

# News of Liturgy

Editor: Colin Buchanan

Issue No. 27

March 1977

## Editorial

A recent correspondent complained that too strong a hint of 'party' flavour had entered these columns on occasion in the Autumn (even whilst another was complaining that I had lost the last residual grasp on a distinctive gospel, and had sold out to ecumenism, Romanism, liberalism and I don't know what else). I think the former complainant had in mind my extracts from an article about evangelicals by one Fr. Pickard in an anglo-catholic journal. The only comfort I can offer is that that issue duly found its way to Fr. Pickard, who, far from being dismayed at our party spirit, wrote in appreciatively and has become a subscriber to *NOL* and the booklets.

The apologia implied in the above is necessary because, living in Notting-ham and being involved in the planning for NEAC (the National Evangelical Anglican Congress at the University here on 14-18 April), I feel bound to use this space reflecting on the possibilities of the Congress.

Those who have read the preparatory books (the three published by Collins at the end of January, and apparently now registering over 12500 sales each) will have recognized that worship as a subject has a smaller place in the total written material than one would have expected. It is useless now to go back over the decisions which led to this, but it is very relevant to ask how the Congress can over the four days make good the unbalance at this point in the preparatory material.

Firstly, it has to be noted that the Congress will be more than its own study sessions. It will be a total experience. There will be a sense of God saying other things, and some of this will surely come through the fellowship and worship which will be the context of the study sessions. The evening meetings will be extended periods of worship (including visual or multi-media presentations), and they will culminate with the great service of holy communion on the Sunday evening. The Archbishop of Canterbury is to preach at this. Series 3? Yes, but *more* than Series 3 . . .

Secondly, there is a foothold for policy-making about worship, in the brief space allocated within Trevor Lloyd's paper on 'The Life of the Local Church' (which also has to cover evangelism, fellowship, local forms of ministry, and the kitchen sink too). Elsewhere in this *NOL* Christopher Byworth (who nine years ago joined with Trevor in producing *Eucharist for the Seventies*, one of the earliest 'you' form texts in England) looks at those pages in Trevor Lloyd's paper. What then could come from this into the Congress Statement? Responses to Series 3? To the idea of an Alternative Service Book? To modern hymnody? Ideas about the ethos of congregational worship? And of small group worship? The use of buildings, of furnishings, of décor? The place of the informal, the joyous, the extempore, the corporate, the untidy? Or the importance of the tradition of 1950 years since Pentecost, the hallowing effects of time, and the solidarity before the throne of God of those who live here, and those who have departed this life in God's faith and fear? Will there be pointers about

initiation? About the centrality of holy communion? About the ministry of healing? Grove Booklets and *NOL* will have signally failed in their self-appointed task if there is no-one in Trevor's study and talk-back sessions who has views on these and kindred subjects.

The third hot issue to which I draw attention has been deliberately held out of the list above. It is a matter for great praise and thankfulness that the anticipated agreement between Anglican charismatic and non-charismatic evangelicals has finally been accomplished (Harper's team and Stott's team did I hear someone say?). A 4000-word theological document now reposes with the Church of England Evangelical Council and the Fountain Trust, signed by Messrs. Baker (J.), Buchanan, Collins, Cundy, Harper, Johnston (O. R.), Kaye, Landreth, Nixon, Packer, Parks, Reid, Smail, Stott, Turvey, Walker, and Watson. The Fountain Trust will publish it early in April as an occasional paper distributed with *Renewal*, and this booklet will be available in quantities at NEAC. *The Churchman* will also be publishing it in due course. Meanwhile permission has been granted for a long extract to appear in these columns (see pages 5 and 6). And it is surely very important that NEAC should capitalize on this agreement, welcome it, and seek to get the benefits of it more widely felt not only in this country but round the world. It has been my own belief for many months that NEAC would see the final honest juncture of the leadership of the charismatic and non-charismatic sections of the evangelical constituency, and this agreement is a very happy augury of that. It will be important to the parishes to take their bearings from this agreement—hatchets should be well buried, and mutual learning set up.

