

Five or six of us have each written a ten-minute paper and given it to the other members at special meetings convened for the purpose. Discussion is limited to another seven or eight minutes. It has been surprising what has emerged: perhaps we are too easily surprised. After our internal pilot, we took our first theme—eucharist—to a rather larger meeting of rural deans or their representatives, and we hope to organize a wider conference in the autumn. We have started the same process with baptism.

The pure theologian would doubtless say that the cart has been put before the horse, and that we should have had this sort of discussion long ago before liturgical pen was put to paper. That is, of course, not how church life works: *lex orandi* seems usually to precede *lex credendi*, and often to be its substitute. One thing may be said of Common Worship, as of the ASB, is that its flexibility allows room for considerable doctrinal development—and, naturally, doctrinal regression—within its users.

Perhaps this is a point for us to remember for the future. It may be that we are coming to a new stage in liturgical formation, and beginning to ask what it all means rather than how it all should or could be done.

That can only be a good thing.

Of course, we are doing all the other things as well: a large conference with the RSCM on music, lunchtime conferences on the new offices, a possible project to dip our insulated toe into electronic waters. We continue to be responsible for a large diocesan Pentecost evening service. What I think we particularly value is the eclectic and we hope, fairly representative nature of our committee, and the depth of the contributions made in it. At least we have not been asked to re-write our institution service—yet.

John Thewlis
Secretary

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

On 3 May the news recorded 'The Pope has today created five new saints'. Now this may be media shorthand for the sanctification process; but the process is at least open to that corner-cutting way of being reported. It certainly gives any of us with imagination a picture of Christians waiting, perhaps even itching, in the hereafter, hungry for news as to whether the Pope has done the honourable thing by them and 'created' them as saints. But perhaps that is unfair; perhaps by definition those who are to become saints are those who least expect it or look for it; perhaps indeed we are to imagine some cheery souls on the heavenward side of purgatory totally taken by surprise by some first 'leak' as to what has happened on earth—as, eg, receiving on their mobiles requests from earth for their own prayers. What a surprise—to find oneself for the first time being invoked in some litany of the saints. 'What, me?'—'Yes, you've just been listed as a dependable intercessor for us.'—'I can't believe that—I shall check the list before I take any action'—but later (with a modest shrug) 'Yes, you're right—I'm flabbergasted, but I'm told I'd better get on with the petitions you want me to ask; so could you please jog my memory . . .?'

Anglicans cannot 'create' saints. We have no process for even recognition of them, though we are reasonably clear that some departed persons are worth commemorating. So where have we reached?

At the Reformation, all saints perished from the calendar unless they were biblical. There remained only the 'red-letter' New Testament characters, each with a named day and a minimum of eucharistic propers. Other saints remained in place simply as dedications of parish churches. But, for reasons difficult to scrutinize, at some point in Elizabeth's reign 59 'black-letter' (ie properless) non-biblical saints were incontinently added to the calendar. The apologia was that the large amount of business (and taxes?) was collected on such time-honoured dates, and month and day were not so recognizable. It takes some believing, but the rationale was stated, and apparently survived. However, even there a problem remained—how recent could such named persons be? Henry VIII, for instance, had deleted Beckett. And no-one later than Richard of Chichester (died 1253) got in. There remained no principle of inclusion, let alone machinery for creating new saints. And so it remains.

The Puritans objected to such naming—and they were consistent, which meant they were opposed to dedications of buildings in or under the names of saints. One interesting feature of the Commonwealth period was to be found in the (rare) parish churches built in that time. I lived for over a year in Shipbourne, North of Tonbridge. The next door parish (now, I believe, united with Shipbourne) was Plaxtol—and

Plaxtol had a new parish church around 1651. It still has the church building, and it has no dedication. It is simply 'Plaxtol parish church'.

The Restoration not only restored the monarch; it also restored the saints. The Presbyterians (so-called) objected at the Savoy Conference to the saints, but got nowhere. Instead they got a martyr—the 1662 Book created a service for 30 January for 'King Charles the Martyr'; and he picked up some dedications too. But he was not quite sainted. So what can we do? Are we in position to 'create' saints? Is there such a category at all? But if there is, and we do not elect the members, how do they get into the category, and how do we recognize they are there? Do we believe God has his own duly asterisked list, and that the Pope has first glimpse of who is on it? I find it a puzzler. (Oh yes, and you may like my afterthoughts on page 9 below).

