

News of Liturgy

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Issue No. 32

August 1977

Editorial

The timetable for the Alternative Service Book in 1980 is quickening, and a chart within this edition shows the Standing Committee's forecast and intentions. This month and next month see the publication of the large bulk outstanding materials required—on 18 August the Liturgical Commission's report *Initiation Services* (GS 343, S.P.C.K., 80p), and on 26 September the Frost-MacIntosh *The Psalms: A New Translation for Worship* (details of which are contained in a leaflet going with *NOL* to those who receive it direct in Britain or by air overseas).

I apologize for giving little advance notice of the publication of *Initiation Services*, a casualty of my absence abroad. But now they are published, a comment (and commendation) are in order.

The services are structured just as the 1958 original draft initiation services and the 1966 Series 2 ones were. There are some small additions: Thanksgiving for the Birth of a Child, Thanksgiving after Adoption, Prayers after the Death of a Newly-born Child, and The Renewal of Baptismal Vows on various occasions. The first of these is a response to the General Synod motion following the initiation debates, whilst the others have obvious reasons to go with them (though the 'Prayers after the Death of a Newly-born Child', whilst they may be 'post-natal', are hardly 'initiation').

There is a significant new departure in the major liturgical provision—the baptism of *families* is treated as archetypal, and I commend most warmly this new step. It has a missionary purpose—there are actual families seeking baptism with adults and children together to-day; it has an apologetic purpose—the baptism of infants is far and away best understood in the context of the family; and it has a liturgical purpose, not only to prevent two different rites and rationales for adult and infant baptism coming into existence, but also to link them by making both derivative from the same archetype (instead of one from the other).

The next advance is one already noted in respect of the abortive separate publication of the Series 3 infant baptism rite (which is now swallowed up in the new report, and it, and my commentary on it, *The Liturgy for Infant Baptism (Series 3)*, Booklet no. 37, are now redundant (as was obvious from the date of publication!)). The baptismal vows in the infant rite are clearly a response of *both* parents and godparents *and* candidates. This is far better than the studied ambiguity on this point in Series 2.

But the great outstanding problem in the new services is the sheer requirement of confirmation for those baptized as adults. Here the Commission's

own defensive introduction expresses what I want to endorse in my own person:

'When the Liturgical Commission first produced its unitary service of Baptism, Confirmation, and Communion in 1958, the "Mason-Dix line" was more widely accepted than is now the case. The 1958 structure has been retained in both Series 2 and Series 3 services; and this *structure* still suggests that baptism is a preliminary to be dealt with so that the service can proceed to confirmation—the real climax. We do not think that the *wording* of the service supports this suggestion. Nevertheless the suggestion is there, and it is evident when adults are being initiated on their own.

'Recent debates on initiation did not directly touch the question of initiating adults in this two-stage manner; and in July 1976 the General Synod voted, in a proportion of three votes to two, to keep the present practice in regard to confirmation. The Commission clearly accepts this decision; although some of its members regret it and would prefer to see baptism itself to be the liturgical climax of initiation—particularly in the case of adults. As far as confirmation for those who have been baptized in infancy is concerned, a case can certainly be made for keeping it. But problems do arise when attempting to justify the confirmation of adults who have just been baptized; and the number of such people is increasing. Some members of the Commission feel that the time has come when this issue must be faced.' (GS 343, pp.6-7).

Yes, 'problems do arise'. Yes, 'Some members of the Commission' do 'feel that the time has come'. Yes, 'this issue must be faced'. I hope to write further on the subject. I hope for action.

I duly returned from my trip round the world near the end of July to find the July publications all printed or at pageproof stage. My thanks (and those of recipients) are due to my secretary, Miss Pat Morris, her stand-in Miss Heather Whyte, who held the fort when Pat was ill and I was in New Zealand, and to the printers, Hassall and Lucking Ltd. of Long Eaton, and to Mr. Len Yates, their manager, all of whom worked well together to ensure that the June and July publications duly appeared and got despatched on time.

Colin Buchanan.

NEWS ON THE OFFICIAL FRONT

One General Synod report which was not mentioned last month is the Standing Committee's document *General Synod: Forecast of Business 1977-79* (GS338B). This is the annual long-term forecast of how business may go, though it is carefully safeguarded with 'ifs' and 'buts'. However, in respect of liturgy, the Standing Committee's intentions are very clear—they will work to a timetable to produce the 1980 Alternative Service Book in 1980, and their timetable is thus hard and fast. The chart opposite reproduces the liturgical (and liturgy-related) matters of business from the *Forecast* document. The following clarifications should help:

[Continued on page three]

