

News of Liturgy

Editor: Colin Buchanan

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Editorial

I have just returned from being a guest speaker (to my own surprise) at a residential Fountain Trust Conference at Reading on 'Power and Praise'. I viewed myself as a witness to the liturgical tradition, and as a proponent of things long past, but still to be valued. Sharing a platform with Colin Urquhart, David MacInnes and Juan Carlos Ortiz, I remained glad throughout that I had not attempted to get ahead of the field, for that was not for me to do. I write, however, not to report my own contributions (which most readers can guess), but to indicate my own reactions to the members and mood of the Conference.

The major impression in my mind is the sheer *normalness* of this mainstream of English charismatics. There was a very clear withdrawal from some extreme positions taken up in the recent past, under the pressure of polarization, Thus speaking in tongues was mentioned only in the context of Pauline-type warnings about not over-doing it—and the public practice of tongues was almost nil. As far as I know there was no ministry of the laying on of hands for healing, blessing, or conveying the fullness of the Spirit. There was a deep realism as folk grappled with the actual problems of home, church, and (sometimes) community life, without any covering over with Hallelujahs or (as is sometimes alleged) mindless 'rejoicing'. Hallelujahs there certainly were, as the Fisherfolk led the worship of the Conference. A bit of froth was no doubt occasionally detectable (and the Conference was none the worse for that). I asked for a show of hands of Anglicans, and 90% raised their hands. (They had their photo taken at that precise moment, so they will probably pass into print somewhere as praising God with their hands in the air—as, of course, they often do—but in *that* photo they are merely indicating they are Anglicans, which is a very different thing indeed.) And most of them were committed to the structure of their home Churches.

All in all, I found it a very enriching experience, and in some ways not unlike the St. John's College fellowship (which runs easily across any supposed 'charismatic divide'). But at the end I was left wondering whether, if I had actually encountered the charismatic divide, it was wide enough to take even a coin slipped in edgeways. I seriously doubt it.

To my mind, this in turn may put a changing complexion upon the National Evangelical Anglican Congress to be held here at Nottingham in April 1977. I had always viewed it as a time when a real joining of charismatic and non-charismatic would be effected at depth. On last week's showing at Reading the Congress will come too late to do *that* job. But, if the divide *is* eliminated, we are all the more deeply in debt to the profound spirituality and love of God and man which the charismatic renewal has brought onto our scene and into our lives.

Colin Buchanan

NEWS ON THE OFFICIAL FRONT

We now have the full returns from the diocesan debates on Christian initiation, and they are treated below and on page 3. We now also learn that, despite the number of meetings of the Revision Committee, the wedding service will not be available for the Revision Stage in July (this, we gather, is due to the printers' programme as much as to any dilatoriness by the Revision Committee), so it will not come before Synod again till November 1976, a year from its first outing. The chart we published about 'Future Business' in October 1975 is now virtually scrap-paper, and the progress report of January 1976 is wrong at virtually every point where peering into the future was necessary. The wheels of synodical procedure may grind small or big—what is inescapable is that they grind extremely slowly.

At the time of going to press we await the names of the Liturgical Commission itself. It has been non-existent since 31 December 1975, and is in process of re-appointment by consultation between Archbishops and Standing Committee. As a result it missed meeting in March for the first time ever (or so we think).

The reports which the Liturgical Commission sent to the House of Bishops in January have had differing treatments. The Calendar and Lectionary material is to be published by SPCK in June or July (the cost is still unknown but copies can be ordered from us postfree). The Ordinal on the other hand is being held up for further consideration by the Bishops. We hope to report again on both these.

THE INITIATION DEBATE

We now have available GS291A *Christian Initiation: Results of the Reference to the Diocesan Synods: 1974-75* (Church House Bookshop 32p, obtainable from Grove Books either with next month's booklets postfree or by sending stamp now). The document is largely factual—that is to say most pages are devoted to the actual statistics of diocesan voting and the texts of the various extra resolutions passed in the diocesan synods. Two pages are the Secretary-General's introduction (again largely factual and historical), and one is a 'Summary of Voting on the Official Motions'. We reproduce opposite the text of the 'Matters Referred to the Dioceses', and that of the 'Summary' (and its brief explanatory notes). The extra resolutions come from 23 dioceses, and include many attempts to make infant baptism a more serious (though not, on the whole, a more exclusive) occasion.

