

News of Liturgy

Editor: Colin Buchanan

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Editorial

I have just returned from a 24-hour conference between the Latimer House Liturgy Group (which plans and carries through the Booklets on Ministry and Worship) and some more overtly 'charismatic' clergy—20 persons in all. The discussion concerned public worship, but was largely unstructured, and the sense of meeting in some depth, and with considerable benefit, was widespread. The conference was tape-recorded throughout, and it is possible that some features of it, or of the outcome from it, will appear later this year in the series of booklets.¹ Certainly, the 'charismatic' parishes display many growing-points towards the pattern of worship of the future.

One of the most obvious lessons is that when people have a sense of belonging to each other in Christ, and of genuinely sharing with each other in worship, then worship is not dull or boring, but rather is exciting. This then leads to a sense that 'services' are not to be judged on a merit scale which assesses their value in inverse proportion to their length! Many parishes where these dimensions have been growing testify that the length of time together is also growing. Perhaps 'church' is no longer a punishment to be endured, or a duty to be performed bravely, but is a real joy. This rediscovery is full of implications about liturgy and about teaching.

Another important factor is that it is the deeply doctrinal conviction (which we all have *somewhere*) that we are the body of Christ, and are thereby one with each other in him, which inspires joy in corporate worship. It is *not* the more usual features of the charismatic movement which are the key. It is not tongues or prophecy (which are often not practised in Sunday worship at all, or only to a small degree), but rather the corporate commitment to Christ, and to each other in Christ, which brings Christian joy.

But this in turn involves *meeting*. The traditional somewhat frozen practice of liturgy, along with the traditional seating of congregations in pews, has juxtaposed people whilst ensuring they never *met*! Surely we can find a cure for this (unless, perhaps, the clergyman has a deep psychological need *not* to meet people—only to *treat* them—and laymen cannot help him). And this highlights one basic point. The 'charismatic' label is nowadays becoming as difficult to use accurately as 'catholic' 'evangelical' etc. have become in recent years also. For myself, I hold on to the hope that labels describing emphases will not be too quickly discarded as divisive, because we may actually need them . . . But from this conference it is easy to say that the main 'growing-points' for public worship to-day are not the exclusive province of anyone. The crucial question is how far in worship (as in ethics or any other branch of practical theology) we are prepared to *act* on what we believe. This theme will recur in these columns.

¹ By proof stage this was looking unlikely]

This particular issue has a strong Grove Books slant. We are getting more and more books for review from other publishers, and this will appear in forthcoming issues. But there is a breathing-space this month, and the chance has been taken to do some domestic advertising.

Colin Buchanan

GROVE BOOKS PUBLISHING

Monthly booklets on Ministry and Worship

This series has now been running for over three years, has reached no. 35 (being sent out with this issue of *NOL*), and has titles and authors planned for twelve months ahead. The booklets are largely intended to be evolutionary—starting from where the church is, and probing into the future with ideas, suggestions, patterns and so on. The basis is biblical and historical, but the end-product is meant to be practical. The price of these 24 page booklets has only risen once since 1971, from 20p to 25p. It is expected that existing 20p ones (i.e. all titles in print from nos. 1 to 28, except 7 and 14A) will go up to 25p on 1 July 1975.

The price has been held down by constant increases in circulation, and the raising of the price of back-numbers will help forward numbers to remain at 25p also. Some hundreds of customers receive these monthly (with *NOL*) by direct mailing.

Grove Liturgical Studies

We are now trying to produce these slightly weightier publications once a quarter, and to slot them into the standing order situation. However, we are very keen that the 'semi-inertia' selling should not produce unhappiness, and any customer who received the March Liturgical Study, but was unsure that he wanted it, is asked to send it back for credit. We would far rather do that than build in bad public relations. The price was higher especially in order to ensure that we could cover costs on smaller sales—though if these 'Studies' do in fact sell as well as the 25p ones then they too will help to keep the 25p ones on 25p for the future. The series should begin as follows:

- 1 *Sacramental Initiation Complete in Baptism* by E. C. Whitaker (March 1975).
- 2 *Liturgy, Language and Meaning* by A. C. Thiselton (June 1975)
- 3 *Shrines for Saints* by Ken White (September 1975) .
- 4 *Centres for Servants* by Ken White (December 1975).

These last two titles are a pair concerned with architecture, and, whilst designed for the P.C.C. member (rather than for the purely academic), they justify their 'Liturgical Study' rating by including illustrations and sketches (which are somewhat new in Grove Books.)