It would be interesting to speculate on *why* that agreement was possible now between persons some of whom were still well polarized only a couple of years ago. It is my own view that much real statesmanship has been exhibited (not least by the one non-Anglican, Tom Smail). But the agreement accords with the actual *life* of the parties concerned—the non-charismatics had slowly moved from defensiveness to openness, and at that point they met the charismatics coming back in from their apogee to merge again in the mainstream of the life of the church. But it will never be the *same* mainstream again—it will be a gently charismatic one. So roll on NEAC—and may God reveal himself to us there. Colin Buchanan

## SERIES 3 CATCHES IT AGAIN

*Theology*, which under its previous and present editors alike has shown a moderately consistent hostility to Series 3, is back on the attack in its March number. David Cockrell, a curate in Leeds, but no average curate, writes on 'Liturgical Language, Dead and Alive'. In effect he follows in the steps of Leslie Houlden in that last chapter in *The Eucharist To-day* which was reviewed in *NOL* no. 1—as also in the steps of a speech by Tom Baker in the February Synod. 'We have seen' he writes 'that revising our forms of worship cannot be just a matter of finding new ways to express old "truths" or "realities"; for it is the status of those truths which is in crisis, not just the language.' (p.112). On the next page he contrasts the 1662 exhortation which opens Morning and Evening Prayer with the brief 'We have come together . . . of Series 3 MP/EP. But the question really is 'Who uses the old exhortation [in full, that is], and to what effect?'. To wish that the dead were alive is not a *programme*. He might as well sigh for the long exhortations of the Prayer Book Communion service.

## WORSHIP IN 'THE LIFE OF THE LOCAL CHURCH'

by B. T. Lloyd

Sparkling, fresh and provocative—these are three epithets you get accustomed to using when reading stuff by Trevor Lloyd, and this whole chapter in the second NEAC book is no exception. However, worship as such is perhaps only 10% of the chapter. Trevor Lloyd outlines principles rather than a detailed programme, but plenty of suggestions are made.

In a town parish he envisages a three-tier structure: a midweek gathering of Christians from far and wide for inspiration and instruction, though this tier is least fully sketched in; a main and lengthy morning in church on Sunday for adult education and the eucharist, and house groups which by doing together most of what is done in church, including occasional communion, might be better termed house churches. He sees a close link between the second and third tiers: but the church service as being more structured and liturgical, and (somehow!) at the same time both evoking majesty, awe and thrill and yet being noisy with many contributing their gift. He rightly sees the key as atmosphere rather than whether Series 1, 2, 3 or the prayer-book is used. On Sunday evening there could be a time for teaching or meditation. The midweek group should be unstructured, highly informal, welcoming to outsiders and closely supportive to those who go. More radical hints for the Sunday morning include seating people in a semi-circle, a lay group to plan the worship, and possibly the abandonment of the church building altogether!

A model is given of his principles which he, characteristically, calls St. Bodikins, and envisages as an inner suburban parish, looking ahead to the next five years. His suggestions, he describes, over-optimistically as 'a half-way house to something more radical'. I felt too that the idea of an orchestra playing music in such a church was culturally amiss. At a more serious level, I wondered if Trevor Lloyd were trying to make St. Bodikins an Anglican comprehensive church. If so, I doubt whether his model would succeed. Perhaps he would argue that those who did not want this style of worship could, would and should commute elsewhere. However, it would be wrong to infer from this that the worship he suggests is particularly that of one style of churchmanship.

On baptism Mr. Lloyd recommends adult baptisms in the eucharist, with enquirers for infant baptism being encouraged regularly to attend the house groups, and a service of Thanksgiving offered to all. Inevitably he has had to pack much into a few words, for worship is only one aspect of the life of the local church, and I warmly recommend the careful pondering of this whole chapter.

Christopher Byworth

*This chapter 'The Life of the Local Church' is part of NEAC book 2 The People of God edited by Ian Cundy (Collins, Fount Books, 1977, 65p).*

## STOP PRESS

Just to hand is the Silver Jubilee service for Sunday 5 June (authorized by the Privy Council!). Comment next month.