General Synod will itself in time have a more interpretative document before it, as a small group appointed by the Standing Committee has the task of analysing the returns and recommending courses of action to the Synod (which next meets at York in July). We hope to report on this in due course.

MATTERS REFERRED TO THE DIOCESES

Diocesan synods were asked to consider the following matters and to report their views by 1st January 1976:

(a) *Infant Baptism* (paragraphs 8-27 (GS Misc. 34))

Diocesan synods are asked to consider paragraphs 4-18 of GS 184; any motion(s) passed should be reported.

(b) *Services of Thanksgiving and Blessing* (paragraphs 28-33)

Diocesan synods are asked to consider the following motions:

(1) 'That this diocesan synod considers it to be desirable that a form of Service of Thanksgiving for the Birth of a Child should be provided for general use throughout the Church of England both where the child is subsequently to be baptised and also where the child is not to be baptised, provided that in such a service both the desirability of, and the distinction from, Holy Baptism is made clear.'

(2) 'That this diocesan synod would welcome the provision of a Service of Blessing of a Child for use in cases where a child is not to be brought for Baptism, provided that in such a service both the desirability of, and the distinction from, Holy Baptism are made clear.'

(c) *Reordering of Baptismal Practice* (paragraphs 34-56)

Diocesan synods are asked to consider the following motions:

(3) 'That this diocesan synod, accepting that full sacramental participation within the Church may precede a mature Profession of Faith, supports the proposition that alternative provision should be made for the ordering of initiation practice within the Church of England, provided that any revised order is set within a continuing framework of training for the Christian life.'

(4) 'That this diocesan synod would support the admission of baptised persons to the Holy Communion at the discretion of the parish priest in consultation with the bishop, followed at a later stage by Confirmation at the hands of the bishop.'

(5) 'That this diocesan synod would support a reordering of initiation practice in the Church of England so that Baptism, accompanied by the laying on of hands and/or anointing with oil, might be followed, after due preparation, by admission to the Holy Communion at the discretion of the parish priest, with provision, where appropriate, for an opportunity at a later stage, for a solemn affirmation of baptismal promises accompanied by a further laying on of hands.'

SUMMARY OF VOTING ON THE OFFICIAL MOTIONS

	<i>For</i>	<i>Against</i>
Motion 1	32	5
Motion 2	0	39
Motion 3	20	18
Motion 4	14	22
Motion 5	4	32

Note 1

In this summary table, and in the results which follow, the normal synodical rule applies, namely that a matter referred is deemed to be carried only if it secures the vote of the Bishop and a majority of the votes cast in the House of Clergy and Laity. Moreover, only those cases are counted where full details of the votes cast in the three Houses have been given.

Note 2

Accordingly, the results from the Canterbury and Exeter dioceses are not taken into account in the table because in neither case was the bishop's vote recorded: in the case of Canterbury, the Archbishop was in Nairobi at the time of the voting.

Note 3

Furthermore, the results from the voting in the Winchester and Salisbury diocesan synods cannot be counted, since in neither case was the voting by Houses, with results separately recorded, nor (for the same reason) is the Southwark vote on Services of Thanksgiving counted.

BOOKS THIS MONTH

But Deliver us from Evil. By John Richards (D.L.T., 1974). This is the major work by the author of Booklet no. 43, and it underlies his further work in the booklet. The previous D.L.T. edition is out of print, and the publishers are importing the hardback Seabury edition from the States whilst deciding whether to reprint or not. This costs £2.85.

Reaching the Families. By Michael Botting (C.P.A.S., second edition 1976) £1.50. Michael Botting's original book in 1969 told how St. Matthews, Fulham developed its pattern of family services, and incidentally how it came to a fairly firm baptismal policy in the process. It included the original of the now famous C.P.A.S. Family Service (which in turn is now at the heart of their revised *Family Worship*, 60p). Michael Botting has now thoroughly revised the book, and the new edition includes discussion of admission of children to communion—a good example of an issue which was hardly relevant in 1969, but has since bulked larger and larger. This is to be published on 13 May.

