

thoroughly Restorationwise) of enthroning secondary matters beyond all negotiation or flexibility. Are we so sure the first century Christians had bought this point about worship-leaders' vesture . . . ?

But, if you want a demanding spell of being seventeenth century Anglican, then take this book away for a three-day read.

COB

### THE SOCIETY FOR LITURGICAL STUDY

The thirteenth biennial conference of the SLS takes place at the College of the Resurrection, Mirfield, from 27 to 29 August this year. The overall title is 'The Place of Prayer'. Edward Yarnold will give the 'Patriarchal Paper' on 'Loyola, Jerusalem and Rome' and other papers will be by Robin Gibbons on 'From East to West: A Theology of Liturgical Space' and by Graham Woolfenden on 'Movement, rite and ceremony'. There will also be short papers and presentation of research in progress.

Details of membership and booking for the conference can be obtained from Dr Carol Wilkinson, 52 Lowick Drive, Poulton le Fylde, Lancashire, FY6 8HB.

### AND OTHER DATES . . . ?

We ran off the end of the forthcoming diary we were trying to sustain in NOL. What dates are you arranging for Praxis, DLC, or specialist group? Please send us details to announce—free advertising from your point of view.

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# News of Liturgy

Editor: Colin Buchanan

Issue No 329

May 2002

### EDITORIAL

I'm taking a break from the liturgical peccadillos of Common Worship this month, and, along with oddities on the following pages, want to beguile you with a preaching plan I stumbled across at an evangelical parish in Woolwich Area recently. The principle involved was to encourage the whole congregation to wrestle with the whole Bible in the course of one calendar year (though the principle was assisted a little by 4(e) below).

The master document, compiled by a layman who himself did quite a stint in the preaching, is a massive treatise. I reproduce here the front page:  
2001 Programme

### Outline of objectives and elements

#### 1. Objectives

The objectives of the Programme are to assist all members of the Church (irrespective of their background, knowledge or anything else):

- (a) to use the Bible more
- (b) to use more of it
- (c) to think more about how they are using it
- (d) to get more out of it

#### 2. Elements of the Programme

The Programme will comprise at least the following elements:

- (a) 4 introductory sermons between 4 October 200 and 7 January 2001
- (b) 6 connected morning sermon series running from 4 February 2001 to 27 January 2002
- (c) Family service themes linking with the main morning programme
- (d) A two-level reading plan which the whole congregation will be encouraged to use
- (e) Additional midweek talks as appropriate or requested.

#### 3. The Introductory sermons

The introductory sermons will all be given by [the compiler] as follows:

- (a) 1 October 'Taking the whole Bible seriously as God's word to us'

- (b) 29 October 'Using the historical passages'
- (c) 3 December 'Using the OT law'
- (d) 7 January 'Using the Psalms'

#### 4. The 2001 morning sermons

The aims of the morning sermons will be:

- (a) to uncover all the main themes of the Bible in a year
- (b) to deal with all the main types of material in the Bible (eg historical books, wisdom books)
- (c) to give a general outline of biblical history without following a purely chronological approach
- (d) to fit within the main elements of the Church's year (ie Easter, Pentecost, Christmas)
- (e) to avoid, as far as is possible, preaching from passages which have been the subject of sermons during the past couple of years (eg Exodus, 1 Peter, James)

Well . . . This set of principles has then been used to frame the actual preaching and teaching programme - and the detail provided is enormous.

My guess is that to some readers the whole attempt will look like something from another planet, while others may reckon it's a good idea but they wouldn't do it this way themselves.

I think it is a great idea - at least for some congregations. But then which way  
Colin Buchanan

### SERVICES FOR BLESSING ANIMALS

NOL has been sent various samples and extracts. Here is one for those in immediate need. History does not tell us what animals were there.