The Big Book of Reference

In February and March we used the excuse for being a few days late that our printers were handling *Further Anglican Liturgies 1968-1975*, which was a massive undertaking beyond the normal scope of a fairly small (but

in our opinion very good) firm of printers. The book is now ready for publication, so the printers are recovering their timetable, and the book itself will be on sale from 9 May. It is a successor to Colin Buchanan's *Modern Anglican Liturgies 1958-1968*, which was published by Oxford in 1968 (and is still available at £3.15). When the material around the Anglican Communion started to mount again, Oxford were slightly unwilling (through their senior religious editor, the late Mr. Geoffrey Hunt) to fix a closure date in 1973, as the editor desired. The S.P.C.K., however, expressed willingness, and on that basis a deadline was given to contributors from round the world of late 1973. There was a little delay in getting the material edited and through the S.P.C.K. for a printer's quote, and by August 1974, when this was available, S.P.C.K. reckoned they would have to charge £15 per copy for it to be economical to publish. This was too much, and they withdrew from the scene, whilst thoughtfully providing a loan of a portion of the capital for Grove Books to publish it instead.

As our overheads have been costed lower than S.P.C.K.'s, it has been possible to publish at an initial sterling price of £9.75, rising to £10.75 on 1 August 1975. There is a special student grant rate of £7.50, concerning which enquiries will be gladly received.

The book has xx pages of introductory material, then 428 pages proper. It includes 24 eucharistic rites from round the world, and the ICET texts as 'Common Forms' in an Appendix. The various rites have introductory essays from the respective countries, and further Appendixes include pull-out tables of Proper Prefaces and of the eucharistic prayers in the English Series 2-Series 3 'family'. We anticipate that it will become indispensable to scholars, completing a trilogy with the earlier volume of Colin Buchanan's and with the earlier still *The Liturgy in English* (Oxford, 2nd edition 1964) by B. J. Wigan.

We are unwilling to sell these reference works by our usual standing order (semi-inertia) system—the merit of which is to save postage and trouble to the customer. Hence we add an order form. Delete what is inapplicable.

To Grove Books, Bramcote, Notts.

please send post free: *The Liturgy in English* (£2.10)
Modern Anglican Liturgies 1958-1968 (£3.15)
Further Anglican Liturgies 1968-1975 (£9.75)

The following.....

I enclose payment/please send an invoice/please add to my Standing Order Account

NAME

ADDRESS

This month's booklet . . .

Drama in Worship is Grove Booklet on Ministry and Worship no. 35, and it is written by Andy Kelso, the Drama Director of CAP (the Christian Arts Project). It carefully establishes that worshippers are already committed to drama, and tackles questions such as: 'Is it really valid?' 'What are the basic responsibilities and requirements necessary for undertaking it?' 'What sort of material can one use, and how does one present it?' 'Where can one find good material?' The handling of these questions constitutes an exciting challenge to the local church.

(Note that in this booklet Andy Kelso recommends many drama scripts that are available from him as products of the Christian Arts Project. It has been arranged that stocks of these titles will be kept also by Grove Books, and will be available postfree (low cost ones will be sent with the monthly booklets). Please list your requests on the order form at the bottom of page 3.)

. . . and next month's

is *Praying Aloud Together*, by Peter Akehurst (the author of booklets 18 and 30—*Community, Prayer and the Individual* and *Liturgy and Creation* respectively). The new booklet discusses prayer groups as growing points in Christian experience. Often seen as 'production units' for getting supplies, a new understanding is suggested, as 'servicing units' for developing mutual ministry. After considering language as a 'model' for prayer, attention is given to the practicalities of life in a prayer group, covering content, 'shape', dynamics, and some of the problems to be encountered.

. . . and Booklets on Ethics

These are not the theme of *NOL*, but are worth mentioning from our point of view. They are in similar format to the Ministry and Worship Booklets, are published bi-monthly, and reach no. 5 in May with *A Christian Critique of Capitalism* by Donald Hay.

Point from a letter . . .

. . . . [the curate of Fulwood, Sheffield] used your *News of Liturgy* Mother's Day service. I knew it seemed familiar as I sat through it, but it wasn't till later that I realized where he had got it from . . .

John Fenwick [an ordinand]

(This of course was the Trevor Lloyd contribution to the January issue, and we are delighted to record that it was quickly put into use. The January issue is now virtually sold out and unavailable—and we have increased the print order since. Trevor Lloyd has no column this month, but will be back in May, when we have eight pages again.)

6p per copy. £1.20 per annum by post.

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

News on the Official Front

Series 3 Funeral Services are to be published in their authorized format on 15 May 1975 in two sizes (by S.P.C.K.)—AS 360 at 16p, and AS 362 at 35p (the latter will be late). (Publication is stage 18 on the chart contained in the March *NOL*). They are authorized for four years from 1 June 1975 (stage 19 on the chart), and will be reviewed in the June *NOL*. As Series 2 Burial Services went into limbo in 1968, these are the first new Funeral Services to be authorized since Series 1 (the 1928 rite) was first accepted in 1966. What demand there will be for experimental burials remains to be seen . . .

