

know the constituency which was responding; the Diocesan Liturgical Committees, for whom we had designed the questionnaire, had been given specific instructions regarding what we were trying to do, the NOL readership had not.

The November 2001 NOL didn't indicate the context or intention of the questionnaire, although I appreciate very much the good faith in which the questionnaire was published and the replies made. Moreover, if I hadn't indicated that it was possible for us to distinguish the results in this way, it would have been possible for someone to argue that the whole exercise was somehow skewed by enlarging the target recipients by adding the readership of NOL—which is a self-selecting group of people with an interest in liturgy, reading the publication of an Anglican Evangelical company. Hence my comments were about reassuring the Synod that this was a reasonably fair exercise, which had been inadvertently enlarged (but not somehow skewed) by the publication in NOL.

Secondly, I'm sure that NOL readers are only too well aware of the financial constraints upon all parts of the Church, including those parts which produce liturgy. Whilst it would be nice to have the resources to do an extensive market-research exercise before any liturgical revision, the financial and personnel costs would prove exorbitant. For my own part, I think the current process, which the Worship and Doctrine Measure insists we pass through, is pushing the boundaries of what is financially realistic at a time when the Church is cutting back in other, arguably more important, areas of its ministry.

Yours as ever Paul Roberts

(Chair of the Liturgical Commission Group on Collects)

[OK, Paul—thank you for telling us our readers did not skew the result but might have been open to the accusation of doing so if you had not exculpated them first. NOL was, of course, pleased to be mentioned in GS (it happens at intervals) but doubts whether the skewing accusation was as looming or the exculpation as needed as your letter implies. At any rate, we all hope you are being inundated with suggestions at the Revision Committee now. COB]

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News of Liturgy

Editor: Colin Buchanan

Issue No 340

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EDITORIAL

This is one of those months when, as far as I know, there is no great liturgical news breaking (as I write there is much Iraqi news, and—which is very sad—correspondingly little Zimbabwe news, but other journals have to handle those items, not least because the news moves fast from day to day). So I revert to my longstanding stand-by—anniversaries. We got a hint last month of the beginning of Davidson's time as Archbishop of Canterbury in 1903, when he was wrestling to avoid a Parliamentary commission on discipline in the Church of England (a wonderfully bizarre outcropping of the establishment which the lovers thereof ought to welcome). The Methodists are looking towards not only the next round of voting on the proposed 'Covenant', but also the three hundredth anniversary of the birth of John Wesley in Epworth Rectory—and I may come back to that one. But wonderfully set up for this month is April 1603.

Queen Elizabeth died in March 1603 (all the years I give are on current dating, not that used then under the Julian calendar). James I, son of Elizabeth's judicially assassinated cousin, Mary Queen of Scots, inherited the throne and, because he had had his bags packed for some years, set out almost immediately for London. The Puritans, who had also been waiting and preparing for the old Queen's death, met him on the Great North Road in April 1603 with the Millenary Petition. While they did not mention episcopacy (after all, he came from what was then a non-episcopal church), they did name their chief ceremonial complaints -

'Our humble suit, then, unto your Majesty is, that these offences following, some may be removed, some amended, some qualified:

'1. In the Church service: that the cross in baptism, interrogatories ministered to infants, confirmations, as superfluous, may be taken away: baptism not to be ministered by women: that examination may go before the communion: that it be ministered with a sermon: that divers terms of priests and absolution and some other used, with the ring in marriage, and other such like, may be corrected: the longsomeness of service abridged: church-songs and music moderated to better edification: that the Lord's day be not profaned: the rest upon holidays not so strictly urged: that there may be a uniformity of doctrine prescribed: no popish opinion any more to be taught or defended: no ministers charged to teach their people to bow at the name of Jesus: that the canonical scriptures only be read in church . . .'

