

News of Liturgy

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Editorial

The 'Alternative Service Book' remains our pre-occupation this month. The debate in General Synod was timed for the same hour that the printer was delivering the February *NOL* to Grove Books—hence the 'shadow-boxing' nature of the discussion then.

In the event the main motion moved by the Bishop of Durham on the morning of 27 February was:

'That the Synod accepts the proposal for an alternative service book as set out in para. 5 of the Report of the Working Party.'

The Bishop defended the questionnaire (which had been criticized in advance by Dr. Semple of Chichester as inadequate and fumbling), and poured polite scorn on those who took fright at the likely cost of the book. He said that if there was any danger of the book hanging about unsold on the market, it was surprising that the publishers were taking so much interest in it. He fended off one or two persons who wanted 1662 services included in the book (using the slightly surprising argument that this would necessitate auxiliary material such as 1662 Collects—which by parity of argument would mean that '1½' Communion should not be accepted into the book, as it too needs 1662 Collects). And he looked forward to a period of relative stability in the liturgical field, which he thought the church wanted.

I found myself the mover of the main amendment, and I attempted to turn the main motion into one reading:

'That the Synod requests the Working Party to bring before Synod in 1978 costed proposals for service books of different sizes with special reference to the following:

- (i) The normal Sunday needs;
- (ii) The savings obtainable through the omission of each of: the Psalter, the Lections, the Ordinal, Series 1 and 2 Revised Holy Communion.'

My main point was that it is not necessary to make decisions yet, especially when so many of the proposed features of the new book are not yet available to us. The point that worries me most is the proposal to include the Psalter entire in *both* longer and shorter versions of the new service-book. There is a double hazard here—both the possibility that it will not catch on (and so will not be wanted) and the possibility that it *will* catch on long before 1980 so that Churches equip themselves with separate copies of it prior to the coming of the book.

I made a mistake in my speech, as, carried away by the Bishop of Durham's suggestion that publishers were virtually queuing up to have the rights to the proposed book, I suggested that sample page formats (along with prices) could be made available to Synod in 1978—and I obviously gave the impression that the Synod could decide in full session to whom to give the contract. Such was not my intention . . . At any rate, I got a good round of applause but very few votes—the Bishop having replied that my amendment was impossible, improper and unnecessary! Well, we shall have to wait and see.

When the Synod had accepted the main Durham proposal it went on to a second motion,

'That the Standing Committee be instructed to take such steps as it thinks fit to secure publication of the Book, and to report to Synod.'

This is of interest as showing that the Durham Working Party is now discharged, and the responsibility is held by Standing Committee. We shall continue to report.

Colin Buchanan

OTHER NEWS ON THE OFFICIAL FRONT

In the February session of Synod the following other liturgical business was done:

- (i) The new Canon B4A 'Of the Approval of Collects, Lectionaries and Table of Rules to Order the Service' (which received Final Approval in November 1975) was duly promulgated and executed.
- (ii) Holy Communion Series 2 received provisional approval for an extension to 31 December 1979. Its final approval will come in July. An attempt was made to ensure that this was the final extension Series 2 will ever get, but this amendment was rejected. (One might add that the proposal to have both Series 2 and Series '1½' Communion services authorized simultaneously seems very odd).
- (iii) Holy Communion Series 1 and 2 Revised (i.e. '1½') duly passed its revision stage and gained provisional approval. Several amendments were carried during revision in Synod—none of any greater significance than the changes already made in committee. One attempt was made to provide that the full 'Prayer of Oblation' may be used as the end of the Canon instead of the text as drafted, but this did not gather there was a recommendation that excerpted versions of services in the new book should not be allowed to compete with them. How all this might affect '1½' is yet to be seen.
- (iv) Collects Series 3 was not reached. 28 amendments had been tabled, and more can now follow till July. So it may take a lot of time in July (when Synod meets at York). But if it proceeds properly then it will go on to final approval in November, and publication in the beginning of 1977. (As we always remark at this point—the Grove Books pirate *Collects with the New Lectionary* continues on its irregular way . . .)

A NOTE ON DOWNHAM MARKET

'Downham Market' has become a famous by-word among ecclesiastical observers, as it is apparently the last refuge of the Tridentine Roman rite in England. The sequence of events was that the priest, Fr. Oswald Baker, refused to conform to the English hierarchy's direction to change to the modern English rite, and was removed from his cure at the end of November 1975. He is reported to have said: 'I am going to offer the Tridentine Mass. Come what may, wherever I may do it—everything else is a secondary consideration. We are 100 strong, and they are standing in the aisles'. In December, despite his 'removal' he continued to celebrate in St. Dominic's Church, claiming that worshippers were flocking in from all over East Anglia. The Bishop meanwhile sent a Fr. Anthony Sketch to celebrate the authorized rite, and he had to use a hired hall. From 1 January 1976 an amicable solution was found, and Fr. Sketch got St. Dominic's and the Tridentine rite moved to the hall. Fr. Baker now announces his own chapel.

