

News of Liturgy

Editor: Colin Buchanan

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Editorial

From my evangelical past it has been no great concern of mine to keep Saints' Days, nor to advise services for them. Nevertheless, the work of the Commission has always included a good slice of Calendar and Lectionary questions, and this month they surface again in the report reviewed elsewhere in this issue. The report has a lengthy pre-history—beginning with Henry de Candole's schema which the Joint Liturgical Group adopted in the 1960s and published as *The Calendar and Lectionary* (Oxford 1967). This was then adopted and 'anglicanized' by the Church of England Commission—and I well recall sitting under a tree in the garden of the Ripon diocesan Retreat House in June 1968 and sharing with two others on a subcommittee to pick the various league teams of 'saints'—the lowliest team of all being the suggestions for post-Reformation worthies who finally got a mention in the introduction, without being listed in the official ranks. I always had some problems with All Souls Day (despite Kenneth Ross' impish assurances that he knew John Stott needed such a day in order to keep his 'Feast of Dedication'!), and still do not pretend to be able to distinguish well what rationale it has in the minds of those who keep it. The Commission has made it a 'Commemoration of the Faithful Departed'—no more and no less. And its colour (for, yes, we have mentioned appropriate colours) is 'white or gold'—the Easter season style.

This time the problem was the commemorating of the BVM. It is worth quoting from the introduction to the report to get the feel of our robust (and to my mind satisfying) treatment:

'The most notable [of our additions] . . . is a festival of the Blessed Virgin Mary on August 15. A festival of the Blessed Virgin on this date was first observed by the eastern Church in the early seventh century and was adopted by the western Church about a century later. It originally commemorated her death, as other saints' days commemorate the death of other saints, but later became associated under a variety of titles with doctrines which are not regarded as part of the Church of England's doctrine. However, the festival of the Annunciation is widely regarded as a festival of our Lord and not of our Lady, and upon this understanding of the matter it follows that the Church of England has no festival devoted to the Blessed Virgin herself. These considerations led us to agree that there ought to be a festival dedicated to the Blessed Virgin Mary, in her own right so to speak, and one which related to the whole of her life, and not simply to some incident in it: and on the other hand that the title of such a festival ought to give no countenance to any unacceptable doctrine. Our agreement on these principles led us to agree further that a festival of the Blessed Virgin Mary on August 15 would be a desirable enrichment of our calendar and one which accorded with the Church's best traditions'.

¹ There are of course deletions, delightfully described by Baden Hickman in *The Guardian*: 'Church calling in spent haloes' The Church of England is about to declare apparent disbelief in Father Christmas (St. Nicholas), spurn the patron of romance (St. Valentine), and generally knock a few ancient haloes sideways. St. Catherine, for example, virgin and martyr, saluted every bonfire night by a million Catherine wheels, is declared spent'.

I offered on the Commission to speak to this in Synod, and reckon that there is a strong objective case for this designation. Interestingly, it is paralleled in the American draft Prayer Book. I shall start to keep the date myself . . .

It is no secret that Grove Books lives at St. John's College. We are therefore this month circulating to all our Standing Order customers a copy of the *St. John's Newsletter* (while St. John's is circulating the new Grove Books catalogue and a sample of *NOL* with the *Newsletter*). We commend to our readers any links they can form with St. John's—whether by joining the Association, or by sending students here for training . . .