NOL may sometimes seem clinical, theoretical or desiccated. It is all too easy to lose sight of the real purpose of liturgy. But, when the chips are down, and despite all side-tracking tendencies, yes, unlike a certain British parliamentarian and his press officer, we do do God.

Colin Buchanan

1662 RIDES YET AGAIN

We mentioned the first edition of the Prayer Book Society *Journal* (the Epiphany edition) a few months ago, and now the second has come (the Easter edition). Its cover picture is of the Archbishop of Canterbury doing his first confirmation after enthronement—for scholars of King's School, Canterbury, in the Cathedral (on 9 March). The editor writes:

'So what was so special? The service . . . was conducted according to the Book of Common Prayer. As this was his first confirmation service . . . for it to have been a Prayer Book confirmation must be significant. If the Archbishop of Canterbury raises no objections to conducting a BCP confirmation, can there possibly be any excuse for the rest of the episcopacy to discourage it? Surely the time has now come for us to encourage incumbents to "Nag a Bishop"!'

Well, you wouldn't have guessed from the photo on the cover that it was BCP—the Archbishop being in chasuble rather than rochet and chimere. So, at the very least, there was presumably going to be a eucharist (1662?), which the BCP does not provide. Interestingly (and other bishops could note this) the Archbishop is not wearing his mitre as he comes to lay on his hand—but he is reading the formula from a text held by a chaplain, which suggests he was on an unusual exercise. One dares also to hope that he had no hymns, readings or sermon (none of which is allowed in 1662), and that he had a single question only to the candidates. If, of course, he was straying into that dangerous variant which had readings (Acts 8.14-17, I fear), viz 1928 or 'Series One', then NOL must remind him that this is strictly illegal, that it was rejected by the House of Laity at the first attempt at authorization in June 1966, and that Lambeth Palace sent round an injunction to all bishops at the

in the way the Gospel speaks. The community of faith listens and responds as it engages the story. The dynamic of that happening can focus around all or any of the following, in no special order: the sacraments of baptism and eucharist, Scripture being read and interpreted, the prayers of the people, or a whole variety of sacramental and symbolic actions and rituals for blessing, healing, anointing, offering and so on.

Going out

—a new community is launched

Cultural traditions make this section the most diverse and hardest to recognise in liturgical terms. It could be everything from the service continuing over a cup of tea to commissioning of individuals to prayers that reflect the challenges of the week ahead. This section deserves more prominence for it is here that the expectancy is raised and the mandate given for being God's people at work in the world. Here 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 open us up to the real work of ministry that awaits us outside the gathered community.

An appendix to the Motion that follows offers more detailed guidelines and examples of how each of the three sections could be developed.

Membership 2000-2002

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Archdeacon Dr John Tamahori	Bishop George Connor
	George Connor
	Convenor
	January 2002

DIOCESAN REPORTS (2003 CYCLE)—2. SOUTHWARK

The Southwark committee is, of course, in the privileged position of having immediate editorial access to NOL. But of course we never abuse it! What we do find is that we need in-house the sort of discussion and debate that NOL was founded to make possible.

There are curiously few opportunities even for clergy to talk in depth about their different theologies of eucharist and baptism. Over the past eighteen months we have therefore put a lot of effort into talking about them amongst ourselves.

church in the 21st century, restructured as it had become into a three Tikanga body, shortly after the book was published. There were wider social forces at work beyond the church that the proposal also tried to address. In a society dominated by technology and growing individualism, the concept of community so fundamental to Christian life from the time of the Jesus movement, is increasingly hard to find. The church provides one of the last and most enduring opportunities to experience and build community. This social context needs to be addressed in every liturgical offering and the template was devised to allow each Tikanga to make its own response to this community-building imperative. The template proposal echoed several new directions in international liturgical scholarship, most notably the Church of England's publications influenced by the report *Faith in the City—A Service of the Word and Affirmations of Faith* (1994), and *Patterns for Worship: Commended Edition* (Church House Publishing, 1995). But its greatest impetus came from the experience of worship across the three Tikanga as stories were gathered and shared by the Commission. Three common elements (gathering, story, going out) emerged which form the basis of the proposal. They are not intended to be prescriptive or hierarchical. No new liturgical principle absent from any earlier Christian tradition is being invoked here. The proposal simply builds on the frameworks already authorized in the 1989 book, and allows the material in that book to be employed more freely and creatively to our context. What is new is a commitment to use the liturgical material already available to us in ways that respect and engage our Tikanga and the experience of the three Tikanga church. The response to the discussion document on the template proposal, gathered over a two year period was very positive. Most critical voices read the document as an attempt to be prescriptive about which elements went where. This wasn't intended. The most useful comments centred on the Story section and the importance of making room there for both word and sacrament. Perhaps the hardest point to communicate was the way the template reflects the distinctive cultural experience of being Anglican, not only in our coming in and our going out, but also in the ways the Gospel story is seen and shared within and through each Tikanga.