#### ST. MARY'S THERFIELD 2001 SERVICE OF THANKS AND BLESSING OF ANIMALS

*Welcome and introduction*

*Hymn:* 'All things bright and beautiful' [but with two rare verses]

- |  |  |
|--|--|
| <p>3. The many, varied creatures<br/>we keep and pets and friends<br/>are signs of God's own kindness,<br/>the love he freely sends:</p> | <p>5. God made the world in beauty,<br/>and fills it with his care,<br/>God calls on us to love it,<br/>to love the creatures there:</p> |
|--|--|

Bryan Spinks, *Sacraments, Ceremonies and the Stuart Divines: Sacramental theology and liturgy in England and Scotland 1603-1662* (Ashgate, Aldershot, 2002, xiv/254 pp, inc. 20 b&w illustrations, hb, £45)

Iain Torrance, in the blurb on the dustjacket, refers to Bryan Spinks' 'deftness'. I would go further and call it 'brilliance'. It is a story both penetrating in its detail, and yet bringing a turbulent era, two divergent kingdoms, and a switchback of prevailing theologies into a single, satisfying, organically unfolding, sweep of history. Reading the story I found the nutshell account at the end of chapter 2 where the controversies of James I's reign are being reviewed: 'The seeds of ceremonial discord and sacramental divergence continued to interact and would soon yield a harvest of havoc.' The next reign is 'The Development of "Sacramentalism"' and is dominated first by Laudian views and then by the rolling back of them through both political reverse and heavyweight doctrinal counter-assertion. (I was sorry, though, not to find Jenny Geddes in the story—not even in order to be dismissed.) The crucial Laudian thrust was that, in some nearly automatic way sacraments are channels of grace, rather than confirmatory of grace actually received by faith. Along with this there are rumblings about the relevance of the 'covenantal' concept of baptism, flirtings with the eucharist as being in some substantial sense a sacrifice—a point which had to be asserted first and interpreted after—and a presentation in depth, drawing upon a host of very minor authors (in Scotland as much as England) which Bryan Spinks' industry has unearthed.

In the Commonwealth period we are treated, 'mid much riches, to Baxter debating infant baptism (in favour of it—on his theological terms), to a glimpse of the *Directory*, to an extract from John Evelyn's diary about being arrested for having Prayer Book communion on Christmas Day 1657, to various Scottish divines (not least Samuel Rutherford), and also to the semi-underground Laudians, dubbed the 'Royalist Episcopal divines' by Spinks. Jeremy Taylor gets the lion's share here.

Finally the Restoration brings John Cosin centre-stage—and his school is 'Patristic Reformed'. His earlier relationship to Overall is of special interest, but he comes onto well trodden ground when the 1661 Convocation will not accept his more radical desires. And Spinks is also reminding us that the Restoration actually split England from Scotland liturgically: 'The two churches continued to grow apart in polity, in liturgy, and in ceremonial' (page 166). Some learned appendixes follow.

So what niggles can I bring? Well, he has a smack at me in his 'After-Thoughts' for disliking the term 'eternal sacrifice' ('absurdly trying to be more "biblical" than Calvin' (page 176). If I am reluctant to get into linguistic brinkmanship at this point, I counter with my surprise at Bryan Spinks' unyielding insistence that to omit robes is 'non-conformity' and to wear them is to follow all the right sociological and anthropological studies to help us 'experience the transcendent and the Divine in worship' (page 178). This really does seem to be cartoon Anglicanism (though

## BOOK REVIEWS

The Methodist Church, *Vows & Partings* (Methodist Publishing House, 2001, 58pp A5 stapled, £3.50)

This attractively designed booklet (it is barely more than that) is sub-titled '*Services for reaffirmation of marriage vows and suggestions of how to pray when relationships change or end*'. It was compiled by a Methodist working party (chaired by Norman Wallwork) which had the task of following up two different recommendations of a report on Christian Preparation for Marriage adopted by the Methodist Conference in 1998. One of these was about 'reaffirmation of marriage vows' and the other 'an outline service which expresses penitence, forgiveness and new beginnings for people previously married and divorced'. They have more or less done that; but it should be noted that the two tasks were not organically related—and also that in each category the treatment has been not quite liminal. They were not starting marriages (that's all in the official book), and they were not going to end them either (in the sense of giving a liturgical 'release from vows'). It is not the decisive moments they are servicing, but the romantic, poignant and lonely ones. Apart from the 'reaffirmation' rite, the rest of the texts are not really meant to form connected liturgy—they are a set of one-off provisions for particular people or occasions, often more meditations than prayers, or prayers in Michel Quoist form. I cite you the one 'On "losing" a loved one to Alzheimer's':