Colin Buchanan

NEWS ON THE OFFICIAL FRONT

The Liturgical Commission: the following are appointed to serve until 28 February 1981:—*The Dean of York (The Very Rev. R. C. D. Jasper) (Chairman), *the Rev. C. O. Buchanan, *Mr. H. R. M. Craig, *Canon G. J. Cuming, *Dr. D. L. Frost, the Bishop of Gloucester (the Rt. Rev. John Yates), *the Rev. D. C. Gray, the Rev. Dr. D. M. Hope, the Bishop of Jarrow (the Rt. Rev. A. K. Hamilton), the Rev. Prof. J. Kinsley, *Mrs. J. M. Mayland, Dss. D. McClatchey, the Rev. R. D. Silk, *Canon E. C. Whitaker, the Rev. J. Wilkinson. Those marked with an asterisk were members of the last Commission, whilst those unmarked include John Wilkinson who was a member from 1965 to 1969, when he went to Jerusalem—a most welcome return to the Commission. Those not re-appointed (in most, but not all, cases, at their own request) are the Bishop of Derby (the Rt. Rev. C. W. J. Bowles), the Rev. J. L. Houlden¹, the Bishop of Woolwich (the Rt. Rev. Michael Marshall), Mrs. E. M. Montefiore, the Dean of St. Albans (the Very Rev. P. C. Moore), the Rev. L. E. H. Stephens-Hodge, Canon C. V. Taylor¹. The first meeting of the new Commission will have taken place before this in published.

Genral Synod agenda in July should contain at least the following items of liturgical business: General Consideration—the Calendar, Lectionary and Rules to order the Service; (Revision Stage and) Provisional Approval—Series 3 Collects, extension of Series 3 Communion; Final Approval—'1½' Communion, extension of Series 2 Communion; the debate on the diocesan returns on the initiation questions. Series 3 Wedding Revision Committee is still sitting and will not report till the November session, and Series 3 Infant Baptism is delayed for General Consideration until the initiation debate is over.

¹ Leslie Houlden and Cyril Taylor are retained as 'Consultants'.

This month's booklet . . .

is Liturgical Study no. 6, *The Liturgy and Music: A Study of the Use of the Hymn in two Liturgical Traditions*, by Robin A. Leaver. The author has done special research on both Bach and Marbeck (sic!), and is a contributor (on Luther, Lutheranism, and Zwingli) to the new edition of *Grove's Dictionary of Music and Musicians* (he points out, and we confirm, that this is not a Grove Books publication¹). The 'Study' includes a close analysis of the various musical currents flowing in Europe at the time of the Reformation, and shows how the Lutheran tradition developed separately from the Anglican, which received too strong a dose of Zwinglian influence at the formative moments. The 'Study' is brought up to date by reflection on the ways in which both traditions have adapted to changing styles in hymnody, and there is a sturdy call for proper 'liturgical hymn singing' in accordance with some yet-to-be comprehensive schema for the Church of England.

. . . and next month's

is no. 14B, *Supplement for 1974-6 to Recent Liturgical Revision in the Church of England*, by Colin Buchanan. No. 14 in March 1973 took the story from 1928 down to the February 1973 session of General Synod; no. 14A in September 1974 took it on for the next nineteen months (and included the full text of the Worship and Doctrine Measure); no. 14B takes the story on again to the session of Synod of July 1976. Much of the contents has appeared in bits and pieces over the months in *NOL*, but in conformity with the overall plan the ends are now pulled together again, and the material given more permanent form. (For those who like the ephemeral stuff we can still produce complete sets of backnumbers of *NOL*, though we are very short of no. 1).

. . . and a new catalogue

The catalogue brings all the prices up to date (the standard booklets all go up to 30p from 1 September) and takes the various series on to December 1976. This includes a reshuffled order to postpone the booklet on Series 3 Marriage till after the November 1976 session of Synod. Titles for 1977 are not yet in order, and we will be announcing them in a new catalogue in November. (We will always be glad to send catalogues anywhere on earth postfree to anyone who you think may be interested in knowing about the booklets).

. . . and a new ISBN!

Liturgical Study no. 6 has an SBN including the number 93. This means that with Ethics titles (still running bi-monthly) we shall reach 99 in the early Autumn. The SBN 901710 will then have to cease, and we are allocated another one. Of course when we took on a six-digit SBN, we never anticipated topping the hundred titles. But we are nearly there, and about 64 are in print at the time of writing.

Scarce backnumbers

Nos. 4, 11 and 17 have been unobtainable for some time. We have only low stocks of the following (scarcest first): 6, 19, 2, 18, 10. If you want them, write quickly. The service-sheet from no. 5 is currently out of print.