Gathering

—we establish the community of faith

In this section we acknowledge who and where we are. This involves recognising 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 introduce the service that is to follow and invite the participation of the people.

Story

—a new community is formed and nurtured

In this section we see the greatest opportunity for each Tikanga to reflect its traditions

time telling them to stick to the letter of 1662. And they grumbled, but they did. So I wonder what the Archbishop was doing in Canterbury cathedral.

The editorial also raises that interesting mental picture of incumbents up and down the land clamouring for 1662 confirmations, and the wicked and perverse bishops insisting on doing it all 'mod'.

While we are on the Prayer Book, I would draw attention to a book sent for review—Peter Toon and Louis Tarsitano, *Neither Archaic nor Obsolete: The Language of Common Prayer and Public Worship* (Edgeways, 6 Greencroft Avenue, Corbridge, Northumberland, NE45 5DW, 94pp pb, 2003, £4.80). The original Canute actually knew he could not turn the sea back, but one wonders about his heirs and successors to-day.

I quote from the Epilogue 'A Way Forward?':

'After forty years of experiments aimed at adapting the secular idiom to religious expression, whoever has sponsored them, it is now clear that this particular set of experiments has failed. A new religious idiom of English language has not been discovered or achieved. If it had been, then plans for further wholesale revisions of language and for further new liturgies, without an end in sight, would be unnecessary . . .

'Not for lack of trying, the attempt to graft the Christian religion on to the secular idiom of English has borne no fruit in a religious idiom. There is, therefore, a far better chance that new shoots will spring from the old root of the English religious idiom than from the lopped off and discarded branches of the worship committees. The essential question, however, is never going to be "whose language prevails?" but rather "what language takes us closer to God and opens our hearts to his truth, light, and grace?"'

Well, the last-page questions are fair, but the preceding 92 pages suggest the authors think they know the right answer very well before they ask the questions. Yet, when I look around the 100 congregations where I minister, I find myself trying to remember the name of that Iraqi minister of information who told us twice daily "The Americans are fleeing in all directions".

COB

CHURCH IN WALES CALENDAR, LECTIONARY AND COLLECTS

The Governing Body of the Church in Wales, meeting in Easter Week, approved the new Calendar, Lectionary and Collects of the province. Full details of the Lectionary are available on the Church in Wales website, and are not being put on sale as a book in their comprehensive form but only in each year's almanack. The Collects are being published in bilingual form as *Y Colectau / Book of Collects* by Canterbury Press @ £20 hardback in September. They should offer yet another set of options for collectors to consider.

FROM THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green's E-mail of 2 May reads as follows:
I am writing with news of Common Worship.

ANNUAL LECTIONARY 2003-2004 PUBLISHED

I am pleased to announce that Church House Publishing has released three new products in the Common Worship range.

The Lectionary 2003-2004 presents the recommended Bible readings (references only) for every day and Principal Festival worked out for the year between Advent 2003 and Advent 2004. Available in both standard and large format.

Sundays, Principal Feasts and Principal Holy Days: Advent 2002 to Advent 2003 is also available. It presents the recommended Bible readings (references only), along with Collects and Post Communions for every Sunday and Principal Festival between Advent 2002 and Advent 2003.

Further details are available on the website at the following address, click on LECTIONARY BASED / DATED MATERIALS to reach the right page.

