

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

On 16 September the Liturgical Commission had a dinner to celebrate its twentieth birthday. A very happy evening was distinguished by memorable speeches by the Bishop of Derby, by Dr. Jasper, and by the Archbishop of Canterbury, who was present with Mrs. Coggan for the occasion. He had of course himself been chairman of the Commission from 1960 to 1964. The twentieth anniversary happily coincided with the move of Dr. Jasper from being Archdeacon of Westminster to become Dean of York, and the Commission made him a small presentation to mark his appointment. He was duly installed as Dean in York Minster on 10 October.

The occasion gives some cause to reflect on the stages of liturgical revision in the Church of England. The first and great stage in this century was the 1927-8 'Deposited Book' business. No Liturgical Commission was involved in those days. An 'Advisory Committee on Liturgical Questions' had existed from 1912 to 1915, but it had never had anything more interesting than rules of precedence for Saints Days referred to it, and it had disappeared long before any redrafting of the eucharist (for instance) was in view. All the actual drafting in the 1920s was done by the politicians (some, like Frere, being also liturgists—most being not). The final stages were conducted by the House of Bishops in committee behind closed doors, and they redrafted almost the whole book!

After 1928 there was no more call for liturgical texts, until the 1950s—and even then the Liturgical Commission once assembled seems to have been unsure what it was to do. The first publication *Prayer Book Revision in the Church of England*, which was a background document for the discussion on liturgy at the 1958 Lambeth Conference, set out as a first principle 'Prayer Book Revision should be conservative' (p.29). Nevertheless the report also says that Cranmer had a 'blind spot' in his treatment of our Lord's institution of the eucharist (p.31). So the Commission kept its options open—in fact it had to, not only because there was no machinery for authorization of new services in those days (except recourse to Parliament which no-one contemplated), but also because Archbishop Fisher himself does not seem to have wanted the Commission to do much. It had much in common with a Dons' dining-club. This reads as a long way from the Commission I have known in the last eleven years. There has been a non-stop flow of new proposals, now covering two whole 'series' of rites, and only made possible by concentrated hard work. A permanent full-time secretary was appointed in Autumn 1964 in anticipation of this growth in work, and the successive ladies, Miss Daphne Fraser and Mrs. Barbara Ebdale, have seen no let-up in that time. The present items on the agenda are the comprehensive Calendar and Lectionary proposals, the final dusting-off of Adult Baptism and Confirmation (held back pending the outcome of the initiation debates), and the Ordinal. The suggestion is

now bandied around that when these are finished, then the Commission itself will also be finished. This remains to be seen—one recalls similar junctures in the past.

Dr. Jasper and the Bishop of Derby are the only survivors from the original appointees, and it was appropriate that the Bishop should make the Commission's presentation to Dr. Jasper at the anniversary dinner. Apparently the Bishop will now retire from the Commission, leaving Dr. Jasper alone to recall the events and personalities of the 1950's—particularly the unforgettable Eric Milner-White, also Dean of York, who was the subject of many of the memories of the speakers at the dinner

Meanwhile the Commission is due for re-appointment on 1 January 1976, in order to serve the new Synod. Yours truly was re-elected to Synod this month, so will continue to keep an eye on events and report accordingly.

Colin Buchanan

## NEWS ON THE OFFICIAL FRONT

The new General Synod meets for the first time during the week 10-14 November. It seems likely that it will have the first ('General Consideration') debates on Series 3 Infant Baptism and Wedding services. The respective revision committees on '1½' and Collects will not be reporting to this session of Synod, and their Revision stages will be deferred till February 1976. Reports from the dioceses on initiation are due to reach the Secretary-General by 1 January 1976, but it is not yet clear whether or not the General Synod will debate initiation again at the February session.

Series 3 Morning and Evening Prayer was published in its final authorized form as a yellow 76-page booklet on 16 October, 1976 at 25p, and is authorized for a period from 1 November 1975 to 31 December 1979.

### This Month's Booklet . . .

is *Worship and Silence* (no. 39) by Margaret Harvey, tutor at Trinity College Bristol. Rarely indeed does one find an evangelical at home in St. John of the Cross and 'The Cloud of Unknowing'. Deaconess Harvey opens up new fields for both those who lead worship, and those who are led. This is a splendid corrective to any tendencies to 'over-activism' in worship to-day.

