

News of Liturgy

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Issue No. 84

December, 1981

Editorial

TEN YEARS OF GROVE BOOKLETS

We hope *NOL* is not long on navel-gazing, but this month is a special anniversary for us. It is now ten years since the whole project of Grove Booklets (on this and that) was launched, and we reckon the anniversary deserves a bit of a celebration. So this issue has that air to it.

The initial series was 'Grove Booklets on Ministry and Worship'. The series came about because three things happened almost simultaneously in 1971. They happened against a background where Grove Books had already done some occasional publishing of *opuscula*—including *A Eucharist for the Seventies* and supplementary material to go with *Growing into Union* in 1970. Against this background the three events were:

- (1) I had become chairman of what was then Latimer House Liturgy Group—a group of younger evangelicals interested in working for the renewal of worship (and now known as the Group for the Renewal Of Worship—G-R-O-W). Previously this group had worked for definitive 'evangelical' texts to be set over against official liturgical proposals, but by 1971 it was clear that both the resources and motivation existed in the group to produce less definitive, less textually orientated, faster moving, more experimental and exploratory publications. How was such a pattern to be launched?
- (2) My colleague Julian Charley in September 1971 signed the Anglican/Roman Catholic Agreement on the Eucharist—a sensational and, at the time, an almost unbelievable event. I urged him to write a commentary explaining and commending the agreement to the more evangelical Anglicans whom he had presumably been more or less representing. He accepted that there was a need, but delayed under other pressures until the publication date of 31 December 1971 grew uncomfortably near. Then I put it to him that only Grove Books could publish the Commentary in time, and we worked towards achieving that date. (There was also a prospect that, as we had the only Commentary likely to appear on that date, we might scoop the pool—which would help launch the half-hoped-for series.)
- (3) The vicar of Islington approached me out of the blue asking that Grove Books should publish the 1971 Islington papers on ministry in the local church—and offering a subsidy to help it.

The combination of (2) and (3) above (i.e. nos. 1 and 2 in the series) ensured that the series *had* to be called 'Ministry and Worship'—it was a simple bracketing together of two likely sources of finance to launch a whole series which had still no prospect of selling widely or being self-supporting with any of its further numbers. But when the series was launched there then proved to be a close relationship between the two—though obviously the group of authors had worship at the centre of their interests.

So it grew. Customers began to ask for standing orders. An ethics group was formed in 1973, and began a regular series in 1974. *News of Liturgy* and the weightier Liturgical Studies began in 1975. No publication in the numbered series ever came more than a fortnight late. Our printers—Hassall & Lucking Ltd. of Cross Street, Long Eaton, Notts.—achieved wonders, whilst still being very understanding about longer and longer credit. Extras got added—picture books to go with Series 3 communion, a book of collects, the pamphlet on baptism, a musical setting for Series 3, even the reference work *Further Anglican Liturgies 1968-1975*. And in 1978 there came a growing doubt on G-R-O-W as to whether we should or could sustain a commitment to booklets on pastoral ministry—so a new group was formed, and it led in 1980 to Grove Pastoral Series. Then in 1980 the Fountain Trust went out of business and bequeathed the stimulating journal *Theological Renewal* to Grove Books. G-R-O-W gave itself further doubts about any suggestions of omniscience, and forked off another group, on spirituality—and, lo and behold, the Grove Spirituality Series begins in February 1982. Meanwhile the SPCK approached us about producing a companionable side-kick to *NOL*, namely *News of Hymnody (NOH)*. This latter, edited by Robin Leaver, is to be launched in January 1982, and its four issues a year will only add 50p to the subscription to *NOL* for home subscribers.

Nothing has ever yet been stopped or killed—all series run on, and back-numbers go on selling. Reprints of backnumbers are needed more urgently than actual reprinting is possible. And overseas importers take good quantities, so that the booklets have regular markets all round the English-speaking Christian world. We have even added lately our own import from India—the 'Partnership-on-mission-Asia' booklets, avowedly modelled on Grove Booklets.

It would be very rewarding to the 100 or so authors, if they knew of the effects of their writing. Much theological writing is done because an author has something in him struggling to get out. But most authors of booklets have some vision for the everyday life and witness of the church, and the booklets overall look for the reform and renewal of the church. We would be very pleased if purchasers were treasuring complete stamp collections (there are now some rare items for connoisseurs!), but much more pleased if it proved that ideas and attitudes were proving infectious and bringing new life to the people of God. Do let us know.

So, we wish ourselves a happy birthday, and you the joy of Christmas.