What then had Fr. Baker done wrong? He claims the Pope has not banned the 1570 rite—and indeed could not ban it without abrogating the past (which is impossible for the Church of Rome). The Pope has in fact not *quite* banned the old rite, as far as we can see, but only allows it by special dispensation mediated through a national hierarchy—and the Bishops of England and Wales have not seen fit to promote the cause of Downham Market at Rome. The Roman Catholic *Liturgy Newsletter* for January 1976 points out also that it is not open to Roman Catholic priests to call the new rite heretical (as Fr. Baker seems to have done). The *Newsletter* comments '[Those who call it heretical] . . . seem to be saying not only that the Holy Father is either a knave or a fool, but also that the Holy Spirit would allow the vast majority of the faithful to be deprived . . . of the certainty that their Mass is both valid and orthodox.'

BOOKS

Reviews—briefly (see also p.6)

The Pioneer Ministry. By Anthony T. Hanson (S.P.C.K., 1975. 171pp.) £2.50

This is a re-issue of the book published in 1961. Professor Hanson finds the key to the meaning of ministry in its relationship to Christ and the Church. It is a 'pioneer' ministry because it is called to exemplify the nature of the Church. The book does not touch directly on many of the main questions in the present debate (e.g. the meaning of ordination) but it remains a relevant and useful study on the nature of ministry.

Peter Ashton

Church, Sacraments and Ministry. By Anthony T. Hanson (Mowbrays 'Library of Theology', 1975. 130pp.) £2.95

This is a 'popular' guide, leading into suggestions for further reading. It is Anglican, liberal, historical, catholic, and contemporary. It includes specific comment on Series 2 and Series 3 Communion, on current problems about initiation, and on ecumenical problems of to-day.

E. C. Ratcliff: Liturgical Studies. Edited by A. H. Couratin and D. H. Tripp (S.P.C.K., 1976. 250pp.) £8.50

This collection of the most outstanding essays and articles on liturgy of the late E. C. Ratcliff has been announced for a year by S.P.C.K. and is now published on 1 April 1976. It brings together valuable material, otherwise only obtainable in the original journals and symposia in which he wrote.

This month's booklet . . .

is Liturgical Study no. 5, *Anamnesis in the Eucharist*, by David Gregg, now on the staff of the General Synod Board of Mission and Unity. This study is a detailed examination of current concepts of the eucharist, particularly in respect of the meaning of 'anamnesis', in the light of close, and sometimes original, research into the meaning of the original words of Jesus. The author is not afraid to read off controversial implications for eucharistic liturgy to-day, when his evidence seems to lead him that way.

. . . and next month's

is no. 43 *Modern Roman Catholic Worship: Penance* by Nicholas Sagovsky. This booklet is in direct sequence with the one on the mass, no. 34, from a year ago. It has been advertised as including 'Baptism' as well as 'Penance', but it proved impossible to make one booklet of two large themes. In point of fact Nicholas Sagovsky has taken the question beyond Roman Catholic circles to ask what lessons can be learned for Anglican practice not necessarily implying a return to the old confessional . . . Whilst many Anglicans show interest in modern Roman texts—and some even want to borrow eucharistic prayers from Rome (as the South Africans have done in *Liturgy 1975*), Sagovsky's writings seem to be the only actual Anglican appraisals of these texts in print, apart from journal articles and comment in the press. We revert to our standard pink cover for RC-orientated titles (pink—not scarlet).

. . . and reprints

Series 3 for the Family is now available again at 24p. *Series 3 for Children* has a second edition in production, and will be printed shortly at 80p. No. 24, *Infant Baptism under Cross-Examination* (a sequel to no. 20, *A Case for Infant Baptism*), by David Pawson and Colin Buchanan, is also being reprinted in April at 30p.

. . . and that oh-so-slow corrigendum sheet to *Further Anglican Liturgies*

Yes, we really have got it now—sent free to applicants who send a stamp. It has become a bad joke between us and the printers, that the corrigendum sheet has taken longer than the original book to produce.

USING OUR BOOKLETS . . .

A standing order customer of ours, the Rev. John Meek, vicar of St. Mary Bredin, Canterbury, put a number of Grove Booklets to fruitful use in the following way. He gave out different titles to different members of the PCC and asked each to reflect and report on what implications his or her respective booklet might have for the life of the parish. One result (arising from no. 36 *Praying Aloud Together*) was to bring prayer into the heart of the PCC meeting itself. Parishes interested in this sort of proceeding might like to note some suggestions to use: nos. 3, 7, 9, 18, 19, 25, 31, 35, 36, 38, 39, 40. We would be glad to hear of actual changes arising in church life from the study of any of the booklets.

7p per copy. £1.60 per annum by post.