## This month's booklet . . .

is Liturgical Study no. 9, *Lay Presidency at the Eucharist?*, edited by Trevor Lloyd (and with a cartoon by Taffy on the outside front cover). The four different contributors attempt to present a wide-ranging series of different issues which bear upon this question, without the study becoming simply a tract in favour of the practice. As far as is known this is the first ever serious Anglican study of the issue on this sort of scale. (It will be recalled that Liturgical Studies in 1977 cost 75p, and all back-numbers go up to 75p on 1 April).

## . . . and next month's

is no. 50, *Evangelicals, Obedience and Change*, also by Trevor Lloyd (last time he contributed to the series he did two in a row too). This is the hot commentary on NEAC, and although NEAC does not finish until 18 April the author and the printers are lined up to publish this as our April booklet, presumably around 29-30 April (and the April *NOL* will report NEAC also).

## But it would be no use on its own, so . . .

. . . we reckon to circulate the official Congress Statement (on which no. 50 is the commentary) with this April booklet. Falcon Books quoted 25p for the publication of the official statement and are hoping to rush it out as quickly as Trevor Lloyd can get his stuff into no. 50. Thus we now plan to distribute a Falcon NEAC Statement at 25p along with the April Grove Booklet, also post free and added to the Standing Order account, to all standing order private customers *unless we are instructed otherwise*. We try to limit the inertia selling, but we anticipate that the great bulk, if not all, of our standing order customers would prefer to know that the Statement is being sent to them automatically. This does make us dependent upon Falcon's timekeeping, but we have good hopes they can move fast enough.

## . . . and that baptism leaflet

Ted Pratt's leaflet, *Thinking About Baptism* (7p or £1.25 for 20), is now available, and was indeed the subject of considerable quantities of advance ordering. We look forward to hearing how useful it proves in practice.

## . . . and reprinting of Ethics titles

During March no. 9 went through a second printing. The title of this is *The Homosexual Way—A Christian Option?*, and it is by David Fiel. Thereby hangs an odd story. When it was first printed in 1976 the question-mark in the title was left out on the cover—which almost reversed the sense! We marked in about 500 in biro, whilst the rest (being not yet stapled) were run through the machine again. Well—the same thing happened again. If you get one with a biro question-mark, keep it. We anticipate it will be a collector's item on the rare book market in the future. We are taking steps to see that none of this month's Liturgical Study loses its question mark. The reprint of Ethics 5 comes next.

8p per copy (£1.90 for the whole year 1977, by post (£2.25 by air))

GROVE BOOKS  
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## 'GOSPEL AND SPIRIT'

The following extracts are reprinted by permission from the long agreed document mentioned in the editorial (and available from Grove Books for 20p). They are reprinted apart from their larger theological context and are intended to whet the appetite and stimulate thinking, rather than to pretend to present the whole thrust of the agreement.

### 2. Christian Initiation and Baptism in the Spirit (b) Initiation into Christ

We are all convinced that according to the New Testament Christian initiation, symbolized and sealed by water-baptism, is a unitary work of God with many facets. This work is expressed by a cluster of partly overlapping concepts, including forgiveness, justification, adoption, regeneration, conversion (embracing repentance and faith in Jesus Christ as Lord and Saviour), new creation, death, burial and resurrection in and with Christ, and the giving and reception of the Holy Spirit. These concepts may be logically separated for consideration in teaching and learning; God's initiatory work is itself apprehended and experienced by different individuals in differing ways and time-scales; and certain aspects of it are in fact sometimes absent in evangelism, teaching, awareness and conscious experience. But essentially the concepts all belong together, since they express the single full reality of the believer's incorporation into Christ, which leads to assurance of sonship, and power to live and serve in Christ.

We are agreed on the need (i) to avoid trying to stereotype or straitjacket either the work of the Holy Spirit or the experience of individual Christians into a one, two or three-stage experience; (ii) to avoid presenting the work of the Spirit in separation from the work of the Son, since the Son gives the Spirit and the Spirit both witnesses to the Son and forms him in us and (iii) to present the full range of Christ's salvation and gift for us in all our evangelism and teaching—i.e. to preach a complete, rather than a truncated, Gospel.