They say it is a living bereavement  
that no one else can understand.  
To 'lose' someone whilst they are still there.  
Not to have the hard comfort of funeral rites.  
It can be a cruel calling.  
Help me to remember the 'you' that you were.  
To enjoy memories that may still trigger your own fleeting recognition.  
Help me to cherish the 'you' that is now,  
still special to me even when you have forgotten why.  
Help me to envision the 'you' that will one day be,  
restored in the enfolding love of God,  
in whom past, present and future are one,  
and in whom we shall then be complete.  
Lord, keep me in hope and give me strength until that day.  
**Amen.**

Readings: Numbers 22.21-35

*John 3.16*

*Hymn: 'Let us with a joyful mind / Praise our God, for he is kind.'*

[This has the following verses 3-6]

3. God has formed the field and wood,  
grass, trees, flowers, and made them good:
5. Then God formed us, human race,  
called to share his love and grace:
4. God created bird and beast,  
from the greatest to the least:
6. Show your thanks by love and care  
for all creatures made so fair:

Address

*Prayers*

Thank you, God, for all we can learn from our pets,  
and from all that is and happens in this world.  
Thank you that you teach us by your revelation,  
especially through Jesus, who is your message and your self.  
Help us to learn true lessons, the lessons of your love,  
and to live them out, for Jesus' sake.

**Amen.**

Loving God,  
we are sorry for our failures to understand and live by your will.  
Forgive us if we have been greedy or selfish, cruel or unjust.  
Forgive us if we have not cared about violence.  
Forgive us if we have deceived ourselves about these things.  
Help us to love you and others,  
to hear and understand your word through Jesus,  
to trust you and live by your way that he showed.  
We ask for his sake.

**Amen.**

Thank you Lord, for our beautiful earth,  
and for all the creatures in it.  
Teach us to look after the world and its creatures,  
that it may stay beautiful,  
and continue to support the creatures which depend on it.

**Amen.**

God of love,  
 thank you for our pets  
 and for all the joy and comfort that they bring us.  
 Bless them, we pray.  
 Help us to look after them well.  
 We ask for Jesus' sake,  
 who reminded us of your care for all creatures,  
 and showed us the way of kindness.

Amen.

**Our Father . . .**

*Hymn*

- |   |   |
|---|---|
| <p>1. We thank you, God, that on<br/>         this earth<br/>         we do not live alone:<br/>         that other creatures live and feel,<br/>         and share our heart and home.</p> <p>2. We thank you for the animals<br/>         That in our lives have share,<br/>         for which, our helpers and our pets,<br/>         we feel a love and care.</p> | <p>3. The birds and beasts, both tame<br/>         and wild,<br/>         are made and loved by you,<br/>         and you call humankind to care,<br/>         and to support them too.</p> <p>4. So help us treat the creatures well,<br/>         for you have made them good,<br/>         and guide our caring for your earth<br/>         to tend it as we should.</p> |
|---|---|

*Blessing of pets*

*Blessing*

[Another variant—not yet 'commended' by the House of Bishops nor even needing a simple majority in the farmyard—comes next month]

**Next month's publications . . .**

. . . are Worship Series no 170, *Liturgy and Mission*, by Mark Earey and Carolyn Headley, a title which reflects a 'mission' thrust to be sustained in the Worship Series over the coming year or more, both authors being well known to their public . . .

**4 Measurability**

*Could the success of any strategy be measured?*

Measurement criteria are not easily agreed, but might include:

- The volume of requests and orders for training material
- The volume of positive letters and thanks
- Reporting back from networks of Bishops' Officers for the changeover to *Common Worship*
- Comparison in, say, 2007, with information provided by every diocese for a national consultation in 1997 organized by *Praxis* on lay people leading worship

**5 Resource Implications**

It will be recognized that any national strategy endorsed as policy carries resource implications. These certainly include secure funding for a National Liturgical Education Officer, one person with a national overview and a remit to plan strategically either in partnership with *Praxis* (the current provider of such an Officer) or a national resource carried on the main budget. For any such Officer to work effectively a post needs to be adequately resourced with secretarial backup and guaranteed funding for a medium- to long-term.

Budget allocation for communication and educational resource (printed publications, video, distance-learning, Internet learning resources etc) will be necessary to resource any national strategy and Officer. An Officer would certainly need to work in with Church House Publishing on the provision of such resources which could be expected to generate income after initial 'start up' costs.

