

News of Liturgy

Editor: Colin Buchanan

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Editorial

I write soon after getting to Australia from New Zealand, and want to report this month on New Zealand, before giving my impression of Australia next month. I hope that English readers will bear with me, and recognize the relevance of many of the questions.

In New Zealand there were two main liturgical issues to note (there were of course many non-liturgical issues, like the very strong protests against the projected Springboks rugby tour, in which churchmen were deeply involved, and the cover-up exposed in the enquiry into the Mount Erebus air crash (in which the president of the enquiry used of Air New Zealand the liturgical metaphor 'an orchestrated litany of lies'!)) These were the alternative initiation patterns, and the future of liturgical revision in New Zealand. I also saw a repeat on television of the consecration of the new Bishop of Teā Roa, the Bishop of the Maoris, himself a Maori by race chosen by the Maoris, and consecrated at an outdoor celebration marked by all the build-up of traditional Maori customs, and followed by a great open-air feast. The memory I most easily retain is of a Maori congregation singing *Cym Rhondda* to Maori words. But then I suppose Welshmen have been known to sing 'Now is the hour' . . . And when I got to Auckland a student of 32 had just died at St. John's College, and there the College community prepared for the funeral with a reduced version of Maori customs, farewell speeches and rituals long into the night the day before the service, and then an all-night vigil by the whole College leading up to the service.

The alternative pattern of initiation allows anyone to be admitted to communion at or after baptism. Instruction is required, but this can be interpreted as instruction of the parents. In practice the usual minimum age is from five to seven, as the proponents of the alternative pattern are keen to carry as many as possible with them, and think that straight after infant baptism would be viewed as too radical for the hesitant. The practice had hitherto been 'experimental', but is now affirmed for the whole Province as a definitive alternative, and is no longer dependent upon the consent of the diocesan bishop (up to now two or three dioceses have lacked episcopal consent, and have been 'no-go' areas). There was a rumour on the wind that certain lovers of the traditional ways were going to lodge an appeal to a special tribunal on the grounds that the provision is unconstitutional, and General Synod acted *ultra vires* in 1980 when it authorized it. I visited parishes which not only revelled in admitting young children to communion, but were also enthusiastic about delaying confirmation to 16 or 17—apparently the delay in giving confirmation has not yet made the bishops feel spare and need to be needed . . .

I met three diocesan liturgical committees, working at various points on a revision of *New Zealand 1970*, the existing modern eucharistic liturgy. Wellington diocese is working on a light revision" of the existing text,

Auckland diocese on more variegated alternatives with a view to enrichment. General Synod has yet to decide (?1982 ?1984) whether or not they are proceeding towards a new bound service book of modern services. The pressures are on, now that England has joined America and Australia by having such a book. But New Zealand has an Anglican Church which is small in numbers and has great difficulty in putting heavy capital investment into a book with a limited market. For the same reason, it is hard to provide proper New Zealand coaching and supplementary material to accompany new liturgical provisions.

Finally, the Anglicans in New Zealand have to ask themselves what to do about the Lord's Prayer. They are the original ecumenists—still saying 'Holy be your name' and 'Do not bring us to the test'. Their congregations are now used to this. Should a change be planned or not? It is an awkward dilemma.

I am up to my ears now into the Australian liturgical scene. I hope to report next month. Greetings from down under (though I shall be back when you get this).

Colin Buchanan

STOP PRESS. In fact on return I find the printing running late, and David Martin attacking me in the *Church Times*—and also I have the *Hansard* of the famous day in Parliament. Wait for next month.

CONFESSION AND ABSOLUTION

It will be remembered that I asked a supplementary question in the February Synod, desiring the Secretary-General to indicate *where* in the Book of Common Prayer there is provision for the absolution of the healthy penitent at a private occasion. He said then that the provision for the sick was also provision for the healthy. As he had been asked this off the cuff, I thought it sensible to follow up with a letter, urging that such was not the case, that the Prayer Book makes no provision for the absolution in private of a healthy penitent, and that the minister on such an occasion is free to use his own good sense. Derek Pattinson graciously replied to this, and invited me to make any use of his answer. So I print it:

... Canon B5(2) speaks of "occasions" (*not*, note, "services") for which no provision is made in the Book of Common Prayer, or elsewhere. Looking at BCP, Brian Hanson [the Registrar of Synod] and I turned first to the Communion Exhortation. That, as we read it, envisages occasions when an individual may wish to open his grief and wish to receive the benefit of absolution.