### 3. Spiritual Ethos

#### (a) Emotion and Intellect: Doctrine and Experience

We are aware that there is a real danger of exalting the intellect and understanding at the expense of the emotions. We know too that there is an equal danger of reacting against this into an anti-intellectual and emotionalist form of piety. We wish to assert, against both these extremes, the importance in faith and worship of the whole person. We believe the mind must be involved in understanding the faith and applying it, and that the emotions, as well as the will, must be involved in our response to the truth and love of God, as well in his worship as in the compassionate service of our fellow men. Both doctrine and experience, word and Spirit, must go together, biblical doctrine testing, interpreting and controlling our experience, and experience fulfilling, incarnating and expressing our beliefs. Only so can we avoid the two extremes of a dead, rigid and barren orthodoxy, or an uncontrolled, unstable and fanatical emotionalism.

#### (b) Worship

We believe that what are seen as characteristic features of 'Evangelical' and 'Charismatic' worship and spirituality will complement and enrich one another and correct the imbalances in each, although we recognize that in some situations the two so overlap already as to be almost indistinguishable. Many 'Charismatic' gatherings would benefit from order, teaching, and some robustly doctrinal 'Evangelical' hymns; just as many 'Evangelical' services and prayer meetings would benefit from more spontaneity, greater participation, a more relaxed atmosphere, the gentle, loving wonder and praise of some renewal songs, and learning to listen to God in times of prayer and meditation.

#### (b) Prophecy

Whilst estimates and interpretations of the New Testament phenomenon of prophecy vary, it is not identified there with the gift and ministry of teaching. Immediacy in receiving and declaring God's present message to men is the hallmark of New Testament prophecy, as of its Old Testament counterpart. Preaching may at times approximate more to prophecy, although its basic character is one of teaching and exhortation. If the possibility of prophecy in the sense of speaking a word from the Lord under the direct prompting of the Holy Spirit is admissible today, what is said will be tested by its general agreement with Scripture, and will not be accepted as adding materially to the Bible's basic revelation of God and his saving purposes in Christ. It will not be required that such utterances be cast in the first person singular, nor will those that are so cast be thought to have greater authority on that account.

We believe that all true wholeness, health and healing come from God. We do not therefore regard 'divine healing' as being always miraculous. God's normal mode of healing is through the processes he has built into the human body and spirit. We also look forward to the resurrection, knowing that only then shall we be finally and fully freed from sickness, weakness, pain and mortality. At the same time, we welcome the recovery by the church of a concern for healing, and rejoice at those who have found new psychological or physical health through faith in Christ, and through Christian ministries and gifts of healing. But we also wish to express caution against giving wrong impressions and causing unnecessary distress through (i) making it appear that it is sinful for a Christian to be ill; (ii) laying too great a stress and responsibility upon the faith of the individual who is seeking healing; (iii) emphasizing physical health more than the wholeness of the person; and (iv) setting non-medically-trained ministries and gifts of healing in opposition to the work and ministry of doctors and nurses.

### BOOKS THIS MONTH

There are two new bigish paperbacks from S.P.C.K. this month. The first is *The Paradox of Worship* by Michael Perry, the Archdeacon of Durham (who years ago wrote *The Pattern of Matins and Evensong*). The book is a series of lectures given in New Zealand, and written up for publication.

The chapters are called 'Worship and God', 'Worship and Belief', 'Worship and Community', 'Worship and Mission' and 'Worship and Mystery'. The last of these includes some reflection on the impact of modern liturgical forms, and the impressions they convey. It has 118 pages and costs £2.50. The other book is the solid *Charism and Sacrament* by an American Jesuit, Fr. Donald Gelpi. The book, which was previously published in the United States, 'explores the creative tension that must exist between charismatic and sacramental worship'. It is literally half about spiritual experience and half about sacramental theology. It has 258 pages and costs £3.95.

The next Commentary on the Anglican/Roman Catholic Agreement on Authority is now available—*Truth and Authority*, the joint work of Edward Yarnold and Henry Chadwick (S.P.C.K. and C.T.S., 70p). The joint commentary introduces the agreed text.

