

ANGLICANS OVERSEAS

We have been asked to bring more reports from the Anglican scene around the world into these pages. There is a certain spin-off from editing *Further Anglican Liturgies 1968-1975*, and it is possible to publish odd bits and pieces as they come to hand. The experience of several months in handling the Canadian materials suggests that contributions from the various countries can be stimulated by the not-quite-accurate remarks made in these columns, and it is in that spirit that the first notes below are offered:

Kenya: There has recently been published a booklet of *Modern English Services*, produced by the Provincial Liturgical Commission. The contents of the booklet are: Morning and Evening Prayer, Baptism of Children, Baptism of Adults, and Holy Communion. These services are for English-language services only (as it is probable that only in English is serious modernization needed), and they stick very closely to the structure and contents of 1662, merely bringing language up-to-date. The modernized 1662 Communion must take its place alongside the 1972 *Sunday Services Revised* text of the Church of England in Australia, and the version in the Latimer House Monograph edited by R. T. Beckwith and J. E. Tiller *The Holy Communion and its Revision* (Marcham Manor Press 1972). The prospects or lack of them for such a service in England will be the subject of comment in these columns in 1976.

Tanzania: We now have to hand the official English translation of the Tanzanian Liturgy of 1973/4, which was composed originally in Swahili and only translated unofficially for *Further Anglican Liturgies*. We are taking steps to get hold of copies of this, and hope to be able to offer it soon. It is based on the 1966 East Africa Union Liturgy.

U.S.A.: When I saw Professor Massey Shepherd in Canada in June he explained the current procedure as follows: a whole new Prayer Book was to be compiled, and delivered to the printers by 1 August this year. It is then to be published before Easter 1976, in order to be available with six months to spare before the General Convention of Autumn 1976. If the book commends itself (and has had extensive trial in the material in the 'Green Book' and 'Zebra Book') then it will be provisionally approved in that General Convention, with a view to gaining final approval at the 1979 General Convention. At that point it would supersede the existing 1928 Book of Common Prayer, and it is this fact which has led to such tough confrontation between traditionalists and progressives in PECUSA. Although traditional-type services may well be in the new Book, they will not be identical to the 1928 services, and the prospective banning of these latter is particularly resented. We hope to report further on this.

CORRECTION: In our November issue we said the devil was in the 1961 draft Catechism, and out of the 1962 final form. In fact it appears to have been the other way round.

(pp.177-8). He then went onto the Joint Liturgical Group at its foundation in 1963 (pp.185-7), and it was under that umbrella that he did much of the spadework for the two-year eucharistic lectionary with 'controlling lessons' which, with minor adaptations, has now become our Series 3 lectionary.

I personally remember him as a genial, gracious Bishop with no 'side' to him, who was very kind to a newcomer to the Liturgical Commission. He was generously sympathetic to the problems I encountered when dissenting from the report containing Series 2 Communion in March 1966, and it was a great pleasure when he came to Northwood soon after to lecture on 'Landmarks in the Church of England's Liturgical Movement'. In his own person he exemplified the move from nineteenth century party Catholicism to twentieth century openness in the Liturgical Movement. Indeed he seems to have pioneered a path which took him himself to surprising places.

News of Liturgy in 1976 will occasionally carry quotations from the biography. But Henry's real memorial is to be found in countless parish Churches on Sunday mornings.

Colin Buchanan

This month's booklet . . .

is Grove Liturgical Study no. 4 *Centres for the Servants: Parish Plant Updated* by Kenneth White. This forms a pair with no. 3 *Shrines for the Saints: How Parish Churches Evolved*, and is similarly printed in a four-colour cover with black-and-white line drawings illustrating the text throughout. The author is an architect, heavily involved in adapting Church buildings to the needs of the present day, and the 'Study' bears ample evidence of his extremely practical turn of mind. The two together give a very broad sweep of architectural and liturgical considerations.

. . . and next month's

is no. 41, *Keeping Holy Week*, by Peter Akehurst. The evangelical tradition has a somewhat poor record in 'keeping' Holy Week, and the temptation has always been to approach the week either opportunistically or at best fragmentarily. Here Peter Akehurst re-explores the possibilities, and brings his own fresh and haunting insights to bear. It is Grove Books' and the author's hope that this will be *just* in time to influence the 'keeping' of Holy Week in 1976.

NEWS ON THE OFFICIAL FRONT

The General Synod Revision Committees on '1½' Holy Communion and Series 3 Collects have now virtually completed their work, and will be duly reporting to the February session of Synod.

The Liturgical Commission has reached a similar stage with the Ordinal and the comprehensive Calendar/Lectionary proposals. The Commission is due to be re-appointed (perhaps with change of personnel) during the next few weeks, and it is not due to reconvene till June.