Turning to the *Visitation of the Sick*, we find specific provision for one particular occasion when an individual may wish to open his grief. But forms of words are then suggested for the Confession and Absolution which say nothing about the *particular* occasion (of sickness) but are apt for all occasions envisaged in the Exhortation. We therefore proceeded to the view that since the Prayer Book has provided words apt for these occasions taken at their widest (i.e. not exclusively relating to a sick person), then a scrupulous priest would feel bound to use them unless or until other forms are authorized . . .

In reply, I think it best to meet the points head-on:

(i) I think the Secretary-General and Registrar ought to think again about the meaning of the word 'provision'. The use of it in the Canons means (I assert over against them) 'provision specified for particular use', and in the BCP itself this virtually means 'mandatory'. To gloss 'provision' as meaning 'material provided for one occasion which can (by a stretch of the imagination) be suitably transferred to another occasion, and then, when so transferred, it becomes mandatory on the other occasion'—that is surely absurd? Would it not mean that, for instance, because the BCP lists 'The Nativity of the BVM' in the calendar on 8 September but makes no explicit provision for it, the collect, epistle, and gospel, of ,say, the Annunciation, were thereby *required*, because there was suitable 'provision' somewhere else in the book? It seems to conform to their principles.

(ii) They thoroughly misunderstand the warning exhortation in the communion service. It reads:

'And because it is requisite, that no man should come to the holy communion, but with a full trust in God's mercy . . . therefore if there be any of you, who by [self-examination and repentance] cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's holy Word he may receive the benefit of absolution . . .'

This should be contrasted with the 1549 text, of which it is a deliberately amended version, for every change is fraught with significance: 'And if there be any of you . . . lacking comfort or counsel, let him come to me, or to some other discreet and learned priest, taught in the law of God, and confess and open his sin and grief secretly, that he may receive such ghostly counsel, advice, and comfort, that his conscience may be relieved, and that of us (as of ministers of God and of the church) he may receive comfort and absolution . . .'

1549, which is engaged in holding a balance between 'the auricular and secret confession the Priest' and the use of self-examination on the one hand and confession and absolution in the public service on the other, makes it clear that the minister ministers absolution (if we may so put it) *directly* to the penitent—and a direct form of absolution would be appropriate (see (iii) below). 1552 and 1662 make it equally clear that the minister *ministers God's word* to the penitent, and far from this requiring a set form of words it actually implies exactly the freedom and openness which the ministry of God's word has in the pulpit. It is up to the minister to discern what is troubling a man, to apply those parts of scripture which seem apt to the complaint, and, as it were, to see the man being absolved by God as the word takes root in him. The double use of 'God's Word' in the passage is very significant—in 1549 the priest was, as a matter of bare fact, to be 'taught in the law of God', but in 1552 he is to be a 'minister' of the 'Word' and it is the ministry of the word which brings absolution.

(iii) In 1549 there *was* provision in the Visitation of the Sick for the absolution to be used on other occasions, but in the Prayer Book such provision is not to be inferred from silence. No, it is set out when it is meant. Before the absolution in this service in 1549 comes this rubric:

'Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the priest shall absolve him after this form: and the same form of absolution shall be used in all private confessions.'

Then the absolution follows in the form we know it. But in 1552 the rubric omitted *'and the same form of absolution shall be used in all private confessions.'* Thus we have a consistent picture: in 1549 Cranmer continued the practice (as an option) of auricular confession and absolution and made provision for an absolution. In 1552 he provided for private counsel with a ministry of God's word to the penitent person, and made no provision for an absolution. He therefore no more 'provided' the form for private absolution than he did for private confession.

