

News of Liturgy

Editor: Colin Buchanan

Issue No. 24

December, 1976

Editorial

I have stated in these columns before that one of my great hopes and expectations for the Nottingham Congress (National Evangelical Anglican Congress—NEAC) in April 1977 is a deep and satisfying merging of the evangelical constituency in the Church of England with the charismatic movement as it is to be found in evangelical parishes. The possibility is further underlined by the agreement between evangelicals and charismatics which is being hammered into its final form as I write, and should soon be released under the title 'Gospel and Spirit'. It will carry with it several well-known names of both sorts, and should then ensure that all the names are recognized thereafter as *both* evangelical *and* charismatic! *NOL* will publish extracts from this statement in January (if it is available), and Grove Books may be able to provide a complete booklet.

Meanwhile the preparations for NEAC itself continue. There is mention in this issue of the Congress books to be ready in January. There is a growing stream of interest in it from round the world. There is even an envy-tinged note from an Anglo-Catholic source quoted in this *NOL*—however misplaced.

This last point raises a question about how far evangelicals can go in their new-found positive sacramentalism. The Keele delegates in 1967 said that they would work towards the celebration of holy communion as the central service of each Sunday, and some signs of this starting among evangelicals have slowly emerged. Charismatics (who are more prone to express themselves with their whole bodies in worship) have less trouble with sacraments, and use all sorts of sacramental ministrations very freely. A development the two groups share is the fast growth of house communions in recent years, a growth which has sharpened the desire for lay presidency in many parishes.

Whilst it is still unclear how these issues will come out of the NEAC melting-pot, Grove Books is doing its best to prepare the ground. The catalogue distributed with last month's *NOL* lists two booklets on the charismatic questions—no. 49 (in February) *Prophecy* by David Atkinson, and no. 51 (in May) *Encountering Charismatic Worship* by me—and one on *Lay Presidency at the Eucharist?*, Liturgical Study no. 9, edited by Trevor Lloyd, due in March. Incidentally, if any reader has information about journal articles, or passages in books of Anglican theology, which treat of the lay presidency question, I would be very glad to hear from him. For NEAC itself, booklet no. 50 (to be written and scrambled through the press between the end of the Congress on 18 April and the deadline for an April booklet at the end of the month) will be *Evangelicals, Obedience and Change* also by Trevor Lloyd, who is going to be kept busy both before and during the Congress. . . . Grove Books bid for the right to publish the official Statement, but for once were undercut by Falcon. We are pressing our friends at Falcon to get copies into our hands by the end of April, so that the Statement can be distributed with the Lloyd commentary on it.

We will be giving more news of this in coming months (without, we hope, swamping these columns with evangelical quasi-domestic concerns).

December 1976 is a bit of an anniversary for Grove Books itself. It is just ten years since the retail bookshop was founded at Northwood with the goodwill of the then L.C.D. Council. The bookshop started occasional publishing almost immediately, but the regular series of booklets on ministry and worship began after L.C.D. moved to Nottingham and the 'Northwood Christian Book Centre' became 'Grove Books' (so called after the old house at the centre of the new St. John's buildings, i.e. The Grove). It is nothing to do with Old Testament groves and high places, nor with a pornographic Grove Press which is rumoured to exist in the States (we sometimes get requests for books with funny titles!). The first booklet was published on 31 December 1971, Julian Charley's commentary on the text of the Anglican-Roman Catholic statement on the eucharist. Since then titles have followed every month, missing only one each Summer in 1972, 1973 and 1974. At the beginning of 1975 the plan of a quarterly Liturgical Study was launched, and *NOL* began at the same time. It is now not possible to stop for one month in the Summer. . . . 1976 has been a time of consolidation. The Standing Order customers continue to increase (including a good number among the newly ordained); the American and Australian markets have opened up wonderfully; and the new series are well-established. *NOL* has only four times been six pages as against eight times when it has been eight pages (in 1975 it was five times with six pages, seven with eight). The initial print order of booklets has steadily gone up, and as the government has avoided much in the way of postal increases overheads have been contained.