Enquiry suggests that the 'Modern Liturgical Psalter' by Frost and MacIntosh (a foretaste of which is available in *Twenty-Five Psalms from a Modern Liturgical Psalter* (CIO, 55p) and in Series 3 Funeral Services and Morning and Evening Prayer) has to be completed and reach the publishers' hands (Collins) by June 1976. It *might* be published in late 1976.

News of Liturgy

Editor: Colin Buchanan

Issue no. 12

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Editorial

I have been enjoying recently Peter Jagger's biography of a well-loved figure of the Church of England *Bishop Henry de Candole: His Life and Times 1895-1971* (Faith Press, 1975. Hardback £3.75, paper £2.50). Henry de Candole's life is in essence a history in one person of the rise and progress of the Liturgical Movement in the Church of England, and the biography provides a convenient (and human) chart of that Movement.

The first great point of interest was when, as a chaplain at Lambeth Palace, he was in on the first meeting of the Bishops in 1926 to settle the text of the 'Deposited Book'. He summarised his impressions 'I came to realise how entirely ignorant they were about Liturgy, except for a bare fraction—Frere was almost alone'. (p.55). He then left Lambeth and went to be curate to Noel Hudson at St. John's Newcastle upon Tyne. It was there, in December 1927, that he was in on the beginning of the Parish Communion there, a beginning which may properly be called the beginning of the Parish Communion in the Church of England (whatever antecedents can in fact be traced). 'We became a family by worshipping and communicating together, and practice taught us our theory' (p.73).

In the 1930s we find Henry de Candole hailing Hebert's famous book *Liturgy and Society* (1935), and himself contributing from Chichester Theological College to Hebert's symposium *The Parish Communion in 1937* (the then vicar of St. John's Newcastle contributed an account of that parish) (pp.101-2).

Another significant step was his next post, when from 1937 to 1939 he became the (unpaid) 'Liturgical Missioner' of the diocese of Chichester. In his later years I heard him say that this was a post which no-one else had ever held. The book records how in this role he not only 'preached up' the Parish Communion (as enabling the church to be the church) but also started to advocate having all baptisms at public services (p.109).

In the 1940s he was a country vicar himself, and had the chance to work out in a secluded Sussex area the principles which he had been teaching at large for many years. At the end of the decade he is found heavily involved in Parish and People, the national organization which had become a Liturgical Movement pressure-group. Then, in the fifties, as Suffragan Bishop of Knaresborough, he had a chance to teach and to practise his principles, by now gaining wide acceptance, over the whole diocese of Ripon.

A fitting final stage was his appointment to be one of the founder-members of the Liturgical Commission in Autumn 1955. The biography gives some tantalizing glimpses of the time in the late fifties when Dean Milner-White of York was at work to sabotage the Commission's initiation proposals

Lichfield considered the following motion:

'This Diocesan Synod considers that Infant Baptism should continue to be at the request of parents, with the sole condition that they make the promises.'

An amendment to substitute for 'with . . . promises' the words 'on condition that after due explanation they not only make the promises but also show evidence that they will try to fulfil them' was then moved. Another amendment was moved to insert, instead of the same words, 'who are willing and able to make the promises/declarations.'

The first amendment was lost, being defeated in all three houses, the second was passed by the Clergy 45—37, but defeated by both Bishop and Laity (48—10 against). The main motion was then passed by 45—42 in the Clergy and 50—6 in the Laity, with the Bishop being in favour also. The debate showed much sympathy by the clergy for the first amendment, and they nearly defeated the unamended motion at the end.

London already has a diocesan baptismal policy and did not debate further motions under this heading.

Under the other sections (B) and (C) the results can be set out in a table

| | | Derby | Lichfield | London |
|-----------------------------------------------------------------------------------|--------|------------------|------------------|---------------|
| 1 (Service of Thanksgiving) | Bp. | 1—0 | 1—0 | 1—0 |
| | Clergy | 34—2 | 74—3 | 88—21 |
| | Laity | 38—1 | 51—4 | 102—14 |
| 2 (Service of Blessing) | Bp. | 0—1 | 0—1 | 0—1 |
| | Clergy | 1—36 | 17—60 | 5—94 |
| | Laity | 3—33 | 12—45 | 7—102 |
| 3 (Admission to Communion before maturity) | Bp. | 0—1 | <i>Abs.</i> | 1—0 |
| | Clergy | 23—11 | 42—23 | 98—9 |
| | Laity | 19—21 | 24—23 | 97—18 |
| 4 (Infant baptism unchanged prior to such admission) | Bp. | <i>Not Taken</i> | 0—1 | <i>Abs.</i> |
| | Clergy | | 31—36 | 39—44 |
| | Laity | | 21—31 | 41—60 |
| 5 (Infant baptism has anointing/laying on of hands added prior to such admission) | Bp. | <i>Not Taken</i> | <i>Abs.</i> | 1—0 |
| | Clergy | | 7—61 | 59—25 |
| | Laity | | 1—51 | 56—42 |

In Lichfield the questions were not all worded identically with those recommended by the Standing Committee, and in all cases abstentions by Clergy and Laity are not recorded. In Lichfield a further motion in favour of a younger age for Confirmation was passed narrowly by the Clergy but defeated by the Bishop and Laity.

