

News of Liturgy

Editor: Colin Buchanan

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Editorial

WORSHIP AND DOCTRINE MEASURE COMES INTO FORCE ON 1 SEPTEMBER

Despite other forecasts by Church House (reported in *NOL* in January and June 1975) the Church of England (Worship and Doctrine) Measure 1974 is now to come into force on 1 September 1975. The Archbishops have named the day, as the Measure prescribes they should. Thus the two relevant 'Amending Canons'—on Worship and Doctrine and on Assent or Subscription to Doctrine—also come into force on that day. One is left to wonder whether the shortness of notice will not catch various persons napping!

The text of the Measure itself is printed in Grove Booklet 14A *Supplement for 1973-74 to Recent Liturgical Revision in the Church of England*. Apart from the Preface and Declaration of Assent, which are also in Booklet 14A, the texts of the two Canons are too long to be reprinted easily (though they will figure in Booklet 14B some time in 1976!). However they are available in their official form at 9p and 6p respectively—and we shall have them on sale on the usual terms.

What then occurs on 1 September?

- (1) The 1662 Act of Uniformity passes into history. The status of the 1662 Book now derives from the 1974 Measure.
- (2) General Synod may now approve services to run alongside the Prayer Book ones for unlimited periods, and not just the limited ones of the 1965 Measure.
- (3) A different system has been established for sorting out what services shall be used if a vicar and P.C.C. disagree.
- (4) The Declaration of Assent is considerably altered (as indicated above) and the provision to read the Thirty-Nine Articles aloud in their entirety on the Sunday after an incumbent's institution has been abolished (instead the Declaration is read again). (Incidentally *NOL* would be interested to hear which clergymen are, in accordance with the old Clerical Subscription Act 1865, reading the Thirty-Nine Articles aloud on 31 August 1975!)

In sum, nothing very much will change in Parish Churches. Sunday 7 September will come and go, and few, if any, will feel they are breathing different air. It is *procedures* which are changed, and the changes will take some time to bite.

The freedom from Parliamentary control has led to another Canon ('Of the Approval of Collects, Lectionaries, and Table of Rules to Order the

Service'—mentioned in *NOL* in June and July) which would enable the new modern language Collects (reviewed by John Gunstone in April *NOL*) to be authorized independently of actual services—as indeed the Series 3 eucharistic lectionary could be.

But the longer term implications are that the official texts of the Church of England may become fractionally more definitive. There is a serious possibility that the existing deadlines of 31 December 1979 will be lifted from the Series 3 services (or never imposed, where the services are still at early stages of authorization), and this would make the possibility of a 'People's Service Book' a trifle greater. If the deadlines *are* removed it will become slightly harder to alter services, as they will not come up for review so automatically.

But if that is all, why all the fuss about it? And the answer to this lies in the hypothetical alternative. If there had been no 1974 Measure, then the 1965 Alternative Services Measure would have run out of time in 1980. The situation would have reverted to the pre-1965 one, where Parliament alone could authorize any services at all. This seems to have been what Enoch Powell and the 44 with him in the 'no' lobby of the Commons on 4 December 1974 wanted. But is it what the real Church of England wants? If not, then the new Measure, whilst not immediately changing the air we breathe, is necessary relief and deliverance from an impending collision with the end of a *cul de sac*. We should be thankful for such mercies, however wrapped in red tape they seem to be.

Colin Buchanan

CORRECTIONS

We have a swift procedure with our printers (one contributor once described our speed of publication as 'suggesting recourse to the black arts'!)—but in July we and they beat all records—they printed *NOL* straight from galley-proofs without the usual five-minute page-proof stage. Hence the following points should be corrected:

Page 1 line 10: For 'p.0' read 'p.7'.

Page 3 line 5: Add the voting: Bps 12-0, Clergy 75-0, Laity 79-1 (the one layman opposed is thought to have been Mr. Ivor Bulmer-Thomas).

line 16: Delete 'Collects' and make new entry below 'Collects were "generally considered".'

line 20: Delete everything after 'approved' and substitute 'on Tuesday 1 July, and at the same time the Synod agreed to revise it in 'full' Synod' on Friday 4 July. This was duly done.'

line 22: Add 'The Amending Canons on Worship and Doctrine and on Assent or Subscription to Doctrine were promulgated and executed.'

(These last all arose because the official 'Business Done' report was relied upon for correcting proofs—and it arrived after galley stage, and there was no page-proof stage).

Readers of Grove Booklets might also like to amend Booklet 37, page 16, line 6, where '14 and 14' ought to read '13 and 15'.