Further articles dealt with structures of ministry, ecclesiastical courts and other non-liturgical matters. The above list is not wholly typical of the Puritan protest in Elizabeth's reign (no mention of kneeling at communion or of wearing the surplice), nor wholly reflective of the rising emphasis upon the 'gift' of free prayer. But it has its triggering place in church history, for it precipitated the Hampton Court Conference of January 1604, and this led in turn to the 1604 Prayer Book (where some tiny concessions to the list above were made) and to the 'King James' Bible which originated from the Conference. Cardwell's *Conferences* records dismay among the parish clergy that King James was willing even to discuss the issues, but they hardly need have feared great fields of surrender. Interestingly the tiny concessions related to some of the items listed, while there were (unsurprisingly) no concessions to items not listed. For a brief glimpse at the Conference I cite the words of James Montague: 'For the private baptism it held three hours at least; the king alone disputing with the bishops, so wisely, wittily, and learnedly, with that pretty patience, as I think never man living ever heard the like.' (Cardwell, *op cit*, p.139). The poor Puritans—to have to deal with a dictatorial (but divinely anointed) king was bad enough anyway, without finding him deploying wisdom, wit and learning in addition. They must indeed have reckoned they had never 'heard the like'. Their Scottish cousins should have taken a warning too—episcopacy and liturgy were soon to come unsought onto their agendas. The Stuarts had arrived.

Colin Buchanan

FROM THE LITURGICAL COMMISSION

Colin Podmore, the secretary of the Liturgical Commission, has circulated diocesan bishops pointing out that the list of parishes designated under Canon B5A for experimental use of services which are in preparation for authorization lapsed on 30 June 2002 after a five-year currency. Apparently there is now on the horizon that which would make the re-creation of the designated category useful. Wait for it. What is coming up over the horizon? Well, obviously not the ordination services. No, it is the mid-week lectionary. Bishops are being asked to come up with around twenty parishes (or other places of public worship) per diocese, places where mid-week public worship following the lectionary can be fairly assured. Then the Archbishops will issue their list of designated parishes, to function with the lectionary from July. In early July also the Commission will publish its draft lectionary, which, the circular says, 'is a complete replacement, rather than merely a revision' of the present interim one. There is a great desire expressed for it to have unbroken continuity of usage by those with critical eyes; and thus, it is hoped, an informed debate can be expected when the draft is introduced to General Synod for General Approval in February 2004. Clearly, the proposal will attract far more interest than the present provisions did before they received an authorization which was hardly noticed in General Synod.

The Series One material is available online at:

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

VISUAL LITURGY 4.0 APPROACHES

With the launch of *Visual Liturgy 4.0* at the Christian Resources Exhibition, Esher, in May just a few short months away, the *Visual Liturgy* web site continues to preview the software, give details of events around the country and provide all the necessary information.

More information can be found at:

<http://www.vislit.com/>

RSCM POINTED PSALTER IS PUBLISHED

The Common Worship Psalter, pointed for use with Anglican Chant, has been on the RSCM web site for some time. However, you can now buy printed editions of the same material—a 'words only' edition and a 'with chants' edition.

The RSCM page on the Common Worship has been updated with all the latest information: <http://www.cofe.anglican.org/commonworship/resources/rscm.html>

More information can be found at: <http://www.rscm.com/>

FINAL WORDS [as usual]

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This month's publication . . .

. . . is Worship Series no. 175, *Scripture-based Liturgies*, edited by Ian Tarrant. This booklet brings together five sample services by different authors, each service displaying very strong dependence upon a particular New Testament passage or whole letter. They are designed for use, and can be adapted for one-off worship events in your specific context; but the real goal of the booklet is to stimulate more creative worship events in the same genre.

CORRESPONDENCE

Dear Colin

Thank you for the usual thorough review of Synod's work on liturgy from the February 2003 sessions. Given your comments regarding what I said at Synod about the NOL version of our Collects questionnaire, perhaps you'll grant me a few words in reply.

Firstly, we did look at the NOL respondents to the questionnaire which you reprinted, and we certainly did not 'ignore their replies'; however, although I wouldn't make the claim that it was a fully scientific enterprise, it was important to

7. Statistics

7.1 So that accurate records can be kept of how this procedure works out, a quarterly return should be made to the diocesan bishop indicating the number of further marriages conducted and the number of applications refused.