FAMILY WORSHIP

The next thing to a modern Prayer Book on the market

A Family Service for any Sunday, with special ones for Christmas, Harvest and Mothering Sunday, a modern Service of Morning and Evening Prayer, an outline Service for All-Age Instruction. Series 2 Baptism, the more popular Psalms in the Parish Psalter pointing, a selection of Christopher Wansley's New Testament Psalms, and modern hymns like 'Lord of the Years', 'Tell out my Soul', and 'Lord of the Dance', all between two attractive blue covers. **FAMILY WORSHIP** could well be the very Service Book your parish is looking for. As Michael Botting, the editor writes in *Notes to ministers*, 'Among those one would expect to find at a Family Service are, obviously, children; but there will also be adults who may not be very familiar with church worship. For them the Family Service will be a bridge into church life. It does not help either of these groups of people to feel at home if they are handed a hymn book, a psalter, a chorus book, a Family Service leaflet and a Bible! It is to reduce the number of books by combining some of them which has been one of the purposes of this Family Worship Book. Price: soft back 60p, hard back 95p each, obtainable direct from the publishers, the Church Pastoral Aid Society, Falcon Court, 32 Fleet Street, London EC4Y 1DB (or from Grove Books).

THE INITIATION DEBATE

We have to hand results of debates in the Derby, Lichfield and London Synods.

Under (A) on infant baptism:

Derby passed the following motions:

- (i) 'This Synod recommends that Infant Baptism may properly be administered to children of parents who express their sincere desire for such baptism and are willing and able to make the requisite promises.' (*Nem. Con.*)
- (ii) 'This Synod recommends that the administration of the sacrament of Baptism should take place at a main service of the Church (except in emergencies).' (Approx. 43-26).
- (iii) 'This Synod recommends that the use of ceremonies such as baptismal chrismation and the giving of the lighted candle should be encouraged where they may be desired.' (Heavy majority).
- (iv) 'This Synod recommends that before arranging the baptism of a child the Minister shall explain to the parents their duty of bringing their child up as a Christian within the family of the Church, and shall ascertain that they are willing to undertake this duty.' (Overwhelming majority).
- (v) 'This Synod recommends that parents should be encouraged to be godparents for their own children unless there are other suitable and confirmed persons.' (Heavy majority).

A motion to abolish infant baptism was defeated by a heavy majority.

BOOKS THIS MONTH

Liturgy 1975, the Minister's book for the Church of the Province of South Africa is now back in stock at £2. We apologize to those customers who had to wait, as we had an unexpected run on stocks.

The Jesus Prayer by Per-Olof Sjorgren (S.P.C.K., November 1975, paper £1.60). An interpretation for Westerners of the famous Eastern prayer.

The Durham Book edited by G. J. Cuming. The Alcuin Club salvaged the unbound sheets of this from OUP, when the latter were about to recycle them. Alcuin Club bound the sheets, and are selling copies for £2.50 plus postage. We can retail them at £2.75, postage included, if ordered with some other book. But we receive no handling margin, and do it simply to give a weighty bit of scholarship extra publicity.

The Liturgical Commission's Reports *Collects to Accompany the Lectionary for Holy Communion Series 3* and *Series 3 The Wedding Service* are now out of print, and virtually unobtainable. We still have copies of the *Series 1 and 2 Revised Holy Communion*, and *Series 3 Infant Baptism*.

We have to hand 80 well-used copies of Series 2 (Revised) Morning and Evening Prayer, for £3.50 the lot postfree. We also have a Jagger *Christian Initiation 1552-1969* with torn dust-cover for £3 postfree.

We will always send books for you as gifts—send us the order with the address to which the gift is to go, and any message to go with it, and we will send it postfree anywhere on earth and charge it to your account.

RENEWING for 1976

If you receive *NOL* on a yearly basis, payable in advance, then you will not receive the January 1976 issue until we have your renewed order (with £1.60 for home and surface overseas delivery, £2.30 airmail). Please send this urgently. If you receive *NOL* along with monthly booklets then there is no need to notify us, as *NOL* will continue each month, and only has to be re-ordered when the renewal form reaches you once every six months.

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(7p and £1.60 in 1976)

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