Having earlier mentioned *The Child in the Church* (B.B.C., 60p) we ought now to mention the S.U. book, John Inchley's *All About Children* (143pp., 95p). This is much more concerned with a child's response to the gospel as an individual than with the corporate response in worship, but it does include some discussion of infant baptism . . .

Collins Liturgical Publications have sent us *A Song in Season* a book of modern Roman Catholic hymns or (more often) traditional hymns with new music. The full music edition is £3, the melody one 95p. There are 121 hymns, and they are arranged for the 'Hours of the Day and for the Times of the Year'.

We have been swamped with orders for the new American BCP, and many customers who wrote in after reading last month's *NOL* are still waiting for copies now. Orders already received *before* this *NOL* goes out will still be fulfilled at £1.60, but that price was really related to our first shipment of the book (through a pre-publication offer we had taken up), and orders received hereafter will be fulfilled at £1.90.

We also have copies of GS 325 *Alternative Service Book: Progress Report by the Standing Committee* (Church House Bookshop, 24p) mentioned in last month's report of General Synod's debate on this issue, and of the Fountain Trust occasional paper, *Gospel and Spirit*, quoted elsewhere in this issue (20p).

The second of the 'Lefebvrist' books by Michael Davies in his trilogy entitled *Liturgical Revolution* is to hand. It is *Pope John's Council* (Augustine Publishing Co., £2.50). A brief inspection indicates that he sees the Council as having been dominated by 'Protestant Pressures' and by the leadership constantly looking over its shoulder at Protestants. There is much about 'Time-Bombs' in it. And there is an approving quotation from

At last we have the *Problem of Wineskins* again (£2).

Cardinal Heenan (used twice) 'I often wonder what Pope John would have thought had he been able to foresee that his Council would provide an excuse for rejecting so much of the Catholic doctrine which he wholeheartedly accepted.'

(Incidentally, Michael Davies himself has been in touch with *NOL*, following our mention of volume 1 in his trilogy in the Autumn. We noted it was dedicated to Fr. Oswald Baker. About this he writes 'It will amuse you to know that the dedication to Fr. Baker was given as the reason for my book being refused an *Imprimatur*—I had been told that this could only be done if a book contained matter contrary to faith or morals, that whether or not the censor agreed or disagreed with its standpoint was irrelevant. However, it would now seem that it is contrary to faith or morals (or possibly both) to dedicate a book to Fr. Baker. . . . My reaction has been to dedicate the second book to Mgr. Lefebvre. In this instance I did not waste a stamp applying for an *Imprimatur*.'

We are circulating with this *NOL* an advertising leaflet from Mayhew-McCrimmon which has been overprinted with our address. These books are, as usual, available postfree from us. (To those who take Ethics booklets we are also circulating a leaflet about the new Shaftesbury Project publication.)

### FOOTNOTES ON BAPTISM

Two correspondents have written in about the baptistry at St. Mary-by-the-Castle, Hastings (see last month's *NOL*). Apparently my memory served me right—I had been there and seen the rock-spring flowing through the baptistry. But, sad to relate, it appears that the church has been closed and sold to the Pentecostals (who know what to do with the baptistry). This reminds me of the point in the Nottingham Faith and Order Conference in 1964 where a motion calling for all church building to be done with a view to ecumenical usage was being debated. A Baptist arose and said he assumed this must mean that all church building would henceforth include a full-size baptistry. A gale of laughter followed, which suggested he was not being taken very seriously. But even if there is no motivation for good ecumenical reasons, it is arguable from the Hastings experience that to include a baptistry is a sensible *commercial* precaution, calculated to enhance the secondhand value of the place when you sell up.

A Jewish student (yes, that's right) at St. John's College was recently baptized by submersion at Christ Church, North Finchley, and a fuller account is to be found in the *St John's Newsletter* circulated to private customers with this *NOL*.

The Rev. Bob Hyatt, of St. Andrew's, Kowloon, Hong Kong, writes of regular adult baptisms by submersion at a pool near St. Andrew's. The congregation then returns to the Church, where there may be further baptisms by pouring. He adds (as do other correspondents), 'I personally feel it is theologically unnecessary for those who have been baptized as adults to be confirmed by the bishop, but within the Anglican system I have to accept it and so do they.'