(£2.30 by air)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

ANGLICANS OVERSEAS

We have some bits and pieces to hand:

Canada: We have been sent a photo-copy of the report of the Doctrine and Worship Committee entitled *Canadian Anglican Liturgical Series no. 5: The Burial of the Dead* (authorized by General Synod 1975 for Use, Study and Comment). It seems relatively undistinguished and curiously emulates the old PECUSA 1928 Communion service in praying that the departed may have 'growth' in God's service (an idea which PECUSA itself has dropped from its more recent eucharistic rites). We are not clear whether this is yet in print (we have been selling copies of the previous four titles), but are trying to order it.

Australia: Apparently the Australian Liturgical Commission is preparing for a 1978 Prayer Book containing modern services. It has had to take pains to dispel the notion that this will replace the 1662 Book. The new Book's title will be 'An Australian Prayer Book . . . authorized for use together with the Book of Common Prayer of 1662'.

New Zealand: The Prayer Book Commission is working on revisions of the 1970 texts for Initiation, Marriage, and other Occasional Services. In addition the Maori version of the 1970 eucharistic liturgy is now available in a printed congregational text.

Melanesia: The modern Melanesian services are all now bound together in the 'Melanesian Prayer Book'. A correspondent from New Zealand, George Connor, points out (as is recorded in *FAL*) that the 'epiousion' line in the Lord's Prayer is translated 'Give us this day our food for to-day'.

USA: The proposed Prayer Book mentioned last month *should* be with us in early April and will go out to purchasers. The price is partly dependent upon the floating (or sinking) pound. We guarantee it will not be more than £2.75; and we hope less. We gather that the Church Hymnal Corporation is taking soundings as to whether to reprint the Book. If they do *not* reprint, then we anticipate our copies will be the only ones available in England.

Wales (not overseas, but not Canterbury and York): The Liturgical Commission has now finished working on the definitive modern eucharistic rite, and sent it to the House of Bishops. It has then apparently to have three readings in the Governing Body. Its form is a light revision of the 'Study Rite' published in *FAL*, but the possibility of amending in both the House of Bishops and the Governing Body makes it difficult to be more definite at this point. We also have a letter from the Rev. R. Varley of Wallasey pointing out that the existing Welsh services are bound in *two* books—one containing the Communion and related materials, the other the Offices and related material. Is this an idea for England?

Christian Worship, the new Paternoster hymnbook, was published on 22 March. Words edition £1.20, music £4.80.

We have also been asked for copies of Tom Simal's book, *Reflected Glory*, published by Hodder at £2.95. We have some in stock—and it obviously relates to worship, though not technically classifiable with liturgy!

And a future possibility of our own . . .

We have been approached with an idea for a pastoral leaflet for parents who want their children baptized. It includes pictures, brief explanation of Christian meaning of baptism, some brief testimony of those who came into the life of the church (and life in Christ) through asking for baptism, and something about Christian upbringing. The author (and Grove Books) would be interested in ideas and suggestions before a firm contract is reached. So far it is to be called *Thinking about Baptism . . . ?*, and should be under 10" so that it can be purchased in quantities. It is specifically designed to replace Michael Botting's *Twenty Questions on Baptism*, which CPAS let go out of print some years ago. Please write with ideas to the Rev. Ted Pratt, Mackworth Rectory, Derby.

We have been sent *Saints for Essex*—a Chelmsford Calendar. Copies cost 12p from the Rev. A. M. Haig, The Vicarage, South Woodham Ferrers, Essex.

REVISING THE WEDDING SERVICE

In *NOL* for December 1975, we reported the debate on the Series 3 Wedding service. Now the Revision Committee is hard at work, and slow going it is. We have allocated 6 days of five hours work each, prior to sending our report to the July session of Synod. At the first meeting we handled the preface, at the second the consents and vows. Such is the rate of progress. We have found ourselves debating sexuality, women's freedom, man's headship, complementarity, and other basic principles, as well as disagreeing among ourselves as to how such principles (if adopted) can best be expressed liturgically. In the upshot the service may not be changed very much from that which the Commission produced originally.

One major change which has been put to the Committee is a revision of structure. There is a slightly odd feeling in the 1662 and traditional pattern, in that we get on with the actual marrying without addressing God at all (except perhaps in an opening hymn), and when this the marrying is done then the rest of the service tails off for the greater part of the time. On the other hand the 'eucharistic structure' has its problems—not least in those Churches which have penitence at the *beginning* of the eucharist. To confess your sins then go on to marry, may be theologically proper, but it does provoke a smile. The Methodist service, which has this structure carefully specifies only 'ingratitude' for God's gifts in the confession.

One tiny note: it emerged in the Committee that the Methodists and Roman Catholics are by law required to use the Registry Office form of vows which include addressing the other partner as 'thee'! Nothing 'pop' or 'mod' there! The Methodists also have a 'Service for the Blessing of a Marriage previously solemnized', and we hope to have more on this issue shortly.

We have also been sent *The New Marriage Rite Considered* by Oliver Simon (C.L.A., 10p). This is a hip-and-thigh attack on the Series 3 text. Copies from C.L.A., not us.