So many of the readers of *NOL* are personal friends that it is a great pleasure to be able to wish you all a very happy Christmas. To us who believe, it is a time for celebration in all its varied senses. . . .

Colin Buchanan

ONE OBSERVER'S POINT OF VIEW . . .

The (Anglo-Catholic) Church Literature Association's journal *Church Observer* carries in its Autumn 1976 issue an article by Frank Eustace Pickard which contains some of the most naked political writing ever seen on the liturgical front. The following extract gives its flavour:

'If the influence of the catholic movement on the church is less than it ought to be, the Evangelical influence is more than it ought to be, whether you reckon this in terms of (a) their representation on the bench, (b) their power to obstruct what we want in the liturgy, (c) their publishing activities. But congratulations to them: their heart is in it, and they don't spend their time in in-fighting. Instead they get together at Keele, and next year at Nottingham to mobilize a fighting front. Compared to this (a) our representatives in the Establishment do not appear to be able to make a proportionate influence felt in the Councils of the Great, perhaps from unwillingness to be as militant as their evangelical peers; (b) we sit by and let decisions about liturgy be taken by those who will use the rite least; (c) our printing and publishing exercises are amateur by comparison—or fold through lack of support.

'What is to be done?'

'First, we must cease in-fighting and domestic disputes, and get down to making a better influence felt on the Church of England. Our differences over Series 3 fall into this section (though they do not exhaust it): we all agree that Series 3 ought to be improved. (The Liturgical Commission is about to ask the church for comments on the basis of use: at the moment we have no answer as a movement to give!)

Second was a new impetus (Keele-Nottingham-wise); third was scholars and ordinands to match the prolific and dedicated Evangelicals; fourth was an appeal which will carry the 'middle ground']

What is an evangelical to say? Can he agree with this? Can he deny it?

BOOKS THIS MONTH (all sent postfree as usual)

An interesting academic monograph has come to hand in R. P. C. Hanson's 'Eucharistic Offering in the Pre-Nicene Fathers' (*Proceedings of the Royal Irish Academy Vol. 76, Section C, No. 4, 75p*). The crucial years are those from the end of the first century to the time of Cyprian, and Professor Hanson's very careful survey shows that there was a gradual, and perhaps unselfconscious, movement from the most general and indefinite idea of offering 'the pure sacrifice' of Mal. 1.11 to the very specific doctrine of altar, priesthood and our offering of the sacrifice of Christ. The question we face as a result is whether the Church was developing or declining in its insights in that period. . . .

The newly authorized *Collects to accompany the Series 3 Lectionary* will be available from 20 January (SPCK, 35p), to come into official use on 1 February 1977.

The three books containing the pre-NEAC papers will be published by Collins on 28 January 1977 at 65p each. These contain six papers each and are as follows:

The Lord Christ Ed. J. R. W. Stott

The Obedient Church Ed. I. P. M. Cundy

The Church in a Changing World Ed. B. N. Kaye

NOL in 1977

In the October issue we set out details of subscription costs for 1977, but we now repeat them. Those who receive *NOL* with booklets (whichever ones) on standing order will pay 8p per copy in arrears when the standing order invoice is presented (16p for months *NOL* is sent on its own). Those who order it on its own should pay £1.90 in advance for a subscription for the whole year (£2.25 or \$4.50 by airmail). The form below or an informal letter should be used *now* by all existing subscribers. If *NOL* is not renewed (or explicitly cancelled) by the time the January 1977 issue is due for publication, then an invoice will be sent with it. For additional copies over and above the first add 96p only for each one for the year (£1.15 or \$2.25 by air). For five or more reckon 96p per annum per copy only (£1.15 or \$2.25 by air).

To Grove Books, Bramcote, Notts.