### . . . and next month's

is *Freedom in a Framework: Some Possibilities with Series 3* (no. 40). Richard More here edits together a whole series of different suggestions for observing the spirit of Series 3, whilst occasionally going beyond the letter. The idea is to explore ways of informalizing the service, increasing congregational participation, heightening the presentation of the word, enabling people to *meet*, and observing the changing seasons of the year. Where congregations and P.C.C.s ask 'How do we go on from here?' this booklet may well provide approaches to the answer.

### and a reprint . . .

no. 9 *Patterns of Sunday Worship* is now available in its second edition, though in fact hardly altered. This relates to no. 40 above in bringing P.C.C.s to face the whole pattern of Sunday, and the role of communion, teaching, and the family within it.

## AN ECUMENICAL 'NON-EVENT'?

That is how someone recently described the final communion service at the Fountain Trust International Conference held at Westminster this summer. As an objective evaluation of the facts it sounds fair.

Throughout the week many Roman Catholic charismatics had played a full part in the conference at all levels. They were much in evidence on the platform—the daily talks on healing by Father Francis McNutt being an outstanding feature of the whole conference. And throughout the week there had been a noticeably real unity between Protestant and Catholic participants in the Conference.

To me it was the most meaningful ecumenical event I have known. So often we can say the same words, given the right amount of inbuilt ambiguity, yet experience no unity on the basis of these statements. That was very evidently not so at Westminster. In the unstructured meetings many Roman Catholics would speak quite openly of their personal relationship with Christ and their new-found freedom in the Spirit—and in the daily Catholic mass there was the same freedom, reality and use of spiritual gifts that one can find, say, in some Anglican use of Series 3.

Yet, at the end when it came to expressing this unity in Christ at the final communion service, Protestants and Catholics were divided. As their church allows, the Catholics attended and joined in the worship at all points except in the sharing of the bread and wine. The Archbishop of Capetown presided, using the Series 3 service, and Anglicans and Free churchmen received together but the Roman Catholics (after the Anglicans, the largest contingent there) remained in their seats during the administration. A few have said that such a denial of unity should never have been allowed expression—with so many Catholics there who could not partake, there should not have been a Communion service. At face value—an ecumenical non-event!

But for me, and most others there, I think, this was not the message it conveyed. The communion service itself, precisely because the Catholics joined in but did not receive the bread and wine was a moving testimony to our fundamental unity in Christ on the one hand, and a realistic, if somewhat painful reminder on the other, of our ecclesiastical division.

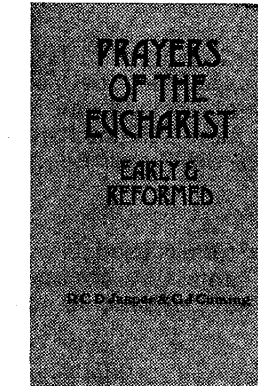
Charismatics are sometimes labelled as those who enjoy their own experiences while being naively out of touch with the reality of the church—it is. But, I've never known a more realistic facing of the actual church situation than at this conference. On the level of our common experience in Christ everything pointed to the rightness of sharing in the sacrament together—the reality of a divided Christendom stopped that happening.

Painful though it was—and it moved many to tears—this was surely right. The so-called Charismatic approach to unity cannot move the barriers simply by 'drinking the same Spirit'. There are enormous issues still to be faced, and Westminster convinced me, as never before, of the urgent need to heal our divisions. Sometimes I have found it very difficult to get up a great head of steam about 'the scandals of divided Christendom' but these matters call for urgent attention when they deny the very expression of a unity which you know and experience to be true.

David K. Gillett

## Advertisement

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## BOOKS THIS MONTH

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*God in the Gallery* by Donald English (Methodist Book Room) £1.75. (A broad and challenging survey of the needs and possibilities of every part of public worship).

*Pastoral Liturgy: A Symposium* Edited by Harold Winstone (Collins Liturgical Publications) £3.00. (A guide to the pastoral introduction and use of the new Roman Catholic rites).

*The Agreed Statements: Eucharistic Doctrine 1971, Ministry and Ordination 1973* (S.P.C.K., 1975) 15p. (This booklet puts together the two agreed statements in handy form).

*The Canons of the Church of England*—up to 1975 (C.I.O.) £3.24.

*Family Worship* (CPAS, new edition) 60p.

*New Prayers for Worship* by Alan Gaunt (John Paul, The Preacher's Press) £2.10. This is a production of 1972, a ring binder with loose-leaf prayers, mentioned in August. There is also a *Supplement Two* (75p).