The *Praxis* National Education Officer is currently collaborating with Church House Publishing on a series of *Praxis*/CHP co-publications; five short books on all aspects of the new liturgy are in the middle of their publishing process. All have introductions provided by members of the Liturgical Commission and have drawn on the Commission's expertise as a whole. The first 'Producing your own Orders of Service' by Mark Earey, was published in April 2000; four titles in a series 'Using *Common Worship*' (Holy Communion, Initiation, Marriage, Funerals) are due to appear in September 2000. Some costs, eg for video resources, would be more substantial and provision of information on the Internet will not generate direct income; these are, however, prime examples of the advantage of providing a nationwide resource rather than leaving matters to ad hoc and unco-ordinated initiatives at more local levels.

## NATIONAL EMMAUS CONFERENCES 2002

*Emmaus: the Way of Faith* is a course designed to welcome people into the Christian faith and the life of the Church. It aims to involve the whole Church in evangelism, the nurture of new believers and ongoing Christian discipleship. Several national and regional conferences are being held this year—Peterborough (16 May), London (5 October), South West (5 October).

For full information via email, please email 'emmaus@c-of-e.org.uk' and type

EMMAUS CONFERENCE DETAILS in the subject line of your email.

Further details are also available on the website at:

<http://www.natsoc.org.uk/emmaus>

## DESKTOP ORDERS OF SERVICE—25 JUNE 2002

Take a day out to produce the elegant Order of Service you have always wanted for your church. Put the principles of good liturgical design into practice and take your work away on disk. The course will be led by the Revd Martin Short who is Head of Communications Training and Development with the Church of England. Cost is £50 (inc. VAT) or book 2 places and save £25! The course will be held in Church House, Westminster, London.

For further information please visit <http://www.commstraining.cofe.anglican.org/dos.php> or telephone 020 7898 1458/65.

## FINAL WORDS

The Common Worship web site can be found at

<http://cofe.anglican.org/commonworship/>

If you have been forwarded this message and would like to subscribe for yourself or if you wish to unsubscribe from this list please email me at [david.green@c-of-e.org.uk](mailto:david.green@c-of-e.org.uk). If your email address changes, do let us know so that we can update your details. Finally, if you have any queries please do not hesitate to get in touch.

Best wishes

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## LITURGICAL EDUCATION AND FORMATION STRATEGY

The Liturgical Commission's Annex to its report on the quinquennium 1995-2000 is still running as a slow serial story here. We have published section 1-3 over the months - here then the document is completed with sections 4 and 5.

... and Joint Liturgical Study no 52; *The Letter of Innocent I to Decentius, Bishop of Gubbio*, edited by Martin Connell, of Collegeville, USA. The letter comes from the fourth century and is therefore very significant for studies of early Roman liturgical history—and is frequently quoted. Here the series provides the full text with translation and notes.

## ALL ROADS LEAD TO DURHAM ... ?

The Durham Liturgical Committee has done quite a bit of pioneering, and the new Durham Book, reviewed here two months ago, is some of the evidence. Since Michael Vasey died, the Group for the Renewal of Worship (GROW) has found itself with growing numbers there—Charles Read, David Kennedy, and Anne Harrison. Now they are joined by Gilly Myers, recently appointed to be succentor at Durham cathedral. Gilly has recently ceased to be secretary of GROW, but remains secretary of Praxis. We congratulate her and wish her well.

## ... BUT ONE LEADS TO YORK, BUT NEEDS CORRECTING

We reported last month that Jeremy Fletcher was becoming Canon Treasurer of York Minster. We misreported—he is becoming Precentor. There is a strong Liturgical Commission inheritance there—beginning with Eric Milner-White in the fifties, and climaxing with Ronald Jasper in 1975-80. Our apologies, Jeremy. May you precent precentably.

## WHAT THE SPELLCHECK WON'T TELL YOU

David Chamberlain writes to say he found (as a visiting eucharistic president) a locally produced order of service which included:

... to whom all hearts are open, all desires known,

and from whom all secrets are hidden ...

So much for omniscience. It reminds me of the philosopher who is reputed to have started his prayer 'Paradoxical though it may seem to you, O Lord ...'