(iv) It is very clear that the context in the Visitation of the Sick does very strictly limit and circumscribe the actual 'provision'. The sick man is instructed to make his will, and to be reconciled to any he is at enmity with. He is assumed to be beyond ordinary counsel. It is therefore likely that the absolution was retained to be a rare *substitute* for the 'ministry of God's word', and not to be the sole and only *expression* of it. It is my own contention that the Church of England does not generally prescribe what is said and done *privately* in the course of a pastoral ministry, and it would be patently absurd if the Synod (let alone the BCP) were trying to regulate it. The BCP gives little enough freedom in public, but it does have a sense of what is private. And even the Declaration of Assent refers to 'public prayer and administration of the sacraments'—as it always did under the Clerical Subscription Act of 1865. As the Articles make it clear that 'Absolution' is no sacrament (for where is the outward sign? to raise but the easiest objection) the Declaration of Assent never covered such private ministry (except private baptism—an 'administration of the sacraments'). Thus, even on the interpretation of the Secretary-General and Registrar, the clergyman would not be 'bound' as to what forms he used in the private ministry to the penitent—particularly the healthy penitent.

I warned readers this was coming. There may be a last sighting shot next month—or even a last reply from the pundits of Church House. But we are getting near that July debate . . .

C.O.B.

12p per copy (£2.70 by post for the year 1981)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

HYMN BOOKS: RECENT DEVELOPMENTS (contd.) by Robin Leaver
More Hymns for Today has now been published and is available in melody and full music editions. Erik Routley has written an interesting article ('*Hymns A. & M.—Four Supplements, 1889-1980*'), which not only reviews its contents but sets it in its historical context, in the RSCM annual: *English Church Music 1980. A Collection of Essays*, edited by Lionel Dakers (Croydon, 1980) pp.36-49 (some of the information is not quite accurate as Routley worked from early page-proofs which were later changed). A review by Ian Stratton appears in *The Hymn Society Bulletin* no. 150. (January 1981) pp.181-4.

The following two books referred to in *NOL* 61 have appeared during the year:

Songs of Worship, edited by Robin Sheldon, Scripture Union, 1980. It contains 139 hymns and is available in three editions: words only, melody, and full music.

Cry Hosanna, edited by B. Pulkingham and M. Farra (Hodder & Stoughton, 1980)—a sequel to *Sound of Living Waters* and *Fresh Sounds* containing 142 hymns and songs.

Other books that have appeared are:

Cantate Domino. Full Music Edition (OUP for the World Council of Churches 1980). Contains the harmonizations of the melodies which appeared in the melody-only edition published in 1974.

Caribbean Hymnal (McCrimmon, Great Wakering, 1980). 65 hymns from the West Indies.

Mainly Hymns, by Brian Wren (John Paul the Preacher's Press Leeds, 1980). A collection of 37 hymns, with notes on their background and circumstances of writing by the author. Most have appeared in print before in various collections. The music of the tunes has been edited by Peter Cutts, the editor of *New Church Praise*.

Kingdom Everlasting: Fifty Hymns for Junior Church and Other Parish Occasions, by David Mowbray (privately published [1980]). This is a sequel to the author's *Kingdom Come: Fifty Hymns for Parish Services* (1978) and actually contains 51 texts.

Also during the year two useful reference sources made their appearance.

(1) 'A Survey of Current English Hymnals' by John S. Andrews, *The Evangelical Quarterly* (Vol. 52, No. 3, September 1980) pp. 149-170. It is a complementary survey to my own. Although the comments are generally briefer than mine, he includes books in use published before 1962 and discusses them according to denominational use.

(2) David W. Perry, *Hymns and Tunes Indexed by First Lines, Tune Names, and Metres, Compiled from Current English Hymnbooks* (published jointly by the Hymn Society and RSCM, 1980, available only from Addington Palace, Croydon) ix, 306 pages. The basic idea of this index is simple but worth its weight in gold. The index is in three parts and lists alphabetically the first lines and tunes, together with a classified list of metres, of all the hymns and tunes that appear in 36 hymn books in current use, including such recently published collections as *Songs of Worship* and *More Hymns for Today*, as well

as *Broadcast Praise*, which will not be published until later this year. If you want to find where a text or tune is to be found this is the source to go to. I was able to use advance proofs at the cross-checking stage of my *Hymns with the New Lectionary* and found it absolutely invaluable.