MARRIAGE FOOTNOTES

While airing marriage issues, perhaps we could add a couple of marginally newsy footnotes:

- (a) Archie Pell has sent us from Canada a serious Ottawa proposal that federal law in Canada should abolish marriage as a national institution, substitute 'registered partnerships', and let religious communities run uniting ceremonies as they see fit. Think it through—the Canadians are apparently doing so.
- (b) The diocese of Southwark has produced a major report entitled *Cohabitation: A Christian Reflection* (122pp, A4, £7). It got headlines in *The Times* and the *CEN* almost as though recommending pairing without benefit of clergy (or registrars); but the truth is the opposite, that the trendy South Bank is pinching itself in surprise at the conservative pro-marriage (vows and permanence and all) stance of its cross-section working party . . .

SOCIETAS LITURGICA

Societas meets in Eindhoven in Holland from 11 to 16 August this year to consider saints and the liturgical observance of their memory (and influence?). The International Anglican Liturgical Consultation has an interim 'Conference' in England in the previous week, but its membership is confined to those Anglicans who are sent by their national commissions, or are members of Societas, or are invited by the Steering Group of IALC.

FROM THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green's E-mail of 21 March reads as follows:
I am writing with news of Common Worship.

SYNOD DEALS WITH LITURGICAL BUSINESS

The last General Synod Group of Sessions in February dealt with several important elements of liturgical business.

Final Approval of a proposed extension (until further resolution of the Synod) to the period of authorization for Series One Solemnization of Matrimony and Series One Burial Services was given.

In addition, a report on Common Worship: Daily Prayer was provided by the Liturgical Commission and first consideration was to the Additional Collects.

The draft additional collects are available to download on the Synod's 'Papers' area of the Church of England web site:

<http://www.cofe.anglican.org/synod/index.html>

BOOK REVIEWS

David Graham, *The Word for all Seasons* (Canterbury Press, 2002, £9.99, 1-85311-489-8)

The subtitle of this book sums up the content admirably: '*Services of the Word for every Sunday of the year and major holy days*'. On every opening there is a service, with authorized Common Worship texts where these are necessary, and with good use of the large range of alternatives. A particularly welcome feature is the wide range of opening and closing prayers and intercessions, drawn from a number of sources. There are clear headings, a short introduction to the season, the service or one of the elements in it, and an illustration on every page. All that is needed is to add the readings and the hymns. The pages are photocopiable (probably with slight reduction) to two sides of A5; in addition there is a CD with all the services in Word format, laid out as in the book. It is therefore simple to produce a service sheet, and to amend the texts or add hymn numbers.

I have a few small quibbles. The first is that the double-opening format has given pages that are very dense; if I were using the services regularly I would want to make each one into a 4-page leaflet rather than a 2-page one, with white space on each page. More importantly, it is a shame that all the services, regardless of season, have the same shape, based on page 24 of Common Worship. There is a missed opportunity here to give examples of the flexibility offered by a Service of the Word, though it would be less noticeable where the book is used for a monthly service than when it is used weekly.

Nevertheless, this is an excellent resource for busy ministers, or for churches where lay leaders are called upon to take services because of a shortage of licensed ministers. I hope it would bring the confidence to try other ideas.

Anna de Lange

Tim Lomax, *More freedom within a framework* (Kevin Mayhew, 2002, £14.99, 1-84003-940-X)

As the title suggests, this is a follow-on volume to Tim Lomax's *Freedom within a Framework* which was published in 2001 and reviewed in NOL 321. It follows a similar pattern: an introduction which draws us into the possibilities of using imaginative variety within a structured service, followed by 'service outlines' which are actually complete orders of service. What makes these books distinctive is that alongside the (photocopiable) words of the service is a column with comments, coaching hints and directions which make the flow of the service clear, and which show how each element moves into the next. Each service is therefore a resource both to be used and to be a tool for teaching effective worship-leading. There is plenty here to encourage us to apply the same principles to any occasion in the year.

Among the 18 services there is a wide variety of style—from instantly recognizable Order One Holy Communion (eg for the First Sunday of Advent) through a Service

of the Word with Holy Communion (eg First Sunday of Epiphany, where Holy Communion precedes the Liturgy of the Word), 'ordinary' Services of the Word, a Good Friday meditation, to a section on 'liquid worship' which challenges all presuppositions about how we conduct our worship.

