

News of Liturgy

Editor: Colin Buchanan

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Editorial

It seems natural after consideration of the Ordinal last month to go on this month to consider a major liturgical 'crux' in the Ten Propositions on Unity—viz. the question of 'integrating' ministries.

Proposition 6 reads as follows:

'We agree to recognize, as from an accepted date, the ordained ministries of the other covenanting Churches, as true ministries of word and sacraments in the Holy Catholic Church, and we agree that all subsequent ordinations to the ministries of the Covenanting Churches shall be according to a Common Ordinal which will properly incorporate the episcopal, presbyteral and lay roles in ordination.'

At first sight 'recognize' means 'recognize'. But if the Church of England were simply to 'recognize' non-episcopal ministries within such an agreement, then it would be doing something which the North India and Pakistan reunion schemes, let alone the English Anglican-Methodist Scheme, were designed to avoid. The assumption was that anglo-catholics could not accept non-episcopal ministers without any further ordination of them—and this indeed was the central issue in the anglo-catholic opposition to the Church of South India thirty years ago and during the years since. So *could* Proposition 6 be believed at its face value?

Clearly the Faith and Order Advisory Group (FOAG) of the Board of Mission and Unity thought not. At the November 1976 session of Synod their report on Proposition 6 asked that the Synod should consider the possibility of invoking a pattern of integration of ministries known as the 'Groupe des Dombes' pattern—of French origin. The French idea was that ministries could be fully ordained *qua* ordination, but could still lack the fulness of the *sign* of ordination (as Cornelius was baptized in the Spirit, and could be recognized as such, but still needed the *sign* of the Spirit-baptism—i.e. water-baptism). The Board of Mission and Unity was obviously embarrassed at this red herring laid across the path of 'recognition', and asked the Synod to refer the question back to the Churches' Unity Commission (the original authors of the Proposition) for clarification. The Unity Commission (to quote from the 'Discussion Paper' sent down now to the dioceses) 'found this French approach difficult (because laying on of hands *could* be seen as implying re-ordination). They were, however, clear that the means of recognition must indeed be "a common act of worship", which they saw as closely connected with the ratification of the covenant. . . . At this service of mutual recognition and reconciliation, it is evident that an appropriate sign will be needed—a sign pointing to the future. CUC suggests a concelebration of the eucharist or a kiss of peace.' FOAG still seemed in February to want to keep the 'Des Dombes' pattern before the Church of England (though obviously no other Church had it to consider, as CUC had not accepted it as a clarification of Proposition 6).

But Standing Committee of Synod asked that Synod should refer the Propositions to dioceses without any 'clarifications' attached. This has been done. I now write in the wake of the Southwell diocesan synod at the end of May, where we referred the Propositions down to the deaneries.

The guest speaker for our debate was Dr. Margaret Hewitt, a Church of England representative on the Unity Commission. She was quite adamant that Proposition 6 should not be taken to include a surreptitious mutual laying on of hands, but that recognition means recognition. I then suggested that if deaneries wanted this extra factor added to Proposition 6, they should add their own qualifying resolutions to that effect, but if the Proposition came back to diocesan synod unqualified after going through the deaneries, then diocesan synod should attempt to pass a motion that we wanted to take Proposition 6 at its face value. This would help give direction to General Synod's next debate on the subject. It was in hopes of something like this that the delegates at NEAC in April said (L6) 'We reject anything comparable to the old Anglican-Methodist "Service of Reconciliation" and ask that the Proposition should be taken at its face value.'

It may seem a small matter (and certainly there are bigger issues in the unity question than the form of the liturgical rite!), but it is perhaps somewhat disturbing that, while two different understandings of 'recognition' exist, we should be asked to support a Proposition which runs the risk of being interpreted contrary to the minds of those who vote for it. So clarification by the dioceses now would help enormously.

At the same time, an intriguing question is opened. What 'sign' of recognition would be appropriate to express the event with liturgical authenticity?