¹ This was written as a joke, but at proof-stage we have just received the first trade order for the *Dictionary*!

LAY ASSISTANCE IN THE ADMINISTRATION OF COMMUNION

Raising the question of lay celebration has unearthed the general ignorance around the parishes of the current regulations governing the use of lay-persons to assist in the administration. There seems to be a widespread impression that the old limitations (which meant that licensed readers could with special permission assist with the cup only) were still the rule. These limits were swept aside by the present regulations which became an 'Act of Convocation' on 13 January 1970:

- (1) An application to the bishop to authorise under section 2(1) of the Prayer Book (Further Provisions) Measure, 1968, a baptized and confirmed person to distribute the holy sacrament in any parish shall be made in writing by the incumbent or priest-in-charge of the parish and supported by the churchwardens, and shall specify the name and give relevant particulars of the person to whom the application relates.
- (2) Where the cure is vacant and no priest-in-charge is appointed, an application under the preceding paragraph may be made by the rural dean and supported by the churchwardens.
2. It shall be in the discretion of the bishop to grant or refuse the application and to specify the circumstances or conditions in or on which the authority is to be available.
3. In these Regulations 'the bishop' means the bishop of the diocese or a person appointed by him for the purpose, being a suffragan or assistant bishop or arch-deacon of the diocese.

This means that any number of persons may be nominated for the task, and it is much better to have a rota than to have one or two half-clericalized persons only. The rota should be comparable to a sidesmen's rota—including men and women, and using them (of course) for both bread and cup. There is also no reason why they all dress up, nor be seated in special seats—let them come to take up their plates or cups when the administration starts. Without in any sense impinging on clerical *presidency* at the eucharist it all helps de-clericalize the administration.

1977 Diaries

Filofax users who get supplies from us may care to note we have 1977 diaries (one week to a page) in stock now. 24p when sent with other stuff—otherwise send SAE.

. . . and payment

We remind you again that our giro number is 48 821 4009, and our bank account Williams & Glyn's (Bramcote & Wollaton) 16 1418, a/c no. 11511822.

7p per copy. £1.60 per annum by post. (£2.30 by air)

**GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)**

Reviews

Readings for Lent, with a Preface by Trevor Huddleston C.R. (Collins, 1976, 189pp). £1.95.

Here are readings from Scripture and the Fathers, taken from *The Divine Office*, set out in full text for each day from Ash Wednesday to Easter Sunday. Each day opens with Versicle and Response, repeating the Monday-Saturday sequence week by week; there is a separate arrangement specific to each Sunday. Both readings are prefaced by a short statement of content as well as with the appropriate references. A responsory (generally Scriptural) with versicle follows both readings; this is related to the subject-matter of the passages read. Easter Sunday has four Scripture readings alone, with no responsory, but the first three are followed by an antiphon, canticle or psalm, antiphon and prayer, and the fourth by Te Deum and concluding prayer.

The non-Biblical material is drawn from a range of 25 Fathers (familiar and unknown!). Some rate up to four appearances. Two extracts are included from the Vatican II Constitution on the Church in the Modern World; of all possible Vatican II extracts these must be amongst the most banal available.

In his preface Bishop Huddleston refers to Lent as a time for discipline and suggests that these readings will help users to learn 'from the Word and his interpreters: opening mind and heart and will to the Truth of God . . . Biblical and patristic extracts complement each other and provide a wonderful, indeed an inexhaustible source of meditation . . . Because these Lenten readings are part of *The Divine Office*', he suggests, 'they unite us with the praying Church'—well, with *some parts* of the praying church, perhaps!

How edifying as a whole are the somewhat tortuous thought-forms of the early Christian centuries? Tradition—yes, we're all for it as one of the ingredients of Christian faith (doctrine, liturgy, even conduct) but what is the liturgically appropriate thing to do with it? Is devotional reading/meditation the way to 'keep' it? In these extracts we often move in the area of analogy and allegory, guilt-ridden and fearful of 'the world', pre-occupied with merit and worthiness, immersed in the 'we must/let us' syndrome. It is about as alien as technical rabbinical argument is to the Radio News Bulletin.