Like the first volume, the services are based on Common Worship and use authorized texts where necessary while making the most of a variety of words where other texts are permitted. The outlines are recognizably Anglican—but different, and encourage us to step out of the comfortable rut that it is all too easy to slide into.

An added bonus is the CD which accompanies the book—not (as one might expect) with the texts of the services, but with imaginative PowerPoint presentations of two of the services. This is not only a resource, but a pointer to how words on the page can come alive in a new way, given the availability of the technology.

Behind both books is a conviction that worship is important—therefore we should put prayer, time, love for God and resources into planning it. This one stands on its own, but the introductory material is more comprehensive in the first volume. Readers for whom this is a new area would benefit from having both.

Anna de Lange

James H.S. Steven, *Worship in the Spirit; Charismatic Worship in the Church of England* (Paternoster, 2002, xiv/237 pp, pb, £14.99)

Traditional Anglican worship is easily reduced to a class-room study—the texts are all-important, they dominate the discipline, and they lie in front of the student calling for analysis, dissection, archaeological investigation and general desiccation. I am one of those who cheerfully gets sucked into such text-chopping procedures; and I am old-fashioned enough to believe that they may be of some service to the church and to its worship, and that the bones may live.

Well, I passed my GOE examination in Christian Worship in 1960; and almost immediately after a totally new phenomenon hit the Church of England—the Charismatic Movement. And it was phenomena that made it a phenomenon. This was quite unlike the Liturgical Movement; quite unlike liturgical revision; and it was the opposite of desiccated text-chopping. From 1962 onwards there was an Anglicanism which wholly reversed the normal picture of Anglicanism—freedom in place of order, emotion in place of coolness, hugs (yes, and same-sex hugs) in place of distancing, experience in place of formulas, glossalalia and prophecy in place of versicles and responses, guitars in place of organs, choruses in place of hymns, miracles in place of stiff-upper-lips, the instant in place of the historic, the unpredictable in place of the predictable, services valued in direct proportion to their length instead of in inverse proportion, leadership by pre-emptive inspiration rather than reasoned discussion, and side-quests for a great new cultural range of spiritual activities, including elderships, zany arts and crafts, expulsion of demons, 'receiving pictures', words of knowledge, dancing in the Spirit, interpretation of

MARRIAGE IN CHURCH AFTER DIVORCE—COMPLETION

We undertook in August 2002 to provide readers with the advice about remarriage in church offered by the House of Bishops in Annex 1 to GS 1449 referred to in the General Synod resolution reprinted in the August NOL. This is the seventh and final instalment. The whole Annex has taken many months, during which the cosmetic revision of it by the House which was expected has come and is incorporated.

ADVICE TO CLERGY

6. Legal Formalities

[6.1-3 were in the March NOL]

Data Protection

6.4 The Data Protection Act 1998 introduced a category of 'sensitive personal data', which includes information about a person's religious beliefs, sexual life (including marital status), physical and mental health and criminal record. With limited exceptions, the Act does not permit sensitive personal data to be collected or used without the explicit consent of the person concerned.

6.5 You may wish to record sensitive personal data which is relevant to your decision whether or not to conduct the marriage in your notes, recommendation or correspondence about an application. If you do, and such data relates to the couple making the application, you should obtain their consent by asking them to sign the appropriate section of the application form. This explains how personal data about the couple will be used and with whom it will be shared.

6.6 You may need to record sensitive personal data about a third party—for example, a former spouse or the children of a former marriage. It may not always be possible to obtain explicit consent from these people. In such cases the Information Commissioner has confirmed that you should be able to take advantage of a statutory exception which permits such data to be processed without explicit consent, where such processing is necessary in the context of confidential counselling and advice.

6.7 Whether or not personal data is sensitive personal data, it must only be processed in accordance with data protection principles. They require, among other things, that

- personal data is kept secure; and
- personal data should be kept no longer than necessary. Where you agree to conduct a marriage, we suggest that the relevant documents, interview notes etc should be destroyed as soon as possible after the marriage takes place. Where you decline to conduct a marriage, it may be appropriate to retain the data in case a further application is made by the couple to you or to another priest in the diocese. How long the data should be kept in each case is a matter of judgment. We suggest that you agree a policy with your bishop and ensure that his records and yours are destroyed at the same time.