My Book about Forgiveness: The Sacrament of Penance for Children (Pictures by Frelith Eccles Williams) (Collins Liturgical Publications, 1976) 40p. This attractive picture book was published on 29 March, and gets a kind mention in Grove Booklet no. 43. It plays the confessional very lightly, and 99% of it would be very good for parents and children of any denomination to read together.

The Draft Proposed Book of Common Prayer and Other Rites and Ceremonies of the Church. The Standing Liturgical Commission of PECUSA. (Church Hymnal Corporation, New York, 1976). £2.50. Our copies of this have duly arrived, and have been sent to the many purchasers, but we still have some in stock. The price is now below the figure quoted in March. The book is a prodigious exercise in compilation, covering 1001 pages. Apart from bringing together the fruits of the latter *Prayer Book Studies* and the outcome of six years of experiment with the 'green book' and the 'zebra book', it also includes 'Historical Documents of the Church', viz. the Chalcedonian definition, Quicunque Vult, the 1549 Preface, and Articles of Religion (as agreed in USA in 1801). The Commission has obviously taken the requirement of a complete new Prayer Book very seriously.

Full Calendar, Lectionary and Psalmody are all here. Collects (like many other items) come twice—in 'Traditional' and 'Contemporary' form. The Lord's Prayer is always printed out in both forms side by side where it appears in 'contemporary' services. The 1974 ICET texts (contained in *Prayers We Have in Common*, S.P.C.K., 1975, 65p) are used in the contemporary services. The three eucharistic services of the experimental years are retained, but the more unusual options amongst eucharistic prayers are excluded.

What the 'Draft' does not contain is the report which will commend it to the General Convention. It is presumably a Schedule theoretically attached to some such report, and we hope to report further on this. Meanwhile, we are informed there could be a big row over it (because of the superseding of the existing book) when it comes to the General Convention.

7p per copy. £1.60 per annum by post.
(£2.30 by air)
GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

This month's booklet . . .

is no. 43, *Modern Roman Catholic Worship: Baptism and Penance*, by Nicholas Sagovsky. Despite what we said last month the booklet does in fact treat of both rites—the author having changed his mind again when at close grips with his material, at the very time we went to press (which indicates something of the rate at which the booklets are written and produced . . .). The treatment has three very specific angles: giving a historical background (which shows the close theological connection between the two rites), introducing modern Roman Catholic practice (reformed since Vatican II), and probing at how penance in particular could have relevance to Anglicans who have been naturally suspicious of the traditional Roman practices.

. . . and next month's . . .

is no. 44, *Exorcism, Deliverance and Healing: Some Pastoral Guidelines*, by John Richards, the author of *But Deliver us from Evil* (D.L.T., 1964). The author, who was delighted at our catalogue description of him as 'remarkably unspooky', was the secretary of the original Exeter working party on exorcism, the report of which (completed in 1964, before the subject grew popular) was published by S.P.C.K. in 1972 as *Exorcism*. He then did research in this field at Birmingham, and that material is contained in *But Deliver Us . . .* He is deeply concerned about sensitive handling of a therapy which is so open to abuse, and his new booklet abounds in practical wisdom. It also reprints the liturgical notes and text from the little-known York report, and makes them more widely available. (We again practice colour conformity, as most other known treatments of this subject in England have been bound in yellow covers. We therefore follow. Yellow has no *significance* however.) We shall try to publish in mid-May when John Richards is addressing a Fountain Trust Conference at Swanwick. But Standing Orders will not be despatched till the Ethics booklet and *NOL* are also ready.

. . . and future publications

We shall be printing a new catalogue in May, and hope to circulate it with the next mailing. There is one immediate change. Booklet no. 45 on the Series 3 Wedding service will have to be delayed, as General Synod has delayed the Revision Stage on this (see p.2 in this issue). We therefore will publish no. 14B, *Supplement for 1974-6 to Recent Liturgical Revision in the Church of England*, by Colin Buchanan, at the end of July 1976, and will promote one of the Autumn booklets to August, delaying *Liturgy for Marriage* to November 1976, when the Revision Stage should be nicely completed.