Please renew my subscription for copy/copies of *NOL* each month through 1977, by surface/air, for which I enclose

Please send me the following other Grove Books publications.....

Name.....

Address.....

The Alcuin Club book for 1976 is now to hand. It is Richard Buxton's *Eucharist and Institution Narrative* (Alcuin Club Collections No. 58, Mayhew-McCrimmon, £5), and it is subtitled *A Study in the Roman and Anglican Traditions of the Consecration of the Eucharist from the Eighth to the Twentieth Centuries*. For my money, it is tip-top value.

BAPTISMAL POLICY

When Southwell diocesan synod passed the motion in October 1975 which led to the General Synod debate highlighted in last month's *NOL*, at the same time it called for a diocesan working-party to examine baptismal policy. The Bishop's Council then elected a working party of four clergy and four laity, and at the time of writing the report is just being completed. The Bishop's Council has accepted Grove Books' offer to publish this report, so that it can be available to members of the diocesan synod in printed form for the first debate in February 1977. The intention is that it should be submitted to the deaneries for their reactions, and come back to the diocesan synod in May. The report sets out two alternative 'codes' of practice, asks each parish to vote for one of these (incumbent and P.C.C. acting together) and then operate it for three years. The diocese will monitor the practice over this period, and considerable data should be then to hand.

The report should be published at 25p by mid-January, and will be sent with the January booklets to any standing order customers who request it. It should be of considerable interest beyond Southwell diocese.

Meanwhile the Standing Committee of General Synod has been looking at the possible ways of conducting the 're-examination' of the conditions upon which infants are accepted for baptism (as requested in the Southwell motion), and the leaks thus far available suggest that a one-man review of the theological principles at issue (comparable to the Howard report on the ordination of women a few years ago) is the likely procedure. The Standing Committee is very cost-conscious, and was obviously reluctant to convene a working party with inevitable travel and board expenses.

This month's booklet . . .

is Liturgical Study no. 8, *Hippolytus: A Text for Students*, with introduction, translation, commentary and notes by Geoffrey Cuming. The *Apostolic Tradition* provides both a foundation text for all students of historical initiation, eucharist and ordination, and also a series of knotty problems which make its foundational role hazardous at many important points. Recent liturgical revision, in the Roman Catholic and Anglican Churches, has often laid Hippolytus under contribution, and recourse to the full text (in a straightforward translation) is now available for the first time in a cheap format.

One of our more memorable misprints came up on this at proof stage: 'I renounce you, Stan . . .' The suggested reply is: 'Blow you, Jack . . .'

. . . and next month's

is no. 48, *Agreement on Authority: The Anglican-Roman Catholic Statement with Commentary* by Julian W. Charley. We understand that the official text is to be released on 20 January 1977, and we are bending every nerve to have the booklet available (and if possible delivered) the same day. This booklet makes a trio with nos. 1 and 22.

7p per copy (see page 3 for prices in 1977)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

A SERVICE OF INITIATION AT ST. JOHN'S COLLEGE

A curious combination of personal circumstances (partly related to the different denominational backgrounds from which many of our students come) led to an unusual service of baptism, confirmation, and reception into the Church of England on 1 December. It was unusual in several respects at once. In the first place, we had two 'riper years' candidates for baptism, the wife of a student, and the 12-year-old son of a student. Next these two candidates, when given the opportunity, decided for total submersion. I return to this below. Then, their baptism was combined with the baptism of other children of seven, six, and four years, and of one genuine infant also—all of them children of students. These latter candidates, in their own persons or by proxy, opted for having water poured on them. Then, there were seven additional candidates for confirmation, and when they in turn had confessed their faith for themselves, they were joined by the two who had been baptized as adults, and all nine were confirmed. After that, another student, who had been confirmed as a Roman Catholic, was received into the Church of England. Finally, the prayers were followed by a heartfelt kiss of peace in which all the candidates were warmly greeted.