Colin Buchanan

LITURGICAL COELACANTHS

The Roman Catholic liturgist, Mgr. J. D. Crichton, writes to reassure us about the reading of the Last Gospel (oh yes, and the First Gospel too) towards the North being for the benefit of the Goths and Visigoths et.al. But he adds:

'In Rome of course the Gospel continued to be proclaimed facing the people until I suppose the post-Tridentine ceremonialists began to insist that it should always be proclaimed N... in the direction of Martin Luther, Henry VIII and Elizabeth I? Who knows? ...'

THE HEAVY BRIGADE RIDES AGAIN

Since November 1979 we have had from David Martin and his friends the Petition of the 600 (wrapped up in *PN Review 13*), the first Gallup, the book *Ritual Murder*, the second Gallup, the Parliamentary Prayer Book Protection Bill, articles in the press at frequent intervals, and now (edited by David Martin and Peter Mullen) *No Alternative: The Prayer Book Controversy* (Blackwell, paper £3.95, hardback £9.50). This time there has been a round-up of authors of all sorts and shapes—22 of them in all. The fulminations include attacks on *An Australian Prayer Book* and the 1979 American *Book of Common Prayer* as well as on the ASB. The reasons for loving the Prayer Book include its long-attested power devotionally, its role in relation to the Christian basis of society, its continuity with the pre-Reformation Church, its power to build up new converts, its suitability for its own music (is there not something slightly circular here?), and of course, its language, rhythms, and cadences.

We are resisting the temptation to indulge in evaluation this month, but hope to offer a full review next month. One or two snippets to whet the appetites of curio-collectors will suffice this month:

Stephen Neill: 'First, we must put Dix on a very high shelf, and forget all about him.'

David Martin (concerning a visit he paid to St. John's College): 'It is not cynical to say that without some use of words like "grace" and "glory" I would not have been admitted to their minds.' [No, not cynical—just laughably ignorant and self-deceived—COB].

Margaret Doody: 'We are not lamenting as antiquarians the loss of a few pretty words. We are mourning Christ, who has been entombed in a dead and deathly antique Latitudinarianism.'

Beryl Bainbridge (anticipating 1990): 'The Old Fella is very nice and it takes a long time for him to blow his top. Like a Dad is nice to his Kids, so is the Old Fella nice to his Kids that are Scared to hell of him. He knows what we're up to. He remembers we're just specks of dust. We're a bit on the Frail side. When it gets windy, like a flower in the Market we get chucked in the bin. But the Old Fella Goes on being nice, and he'll be alright with those Bastards that follow after.'

Many of the short essays are articles already published elsewhere, and *Hansard* for 8 April 1981 also leaves its unlovely footprints. But more next month...

... AND NO ASB FOR THE MANOR EITHER

A recent Sunday evening episode in *To the Manor Born* on BBC TV included a shot of Audrey Forbes-Hamilton (played by Penelope Keith) getting news of the use of modern language services at the parish church. The response was in her best aristocratic style:

'We don't want any of *that* here.'

This month's booklet...

... Liturgical Study no. 28, *He Gave Thanks: An Introduction to the Eucharistic Prayer*, by Geoffrey Cuming. This Study shows how the structure and theology of the prayer developed through the Middle Ages and the Reformation to the present day, and it includes particular reference to not only the ASB prayers, but also the new American Episcopal ones and the new Roman Catholic ones. Geoffrey Cuming is world-famed as a liturgical scholar (a model of judiciousness) and, as with Studies nos. 8 and 15, this Study is bound to become a basic text-book for students and for all others concerned with eucharistic liturgy.

... and next month's

is Worship Series no. 79, *Preaching at Communion (ii)*, by Ian Bunting. The first of these two booklets, no. 78, was published in October, and gave a strong foundation of principles. The new booklet builds upon that foundation, and provides more practical help in identifying text and subject matter for preaching, and in putting together the actual contents of the sermon.

... and St. John's College Newsletter

should also be enclosed for readers in Britain and surface mail recipients abroad. If any reader finds himself getting this twice, could he/she please let us know. Please note the provision of a Holy Week Retreat at St. John's this coming year for anyone to join.

... and News of Hymnody

starts at the end of January 1982. It is edited by Robin Leaver, will come out quarterly, and matches *NOL* as a parallel production. Try it and see.

... and renewing

costs £3 for *NOL* on its own posted to British addresses. *NOH* costs £1 on its own. The two together cost £3.50 as the amount of postage involved is proportionately less. For those who take *NOL* on its own, there should be a renewal slip enclosed with this issue. If it is not returned then the January issues of both *NOL* and *NOH* will be sent with a reminder.

... and prices of booklets

go up on 1 January to 70p each—Liturgical Studies go up to £1.40.