FUTURE LITURGICAL BUSINESS OF SYNOD AFTER JULY 1977

Category	November 1977	February 1978	July 1978	November 1978	February 1979	November, 1979
<i>Alternative Service Book</i>	Adaptations report (Principles)					Extension of all Alternative Services to All Saints Day 1980—Provisional Approval
<i>Calendar</i>	Revision Stage and Provisional Approval	Final Approval				Extension of all Alternative Services to All Saints Day 1980—Final Approval
<i>Series 3 Services: Initiation</i>	General Consideration		Revision Stage and Provisional Approval	Final Approval	Adaptations Stage I	Adaptations Stage II
<i>Morning and Evening Prayer</i>		Adaptations Stage I	Adaptations Stage II			
<i>Funerals</i>		Adaptations Stage I	Adaptations Stage II			
<i>Collects</i>		Adaptations Stage I	Adaptations Stage II			
<i>Holy Communion Revised</i>		General Consideration		Revision Stage and Provisional Approval	Final Approval and Adaptations Stage I	Adaptations Stage II
<i>Ordinal</i>		Revision Stage and Provisional Approval	Final Approval			Adaptations Stage II
<i>Marriage</i>					Adaptations Stage I	Adaptations Stage II
<i>Lectionary</i>					Adaptations Stage I	Adaptations Stage II
<i>Liturgical Psalter and TEV Bible</i>	(Versions of the Bible) Provisional Approval	Final Approval				
<i>Series 1 and 2 Revised Holy Communion</i>		Adaptations Stage I	Adaptations Stage II			
<i>Liturgy-related material</i>	ACCM Report on the diaconate	Marriage Commission Report			Lambeth Conference Report Ordination of Women—Motion	

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- (i) The 'Adaptations Report' in the November 1977 column should be a form of procedure for 'adapting', as opposed to 'revising', existing Series 3 services. It will be observed that this procedure has only two 'Stages', in two successive sessions of Synod, and is at some point or other proposed for all Series 3 services—even those which have not yet been approved the first time. The adaptations will be specifically with a view to bringing in the latest version of the ICET texts, standardizing materials through the whole range of services in the new book, and making small smoothing adjustments. The term 'adaptation' is meant to indicate something much less than full revision. There will be more to report on this procedure in future editions.
- (ii) The 'Category' column reproduces material exactly as it is stated in the Standing Committee report. Thus it seems to be anticipated that 'Calendar' alone will be gaining approval in the next two sessions of Synod, whereas 'Lectionary' will be up for 'adaptation' in 1979. Both of these features seem puzzling, and we shall try to unravel them in the future.
- (iii) No 'adapted' services will be authorized for use prior to All Saints Day 1980, and their authorization as adapted will be in the context of the Alternative Service Book from that date.

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- (iv) The Bishop of Durham, in his speech replying to the debate on the Alternative Service Book in February 1977 said 'The final decision about which services are to be included and which excluded will not need to be taken until November 1979'. This would seem to require a vote in November 1979 approving *in toto* (or piecemeal) the contents of the proposed Book. But it is not in the *Forecast*.
- (v) It seems cavalier at this stage to propose to extend 'all Alternative Services' to All Saints Day 1980. Are *none* of the existing services in Series 1 or Series 2 ever to be allowed to lapse? Or will they all lapse on Hallowe'en 1980?

The new Series 3 Marriage service will be published as a glossy booklet (AS 350) by S.P.C.K. and the Privileged Presses for 25p on 13 October. It is authorized from 1 November 1977 to 31 December 1979. The new proposed Series 3 *Initiation Services* was published by S.P.C.K. on 18 August for 80p (see editorial). The Revision Committee for the Ordination services is expected to meet for a possible total of *six* days between 28 September and 29 September and 29 October—though in fact the Revision Stage does not appear to be due until February 1978. This would appear to run the Calendar and Lectionary business a close second for demands on time—and Geoffrey Cuming for one is on both committees!

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

GROVE BOOKS
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BOOKS THIS MONTH

Please note that the Initiation Services report is out. As mentioned last month, the 1978 *Lectionary* (Mowbrays/SPCK), the 1978 *Churchman's Pocket Book and Diary*, and the 1978 Filofax diary are also available (at 22p/35p, £1.95 and 26p respectively).

Two differing sorts of book on the charismatic front. The 'platform' now offers Tom Smail's book *Reflected Glory*, which has been out of print in hardback, in a Hodder paperback at 85p; and Francis MacNutt has a new book *Power to Heal* (at £2.50). A cross-bencher in New Zealand, Hudson Mackenzie, has come up with a many-faceted exegesis of 'tongues'—that it is the ability to speak natural other languages. It is an engaging tilt at a fast-revolving windmill—though the books have been in print for some time. They are *Natural Tongues* and *Your God-given Gifts* (both 75p).

The American Prayer Book was duly despatched to us when reprinted in July, and we hope it will be here when this is published. The cost has to go up to £2.15. We have no news yet of the Australian Prayer Book, but hope to announce it next month.