Comparison may be made with Christopher Campling's two volume *The Fourth Lesson* (Darton, Longman & Todd) offering readings from non-Biblical, generally contemporary, sources, theological and other, to go with the Joint Liturgical Group's Daily Office lectionary. In the Introduction to Book Two, Campling writes: 'There should be a measure of authority, of Christian given-ness, in what we read for edification in the course of worship' and rates his choices on this basis as 'consciously written as witness to Christian truth'. Certainly the patristic extracts under review would readily pass this test.

Campling also asserts a second criterion: 'We are worshipping God today'—when God the Holy Spirit is creatively at work in the minds of Christian writers 'giving direct, startling, life-giving inspiration, as fine and penetrating as anything ever written. . . . We need guidance from today's scholars, priests and prophets.' On this basis the extracts in *Readings for Lent* fail notably, for one reader.

If the reply to such strictures is that this publication is designed for private or individual use, then one must question its status as 'liturgical' at all. For here, surely, we are concerned with corporate action, not individual religion or devotion—with liturgy as the work of the people of God.

However, we may agree that *Readings for Lent* could offer an experience of sharing ecumenically, time-wise and tradition-wise. Some sharers will be more conscious than others of the ditch-crossing this involves.

Peter R. Akehurst

The Calendar, Lectionary and Rules to Order the Service 1976, The Liturgical Commission (GS 292) (S.P.C.K., 1976, 95pp). £1.95.

This Report draws together in revised form work done over recent years and published separately. The pundit will savour the product critically with the relish that the train enthusiast reserves for his railway timetable. The more mundane will be grateful to find that the material proposed for each day, both Sundays and weekdays, collects, psalms and lessons, is set out clearly on one page. In fact the collects are not printed here but they will be included when authorized in the final publication.

There is likely to be little controversy about the Calendar. In the Sanctorale, the Blessed Virgin Mary is to be celebrated on 15 August and there are three other new Festivals and Greater Holy Days (S. Joseph, S. Mary Magdalen and the Transfiguration). Provision is happily made for local commemorations to be added to the lists of Lesser Festivals. Not so happy is the decision of the Commission, at the insistence of General Synod, to retain the traditional nomenclature for Sundays in the seasons of Advent, Epiphany, Lent and Trinity. Tradition dies hard here! The more ecumenical 'after Pentecost', at least, would have been an improvement.

In the eucharistic lectionary there have been some minor amendments to the two-year scheme of lessons appended to Series 3. The strong disclaimer, however, about the printed themes for each Sunday, suggests to me that they do in fact give the false rigidity to the Word read and preached which the Commission wishes to avoid.

Four lessons are provided for each weekday on a two-year cycle and considerable care has been given to meet the lectionary needs of clergy and laymen who use the daily offices in many different ways. A ten-week cycle of the psalms removes some of the anomalies in the thirteen-week cycle authorized as an experiment with Series 2 (revised). Pending the new translation of the Psalter, apart from two imprecatory psalms which are bracketed for exclusion, the nasty bits enjoy a temporary reprieve.

Ian D. Bunting

SNIPPETS

We are informed that the American draft Prayer Book (mentioned here each of the last three months) is affectionately known as the 'Ground-Hog' book. English readers will never understand why—there are no groundhog features to the cover (which gave the earlier books their titles of 'green book' and 'zebra book'). Apparently it was published on Ground-hog Day! The groundhog emerges from his hole on that day, and if he can see his shadow he stays up. If not, forty days rain is due, and he returns underground. He fulfils (in a secular state) the role St. Swithun has in England. But he now has liturgical overtones. Unfortunately we have still not discovered *which* day it all happens, nor whether he saw his shadow this year or not. Also, unfortunately, we have run out of copies of his eponymous book, having hitherto been the only suppliers in England. We have sent for more, but are not optimistic—we were told it would be a limited printing only in the first place.

The Roman Catholic hierarchy in England in May gave permission for the wafer to be placed into the hands of recipients, whereas up till then it had to be placed on the tongue.