12p per copy (14p per copy, £3 by post for the year 1982)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

A BAPTISMAL ROUND-UP

The *Daily Mail* carried a third editorial on 8 December as follows:

'Baptism denied'

'The star of the TV comedy series *Pig in the Middle*, Liza Goddard, was apparently "advised" by her vicar that her eight-week-old daughter Sophie should not be baptized but should be offered a thanksgiving service instead.

'His reason was apparently that the parents were not regular church-goers.

'This is only one of a number of cases reported where priests are apparently reversing Christ's injunction to "go into the highways and hedges and compel them to come in."

'Vicars should remember that his admonition "Suffer little children to come unto me and forbid them not" was unqualified.

'Besides, according to canon law, the priest can only delay baptism so that he may instruct parents.

'Vicars who unreasonably deny this sacrament to infants may, according to their own creed, be cheating them of salvation.

'They should ask themselves what they are trying to do—save souls or turn the Kingdom of Heaven into a closed shop?'

Here is a text shrieking for comment. Did the priest 'deny' the sacrament to the baby? Was his problem that he *tried* to compel the family to come in, and they refused (save for the one quick visit for baptism)? Does the *Daily Mail* know that 'Suffer the little children . . .' is now part of the *Thanksgiving* service? And does the Church of England teach that salvation is inextricably suspended upon the fact of baptism?

What *is* likely is that this case is not alone. As the people of God start to stand up and be counted over against an unbelieving society, so the indiscriminate administration of baptism is more and more likely to be challenged—and, indeed, the post-natal service of thanksgiving for the birth of a child is a very appropriate ministry for the Church of England then to offer, to infants from families which do not want to identify themselves with the life of the people of God.

One of the ways in which the matter is showing itself is on the fringe of the life of General Synod. In February this year Canon John Oldham tabled a question to the House of Bishops:

'(a) Is the House of Bishops aware of (i) the increasing disquiet felt by many priests and lay people over the administration of Holy Baptism to the children of any who ask for it, and in particular over the provisions contained in Canon B 22; and (ii) that an increasing number of adults who have been baptized in infancy are seeking a form of "rebaptism" in certain sects while remaining members of the Church of England?

'(b) Would the House of Bishops consider initiating further debate on the subject of infant baptism, and in particular the possibility of instituting a catechumenate in the Church of England?'

The Archbishop of Canterbury replied:

'(a) Yes, sir, The Bishops are aware of the points raised by Canon Oldham.

'(b) I must remind the Synod that the two previous Synods spent a good time discussing Christian Initiation and referred the matter to the dioceses without much positive result. But the House of Bishops will nevertheless consider whether the time has come to promote further debate on these matters.'

The minutes of the House of Bishops of 14 May 1981 contain the following report:

'The House received a note from the Bishop of Winchester (HB(81)5) concerning the theological and practical implications of using a Service of Thanksgiving rather than baptizing a child and also had regard to a question asked by Canon Oldham in February which raised related matters. It was suggested that a certificate ought to be issued when an infant had been subject of a Service of Thanksgiving so that it would be clear both to the parents and to those subsequently ministering to the family that there had been no baptism. There was some support for this suggestion but many bishops were concerned at the dangers of increasing the similarities between the circumstances of the services of thanksgiving and baptism and of undermining infant baptism.'

So the slow groundswell is affecting every part of the Church of England. What is sometimes forgotten is that the canons of the 1960s allow an appeal to the bishop (rather than to the *Daily Mail*), and that the bishop *can* say 'no'. Furthermore, it is fully arguable that the canons themselves are up for question. Devotee readers of *NOL* will recall that in November 1976 General Synod resolved:

'That this Synod, endorsing the forms of interrogation in Series 2 and draft Series 3 Infant Baptism Services, desires that there should be a re-examination of the conditions upon which infants are accepted for baptism.'

The Standing Committee asked Bishop Knapp-Fisher to write a memorandum on the subject, and this memorandum (GS Misc. 59, entitled *Infant Baptism*) was circulated with Synod papers in 1977, but has never been the subject of a debate in Synod. It is thus fully legitimate to state that the subject is still *sub judice* in General Synod, and Synod has called for the re-examination but never yet decided anything about the 'conditions' upon which infants should be accepted for baptism. Merely reciting canons does not do as a substitute for policy in changing times. It remains to be seen where Synod will get to in the early 1980s—but, as the *Daily Mail* so rudely reminds us, the question has not gone away.