<http://www.cofe.anglican.org/commonworship/resources/indexoff.html>

VISUAL LITURGY 4.0 APPROACHES

More information is now available on the web site concerning *Visual Liturgy 4.0* for Common Worship. The brand new, more user-friendly version, features *New Patterns for Worship* in full and hymn based lectionary suggestions from the RSCM's Sunday by Sunday publication. A new Services planner allows users to work with multiple services at once while style support is also available for creating service sheets.

Further details, including how to order, can be found at the following address, click on ELECTRONIC PRODUCTS to reach the right page.

<http://www.cofe.anglican.org/commonworship/resources/indexoff.html>

The *Visual Liturgy* web site can be found at:

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

FINAL WORDS

The Common Worship web site can be found at

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

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LAST AFTERTHOUGHT ON SAINTS

I have found myself writing odd bits in various places recently about the tercentenary of John Wesley's birth. This occurred at Epworth Rectory on 17 June 1703, and that is the date world Methodism has noted, as far as I know. However, Wesley himself in his *Journal* in his old age writes as though his anniversary fell on 28 June. And it did—for in September 1752, as even amateur historians will know, eleven days were omitted in England from the month (14 September followed 2 September) in order that Britain should join Europe! Pope Gregory had succeeded Julius Caesar and Augustus Caesar. So Wesley, typically precisely, was recording the literal number of full years he had lived, and that date fell from 1753 onwards on 28 June. (A non-liturgical side-point is that 5 April ends our tax year to this day because the City of London's fat cats refused to pay taxes on 25 March (when the year had previously begun), and waited eleven days to complete a year's business before paying up . . .)

However, the nearly liturgical thought has been striking me that a wonderful confusion would enter the celebration of saints days if all were given this treatment. Continental saints who died before 1582 would move on ten days, while English deaths before 1752 would move on eleven. Guy Fawkes would come on 16 November, Charles the Martyr on 10 February, and Thomas Cranmer on (wait for it) 1 April!

COB

A TEMPLATE FOR WORSHIP DOWN UNDER—THE INTRODUCTION

We printed in the April NOL the actual 'Template' passed by the Aotearoa, New Zealand, Polynesia General Synod in 2002. This was an appendix to the report of the 'Common Life Liturgical Commission' which introduced it. For the record, and to help readers understand the template itself, we now include the Introduction.

THE REPORT OF THE COMMON LIFE LITURGICAL COMMISSION

The Template

Introduction

The template proposal arose out of discussions about the possible shape of a revised edition of the 1989 A New Zealand Prayer Book—*He Karakia Mihinare o Aotearoa*. Rather than attempt a major rewriting of the book so early in its life, the Common Life Liturgical Commission proposed to the 1996 General Synod—Hinota Whānui that a template proposal be considered. This would accommodate some necessary revisions, provide greater flexibility in liturgical planning without diminishing the milestone achievements of the 1989 book. Most important of all, the template proposal would allow the prayer book to more adequately serve the mission of the

the particular order instead of the present 'sequential' pattern, which makes those who believe themselves called to the presbyterate first of all state that they believe themselves called to be deacons. John Gibaut, a liturgical theologian of the Anglican Church of Canada, presents the case for 'direct' ordination—rooting it in the patristic era, and spelling out its implications in the present day.

AND THE CHURCH OF IRELAND BOOK GETS NEARER

Brian Mayne, editor of the forthcoming Church of Ireland Prayer Book, writes:

[Here is the] latest news from General Synod 2003. As of twelve noon last Thursday [ie 15 May] the new edition of the Irish Book of Common Prayer passed its final hurdle and is constituted. Copies will be ready about March 2004 and Trinity Sunday is to be the date when it becomes the legal book according to the constitution. Individual bishops will allow services (other than the new marriage service for civil law reasons) to be used as soon as copies become available and to permit existing service books to be used until the end of 2005.

Like the American Book of 1979 it will include both traditional and contemporary language services but services which no longer have any life in them have been dropped like Forms of Prayer for use at sea, anachronisms have been removed and rubrics in traditional language services modernized. The modern language ordinal will be the first in the Anglican Communion revised in the light of the Berkeley Statement of 2001 which set ordination against a baptismal theology. The help of Paul Bradshaw with the drafting of the Ordination Prayer was acknowledged in Synod.