Colin Buchanan

NEWS ON THE OFFICIAL FRONT

The next session of General Synod is in the week beginning 4 July 1977. There are two main liturgical items on the agenda:

- Final Approval: Series 3 Marriage* (from 1 November 1977 to 31 December 1979). At Final Approval no further changes can be made in the text, and at the time of writing we await news as to whether the House of Bishops (spurred on perhaps by the Bishop of Kingston) has altered the text being proposed to Synod.
- General Consideration: The first, general, debate will be held on the Ordination Services* report. These will then be referred to a Revision Committee.

Despite our May report, it now seems that the Calendar and Lectionary Revision Committee will not be reporting to this session of Synod.

TWO PRIVATE MEMBERS' MOTIONS

My own motion, asking the Standing Committee for a report on the Charismatic Movement (to which the motion is basically very sympathetic), achieved the requisite support and was due to come second in July. As I am to be out of the country, in Australia and New Zealand, I asked the (now famous) Bishop of Pontefract to move it. He too has to miss this session. An arrangement has been made (to allow us both a chance to participate) by which the motion goes back into the queue seeking signatures, and if it gets them again it should come up in November. Would all Synod members reading this please sign and request its reappearance.

Peter Dawes' motion to get Canon Law amended to make baptisms be 'normally' done in public services now comes third in the list of Private Members' motions.

CHILDREN AT COMMUNION

Those who can cast their minds back to the early stages of the recent initiation debate in the Church of England may recall that the Bishop of Southwark launched his own 'experiment' in relation to admitting young children to communion, and 'authorized' certain parishes to begin this new practice. When the General Synod (following the uncertain returns from the dioceses) decided in July 1976 not to make any change in initiation patterns, the redoubtable Bishop of Southwark did not attempt to put his own experiments into reverse (indeed how could he?—children once at communion could hardly be excommunicated). Quite the opposite, he is still engaged in extending it! In his June 1977 monthly newsletter, *Southwark News*, he writes:

'I am bound to admit that few things cause me greater unease of conscience than the putting of these questions of commitment to boys and girls, be they nine, eleven or fourteen. How *can* they know what is involved? As I see it, it is an affront to integrity.'

It is a different matter when the young, after preparation classes, are admitted to the fellowship of the Lord's Table, and then after several years of instruction make a public profession of faith and are confirmed.

Several parishes have adopted this practice and in two cases an entire Deanery. We now have five years' experience. The results are encouraging. I am ready to give permission to other parishes to do the same, providing I can be assured that the utmost care is taken of every candidate between First Communion and Confirmation.'

It was against this background of episcopal urging that I found myself at a P.C.C. meeting in Bermondsey in the Southwark diocese, where the question was becoming a live one in that parish. It was very odd to be asked what the rest of the Church of England was doing about this and to have to reply that there was no authority for it whatsoever, little or no precedent elsewhere, and a clear contrary vote in General Synod registered against the practice less than a year ago! I had to pinch myself to be sure I was in England, and not Canada or the USA! And what advice does one give? I believe the Bishop of Southwark to be theologically absolutely right, but procedurally and canonically absolutely wrong. And I believe this solution to be much better than reducing the age for confirmation. But under which of contrary authorities ought one to urge a Southwark parish to act!?

C.O.B.

THE FRINGE OF EVANGELICAL CEREMONIAL?

Our appeal for a new name for 'servers' brought a rash of possibilities from a member of staff of ACE (is he using his time aright?). He suggests 'Board Boys' as most suitable for evangelicals. This is of course probably sexist (a feature which we guess will recur in the future) . . .

We now have a request for alternative *robes* for evangelicals? A North country parson of that ilk writes 'I would like to wear an offwhite cassock/alb with a broad decorated scarf. . . the patrons tell me they would not be in favour. . . are there any moves. . . to give some emphasis to this point [about "celebrating"]? . . . I wonder whether anyone is lined up to write a "Grove Booklet" on this subject?'

This month's booklet . . .

. . . is Liturgical Study no. 10, *Gregory Dix—Twenty-Five Years on*, by Kenneth W. Stevenson (with a foreword by Mark Tweedy, C.R., who knew Gregory Dix personally). The author has worked over all the Dixiana exhaustively, and includes a complete bibliography of Dom Gregory's writings. His presentation is lucid and gently evaluative, and a plethora of footnotes betray the patient hard work behind the material. We have made an exception to our usual rule, and this Liturgical Study has 40 pages, instead of 32. (The price is still 75p).