## ASB JOINS THE CLASSICS—OUT OF THE MOUTH OF MONARCHY

Colin Podmore (of Church House staff) sends in the text of the Queen's Golden Jubilee address to the Lords and Commons at the end of April. The reason he does

so will appear in the extract which follows, and particularly in the italicized words:

'... the tradition of service. The willingness to *honour one another and seek the common good* transcends social change...'

Now this is found on page 281 of the main CW book, but it comes from ASB page 125. And it has a lilt or rhythm. So the intriguing question is: how did it get into a royal text? Has the Palace capitulated to modern liturgical prose? Or is the ASB itself now so archaic as to have entered some *Dictionary of Quotations*, on which ghost-writers of royal speeches draw? Perhaps it is now classical literature? Or did the ghost-writer have a tongue in the cheek in deliberately and deviously wishing ASB onto an unsuspecting monarch?

Have readers encountered other bits of the ASB emerging in new contexts like this?

### IN MEMORIAM — EUGENE FAIRWEATHER

Eugene Fairweather died on 6 April at the age of 81. He was not well known in England, save possibly as a signatory of the Anglican-Roman Catholic Agreements of the 1970s. However, in his native Canada, where he taught for over 40 years at Trinity College, Toronto, he had enormously high standing as a polymath theologian. I never stood close enough to him to know the full range of his disciplines, but clearly sacramental theology was a central part of his stock in trade. Quite apart from his role on ARCIC, he was also on the Faith and Order Commission of WCC (and an architect of the Lima Statement?). The time I did meet him was when he attended the first ever International Anglican Liturgical Consultation at Boston, Mass, in July 1985, and was the Canadian signatory of the Boston Statement on children in communion. He retired from Toronto soon after that (and was not seen again at IALC gatherings); but apparently in his retirement in Nova Scotia continued teaching, giving years to the Atlantic School of Theology.

I write in a secondhand way, as I only had those two days in Boston with him. But if a Canadian would like to add more about his contribution to liturgy, NOL would be glad to publish it.

COB

### CORRESPONDENCE

Dear Colin

I have just been reading your editorial remarks in April's NOL. If you have a copy of Jungmann, *The Mass of the Roman Rite* (my copy is of the one-volume edition in English, published by Burns & Oates in 1959), you can find a useful discussion of the points you make regarding the interpretation of this use of the centurion's word on pages 496-7.

He finds it used in the Ethiopian Mass rites and in some Byzantine communion prayers in the sense we now use it in CW following the modern Roman Catholic use. The relevant sentences are the following:

'Not only his coming, but even the word which we beg of him (*dic verbo*) brings health to the sick—and every recipient acknowledges himself sick in soul. However, by not declining the visit (as did the humble centurion), but instead longingly awaiting it, we alter the sense of the plea. We think now not of the word that *substitutes* for his visit, but of the word that *prepares* us for it.' (italics mine)

Yours aye.

Jeremy Haselock

Precentor of Norwich Cathedral

[To which I must reply that I had not looked this up in Jungmann, but I think the explanation he gives is a making the exegetical best of a misplaced text which is apparently beyond appeal. COB]

Nicol Blount writes in about eucharistic offering, picking up remarks in these columns in January about priesthood in the Anglican-Methodist report. His own concern comes within the report's citing of that extraordinary document, *The Priesthood of the Ordained Ministry*, but it is the use of the same document in the earlier *Eucharistic Presidency* which concentrates his ire. In essence his question is: are we offering God a sacrifice in the eucharist? Or are we receiving from God? Or is it possible to say it both ways round at once?

The editor would be glad to have contributions on the subject.

### THE HORSE'S MOUTH — GREEN WITH INFORMATION

David Green's E-Mail of 24 April reads

COMMON WORSHIP EMAIL LIST

I am writing with news of Common Worship.

### SERIES I SOLEMNIZATION OF MATRIMONY

In a continuing effort to make the authorized liturgical material of the Church of England available online, the Series I Solemnization of Matrimony service has been published on the web site. Authorized until 2005, the service is virtually identical with the service in the Prayer Book proposed in 1928.

More information and the service itself can be found at:

<http://www.cofe.anglican.org/commonworship/other/seriesone/marriage.html>