From America there are three recent books which demand attention and two of them come from G.I.A. [Gregorian Institute of America] Publications Inc., the American publishers of *Psalms Praise*. The first is *Praise God in Song: Ecumenical Daily Prayer*, edited by J. A. Mellon and W. G. Storey, with original music by D. C. Isele, H. Hughes and M. Joncas (G.I.A., Chicago, 1979). It is not a hymn book but a daily office book of morning and evening prayers for community use. Nevertheless it contains some inspired translations and musical settings of office hymns. The second is *Cantate Domino: Hymnal Supplement*, compiled and edited by the Bishop's Advisory Commission on Church Music, Episcopal Diocese of Chicago (G.I.A. Chicago, 1979). This is a supplement of 134 hymns and three communion settings—one simple, one based on plainsong, and a sophisticated setting by Calvin Hampton—designed as a diocesan supplement to the *Hymnal 1940*, the basic hymn book of the Episcopal Church. Its contents are generally of a Catholic Nature and include some very interesting material.

Third and last is *American Hymns Old and New*, edited by A. Christ-Janer, C. W. Hughes and C. S. Smith (Columbia University Press, New York and Guildford, 1980) 2 volumes. The first volume is an historical anthology of American hymns—about 650 of them (they are unnumbered). They are presented chronologically and under various cultural and denominational themes with informative intros. It is a beautifully produced sampler of the main streams of American hymnody, both words and music. Of great interest are the 40 or so 'commissioned hymns' which have not been published before—though a good many were written about 25 years ago when the collection was first conceived. The second volume is a 621 page commentary on the authors, composers, texts and settings of the hymns in the first volume. It is hardly a practical book for congregational use (especially at a price of £25 a set) but an excellent resource for extending the range of our knowledge and use of hymnody old and new.

Robin A. Leaver

LAUGHTER IN LITURGY

Fr. Mark Tweedy writes:

'I once asked Gregory Dix - to see what he would say - what he would do if he was sent to help out at a church where the priest said "We use the 1928 book here". Without pausing a moment for thought or changing expression in any way, he replied simply "I should send for the police."'

This month's booklet . . .

. . . Is Pastoral Series no. 6, *A Place in the Family: The Single Person in the Local Church*, by Ruth Fowke, David Gillett, and Anne Long. The booklet by three single people offers singleness as a complete alternative to marriage in the light of biblical teaching, and in contrast to the pressures created by our society. The booklet is not only seeking to help single people, but also to stir the churches about the proper inclusion of the single in a family-orientated society.

. . . and next month's

is Liturgical Study no. 26, *Symbolism and the Liturgy (ii)*, edited by Kenneth Stevenson. This completes the publication of the papers presented at last year's meeting of the Society for Liturgical Study.

. . . and a reprint

is no. 62, *Preaching at Funerals*, by Ian Bunting. This has been a consistent good seller, and the opportunity given by a reprint means that references to Series 3 funeral services have been brought up to date to refer to the ASB. Otherwise the booklet is virtually untouched.

. . . and Theological Renewal

reaches issue no. 18 in June, and will be sent to subscribers with this issue of *NOL*. We now have a virtually complete set of backnumbers on offer, and the new issue contains an index of all articles published over the 18 issues so that you can send for backnumbers either to possess the set, or to receive a particular article. Issues this year cost 65p each, all backnumbers to no. 16 in October 1980 cost 50p post free.

CORRECTIONS FOR HYMNS WITH THE NEW LECTIONARY

Page 2: In the list of contents add '177' under the page numbers for 'Index of Lections and Psalms', and '183' for 'Index of Themes'.

Page 5: **WOF** For *An Australian* read *The Australian*.

YP the '9' at the end of the first line should have been at the end of the line below making the date '1969'.

Page 14: To the heading add:—continued'.