. . . and next month's

is no. 52, *Interfaith Worship*, by Peter R. Akehurst and Dick Wootton. Peter Akehurst is well known in this series (see nos. 18, 30, 36 and 41), but Dick Wootton is a newcomer. He is the Churches' community and race relations officer in Leicester, having previously been a missionary in India and Pakistan (where he wrote on worship in the Indian 'Christian Students Library' series). The issue of multi-faith and inter-faith services is becoming liver and liver in England at the present moment, and the two authors tackle the problem both doctrinally and sensitively, attempting to find guidelines for different situations, with different theological implications. (This is the first booklet to be published at 35p).

. . . and reprints and ethics . . .

No. 13, *What Priesthood has the Ministry?* by Fr. Jean Tillard, is now available in a reprint (at 35p), whilst no. 42, *Christian Healing in the Parish*, has been slightly revised, and will appear shortly in a second edition (also at 35p). We have finally made up our minds and *Series 3 for the Family* is reprinted at 27p. There is also a new catalogue, which contains the same information as has already been distributed to *NOL* readers, except for the next three ethics titles (at 35p): No. 18, *Conscience* by John Gladwin (July), No. 19 *The Sentence of Death* by Oliver O'Donovan (September), and No. 20 *Ecology and Liberation* by Klaus Bockmuhl (November). Ethics no. 4, *Social Gospel or No Gospel?* by Christopher Sugden, has been reprinted at 30p.

BOOKS THIS MONTH

We have been sent a copy of *Scriptural Songs from Series 3*—it has settings for Series 3 MP/EP Canticles (Bethel Publications, King Street, Droylesden, Manchester, 20p).

We also have two items from the Royal School of Church Music. The first is *The Reluctant Organist* by Janette Cooper (32pp., 50p). This is specially written to encourage and help the pianist (say) who gets pressed into service on the organ. The other is *Four Short Anthems* by Charles V. Stanford (16pp., 50p).

Those who like the Mowbrays *Handbook of Parish Worship* by Michael Perry (see p.7 of this *NOL*) may also like the companion volumes mentioned there.

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

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

'CATHOLIC RENEWAL IN THE CHURCH OF ENGLAND'

Late in May a Press Conference was held in London, with the Bishops of Chichester, Truro and Woolwich presenting an outline of a call for 'Catholic Renewal'. There is to be a residential conference at the end of March 1978 to further this aim. Meanwhile we print below the text of the press release, a copy of which has apparently been posted to well over 1000 Church of England clergy. In addition we have a brief explanatory article by Canon Peter Boulton, a leading Catholic Churchman in General Synod who, in his words, has 'been pressing for this sort of initiative for a long time'.

THE PRESS RELEASE

A basis for Catholic Renewal

The Catholic Religion asserts that God is Three in One, unity in diversity, and that within the Godhead there is sharing and equality. We believe that human beings, made in God's image and likeness, are called to share in this life and to manifest on earth these characteristics. Catholicism proclaims a God in whose being there is society and love and we Christians must display these marks to the world.

This God entered into a new relationship with the material world by becoming man in Jesus the Christ. So by his incarnate life, his sacrifice on the Cross, his Resurrection and Ascension, he raised mankind into God. In him all men may share the glory of the divine life and all that lives may be holy. So the flesh and matter which God created are the very stuff in which we already begin to share his life of Glory. 'If any man is in Christ he is a new creation' (2 Cor. 5.17).

Through Christ the Spirit is given who blows where he wills, bringing power, love, truth and freedom to mankind. Catholic Christianity proclaims a God who is boundless yet intimate, liberating yet demanding. We must resist the attractions of the sectarian mentality, remaining open to the Spirit as he gives more power, imparts deeper love, and sets us free. He speaks to us through the Word revealed in the Scriptures and leads us into all truth.