6p per copy. £1.20 per annum by post.

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**NEW METHODIST SERVICES**

An important liturgical event later this autumn is the publication of a new service book to replace the *Book of Offices* of 1936. Pride of place in this is taken by *The Sunday Service*, authorized by the Methodist Conference in 1974. This is the Methodist Lord's Supper, and the hope is evidently that this will become the main weekly service. However, as the norm is still probably a monthly communion, a form of service follows for Sundays when there is no Lord's Supper, but this is clearly an ante-communion rather than a 'Morning Prayer'.

The Sunday Service replaces the experimental Lord's Supper of 1969, and revisions have been made in the light of criticisms received. The Methodist Conference had more courage than the Church of England and actually withdrew its equivalent of Series 2, but was more cautious than the Roman Catholics and the old 1936 adaptation of the Prayer Book Communion remains an authorized alternative.

Anglicans may be interested to note that the 'You' form is used throughout, and the service is very like Series 3, but the confession comes at the beginning, the Benedictus Qui Venit is joined to the Sanctus, and the anamnesis and epiclesis are as follows:

'Therefore, Father, as he has commanded us, we do this in remembrance of him, and we ask you to accept our sacrifice of praise and thanksgiving. Grant that by the power of the Holy Spirit we who receive your gifts of bread and wine may share in the body and blood of Christ.'

Those interested in the source criticism of modern texts will find some help in the acknowledgements, which include ICET and Series 3 (the Lord's Prayer follows the latter.). The service book will also contain a new lectionary, psalms and collects for this service. This puts the Methodists in this country fully abreast of the Roman Catholics and ahead of the Church of England in the field of eucharistic liturgical revision.

Neither the old nor the new book make provision, however, for a daily office, and there have always been Methodists who have considered this a serious omission, pointing to the example of Wesley himself. The Methodist Sacramental Fellowship has attempted to fill the gap with a booklet, *Forms for the Divine Office. Private and Communal Orders for Morning and Evening Prayer.* (MSF 1975. 50p).

But the MSF seems generally to adopt a more-catholic-than-thou approach, and the result here is a production with a heavily antiquarian High Church look about it, consciously out of touch with modern liturgy—rather like furnishing a modern house with DIY reproduction Jacobean furniture! This may help the devotions of a few, but is hardly a step in the direction of better liturgy.

Robert Crossley

**CORRESPONDENCE**

The Rev. Michael Botting writes that his advocacy of processions was encouraged by the practice of King's College Chapel, Cambridge. In view of the letter from Mr. Scull in *NOL* in June, he wants to know if King's Chapel is under the RSCM's displeasure!

The Bishop of St. Germans writes to correct the editor in his relating the Roman Catholic 'Sundays of the year' to the civil calendar. It is apparently an ecclesiastical system *more* esoteric than the Anglican one, not less! We hope to explain this at greater length in due course.

1351 West Fifteenth Street  
North Vancouver, B.C.

Dear Sir,

*The Canadian Liturgical Scene—A Western Perspective*

To create any impression of what is taking place on the Canadian Liturgical scene it is almost necessary to read a separate report from each Ecclesiastical Province—if not from each Diocese. This note is an attempt to speak for the six dioceses that constitute the Province of British Columbia.

It might be fair to say that we are just beginning to see the light after a long period of liturgical chaos. The House of Bishops' guidelines for this province (outlined on pp.107-108 of *FAL*) should perhaps be seen as a conservative rather than a liberal action. The episcopal sanction for the use of any rite authorized anywhere in the Anglican Communion was an attempt to prohibit a great number of local rites that were in use rather than to permit a greater variety of eucharistic liturgies. In some parts of the province the effect of the statement was very much the same as the present attempt of the Roman Catholic hierarchy on this continent to limit eucharistic prayers to those they themselves have authorized. In my own deanery the statement had little effect. Each parish has a different liturgy, most with official status, some without.

The appearance of the Alternate Canadian Rite (No. 4 in the *Canadian Anglican Liturgical Series*) has met with a mixed reaction but on the whole great success. When one considers it as a rather late arrival on an already glutted market its success has been outstanding. Parishes that would have nothing to do with new liturgical texts are using it, and it is supplanting other experimental rites in a number of parishes that have been long accustomed to new liturgies. The negative reaction to the new rite comes from parishes where the Book of Common Prayer has become the focus for a local cult as well as from some parishes who see the rite as an unfortunate amalgamation of Series 3 and the American Second Service. These parishes are quite happy to continue their present practice until the next Canadian revision appears some time during 1976.