NEWS ON THE OFFICIAL FRONT

Apart from the items listed under the corrections earlier, and the coming in of the Worship and Doctrine Measure, it is now confirmed that Series 3 Morning and Evening Prayer will be published in a 76-page booklet at 25p on 16 October 1975 (by S.P.C.K., Eyre and Spottiswoode, and Oxford and Cambridge University Presses). It will come into force on 1 November 1975. The booklet will be in two colours and follow the standard Series 3 format established for Holy Communion and Funeral Services.

'1½' Communion and Collects are unlikely to be handled at Revision Stage by Synod in November.

THE CANADIAN LITURGICAL SCENE continued from July . . .

It will be recalled that the Anglican Church of Canada has produced four 'Liturgical Publications', which have been advertized in these columns. These are the first signs of 'national rites' for Canada.

Initiation

The first two booklets in the series, which are the bulkier (85p) ones, cover initiation. The first of these was published in 1974, and is basically texts (which had in view the permission of General Synod of 1973 to dioceses to admit children to communion from 5 upwards—though hardly any have yet done it). It achieves a masterly facing-both-ways over the 'one-stage/two-stage' question. The baptismal text has a post-baptismal laying on of hands (on infants and adults) with the words 'Receive the Holy Spirit'! But another service in the book for 'the Reception of Persons from Another Christian Denomination' starts with a rubric which reads:

'Notwithstanding the provisions of the foregoing rite of holy baptism it is to be understood that any person baptized with water in the name of the Trinity is fully and truly a member of the body of Christ . . .'

And the service which follows does not include a laying on of hands. Yet will the two services hang together? Or is that '*notwithstanding*' really giving the game away?

The General Synod gave no clear guidance on the issue in June, and apparently simply received the two documents. The second one includes discussion of the theology and liturgy of initiation, but does not differ greatly in principle from the flexible first one. The Toronto diocese seemed to be taking a different view, when I met their Doctrine and Worship Committee, and I append their findings of 17 December 1974, which is a response to the national documents:

BE IT RESOLVED THAT this Committee accept the following principles as a basis for the practice of Christian initiation:

1. Baptism must be understood as initiation into responsible membership in the Christian community.
2. Adult baptism should be recognized as a normal feature of the church's teaching and practice, and should thus become a regular event in the worship of the church.
3. In the case of infant baptism, greater emphasis should be placed on pastoral discipline, with a view to the nurture of baptized children in responsible membership of the church.
4. Baptism, in the case of both adults and children, should be recognized as the one sacramental qualification for admission to communion.

BE IT FURTHER RESOLVED THAT this Committee undertake to prepare pastoral guidelines, implementing the above principles, for presentation to the Bishop.

When I was present in June, the Bishop, impatient at the slowness of the House of Bishops, accepted these recommendations and said 'we go ahead'—presumably by asking for his Diocesan Synod's endorsement.

The crispness of these findings, by a Committee including all shades of churchmanship, provides a stark contrast with the verbosity, imprecision, and evasions of the English General Synod's resolutions of February and July 1974.

The Ordination of Women

As noted earlier in this *NOL*, we are not entering into controversy on this issue, merely noting its point of development as it occurs. The Canadian General Synod decision, already much reported in England, was, it seems, to proceed *when the House of Bishops is unanimous*. So far from this being round the corner, it appears that the Bishops are opposed by a majority, and it will take a long time for this to change.

BOOKS THIS MONTH

We recommend the following new titles (over and above those mentioned elsewhere in this or previous issues):

The Charismatic Prayer Group by John Gunstone (Hodder) 60p.

Jesus and the Spirit by J. D. G. Dunn (S.C.M.) £8.25

New Prayers for Worship by Alan Gaunt (John Paul, The Preacher's Press) £2.10. Also *Supplement* 75p.

This is a hardback binder with looseleaf modern prayers. The *Supplement* has 'Theme Prayers' (like Collects) for the Series 3 Lectionary. Further Supplements will be noted as and when available. This is selling very well in our shop.

The Prayers of the Eucharist: Early and Reformed edited by R. C. D. Jasper and G. J. Cuming (Collins Liturgical Publications September 1975) £2.50.

This is a collection of texts from the second century to the seventeenth, especially selected for the benefit of Anglicans studying their own liturgies against the medieval and primitive background. It will become a standard work.

GROVE BOOKS U.S.A.

From 1 September there will be a Grove Books agency in the United States. The address is J. B. Haug (Grove Books, USA), Protestant Episcopal Seminary in Virginia, Alexandria, Va. 22304, USA. All orders from the States received in England will be forwarded to our agency, except from existing 'Standing Order' customers. Backnumbers will of course be more quickly received from the agency in any case. The American prices will be slightly higher than the sterling equivalent (e.g. 85 cents for a 25p booklet).

6p per copy. £1.20 per annum by post.

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

Reviews

The King of Glory Setting of Series 3 by Betty Carr Pulkingham (Celebration Services, 1975)
(Two versions are available: A four part, S.A.T.B. voices with organ and guitar for choirs at 80p, and a unison voices and guitar for the congregation at 30p).