Much of the debates centred on the ELLC texts and Synod chose to be conservative with the Lord's Prayer and Nicene Creed but held on to the ELLC versions of Gloria in Excelsis, Apostles' Creed and the canticles. So, 'Save us from the time of trial' in the Lord's Prayer didn't even get into an appendix! The Irish version of the controversial clauses in Nicene Creed is 'For us and for our salvation, he came down from heaven, was incarnate by the Holy Spirit of the Virgin Mary, and was made man' - almost exactly the rendering of Cranmer.

An early plan had been to include two psalters—the Irish 1926 psalter and that in the ECUSA book—but, when it became clear that this would seriously distort the book as a worship manual, Synod was persuaded in 2002 to compromise with the psalter from Common Worship. The Liturgical Committee fought off a last-minute attempt to put in as well what is virtually Coverdale. The latter may continue lawfully to be used and a print-off may be produced to satisfy those who don't think psalms can be chanted in cathedrals etc unless in 16th century English.

It is now down to me as Editor with my advisory panel and our enthusiastic publishers, Columba Press, to see the documents of a Synod into print early in 2004.

Brian Mayne

BOOK REVIEWS

Jonny Baker and Doug Gay with Jenny Brown, *Alternative Worship* (SPCK, 2003, ISBN 0-281-05396-0)

The arrival of this resource will be like sweet music to the ears of mission-minded worship planners who wish to facilitate a church that is faithful and relevant in today's world. This book reinforced my view that alternative worship is not a passing trend but a growing influence. As a resource it makes a very strong case for alternative worship playing an important role within the building of a 21st century church, a church that connects with communities culturally and spiritually by drawing on our rich heritage of worship resources using mixed-media technology. The authors and compilers of this resource have years of experience within alternative worship, and this shows. Their insight and learning provide the basis for the excellent introduction which fully explains the concept of alternative worship, its history, influences and place within the church. The book contains an inspiring wealth of creative resources including prayers, liturgies, responses and reflections. These are arranged to tie in with seasons of the church calendar. The accompanying CD-ROM is one of the resource's main selling points. This contains audio-visual resources again linked to church seasons. It's a great pool of images, music and video pieces that can easily be incorporated into worship. If, like me, you are always on the lookout for resources to facilitate creativity within worship, then this resource is for you.

Tim Lomax

National Conference of Catholic Bishops, (1994) *Sunday Celebrations in the Absence of a Priest* (Catholic Book Publishing Company, New York, 1994, 377pp, £28.99).

This is a bilingual altar copy for lay leaders of services of the Word and Communion. I was somewhat taken aback by this quality production because, whatever the text says inside the book itself, the substantive character of the book says that Sunday worship in the absence of a priest is here to stay.

Three rites are given. Two are a combination of the liturgy of the hours and communion. Here psalmody is taken from morning and evening prayer. To this the ministry of the word and the rite of communion are added from the mass. The third rite is a liturgy of the Word with Communion, and this is basically the mass without the eucharistic prayer. Five acts of thanksgiving, which can be said after the intercessions, are included in the main body of the rite. 10 seasonal acts of thanksgiving are included in an appendix. These include scriptural canticles and prayers of praise and thanksgiving.

I find the book rather shocking. It shouts of the problems of the Roman Catholic Church. Lay people are now pastoring congregations and leading the worship. Because of the unwillingness to look at the priesthood, a liturgical solution is found that does violence to all that has been said about the eucharist in recent times. Is the Roman Catholic Church going to cease to be a eucharistic church (at least in practice for many of its congregations)? Is its theology going to return to the mass being to consecrate things rather than transform people?

I hope that Anglicans will study this volume and make sure that they do not blindly follow the same path. There are good signs that this is not happening particularly in the development of OLM and local ministry. However, I have heard recently of lay-led congregations having extended communion on Easter day: And that in the Church of England!

Phillip Tovey

EVAN BURGE—AN ADDITIONAL WORD

Donald Gray writes about Evan Burge, whose death was noted in the April NOL, as follows:

... You rightly record his tremendous achievements in Australia and his contribution to IALC, but you omitted to recognize his highly influential contribution to ELLC.

Evan was involved in this work from the beginning, was a member of the committee of revisers, and, as *Praying Together* (ELLC, 1988) acknowledged, "The Consultation thanks Dr Evan Burge for accepting the daunting task of preparing this Commentary". It is indeed a splendid and compact piece of scholarship.