David R. Holeton

*Editor's Note:* Yes, I was aware the series was selling well in Canada, but I still found pretty blank or negative reaction from the clergy of the two clergy conferences I addressed—Montreal and Toronto.

**THE INITIATION DEBATE**

In Southwell Diocesan Synod on 11 October 1975 the following voting was recorded:

**Under (A)**, a motion from the Beeston Deanery:

'That this Synod, having hesitations about the General Synod Resolution on Infant Baptism:

- (a) requests that General Synod should define more exactly the conditions under which infants are to be accepted for baptism;
- (b) requests Southwell Diocesan Synod to set up a working party to recommend guidelines for baptismal policy in the Diocese;
- (c) endorses the forms of interrogation in Series 2 and Series 3 baptism rites;
- (d) requests P.C.C.s to follow the course of events in the Diocese and General Synod and to debate parochial policy in accord with them.'

This was passed on a show of hands 'overwhelmingly' (in the Bishop's words) and will be sent to General Synod in line with the invitation to dioceses to do so.

**Under (B)**: 1. Services of Thanksgiving:

	Bishop	Clergy	Laity
Yes	1	35	44
No	—	5	6
Abstained	—	5	5

2. Services of Blessing:

Yes	1	17	19
No	—	25	31
Abstained	—	—	5

**Under (C)** 3. Admission to Communion before maturity:

Yes	1	30	32
No	—	9	13
Abstained	—	6	6

4. No change to infant baptism to secure this admission:

Yes	—	33	36
No	—	11	13
Abstained	1	1	1

5. Add laying on of hands or anointing to infant baptism:

Yes	—	2	—
No	—	35	39
Abstained	1	8	10

**CHRISTIAN INITIATION IN TORONTO**

The Rev. John Hill, a member of the Toronto Diocesan Doctrine and Worship Committee (referred to in August *NOL*), writes as follows:

'Our "Proposed Guidelines for the Development of Baptismal Discipline" were accepted by Diocesan Synod on 19 September, in a motion recommending to the Bishop that they be accepted as guidelines for the Diocese. The passing of this motion means more than a mere recommendation to the Bishop, however, inasmuch as the Bishop was himself strongly urging Synod accept the proposals. So we now have the following points established:

- 1. That it is diocesan policy to be concerned about indiscriminate baptism;

- 2. That there is a single diocesan plan of attack on this problem;
- 3. That the diocese is committed to serious experiment with a new model of sponsorship (what we have called "receiving sponsors");
- 4. That the principle of child communion is officially accepted in this diocese [this was allowed in principle by the General Synod of the Anglican Church in Canada in 1973];
- 5. That any parish in the diocese may begin implementing the principle according to an agreed procedure;
- 6. That the clarification of the meaning of baptism, through liturgical reform and re-emphasis, and through the re-affirmation of the normalcy of adult baptism, is a diocesan goal.

'Things left undetermined are:

- 1. The meaning, status, and future of "confirmation" as a separate rite;
- 2. The degree of sanction still assured to the old patterns, wherever they continue;
- 3. The manner of resolving the tensions arising between parishes who differ on child communion.'

**RENEWING FOR 1976**

*News of Liturgy* will continue monthly at the following prices:

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**Ordering:** In Canada and USA customers may order via their respective distributors, or direct from Grove Books, and the monthly issues will come direct from Grove Books in any case.

Orders for yearly subscriptions should have cash with the orders, but issues sent with monthly booklets are invoiced in arrears.

**Please note:** This notice will be printed in the November and December issues of *NOL*, but the *January 1976 issue will not be sent to those on yearly subscription until their orders are received.* Notice is given now especially for the benefit of those who receive *NOL* by surface mail overseas.

The monthly booklets will continue as before, now entering their fifth successive year of continuous publication. Prices rise slightly:

Booklets on Ministry and Worship (eight months)	<b>30p</b>
Grove Liturgical Studies (four months—once a quarter)	<b>65p</b>

*NOL* will be sent at 7p to those who order the Ministry and Worship Booklets without Liturgical Studies, but not *vice versa*. Those who want Liturgical Studies only should order *NOL* on a year's subscription in advance.

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