6.8 You should remember that the couple are entitled to see personal data that you hold about them and so you should write your notes, your recommendation and your correspondence with the bishop in a way that can readily be shared with the couple.

Liturgical components, in no special order, could include:

- Scripture read or enacted
- responses through sermon, meditation, prayer
- praise and thanksgiving
- prayers of the people
- credal and other affirmations of faith
- silence
- non verbal, symbolic actions involving candles, images, greenery, water etc
- sacramental actions such as a blessing and breaking bread, anointing, blessing of places, baptizing, making and renewing of vows, hura kohatu, tuku and last rites
- offering of gifts
- sharing of bread and wine
- musical responses and offerings

Going out

- a new community is launched

The section is the least developed of the three, often treated briefly, even abruptly in the liturgy but continued in fact through the after service function. The three Tikanga commission's plea is that we revalue this section and give it more prominence. For it is here that the expectancy and the mandate for being God's people at work in the world is created, the mission is named and the energy released by story and sacrament is focussed and directed. In addition, a sense of closure is sought, not to close us down but rather to open us up to the real work of ministry that awaits us outside the gathered community.

Liturgical components in this section, in no special order, could include:

- prayers after communion
- blessing and dismissal
- musical components
- feedback from children
- prayers with special intention
- recalling and summarising of mandate
- procession
- final notices
- after service function
- poroporoaki

The template is then followed by two examples:

Example of An Order for a Eucharist

Example of A Service of the Word

We hope to print these in following editions.

dreams, over-heavy pastoring, and singing in tongues. 1962 was the year our author was born, so he represents a generation researching origins from the records and others' accounts, but, as we will see, the issue of origins is only the background to the book, for his actual study is of the presenting character of public worship in six anonymous Anglican parishes between the years 1993 and 1995. This provided the data for his doctoral thesis, which in turn provides the substance of the book.

I am, naturally, itching to engage with his account of the 1960s—and am slightly aggrieved that the earliest years recorded (1962-64) do not mention St Mark's, Gillingham, when John Collins led that parish into both remarkable charismatic experience and dramatic numerical growth (and had both David Watson and David McInnes as curates). I think too that the *Gospel and Spirit* joint statement in 1977 sealed a juncture rather than created it; and certainly the 1977 Nottingham Evangelical Anglican Congress gave it confirmation. I think that Jimmy Dunn should have had a better mention (he comes but twice in the index and one of those instances actually refers to a Fred Dunn!)—as his *Baptism in the Holy Spirit* (1970) was, I believe, the earliest scholarly attempt to engage with such an anti-academic movement, and, although the later *Jesus and the Spirit* gets a mention, this seminal book of his does not.

But then, the book is not about origins, but about stopping the clock in mid-second-generation 1990s. In the six parishes, infuriatingly labelled 'St A' 'St B' etc, what did they do about liturgical order? What and how did they sing? How did they conduct their 'prayer ministry'? These three questions provide the substance of three central chapters, where the phenomena are charted, and these chapters occupy over half the main contents of the book. The six provide a good range, even if the particular years chosen—and perhaps the parishes chosen—gave a special airing to the 'Toronto blessing'. St B and St E majored on this, though, interestingly, at St D (an anglo-catholic parish) the vicar reported that the Toronto blessing 'blew into St D and then out again within the space of a month' (p.76).