A good many parishes, mainly Evangelical, have never tried a setting for the Communion service. They don't even have a folk memory of Merbecke, that doughty Protestant almost-martyr. If your congregation have been adventurous enough to accept Series 3, then this may well be the setting for you.

It is not 'highbrow' music, but it is definitely singable. It can be performed purely with a piano or organ, but it improves, especially for the young, with guitars or any other instrument you have at your command. It may not be great music. It may be very much the 'Houston sound', but it is easy to learn and above all it brings Series 3 alive. Your 8 a.m. may be dumb, but can you be silent for a family communion?

N. S. Pollard

N.B. *News of Liturgy* carried a bare notice of the availability of this in June. We now also have available a recorded version of this setting made in the chapel of St. John's College, Oxford. This costs £2 inclusive of VAT, and carriage free (as with all our books).

The Sunday Missal (Collins Liturgical Publications, 1975: Rexalon £1.90, De Luxe Skyvertex, gilt-edged, £3.00: both available in blue, red, or white)
The Weekday Missal (Collins Liturgical Publications, 1975: £6.50 and £9.00 (as above)—in blue or red).

These two volumes form a handsome pair, and are clearly very popular among Roman Catholics already (our own shop in Nottingham which is next door to the Roman Catholic Cathedral describes *The Sunday Missal* as 'our bread and butter'—shades of Burns and Oates and the old missals by which they rose and finally fell!). It seems Cardinal Heenan was right when he wrote in the Preface to *The Sunday Missal* 'The laity will greet this . . . with great joy. They have grown tired of cards and pieces of paper . . . there has been a decline in the numbers attending Mass. Among the many reasons for this may be the fact that some Catholics have never felt really at home in church without a book in which they could follow everything . . .'

Certainly, if the security of such a book is needed by Roman Catholics, then Collins have done them proud. Both volumes are handsome, handy, and easy for reference. They are printed in two colours, and present an overall picture of a Church rich in its liturgy (whatever halting or hesitation Protestants may have about residual unreformed morsels here and there!).

Two or three points alone can be picked out: the collects (called 'Opening Prayers') read well; the three year cycle of readings gives a wide coverage (all printed out here); the Sundays other than those in Advent, Christmas, Lent, and Easter are called 'Ordinary Sundays of the Year' and apparently

start with the second Sunday after Epiphany and run on in order, wherever or whenever the moveable Lent and Easter are fitted in: the Lord's Prayer remains alone in 'Thou' form. But even as the new missals are greeted a threat arises on the horizon. *The Catholic Herald* reports that five new eucharistic prayers may soon be approved. Whilst this would only marginally affect these missals (which are largely seasonal and special provision), the very possibility is a threat. Can a Church nowadays put down liturgical foundations as solid as these missals appear, and thus put an end to its 'moving-tent pilgrimage'? It remains to be seen.

C.O.B.

The Lectionary 1976 (S.P.C.K.—Mowbrays 28p and 16p)
Every parish man's stand-by reappears like clockwork, though its price goes up terribly each year. It would take a nose for trouble stronger than mine to find mistakes or faults in it. I, like you, will use it as usual.

C.O.B.

Worship and the Child: essays by the Joint Liturgical Group, edited by Ronald C. D. Jasper (S.P.C.K., 1975, 95p).

This is not a plan for next Sunday's worship, or an answer to the problem of 'what to do with the children'. It is a book of questions rather than answers; but they are important and sometimes disturbing questions.

What is the place of children in the worshipping and learning life of the Christian church? The opening and closing essays raise some of the liturgical and theological questions which must precede and inform practical action. Special provisions for children may well be necessary, but the church needs to keep in mind the principle that liturgy must be unitive not divisive. Does the provision for children really prepare them for participation in the worship of the people of God? The present emphasis on the family as a model for the Christian church is questioned. How far does to-day's popular idea of family tie in with the New Testament model of the household of God? 'A close look at some of the current pressures upon the church in the name of family worship might well lay bare splurges sentimental emotionalism clustering around the enthroned child' (p.12). The final essay argues that our attitude to children and worship has been over-coloured by the Sunday School image, so that the 'overriding concern is not the child and worship. It is the child and learning.'

The two essays on principles are sandwiched together by discussions of the practice of the Church of England, Church of Scotland, Roman Catholic, Methodist, United Reformed and Baptist churches, and the Churches of Christ, showing a certain unity of problems and of attempts at solutions. But 'solutions at many points still lie over the horizon. It remains important that they be found.' This small book does not find them. But it does set us off asking the right kind of questions, and they are questions that demand study and prayer.