Page 18: Note 1, line 3. For '©' read '=' [NB there is a line missing on the left of the table].

Page 33: Note 2, line 1. For '**AMS**' and '**AMS**' read: '**AMS**' and '**AMR**'.

Page 36: *O Lord and Master of us all* is the correct title.

Page 40: Note 1. The hymn *Within the Father's house* is also **AMS** 488.

Page 41: Note 2, last line. For 'translation' read 'translation'; and for 'statue' read 'stature'.

Page 44: The headings '**MHB**' and '**SP**' need to be transposed (cp. p.42); Add '69' in the **MHB** (as corrected) column for the hymn *How good is the God we adore*.

Page 48: Note 1, stanza 2, line 4 delete 'to'.

Page 74: *In days of old on Sinai* is no. 460 in **AMS**, not **EM**.

Page 81: *Children of Jerusalem* is no. 344, not 244, in **AHB**.

Page 96: For 'Jesus calls, o'er' read 'Jesus calls us, o'er'.

Page 112: For 'Heart and heart together' read 'Heart and heart unite together'.

Page 127: Note 1 line 1. For 'the verse appears before' read 'the verse appears after'.

Page 130: Note 1, stanza 1, line 5. For 'our' read 'your'.

Page 131: Stanza 4, line 5. Delete apostrophe.

Page 153: The hymn 'O happy home'; for **WOF** p.p. '549' read '459'.

Page 174: Note 1, stanza 1, line 3. For 'loving' read 'living'; Stanza 3, line 2. For 'these' read 'there'.

Book Review

Michael Perham *The Communion of Saints* (Alcuin Club/SPCK, 1980) 177pp., £6.95.

It is a great merit of this book that it deals with complex historical and theological issues at a scholarly level but in a clear, straightforward manner and a readable style. Six chapters on historical development are followed by one dealing with the doctrines of the after-life: death and judgment, hell, purgatory, heaven, prayers for the dead and the invocation and cult of the saints. The two concluding chapters consider various contemporary proposals for the observance of saints' days, canonization, and revision of the calendar. Most of the discussion throughout has particular reference to the liturgy of the Church of England, but there is some treatment of Roman Catholic and American Episcopalian developments, and of course the earlier chapters review the whole of Western medieval Christendom and the Continental Reformation. There is little mention of the Eastern Church apart from some fourth-century, patristic teaching. The author describes the recovery in recent years of several positive biblical emphases such as the communion of the whole church, living and departed, which does not distinguish a hierarchy of saints separate from others who have fallen asleep in Christ. This still leaves room for commemoration of particular saints, but not for the invocation of their aid on the ground of their merits. He makes the point well that following the example of the saints means working out the implications of Christian discipleship appropriately for our own time as they did in theirs. He seeks to justify the retention of All Souls day not in order to pray for those who are not saints, but because it is difficult to include the themes of judgment and forgiveness on All Saints day.

Michael Perham is throughout this book dealing with an area of Christian doctrine which is strongly affected by one's views on revelation. Although he quotes Nineham's dictum that in such matters we ought to 'distrust our ability to say more than a very little', he in fact goes on to say quite a bit in attempting a rational reconstruction of belief which is not in all respects based on Scripture. Many readers will be more appreciative of the book's positive approach to ways of using the Calendar of Saints in contemporary worship.

John Tiller

A WORKSHOP ON MUSIC AND THE ASB

will be held by Dr. Lionel Dakers (Director of RSCM) on Tuesday 23 June at 7.30 p.m. at Leicester Cathedral. This is a follow-up to the ASB workshop led by Ven. David Silk and COB in February. If interested contact Rev. Glynn Richerby at the Leicester Cathedral Office, 1 St. Martin's East (tel. 0533 25294—9 a.m. to 1 p.m.).

COMMUNION ON GOOD FRIDAY

We learn that this happened at least in the following parishes: Christ Church, Barking; St. George's, Weald, Sevenoaks; St. Mary's, Hawkshew Bury; St. Peter's, Fulham; St. Etheldreda's, Fulham; St. John's, Parkstone, Poole.