Series 3 Matrimony is to be published as a report from the Liturgical Commission on 29 May (S.P.C.K. 25p). Thus this reaches stage 6 of the process towards authorization. A crucial factor in the compilation of the service was this getting the relationship between husband and wife right. For instance, does the 'giving away' of the bride suggest she is chattel to be passed (or sold?) from a tyrannous father to a domineering husband? Or would the dropping of it suggest the excision of something very valuable?

This report will presumably have to lie on the table as General Synod cannot consider it in July, as no Revision Committee can be appointed when Synod is to be dissolved (a point we have noted before). Thus it will hardly reach stage 7 before November 1975, stage 12 before February 1976, stage 16 before July 1976, stage 18 before September 1976. These who are wanting to get married with it have a lengthy and uncertain engagement ahead.

Series 3 Infant Baptism is to be published as a report from the Commission on the same day (S.P.C.K. 20p). This will be the subject of the July Booklet on Ministry and Worship—*The Liturgy of Infant Baptism Series 3* by Colin Buchanan. But it too can hardly move through the synodical channels faster than Series 3 Matrimony, and may thus reach its revision stage in February 1976—when the final debate in Synod on the initiation questions could well affect it. As the House of Bishops originally decided to delay Series 3 initiation services till the 'Ely' debate was over, it is odd that this should now be published with such despatch—when all it can do is lie on the table. Just as engaged couples can hardly count on Series 3 Matrimony, so prospective parents will have to judge matters carefully to take advantage of this new infant baptism rite . . .

and the Logjam builds up: In November Synod will have '1½' Communion, Collects, Matrimony and Infant Baptism awaiting debate. But it also has a Standing Committee decision not to have more than two liturgical reports undergoing the process at any one time. So on that basis Matrimony and Infant Baptism might not start down the pipeline till Summer 1976, nor finish till well into 1977.

CORRECTION

In February we said that Series 3 Morning and Evening Prayer were not amended during Revision Stage (13 on the chart). We relied on the official 'Business Done'. But in fact two small amendments were passed—to add to the plethora coming from the Revision Committee.

Review

Collects to accompany the Lectionary of Holy Communion Series 3 by the Church of England Liturgical Commission (S.P.C.K. April 1975, 64pp., 50p).

Anyone who sets out to recultivate the cherished garden of the Prayer Book collects deserves the sympathy—at least—of his fellow-Anglicans. The Church of England Liturgical Commission has boldly attempted to do just this and I, for one, feel they have made a good beginning (they admit in their introduction that in worship we are in a 'transitional period', implying that their revisions are only, as it were, a landmark on the way.) They have retained enough of the original thought and phraseology to satisfy most ordinary church folk who are willing to accept change little-by-little, and yet they have provided a useful companion to the new lectionary which is already proving its value, not only in the Church of England, but also in other denominations.

The Commission remind us that in their report on the calendar and lectionary they stressed that the thematic titles of the lessons were only intended to indicate the general thrust of the Ministry of the Word and go on to say 'it would be a great pity if the Sunday preaching were always restricted to the theme as crystallized in the collect, however valuable this might be.' True enough. But in this case wouldn't it be better to have a more 'neutral' collect to say, instead of one that underlined the theme of the day, such as those in authority (Trinity 15) or creation (Trinity 23)?

Many of the old collects have been retained in their new dress; a few new ones added. The Commission admit that they have found the task a difficult one, and one can see this. 'Eschew' has been replaced by 'reject' but we still have to put behind us 'those things which belong to our profession' (which to most people today sounds like being honest in your job—Trinity 4) and the petition 'that the many may be blessed through the few' (Trinity 27) has echoes for me of Churchill's Battle of Britain speech. The repetition of the personal pronoun four times in three lines shows that there is a snare in 'your-your' collects as well as in 'you-who' ones (Advent 3). The famous praise of charity that rang through the Quinquagesima collect has vanished to be replaced by a prayer about the bread of the Kingdom, to fit the theme of 'Christ, the Worker of Miracles'; and the commemorator of St. Barnabas as a man gifted by the Holy Spirit has been altered into a tepid eulogy for his generosity.

But there is much excellent stuff in the new collection and it should encourage us to pray congregationally in the Spirit. I also hope that these new collects will help us to pray more elegantly in spontaneous intercessions: that no longer we shall have to listen in our prayer groups to nineteen-seventy-five men addressing God as a sixteenth century potentate, but as a Lord who is master of time as well as of eternity.

John Gunstone