This month's booklet . . .

. . . is no. 53, *Penance*, by David Gregg. He takes his evangelical and reformed background very seriously (quoting from Articles and Homilies in a way the Grove Books do not often witness!), but also admits his own development of thinking on the issue—partly through the stimulus of no. 43, Nicholas Sagovsky's *Roman Catholic Worship: Baptism and Penance*.

. . . and next month's

is Liturgical Study no. 11, *Using the Bible in Worship*, edited by Christopher Byworth. This is a symposium which responds to the Houlden/*Theology*/Baker attacks upon biblical language in Series 3, and then suggests the positive place the Word of God should play in worship. The contributors are Christopher Byworth himself, Tony Thiselton, David Frost, John Tiller and Ian Bunting. It has the pressures upon the revisers of Series 3 (whether on the Commission or in the Synod) distinctively in view.

. . . and reprints . . .

no, we still did not get them all done. But we now have *Series 3 for the Family* (at 27p), nos. 13, 38, and Ethics 4 (at 35p) actually in stock, and no. 42 (also at 35p) is due any day. We are sorry about being over-optimistic in June—the main energies of both printers and publishers always have to go into getting each month's new publications done to time, and reprints are not so clearly timetableable.

FOOTNOTE

Five evangelical clergy in the East End of London wrote at the end of July to the Church press saying that they had circularized similarly-minded clergy in their diocese with a questionnaire about their hopes for the revision of Series 3 communion, and inviting others to write to them also. They refer to 'the recent misleading report in favour of the existing service' (which is presumably the outcome of the official questionnaire). They will have to be quick—the Liturgical Commission is well advanced on the revision of the rite (though Synod of course will still have its crack). Those concerned should write to the Vicarage, 36 Hoxton Square, London N.1.

FLEETING GLIMPSES OF NEW ZEALAND, FIJI AND NEW YORK

I spent the first three weeks in July completing my trip Eastwards round the world, and report now on what I encountered—not pretending that these things are in any sense 'typical', but are obviously more likely to be random.

In New Zealand I had my first experience of using the 1970 New Zealand liturgy during my three days' stay at St. John's College in Auckland. It is a fairly straightforward 'mainstream' Anglican eucharistic liturgy, published in a semi-permanent format of liturgy with propers (rather like the Welsh rite of 1966). It has a very clear genealogy which is traced out in my two big books: South India (1950)—Lambeth Conference (1958)—*Liturgy for Africa* (1964)—New Zealand experimental liturgy (1966)—New Zealand liturgy (1970). The New Zealanders take pride of place as having had the first Anglican rite in regular use which addressed God as 'You', in the 1966 rite (of which more below). Coming to the 1970 rite as a stranger the factors which most struck me were the use of the Lord's Prayer with the intercessions (for which I have always commended recent Australian rites without giving the New Zealanders credit too), the response to 'the Lord be with you' of 'The Lord bless you' (which is drawn straight from Ruth 2.4, but is as far as I know unique), and the use of the original 1970 ICET form of the Lord's Prayer. I also had experience of using the New Zealand 'pink book'—the 1974 offices—and (because St. John's is a joint Anglican-Methodist College) the New Zealand Methodist liturgy. In this latter on one occasion we joined in saying the Lord's Prayer in Maori—different not only in sound but in pitch and rhythm, and a reminder of New Zealand's diverse origins.

In Hamilton cathedral I found myself communicating eight-year-olds. New Zealand has a Canon permitting an experimental pattern of admitting unconfirmed children to communion at eight, and then delaying confirmation to 16. None of those thus admitted has yet reached 16, so the inevitable question—'what happens if they do not then want to be confirmed?'—has not yet been met. I doubt whether this is as big a problem as it is represented as being by opponents of the pattern. But there *is* a big problem in that only such parishes as choose to are following this pattern—perhaps 10-15% of all parishes. Thus the traditional pattern still exists very strongly alongside it. And not every bishop is very enthusiastic about it. Just as in England, those who do not have communion central to the life of their parishes cannot understand what the fuss is about, and tend to resist the change.

A non-liturgical point—I was fortunate enough to be in Christchurch on the right day to see the British Lions beat the All-Blacks 13-9. I flew down to Dunedin immediately after the match, and preaching the next day at St. Matthew's Dunedin I ventured to start my sermon morning and evening by announcing the test match score! On each occasion I was audibly hissed by the congregation—a form of *rapport* which is relatively unusual. However, St. Matthew's is also memorable to me for a Sunday evening service where the sermon became a seminar on baptism, and I was allowed

to hold the floor for 50 minutes whilst the congregation plied me with questions. It was a fine opportunity to allow an articulate congregation to come back at the preacher.