Evan Burge was indeed a gentle scholar, but that never obscured the depth of his erudition and encyclopedic knowledge. Nor his enthusiasm! I recall him leaping from his seat at a Revisers' Committee in our house in Little Cloister because at that very moment the light had fallen on a flying buttress in just the right way that would produce an excellent photograph.

The international and ecumenical liturgical community owes him a great debt. Evan was a magnificent antipodean example of the Anglican type of scholar priest.'

[Donald, thank you very much. If I had been on the ball, I would have recalled *Praying Together*, though the flying buttress is certainly news to me. COB]

THE KENYA PRAYER BOOK—A SIN OF OMISSION?

We have one assiduous reader of the Book, who has picked up a serious omission—yes, and in the Ten Commandments too. On pages 68-69 the Decalogue, more or less as delivered to Moses, comes in pristine form. Then on pages 70-71 comes the New Testament adaptation first pioneered in Series Three thirty years ago. BUT in this text the fifth commandment ('Honour your father and your mother...') is missing. Well, the rubrics do not call them the 'Ten' Commandments; and we all know they are not claiming to be *verbatim* scripture, but more like a pastiche. They are called 'The New Testament Interpretation of the Law', so there could be one left out. On the other hand, I suspect it is simply an error, and not worth defending. And, as I proofread quite a bit of the Book myself and have no recollection of this point, I must take some share of the discredit. As Moses' text remains on pages 68-69, the Anglican Church of Kenya must not be thought to be engaged in anti-parental conspiracy—it is the alternative theory of history which looks more plausible, I fear. *Mea culpa*.

COB

AND A DIFFERENT SORT OF ANNIVERSARY (AND LITURGY)

On 19 March there fell the fortieth anniversary of *Honest to God*. I found myself giving a theological paper about it for a study day in Southwark, and then in May went to the (new) Derby Theological Society to go over the same ground, though this time with David Jenkins sharing the platform with me. I have a double qualification to address *Honest to God*, firstly that I am Bishop of Woolwich, and, secondly, that the forty years nicely cover my time since ordination, and I was engaged in active ministry in the Church of England when it came out—and still am forty years on.

John Robinson had, of course, bought into contemporary ideas of the Liturgical Movement when he was Dean of Clare College, Cambridge, in the 1950s, and had written up and published his (slightly farced 1662) liturgy and his eucharistic sermons in *Liturgy Coming to Life* (1958). But *Honest to God* contains virtually nothing about liturgy—and, in its abolition of 'upness' for God and 'belowness' for us, left only fragments for liturgists to put together. He had another go in *But That I Can't Believe* (Fontana, 1967), and there he has a chapter ('Local Liturgy') which describes the genesis of the 'St Mark's in the Bowery' liturgy, and provides its text. I suspect that it was John Robinson who (because of his Beatle-like sales) got that local liturgy known. But his interest (totally applaudably) is in the process by which the text emerged 'from the grassroots', rather than in the text itself. What the liturgy gave to a wider constituency was the concept of a much greater congregational response in the eucharistic prayer—and that text in turn figures somewhere in the remote ancestry of Prayer H today (see my pamphlet, *Prayer H—An Unauthorized Account*). But it is itself unaffected by the change of image which Robinson was propounding. And the change of image has faded in history not only because there have been enough Christians who respond to the 'up' and 'down' imagery to keep the Christian Church in being, but also because alternative images cannot gather enough people to pray with them. Liturgy remains immovably conservative. And rightly so?

COB

Next month's publication . . .

. . . is Joint Liturgical Study no.55, *Direct or Sequential Ordination?* by John Gibaut. In the Anglican Communion, the medieval practice, which certainly had some earlier roots, continued—that ordination came to any one individual in this 'sequence': deacon, presbyter, bishop. The Anglican ordinal was so committed to this pattern at the Reformation that Cranmer's text prayed that deacons 'may so well use themselves in this inferior office, that they may be found worthy to be called unto higher ministries in thy Church', and the rubric said they were to be told they must behave themselves as deacons for a year before proceeding. Latterly, however, Anglicans have not only sought to develop the calling of a deacon in his or her own right, but have in some places and cases promoted the idea that the true calling of a deacon and of a presbyter would be best clarified by a separate 'direct' ordination to