Our other news includes the reprint of no. 24 now available at 30p, the reprint of *Series 3 for Children* at 80p, the probability that all back-numbers will go up to 30p on 1 September 1976, and the fact that Liturgical Study no. 8, in December, will be an English edition of Hippolytus' *Apostolic Tradition* (with notes and commentary) by Dr. Geoffrey Cuming. And if you asked for a copy of that corrigendum sheet for *FAL* and have not had it, please write and complain. Your second 6½p will be refunded.

Review

Of Water and the Spirit A. Schmemmann (S.P.C.K., 1976) £2.75

At a time when the Church of England is in the process of revising, or at least reviewing, not only its Baptismal services, but also its whole understanding of Christian Initiation, any book which helps one see the issues from a slightly different standpoint, but without adding too much to the confusion, is to be welcomed. However, *Of Water and the Spirit* is not written for the Anglican situation and anyone reading it expecting to find clear answers to that situation will be disappointed.

Schmemmann writes for Orthodox from whose lives Baptism is *absent*. From being the joyous reception of the newly-redeemed into the People of God, and hence a reliving for all present of their own baptism, it has become a private family celebration performed outside the corporate worship of the Church, and totally divorced from the message of Easter, the time when it was originally performed. Baptism therefore no longer feeds the Christian's piety or shapes his world-view. This book therefore goes through the Orthodox baptismal rite, letting it speak for itself, without the overlaying of later theological and devotional 'explanations'.

Schmemmann's own style is more devotional than academic and shows a clear awareness both of the contemporary situation of the Church and the world and also of the glorious uniqueness of the whole process of salvation in Christ. The problem of evil, and the role of matter in the redemptive activity of God (including of course sacramentally) are dealt with and provide some useful ideas. Particularly compelling is Schmemmann's insistence that Baptism be seen as the New Testament sees it, as dying and rising with Christ. The water then becomes death and resurrection 'not "naturally" and not "magically", but only inasmuch as the one who is baptized wants—in faith, hope and love—to die with Christ and to rise with him from the dead, inasmuch as Christ's Death and Resurrection have become for him the decisive events of his own life.' Since the rite was originally performed on Easter Sunday morning, the direct applicability of such language would be obvious to all.

The gift of the Holy Spirit at Baptism is of course discussed, liturgically being associated with the post-baptismal anointing with oil, as the Spirit descended on Jesus as he came up out of the waters of Jordan. Nevertheless, it is still very much part of the *one* rite, Orthodoxy never having experienced the later Western division into Baptism and Confirmation. This challenges one to think about Initiation as a *process* and the place of 'other ceremonies' in the rite—a matter which needs careful thought.

Nevertheless, despite much that is helpful, the book has its limitations. The thinking is not always very clearly expressed and is at its best when following the text of the rite most closely. There is no direct reference to early Church documents concerning baptismal practice, though there is some mention of these in the Notes. Finally, the question of the propriety of infant baptism (not an issue for most Orthodox) is very weakly dealt with, which is all the more surprising since, as the author admits, the rite which he is describing is basically one for the baptism of *adults*!

John Fenwick

SOME BITS AND PIECES FROM THE ENGLISH SCENE

Much of the following will be common knowledge to people in England, but the considerable international readership of *NOL* may well find it of interest:

Latin Vespers in Westminster Abbey: After the consecration and installation of Basil Hume as the new Archbishop of Westminster on 26 March 1976, as an ecumenical gesture the Dean and Chapter of Westminster invited him to join in a Latin Vespers that evening in the Abbey. This he did, provoking a whirlpool of correspondence in the national press, as it was unclear whether this was a progressive (ecumenical) or a regressive (Latin move. The Latin-lovers of the Roman Catholic Church were uncertain whether their love of Latin ought to outweigh their distaste for the Archbishop favouring Protestant Churches (especially an expropriated pre-Reformation Abbey!) with his presence at such a great moment. Incidentally, what we have here called 'consecration' the publicity always entitled his 'ordination'. This would seem to be further confirmation that the episcopate *is* an 'ordo' (which Aquinas denied!). The press photos concentrated on the point where the new Archbishop was prostrated before the High Altar in Westminster Cathedral. This is something Anglicans are unlikely to see at the Abbey.