The ordination of women is currently something of an issue in New Zealand, as the General Synod voted for it in June 1976, and there then had to be a lapse of twelve months before it could be implemented. The year was to allow for any possibility of an appeal against the constitutionality of the decision. Sure enough, in June this year, two days before the time limit ran out, an appeal was lodged. It has to be heard by an 'Appellate Tribunal' (a body which has never previously met) within three months—i.e. by September. The only possible grounds of appeal are that to ordain women is contrary to the constitution of the Church of the Province—and if the Appellate Tribunal upholds the appeal, then presumably the constitution itself will be up for change. It *may* be that this itself would require parliamentary legislation, but I never received accurate information on that point. Two of the seven bishops are known opponents of the ordination of women, and the overall composition of the Tribunal was exciting some passing interest whilst I was there.

Two other not-quite-liturgical matters which are live in New Zealand at the moment are the remarriage of divorced persons and 'co-operating parishes'. The diocesan bishop has to approve each application for the remarriage, and the Bishop of Auckland told me that originally he personally interviewed each couple applying. But numbers quickly rose and all bishops now simply have to act on the reports of the parochial clergy (though they do in some cases still refuse permission). The Bishop of Wellington told me he was receiving 400 applications a year—more than one a day.

'Co-operating parishes' are interdenominational congregations which in many places sprang into existence in the expectation that there would be a union of Churches. But the union never occurred, and the shared congregations are now viewed with suspicion by some bishops—their relationship to the diocese being somewhat imprecise. I was not able to look closely at this issue, which interests me considerably.

I then had a weekend in Fiji, and joined in the parish communion at Suva cathedral on the Sunday. There we sang hymns (entirely in English style!) with Hindi and Fijian words—it is a multiracial congregation of Fijians, Tongans, Indians (who abound in Fiji) and expatriate Europeans (mostly Australians and New Zealanders). It was also an addition to my stamp collection liturgically, because we used the old New Zealand 1966 rite. The diocese of Polynesia is a part of the Church of the Province of New Zealand, where the 1966 rite had its day. But its licence was not renewed in 1974 (see the Addendum sheet to *Further Anglican Liturgies 1968-1975*). So I do not know whether special arrangements were made for Polynesia, or whether they have not yet heard it is out of date!

In New York I had my first experience of worshipping with the New American Prayer Book. I encountered some fears that the new Book is stronger on ecology than on faith, and that liturgical renewal which is not related to a conservative theological position may prove to be inimical to the life of the church. What is clear is that the new Book has come to stay. Thus in some way everybody has got to relate to it. I met two lady presbyters in New York, but steered clear of controversy (at 104° in the shade it was not worth it . . .).

THE FUTURE OF LITURGY IN NEW ZEALAND

In amongst the 'fleeting glimpses' I have noted above, I also had the chance to spend an evening with two diocesan liturgical committees in New Zealand, and with one or two other members of the national Liturgical Commission. The national Commission delegates specific tasks to diocesan committees, so that the Wellington committee (for instance) was working on the revision of the Ordinal on behalf of the national commission. The various matters which were generally agitating the members of these committees were as follows:

- (1) Where do they go on from 'New Zealand 1970'? Virtually all the country is using it, and the semi-permanent form it has taken (see in 'fleeting glimpses' above) makes revision difficult. On the other hand, seven years' use inevitably exposes some shortcomings.
- (2) What about the ICET texts? Amazingly, New Zealand Anglicans seem to be virtually the only Christians in the world still saying 'Do not bring us to the test' in the Lord's Prayer (ICET itself has revised it in the 1974 version). There is plenty of antipathy to this line, but it is unclear *how*, or *when*, or *to what*, it could or should be changed.
- (3) The most adventurous drafting so far done (as far as I could see) is an experimental marriage service compiled by a student chaplain, who wanted more 'feeling' in the rite. This is one of three different services in the proposed package deal on marriage. I shall try to get more information on this.
- (4) Should the Province be aiming for a complete new Prayer Book—such as the Americans and Australians have produced? There is a lacuna of policy here, and there seems little awareness that General Synod (which meets every two years) would have to produce a policy for anything to happen.
- (5) Another factor making for a 'no change' policy (and in this again New Zealand is like Wales—see 'fleeting glimpses' above again) is that whilst I was there the New Zealand liturgy reached proof stage in a bilingual form—English and Maori. As the Province has gone to great trouble to get a Maori text, it appears neither good P.R., nor good commercial sense, to alter it quickly.

C.O.B.

END-PIECE—CLARIFICANDUM

The precentor of Sydney mentioned in the June *NOL* (the one who cursed successfully the pond-weed in Townsville) is not the present holder of that office, the Rev. W. Graham, but the last one, the Rev. Jim Glenon, who is now a minor canon instead.