Margaret Harvey

Correspondence

Dear Sir,

People's Service Book

What virtues are there in a single Service Book? It seems to me that the main reason for the desire to have one is simply that we had one book in the past. But what are the pros and cons of having a book—or booklets—in the future?

The only virtue I can see in one book is that it makes for less items to give out before the service. But if the church is reasonably well attended some types of books can be left in the pews week by week.

On the other hand booklets have the following virtues:

1. It is easier to introduce new Services one at a time rather than all together.
2. It is much easier to find your place in a booklet than in a book.
3. When a certain part of a book, e.g. Morning Prayer or Holy Communion wears out, the whole has to be discarded—an uneconomical and wasteful procedure. Booklets can be replaced as necessary.
4. Worshipping from booklets will enable us to be more flexible with regard to future needs for improvements. The world is changing rapidly and the Church needs to keep pace. Returning to a book will tend to fossilize worship.

So don't let's be daunted by disparaging talk about 'worshipping out of booklets' or even making 'a virtue out of that necessity'—let's rejoice in the advantages.

Nevertheless I shall be interested to hear when the revised edition of *Family Worship* (Falcon Press) is due out! Inconsistent?

Yours faithfully,

Edward Pratt

Mackworth Vicarage,
Derby

[Family Worship is out now at 60p—Editor.]

This month's Grove Booklet . . .

is *Open to God: A Parish in Renewal* by Tom Walker, vicar of St. John's Church, Harborne, Birmingham, since 1970. The booklet describes the remarkable growth of an already 'successful' parish during these last five years. The new emphasis which has come into the life of the Church is 'charismatic', a looking to God for 'every-member ministry', for spiritual gifts, for growth and maturity both as a fellowship and as individuals, for the building up of church life and the evangelizing of the parish. There is considerable space given to worship and community life—and even a discussion of 'Lifting Holy Hands'! The booklet is a practical outcome of the conference between the regular authors of Grove Booklets and some 'charismatics' in April 1975 (mentioned in the editorial of the April *NOL*).

. . . and next month's

is *Shrines for the Saints*, Grove Liturgical Study no. 3, by Kenneth White. This is a review of the developments in church buildings in the past, along with an assessment of their relationship to worship. It provides a basis for the second study by Kenneth White—*Centres for the Servants*, due in December. The two provide a new departure for the numbered booklets in being illustrated with line drawings.

And the Ethics series . . .

No. 6 *Race and Responsibility* by Greg Forster was published in July—No. 7 *Pornography, Art and Human Value* by Richard Griffiths is published in September.

Prices . . .

Postage apparently goes up *again* on 29 September. We will keep prices as advertized till 31 December. Beyond that, who can see?

Past Numbers . . .

Nos. 4 and 11 are only occasionally available (when the odd ones are returned from a shop). No. 9 is virtually the same, but a new edition is due in October. Nos. 17 and 24 are at their last gasp. *Collects* was reprinted in May. *Series 3 for the Family* is running out fast. *NOL* for all months but January is available.

THE 65

Various readers have pointed out that we never gave the names of the 65 signatories of the Open Letter on Exorcism. Here they are in short form (for we grudge space for this item):

P. Baelz, E. Bammel, J. S. Beer, J. E. Bickersteth, A. Bird, S. Booth-Clibborn, P. N. Brooks, G. Cope, D. Cupitt, J. G. Davies, J. Drury, G. R. Dunstan, J. C. Fenton, D. Galilee, D. Gosling, A. L. Graham, A. T. Hanson, R. P. C. Hanson, D. W. Hardy, E. W. Heaton, B. L. Hebblethwaite, D. G. Hill, J. L. Holm, J. L. Houlden, D. Isitt, D. R. Jones, A. A. Kee, G. W. H. Lampe, B. Lindars, D. M. MacKinnon, J. McManners, J. Macquarrie, G. Miles, C. F. D. Moule, G. M. Newlands, J. E. Newport, D. Nineham, J. Owen, A. R. Peacocke, R. Pelly, A. Phillips, N. Pittenger, R. H. Preston, B. M. G. Reardon, J. Rogerson, K. G. Routledge, C. Rowland, R. Runcie, M. Santer, J. F. A. Sawyer, B. A. Smith, R. Speirs, D. Stacey, J. Sturdy, E. von Rabeneau, K. Ward, A. Webster, M. A. C. Warren, R. D. Watling, W. L. R. Watson, M. F. Wiles.

We have taken the trouble to count these names, and find the list only contains 61! We are now on the trail seeking the missing four. Who got spirited off the list and how?

PAYMENT OF BILLS

We have been asked for details of our bankers, so that payment may be made by Bank Giro without cost to the payer. The details are: Williams and Glyn's Bank, Wollaton Vale Branch, Nottingham, Bank 16 1418 Account no. 11511822. Alternatively our Giro number is 48 821 4009.