Going back to the problems of Liza Goddard with which the *Mail* concerned itself, it is possible that misunderstandings (and the appeal to the Press) could have been avoided if she had read Philip Crowe's little paperback book *Christian Baptism* (Mowbray, 1979, 96pp., £1.25). Indeed this book not only explains the ASB infant baptism service very

clearly and fully (though, of course, in its 1979 'Series 3' form—but none the worse for that), but also goes at some depth into both the relationship between vicar-and-church and the family asking for baptism, and also the 'grievance' procedure to be used if those relationships do not flow smoothly. But one's hope would be that the glowing Christocentricity, and the pointing up of the Fatherhood of God, in the earlier chapters would have got through to a parent long before he or she reached 'grievance procedures'. On the whole the Church of England does not expect fringe members or those beyond the fringe to read much (and we at Grove Books run an eight-page strip-cartoon leaflet entitled *Thinking About Baptism*, 10p, for those supposedly non-reading persons). But Philip Crowe has pitched his sights higher, assumed that the parents of a newborn child will not only read Dr. Spock or *Childcare and the Growth of Love*, and provided a genuine book about baptism for them to read. We failed to review this book in 1979, but now apologize for that omission, realizing that it has a potential which no other genuine book has ever attempted.

RUNNING TWO CALENDARS AS ONE

A year's use of the ASB has revealed the real problems of parishes which chose to alternate between BCP and ASB. The BCP eucharistic readings are haphazard and unsystematic enough anyway, without having to alternate with the ASB provision which may duplicate BCP readings one week with ASB ones the next. Furthermore the five Sundays before Advent pose terrible problems for alternators.

The only sensible solution is to adopt the ASB Calendar and Lectionary and use them consistently. If desired the readings can be taken from the AV—or, daringly, from the RSV. The Old Testament probably ought to be excluded, except in those nine Sundays before Christmas when they should be read as 'The portion of Scripture appointed for [or perhaps adopted for (1)] the epistle . . .' if the old BCP heading is still desired. And the collects can be supplied from the 'Thou' form originals from which the ASB collects are drawn. Many of them are BCP ones, but on different occasions from those for which they are supplied in the BCP. If desired, the 'Thou' form collects to go with the ASB Lectionary can be supplied here in *NOL*. Let us know.

Oh yes, and if you alternate Communion and Morning Prayer you might be wise to keep the eucharistic lessons going in a sequence for every Sunday, even when it is not Communion at which they are said. It seems a pity to lose the best set of Sunday readings solely because there is no Communion. The Morning and Evening Prayer readings are a supplementary selection, which take it for granted that the eucharistic ones are already in use.

WHAT HAPPENED TO SERVICES FOR USE WITH THE SICK?

Answer: they went to a Revision Committee, and were not seen again for a long time. The Revision Committee started to meet in September, and was expected to report to the February 1982 session of General Synod. In the event it will not have finished its work then and will report to the July session instead (which means that, if the Revision Stage were completed at that session, then Final Approval could follow in November 1982, and booklets or cards be available for early 1983).

The activities of a Revision Committee are private, but, because the papers are widely circulated among Synod members, they are not exactly secret. It is breaking no confidence to report that the amendments and improvements sent in by members of Synod include a desire for 'Renewal of Commitment to Priestly Service' at the 'Blessing of the Oils' service on Maundy Thursday, provision for much more pastoral handling of the proposals for the Reconciliation of the Penitent, and a richer supply of material for use with the sick and dying. The Committee has found itself with a full debate on its hands about the significance (and efficacy) of the anointing of the sick. And there is also that absolution . . .

THE NEW LITURGICAL COMMISSION

The Liturgical Commission held its second meeting on 2 December, when it heard from the three members who visited the House of Bishops for instructions on 29 October (see the minutes of the House of Bishops for that date). The Commission found itself to its surprise with the possibility of publishing very soon an early bit of work by some members, and if this comes to pass we shall be reporting on it in the next month or so. The Commission also has started to get its own programme into gear—it is having its first meeting with representatives of diocesan liturgical committees on 21 April (to be addressed by, among others, David Martin). It has its own meeting the next day, and its residential meeting in September 1982.

LAUGHTER IN LITURGY

Alan Howe sends in a semi-Pelagian slip of the tongue, made in an extempore prayer about the gifts of money at a family service:

'Father, all that we have has come from you—except these gifts which we offer . . .'

A CLARIFICATION

The report in an earlier issue of the formation of an Anglican charismatic agency mentioned that one of the members of 'Anglican Renewal Ministries' ('ARM') is John Finney. This has caused a minor embarrassment to a regular customer of ours, a Rev. John T. Finney of Manchester. Apparently he has had phone-calls (whether congratulatory or deprecatory he does not reveal) about his involvement in the movement. He is enlightened (for he takes *NOL*) but not, it seems, charismatically renewed—whereas the Southwell John T. Finney, whom we intended to mention, is renewed but, as it happens, not yet enlightened. There seems no great uptightness about all this—the 'Manchester sample' (as he signs himself) says he once got an Inland Revenue assessment meant for the Southwell one.