The Catholic Religion is not an abstract body of principles but is embodied in a living and historical Church, Christ's Body, with its Bible, its apostolic order, its sacraments, its priesthood and its life of worship and prayer. We must seek to restore to this Church its true character as the manifestation on earth of the common life of the Trinity, as the herald of God's Kingdom of justice and peace, and as the society of free men and women. This Church does not exist to encourage conformity to the world, but to bring about transformation by the powers of the Age to Come, when Christ will restore all things. We look for new heavens and a new earth in which justice dwells.

The renewal of Catholicism, in the Church of England, as in the rest of the Christian world, is the recovery of wholeness. Catholic means whole, integral, complete: its opposite is partial, unbalanced, sectarian. Today, as we see the decay of narrow and inadequate forms of Christianity, and the revival of pietistic and harmful byways of belief, the renewal of Catholic truth and life will not occur without a struggle. But it is essential if the true God is to be preached.

Canon Peter Boulton writes:

'The Church must return to its roots and recover the wholeness of its faith so that it can present to the world of today a true life in the Spirit which is both Catholic and Evangelical.'

This is an extract from the letter signed by Dr. Eric Kemp, Bishop of Chichester, on behalf of a group of bishops, clergy and laity widely representative of the catholic movement in the Church of England and addressed now to those who cherish that tradition and desire its renewal.

Accompanying the letter is a statement entitled 'A Basis for Catholic Renewal'. This is a wholly positive declaration of the Trinitarian basis for the Church's doctrine, spirituality and action. It seeks to recall catholics in the Church of England from partiality to wholeness; from preoccupation with subordinate matters and negative thinking towards the primary concerns of their fathers in the faith i.e. to see the great doctrines of creation, incarnation, redemption and of the Church expressed in a spirituality for the people of God living in this world. The 'lex credendi' is to be seen not primarily as a subject for creeds and confessions, but rather for the liturgy and spirituality—the 'lex orandi'. Equally, Christian action in the realms of social concern or evangelistic outreach is primarily to be done in order that God may be glorified. Again the 'lex orandi' is the primary task of the Church and its regulative principle. The call to confess Christ today is seen first in confessing him to the Father in the power of the Spirit before the world; that is, in liturgy and life seen as a unity.

As catholic churchmen look at their Church of England (and their numerous membership of it) they see distortions of its historic place within Christendom and its mission to the nation presented as its official policy. They accept considerable blame for lethargy and lack of vision, and now set about a renewal of spirituality aimed at deepening and integrating the contributions made by the catholic movement to the life of the Church of England in doctrine, liturgy and mission, convinced that renewal in truth begins in God.

The practical foci of Catholic Renewal over the next 18 months will be disciplined prayer, penitence and thinking leading to the Loughborough Conference in Easter Week 1978 and a series of regional day-meetings in the Autumn of that year. The Church of England cannot fail to gain from this long-awaited initiative. The initial response from bishops, clergy and laity is both massive and expectant.

Peter Boulton

Vicar of Worksop

Member of the Planning Committee for Catholic Renewal in the Church of England

Review

A Handbook of Parish Worship by Michael Perry (Mowbrays, 1977, 137pp £1.95)

Mowbrays are at work on a whole series of companion volumes (in a common format), including *A Handbook of Parish Worship* by Lionel Dakers (£1.95, mentioned here last year) and *A Handbook for Churchwardens and Parochial Church Councillors* by Kenneth MacMorran and K. J. T. Elphinstone (£1.95 also). Michael Perry's volume is a very worthy addition to the series. It is a coaching book—that is, it is a subtle blend of law and advice which goes to the spirit of the enterprise, and is practical on every page. No-one can learn cricket by reading the laws of cricket—and certainly no-one would learn how to plan, conduct or reform worship by reading Canon Law (or even by knowing what glossy booklets were on offer). Michael Perry takes the unlearned and undiscerning by the hand and leads them gently through the legal information, round the bypaths of the available services, over the stumbling-blocks of possible awkward personal relationships, and into an enviable competence at planning and carrying through the services. The chapter headings are: 'The Law of Anglican Worship', 'Laying the Foundations', 'Before we begin', 'Morning and Evening Prayer', 'Holy Communion: Preliminaries', 'Holy Communion: The Service', 'Occasional Offices', 'Sickness and Healing', 'Through the Year', 'Worship with Organizations', and 'Less Formal Worship'. These are self-explanatory, but the chapters are enriched with accurate knowledge, imaginative commonsense, and good suggestions for further reading (even at times including a Grove Booklet . . .).