The Funeral of 'Monty': I turned on my TV set to see the act of committal to the ground of Lord Montgomery's coffin in a simple ceremony in a Hampshire country churchyard at the end of March. A tiny liturgical point struck me—the local incumbent, using 1662 (or possibly 1928/ Series 1), but presumably from memory, said ' . . . in sure and certain hope of resurrection to eternal life . . .'. A historical bell rang in my mind—this was actually Cranmer's 1552 text, and the Puritans at the Savoy Conference in 1661 objected that it seemed to say too certainly that the particular deceased person was 'sure' of eternal life. This objection was fractionally met by the insertion of 'the' before 'resurrection' (which article the Hampshire incumbent omitted) suggesting that the living had an objective hope of such a resurrection to eternal life, but were not prepared to predicate it of the particular deceased! It has always seemed to me that the Puritans were wrong in principle (it is improper to produce less-than-fully Christian funeral services), and that the accommodation given them was not really changing the meaning noticeably anyway. But it was interesting to find oneself hearing a pre-1662 text on TV . . .

Services in Cornish: The Bishop of Truro has had a diocesan committee (chaired by the Bishop of St. Germans, the Rt. Rev. Richard Rutt, who contributed the Korea chapter to *Further Anglican Liturgies*) considering whether Cornish-language services were needed in the resurgence of Cornish nationalism which is around. There have been unofficial translations used on occasion, including not so long ago the marriage in Cornish of two devotees of the language. The Truro committee has now recommended Cornish-language services should be available presumably prepared by a local committee. In Wales the Liturgical Commission has a Welsh-language sub-committee which does the translation work, but it

is hardly likely that the Cornish texts will be produced by a sub-committee of the Liturgical Commission in England. We await news of Series 3 being put into Manx (for Sodor and Man). Guernsey Patois French, and perhaps Urdu for converts in Bradford. More seriously, we wonder whether Gaelic translations of the Scottish services exist and are in use.

Series 3 on *The Archers*: Britain's longest ever running serial on the radio (with the possible exception of *Mrs. Dale's Diary*) is the daily 6.45 p.m. spot *The Archers: An Everyday Story of Countryfolk*. It has been running since 1950, and the village of the story has to make occasional adjustments to changing times as whole generations come and go. The vicar is a background figure, except when a vacancy occurs and the new man has to be inspected. Religion on *The Archers* has its place on Sundays for those who go to Church, but it never obtrudes. What there is is usually Anglican, as it is a very English village. And there is the setting for the latest topic of conversation in *The Bull*, the village Inn, itself run by members of the Archer family. The vicar has decided that the old BCP has not more than ten years life in it, and the village should gird itself to move with the times and change to Series 3. He has written an article about Series 3 in the local paper, and is proposing to rally his annual Church Meeting behind Series 3 after Easter. His wife is privately devoted to the 'beautiful' language of the BCP, but loyally supports him in public. So, though not necessarily enthusiastically, do his churchwardens Tom Forrest and Dan Archer (the patriarch of the Archers). But the conversation of the villagers at *The Bull* does not suggest Series 3 will be introduced painlessly. We intend to keep our readers abreast of latest developments, and the May issue will include a report of that Annual Church Meeting . . .

The Question of Lay Celebration. It is not directly a liturgical, but more a canonical, question. However, readers overseas may well note that this is an issue which has come very quickly to the fore in the last year or two. The most recent symptom of concern about this was the debate in General Synod on 27 February this year on the report *The Theology of Ordination* from the Faith and Order Advisory Group of the Board for Mission and Unity (GS 281, Church House Bookshop, 50p). Several pages were given in the report to a discussion of 'the Presidency of the Eucharist' and this included the pros and cons of lay presidency. The report may not have answered its own 'pros' sufficiently to satisfy every reader (for it did predictably view the 'cons' as determinative), but it did air the question in a way probably unprecedented in the Church of England's history. But the report was not the greatest surprise on the issue—far more was the debate in General Synod an eye-opener. For there the debate was virtually confined to this one issue (where the report and the speech introducing it ran over a much wider area), and crowds were on their feet after every speech, each wishing to add his or her weight to a growing pressure for (controlled) lay presidency. As the issue will not go away, Grove Books is planning fuller treatment of it in the months ahead . . .