There is a properly reflective major chapter of 'Theological Appraisal'. Quite a bit of this is investigating the Trinitarian character of charismatic utterances, formulations and approaches to God. James Steven describes this as 'instinctive trinitarianism', and I am left wondering whether this is both a key discernment on the one hand, and a note of caution on the other. I suggest that the presenting Trinitarianism he records has certain origins. We believe, of course, that the early church got their doctrine of the Trinity right because they were already worshipping aright; and therefore it is perhaps unsurprising if a movement in hot engagement with the presence of God, with the person of Christ, and with the power of the Spirit, were to find that the historic trinitarian framework of prayer and worship framed their own worship with a richness and rightness worthy of comment. Furthermore, by definition we are looking at the C/E, where even the most ecstatic still have received creeds, blessings, baptismal formulae and three-verse hymns from the past, and have trinitarianism in their background—and their bones—before they become deliberately informal. Most of the parishes here retain elements of this

background, as the chapter on liturgical order makes clear. In addition the great thrust of the Movement in the Church of England (unlike that in Anglicans elsewhere) has come from evangelicals (a point well made at the end of James Steven's last brief 'Conclusion'), and thus has been fractionally closer to asking for a biblical basis for worship materials than might be true elsewhere. I suppose I am asking for his investigation and appraisal to bring the phenomena more severely to the test of scripture—and, with some passion, am asking whether the existentialism of the Charismatic Movement is actually subject to scripture not only from an 'instinctive' run-on from the past, but also by a determined entrenchment of the word of God for the future.

I think the book is bound to whet your appetite. NOL is offering small prizes to any reader who can pierce the disguises of St A, St B, St C, St D, St E, and St F; and will repay the cost of the whole book to anyone who can credibly unmask the lot.

COB

THE VASEY LECTURE (PLEASE READ CAREFULLY)

Bridget Nichols, who was scheduled as this year's Vasey Lecturer, and was advertised here in NOL in the last two months, now writes to tell us that, because of some local confusion in Durham, the Lecture has had to be cancelled. So please delete from your diary if you had planned to go. There are some hopes that it is but postponed and may be delivered in the Autumn.

IN MEMORIAM — EVAN BURGE

Evan Burge was a senior and scholarly member of the Australian Liturgical Commission which produced 'AAPB' in 1977 and saw it through authorization in General Synod and into widespread use the following year. He continued into the years of drafting 'APBA', which got its slightly more limited authorization in 1995, and he came with other Australians direct from that General Synod to the International Anglican Liturgical Consultation in Dublin, and thus made friends on a worldwide front. He died at the end of March, and all the obituarists join in describing him as 'gentle'. If ever a Liturgical Commission needed a reconciler, then it was probably the Australian one. If Europeans have difficulty imagining a gentle Australian, then that is their problem, for Evan Burge was eminently such.

COB

A TEMPLATE FOR WORSHIP DOWN UNDER

George Connor signed it; Bosco Peters reported it to NOL; Ken Booth forwarded it. The 'Template' is (I think) an outline of a liturgical event—a structure document such as precedes the services in CW—and it came from the Aotearoa, New Zealand,

Polynesia 'Common Life Liturgical Commission' to the General Synod in January 2002. It was introduced by a report, to which the actual template is attached as Appendix C. While the material is too long for one issue of NOL, it is quite possible that the Introduction will lack interest to readers without the actual Template itself. So, at the risk of reversing the natural order, we here print Appendix C, and hope to follow with surrounding materials soon.

APPENDIX C

A Template for Anglican Worship

The template directs us to three sections into which we assemble elements of our worship. Each of these sections

gathering to name and establish,
story to form and nurture,
going out to launch and empower,

is the integral to the structure of the new community expressing itself in worship.

Gathering

- we establish the community of faith

In this section we acknowledge who and where we are. This involves recognising and welcoming those present, the new faces and the familiar, and paying our respects to the place where we meet and those who have gone before us. We might need to name and any newsworthy events that press in on us, locally or more widely, whether celebrations or crises. Those who are to lead worship and what sort of worship is to follow may need to be introduced.

Liturgical components of this section, in no special order, could include:

- mihimihi
- special attention to children
- the exchange of the peace of Christ
- opening songs and other musical offerings
- opening or bidding prayers
- confession and absolution
- announcement of themes, sentences for the day, opening responses, seasonal material

Story

a new community is formed and nurtured

In this section we find the source of our life and purpose for which we gather as a community of faith. It is the story of the God we meet in Jesus Christ that makes this community new and renewing. The section is built around the hearing and interpreting of Scripture, sacramental and symbolic actions in eucharist, and a whole variety of rituals of healing, blessing, offering, intercessing etc.