The General Synod of the Church of Ireland has voted overwhelmingly in favour of the ordination of women (only a handful against, we understand).

There was a correspondence two months back in the *Church Times* in England, which looks towards the initiation debates in July. Professor Lampe and Canon Derek Palmer (both members of the original 'Ely' Commission from 1969 to 1971) wrote in March to point out that the summary of returns by *dioceses* which were included in GS291A (the report of the returns—see April *NOL*) was not the only way of presenting the data. If *individual* voting is added up from the various diocesan returns, then on the crucial questions (3 and 4) the voting was as follows:

	For	Against	Abstaining
3 (alternative patterns):			
Bishops	29	7	5
Clergy	1519	861	NR
Laity	1461	1035	NR
Total	3009	1903	—
4 (admission to communion before confirmation):			
Bishops	19	10	8
Clergy	1251	823	NR
Laity	1251	937	NR
Total	2521	1770	—

On 3 the dioceses were *apparently* split 20-18 in favour, and on 4 14-22 against. But the writers contend this misleads, and show why with these figures. The following week Preb. Henry Cooper leapt to the defence of the counting: 'Basically a synod . . . is the bishop in counsel . . . if he does not vote, the synod does not decide' and 'The Church has never subscribed to the doctrine of *vox populi, vox Dei*', and, finally 'We really are getting into a muddle' . . .

BOOKS THIS MONTH

Fresh Sounds by Betty Pulkingham and Jeanne Harper (Hodder 1976) £2.95.

The famous team responsible for *Sound of Living Waters* here gets together again, and produces a 'fresh' set, (music only at this stage) Some will find a 'sameness' to these—others will not. There is a section entitled 'Liturgical Songs', including 'Come and Dine', 'I Will Arise', and 'Allelu'; as Psalms Fountain-Trust-style renderings of Psalms 34, 46, and 136; as Canticles a 'Nunc', a 'Mag', and an 'Agnus Dei' (which is from the King of Glory setting); then three doxologies and two Lord's Prayers. Enough in one sense to make Cranmer's hair stand on end, but in another a further witness to the concern for liturgical structure and propriety which more and more marks the Charismatic Movement.

The New Rite of Penance is advertised by Mayhew-McCrimmon at £4 to be published in July.

The Fourth Lesson, which is given a kind mention in the review on pages 4-5, is available from us very slightly shop-soiled @ £2.50 per volume (original price £3.50 for Vol. 1 and £3.95 for Vol. 2)—postfree as usual.

INITIATION IN THE ANGLICAN CHURCH IN CANADA

The General Synod of the Anglican Church in Canada voted in 1973 to allow dioceses to go ahead at the speed they wished on changes of initiation policy and practice. As in England this has thrown up two major questions—which babies are eligible for baptism, and what is the right age for admission to communion (which entails some subsequent questions about patterns of initiation)?

On the first point we have to hand extracts from *The Toronto Star* describing (from a Church correspondent's standpoint) some effects of the new Toronto policy. An irate churchwoman has apparently written to the *Canadian Churchman* complaining about the assistant bishop of Toronto, Bishop Al Read. He has been blessing animals (there is a photo in the *Star* of this), and she calls this 'distasteful, pretentious and sanctimonious' whilst the bishop will not give baptism to babies whose parents do not attend church. She goes on 'May I presume that the parents of the doggies and pussycats are faithful members?' (Of course it is possible that the animals had not asked for *baptism* . . . being content with non-sacramental ministry only . . . would the parents of the babies have been . . . ?)

On the age of admission to communion, young children have apparently been admitted for some time in British Columbia (though we do not know in which dioceses or under what conditions). This is now followed in Toronto—even in Little Trinity, that centre of evangelicalism, so we hear. In Niagara diocese the last vote in synod was narrowly against admitting children to communion, but the pressures from neighbouring Toronto are now building up.

(We would like to have first-hand reports from other parts of the Anglican Communion, both as to changes in diocesan and provincial policy, and also as to actual parochial experience in admitting young children to communion).