild Geese. Evening worship fell to the Church of Pakistan, and (from a smallish contingent) delightful singing in Urdu—and a short address which raised abruptly a point of conflict in the Conference, the Bishop of Hyderabad reflecting on the recent suicide of a Roman Catholic bishop on behalf of religious freedom, at the same time asking whether, in the face of Islam, we really wanted to return to Sodom and Gomorrah! We also rehearsed in plenary three hymns for the BBC's *Songs of Praise* on 2 August, but—horror of horrors—they insisted on trad English hymnody (apparently that is what their customers want), so they quite failed to get

the character of the Lambeth Conference, and we connived. I was told that the interviews interlacing with the hymns will in part correct the effect, but I still grieve.

Friday, 24 July: The Southern Africans led the early eucharist, using about eight of the fifteen languages in common currency in their Province (including, wonderfully, Afrikaans). The songs were a joy, with washboard-cum-shaker accompaniment. The preacher found himself with an Old Testament text about Joseph in prison, and a Gospel passage about John the Baptist in prison, and it gave him a chance to speak of South African prisons in the time of apartheid. The worship of the Conference seems to be getting a good press from the participants (not least from those who were at Lambeth 1988 . . .). In the evening the Province of Korea came on, and spoke movingly of the needed unification of the divided country—and taught us a kind of signature hymn to 'unification', thought by some present to be making an idol of a political goal, but (as once in Germany) families are divided and a brutal barrier stands between them.

Saturday, 25 July (St. James' Day): The Ugandans came on early with songs of the Revival, and the eucharist came at 11.30 to mark the Saint's Day. It was led by the bishops of Papua New Guinea—in Pidgin English! I had put the text in the book and proof-read it, but it is only as we say it aloud that its relationship to English comes home. I am tempted to repeat large chunks of text here, but perhaps the final blessing will do as a sample:

Na God i strong olgeta i blesim yupela:

Papa + na Pikinini + na Holi Spirit +

na i stap wantaim yupela, nau na oltaim, oltaim. Amen.

Pidgin apart, it was very trad—including incense, and a preached warning that, after the missionaries had come and taught the faith, and the martyrs of PNG had died for it, then the West started to change it! I *think* this was about women's ordination, but it might have been something else. In the evening the Burundians came on, and gave us some French and a touch more of Revival style songs (as well as a sobering word about their suffering).

Sunday, 26 July: Aotearoa- New Zealand—Polynesia led the Sunday morning eucharist, not under time constraints as on early mornings. The bishops processed with a banner which they draped from the communion table. The Polynesian and Maori bishops had a prominent part, and we learned to rub noses for the Peace, as well as praying in Maori, and singing a delightful Pacific song, of which the chorus goes:

Pasefika, Pasefika, [Polynesia]

with throbbing reef and coral shore,

for fish and shell and mighty whale,

for your gifts our thanks we pour.

Monday, 27 July: It was Tanzania this morning with an authentically Swahili liturgy (i.e. it was composed in Swahili), and we all had a go at Swahili responses.