The question of total submersion is, from one point of view, not an innovation at all. It has always been the first way of baptizing set out in the Prayer Book. I have thus always reckoned to offer adult candidates the chance of being baptized this way, though it has hitherto been refused. The offer has to be genuine, in the sense that the Church is committed to providing the means for submersion if the candidates want it. In the event, a local resident lent St. John's a large rubber boat. When inflated, this offered ten feet or more in length, and we filled it about a foot deep with just-warm water. The inflatable sides were tastefully draped, and the provisional character of the 'font' was in keeping with a chapel where all the other furniture can be moved at will, and the whole layout is experimental and flexible. The back of the boat was solid wood, and standing outside this, in the dry, I was easily able to lower the candidates, sitting in the water, till they lay flat on their backs and the water closed over them briefly. They stood in the water for the signing with the sign of the cross, and then went in towels to change quickly, returning soon after to be confirmed. The experience was very moving, and I would urge that the offer be tried elsewhere. I should be interested to hear of the use of submersion in other Anglican buildings.

It so happens that the Liturgical Commission has been working at the principle of a 'household baptism', with a text which provides for adults and infants to be baptized together with the same rite. This text met the occasion very usefully (but please do not write in for copies). There remain theological questions about the *significance* of confirmation for those previously baptized as adults (as also for the distinction made in favour of the candidate who had received Roman Catholic confirmation)—but the actual occasion was one of great joy. We are grateful to our suffragan bishop, the Bishop of Sherwood, for adapting so readily and constructively to the pattern we suggested, and for allowing members of staff to perform the actual baptisms.

COB

ANGLICANS OVERSEAS— THE EPISCOPAL CHURCH IN THE U.S.A.

We have been trying to find space for some time to reflect at a little more leisure on the passing of the new Prayer Book, the 'Groundhog Book', in the American General Convention at Minneapolis in September. Apparently, it was there renamed 'The Heavenly Blue Book'! The story goes briefly like this:

The American colonies used the 1662 Book of Common Prayer until after the War of Independence. Then the newly formed separate American Church adopted a revised Prayer Book in 1790—the main feature which was new being a canon, or consecration prayer, drawn partly from the Scottish 1764 rite. Further minor revisions occurred in 1892 and 1928, and the 1928 Book is still the definitive one. Over the last quarter of a century the Standing Liturgical Commission has produced 29 *Prayer Book Studies*—studies in single services or themes. In 1967 an alternative eucharistic rite from *PBS 17* was authorized for experimental use, and in 1970 further *PBS* proposals were bound together in an authorized set of *Services for Trial Use* (the 'Green Book'). These were the first texts to address God as 'you'. There were slight amendments in 1973 (*Authorized Services 1973*—the 'Zebra Book'). But the new definitive book now overtakes them all. First published in March 1976, it was provisionally adopted by the 1976 General Convention (with some minor amendments), and if passed by the next Convention in 1979 it will supersede the 1928 book entirely. But a committee is examining that question.

Apparently the most tricky amendment was the one concerning the 'Filioque'. The house of deputies wished to restore the word (omitted as an ecumenical gesture towards the East in 1967 and in later rites), but the house of bishops disagreed. Finally, the bishops resolved the deadlock by changing their minds.

The other main change affected confirmation. Although the rite of baptism says 'Holy Baptism is full initiation by water and the Holy Spirit . . .' the Convention was also keen that no-one should escape the laying on of the bishop's hands. Thus the rubrics which left it uncertain whether or no hands were to be laid on those received from other denominations were to be changed.

Other features of the book have been discussed here before. The outline 'Order for celebrating the Holy Eucharist' is retained from the 'Green Book' (though with fewer eucharistic prayers). 'Thou' form services also remain. The book is to be published in its final form in the New Year (and we have copies on order). Meanwhile those who were disappointed and failed to get a copy of the draft book (unamended) will find spare copies at the Church House Bookshop, Great Smith Street, London, S.W.1. (They had a stray order which arrived late).