Some of the final year students at St. John's exhibit signs of insecurity at the thought of being responsible for the ordinary round of parish services. From now on, I shall tuck this book under their arms, and their insecurities will start to fade . . .

C.O.B.

OUR SERIAL STORY

Is this the last word on baptistries? Roger Beckwith writes:

'You have once or twice in recent issues enquired about baptistries for the immersion of adults in Anglican churches. The only ancient one on record appears to be that in a church built immediately to the east of Canterbury Cathedral by Archbishop Cuthbert about 750 A.D. (see F. Bond, *Fonts and Font Covers*, OUP 1908, p.20). This is no longer in existence. A list of relatively modern baptistries in Anglican churches is given in E. Tyrell-Green, *Baptismal Fonts* (SPCK 1928) p.167. He lists 10 in England and 20 in Wales and Monmouthshire. Those in England are: Holy Trinity, Marylebone (now SPCK head-quarters); Lambeth Palace Church (now closed); St. John's, Upper Norwood; Cranbrook, Kent; All Saints, Petersham, Surrey; St. Mary's, Southampton; Eastleigh, Hants.; St. John's, Torquay; Southwick, Wilts; and Kington, Hereford. In addition to those he

lists, there are: St. Mary-in-the-Castle, Hastings (now sold to the Assemblies of God); Hemingford Grey, Cambridgeshire (mentioned by your correspondent); Otley, near Ipswich, Suffolk (so the Rev. R. J. Mason kindly tells me) and St. Saviour's, Bacup, Lancs. Probably this is not a complete count, but it falls considerably short of one in every diocese.

P.S. The reason for this spate of baptistries was apparently the success of the Baptists in promoting a desire for that provision for dipping, for those who wish it, which the Prayer Book service actually envisages. Nowadays, of course, one can usually obtain ready permission to use the Baptist church in such cases.'

Well, it can hardly be the last word, as we would still like on-the-spot confirmation not only about the existence of these facilities, but also about their use. Is it simply the loss of the plug at Torquay which inhibits use? (Incidentally, if the dimensions of the requisite plug can be forwarded, we will be glad to appeal for a replacement—it is a pity to spoil the dip for a ha'porth of plug).

Stephen Travis adds to his list of soundstrips last month two from the Scripture Union (Mail Order, P.O. Box 38, Bristol, BS99 7NA—0272-711930).

The Green Bear (20 minutes) (£7.74)

Intended for children aged five to eight, in primary or Sunday schools, this is a fantasy-story about a bear who goes looking for friends. It shows how people choose or reject people as 'friends' for a whole variety of reasons. A booklet full of imaginative suggestions about discussions, games and activities accompanies the soundstrip. The story includes no specific 'Christian' content, since it is intended to raise questions rather than give answers, but the booklet on activity material shows how all our understanding of friendship should be related to Jesus, attitudes and actions. The script, artwork and music combine brilliantly to make a soundstrip which captivates children—and adults too, if they are anything like me.

The City Cries (16 minutes) (not for sale—donation requested from borrowers)

A soundstrip about the work of Frontier Youth Trust. It evokes the atmosphere of Britain's inner city areas, showing the pressures which this creates, particularly on young people. Depersonalization, loneliness, powerlessness, conflict—these characteristics of city life are illustrated, and contrasted with Jesus' intention for human beings as expressed in his 'Nazareth Manifesto' (Luke 4.17-19). The efforts of Frontier Youth workers *both* to help young people in need *and* to work for social justice are depicted. The enormity of the task, and the serious commitment to it of some Christians, come over well. Since Christian action is needed, as well as talk and prayer, the 'exploratory material' accompanying the soundstrip includes practical work projects as well as discussion starters.

Highly recommended, not only for those already familiar with Frontier Youth Trust, but for all who are concerned about Christian mission in cities.