

News of Liturgy

Editor: Colin Buchanan

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Editorial

This column has been haunted for three months by a book which never got read at the proper time for comment, or got overtaken by more pressing matters when it *had* been read. Indeed there is not much space this month either. But we cannot let it wait longer. The book in question is John Stott's *I Believe in Preaching* (Hodder and Stoughton, 351 pp. £5.95). I think it is marvellous.

Now no doubt one could carp. It has been called 'old-fashioned' in my hearing. It has a strong evangelistic under-current which is constantly surfacing, and is therefore liable to identify 'preaching' with 'evangelizing' when it has surfaced. Thus in turn it might be viewed from a liturgist's standpoint as a shade under-concerned about the liturgical context (which does not have to turn preaching into a formality, but may truly be the empowering and release of it to do God's work).

But away with carping. Every preacher should read this. Here is wholesome medicine for his own person, his own study, his own reading and application of scripture, his own goals in preaching, his own conscientiousness in sticking to his goals, his presentation, his humour, his illustration, his style, his very life in Christ. As I read it, I found myself with the Pauline injunction running constantly in my mind 'Watch your life and doctrine closely; persevere in them, because if you do, you will save both yourself and your hearers.' (1 Tim. 4.16). The book cuts short anyone who simply wants to preach better. The preacher himself needs remaking from top to bottom for the sake of Christ—so it felt to read it. And then, of course, rightly fuelled and shaped through the sound words here, he will be able to save both himself and his hearers. And, as to the communication of the word of God to his hearers, the book haunts the preacher with both his own shortcomings and the rich possibilities of the pulpit. This is a book about grace and a great means of grace.

At the time of writing there is a doubt as to whether the Pope will come to Britain next month, as he cannot appear to befriend one side in the Falklands dispute. (This enables us in passing to hope—and pray—that Britain will not get itself into a morally or physically indefensible position, and in particular will be absolutely clear as to whether it is the *land* which is non-negotiable, or the *people* (though ten times as many Britons working, some as missionaries, in Argentina have become highly negotiable), of the *flag* . . .). Anyway, if the Pope does come, then the members of Synod are requested by the Protestant Reformation Society not to go to Canterbury to meet him. Apparently we shall somehow compromise the truth by being under the roof of Canterbury cathedral with him.

Let it be said clearly—we have invited him to join in a service the Church of England is arranging. Anglicans are not going to be compromised by being there. Frankly, I am sure that Cranmer himself would have been glad to receive the Pope *to a service he had written*. He is *our* guest, not *we* his dupes. If of course there proves to be some hidden trap in the service, something not quite straight, then of course I *am* being duped, and duped

by the Archbishop of Canterbury, and I shall complain and protest vigorously next month. But I have not the slightest reason to expect any such thing, and only the most insecure or paranoid persons could conceivably bring that charge. I happen to trust our Archbishop not to embarrass anyone of strong Protestant convictions at this service (which, let it be remembered, is a non-sacramental one). And therefore it is wildly absurd (and self-defeating on the part of those who have circularized us) to make out that we are heading for some trap. Rather, let *NOL* take the chance of asking readers' prayers on 29 May for this Canterbury pilgrimage. And read this space next month . . .

Colin Buchanan.

SERVICES FOR USE WITH THE SICK

News from the Rip Van Winkle Revision Committee—the Spring sees the prospect of a reawakening of this material, and it should be published in early June and come to the July session of General Synod. There will now be three separate parts:

1 Services for use with the sick:

Communion of the sick—including provision for distribution to those absent from a celebration.
Laying on of hands and anointing (in a eucharistic context).
Prayers for the sick.
Commendation of the dying.
Prayers after death.
Psalms and Readings.

2 The Blessing of Oils.

3 The Reconciliation of a Penitent.

Whilst the texts cannot be prematurely released, it is fair to report that in most particulars the provision in GS 471 and GS 472 has been enriched.

LAUGHTER IN LITURGY

We received the odd contribution about the kiss of peace which could not be squeezed into an already over-full booklet published this month. The prize goes to Michael Vasey who records as follows:

'In a village in County Durham, as part of an attempt to liven up the peace beyond minimal contact, a lady school teacher was encouraged to give a warm kiss to those around her. When a man in the pew behind decided he'd give her a warm embrace as well, his little old mother hit him over the head with a hand-bag.'

Another case of war and peace. But it looks suspiciously apocryphal. Would the contributor (or anyone present at the time) give us date and place—and even names, please? After all, we have not been told where that parish was where the verger's name was Fred . . .

THE ANNUAL MEETING OF DIOCESAN REPRESENTATIVES

The secretaries of the diocesan liturgical committees met with members of the Liturgical Commission in Church House on 21 April 1982. Professor Douglas Jones, the chairman of the Commission, took the chair for the meeting—the first encounter between the new Commission (who were there in some strength) and the diocesan representatives. The chairman spoke quite a bit in his own person in the morning about 'making an honest woman' of parishes (and indeed Durham cathedral) which use 1662 services with long-hallowed variations. On the legality question the secretary-general of Synod, Derek Pattinson, was quite happy that the variants should be seen as falling under the 'changes of no substantial importance' in the Measure—unless a longer canon were in use, in which case it would be a variant on Rite B which was wanted. On the other hand, copyright permission could hardly be given for the printing of such texts, as though they were the exact forms authorized. The chairman also expressed his own loyalty to the 1662 tradition, his own sense of the *mysterium* which the language of old conveyed, and, at his most swash-buckling, his temptation to think that parts of Rite A were 'more like a syllabus for theology in a General Arts degree' than a liturgical text. Later on in the day there were strong protests that in fact Rite A has its own literary virtues, its own power to work its way deep into worshippers' spirituality, and various other riches which emerge better when said or sung aloud than when read to oneself, dead, on paper.

But this is to anticipate. The real event of the day was a proposed debate between David Martin and Donald Gray on the literary merits of the ASB. In the outcome we got not only no Prince of Denmark (David Martin apparently has high blood pressure, which caused a momentary unsympathetic ripple to pass round the room, but he is genuinely in need of sympathy's and as far as we can gather it is *not* the ASB which has caused his condition . . .)—but also no Shakespeare. Rachael Trickett (Principil of St. Hugh's Oxford, and contributor of 'Cranmer not irrelevant' in *No Alternative*) stepped into Martin's shoes, but did so without script, and without informing Donald Gray in advance what she would say, and, as it turned out, in fact wanting something more like an extended conversation with him than set-piece speeches. I fear she got even less sympathy than David Martin, and she muddled counsel by first of all telling us that she knew the working man (who loves poetry, quotes the AV at the drop of a hat, and knows what is the structure of a BCP service), but by then telling us that the clergy had to lead, indeed had to tell the laity what was good for them, and not submit to *vox populi*. I failed to see how the clergy could ever get out of this trap—if they take action with modern liturgy, then Miss Trickett will tell them that they are self-appointed 'experts' who have failed to get to the pulse of the ordinary man. But if they go through the proper processes of decision-taking in Church Councils, then it seems they will have abdicated from their duty. Miss Trickett threw in the need to forget Dix (following Stephen Neill), the venom and hostility she and her friends had encountered from the lovers of the modern (the secretary-general said not only *tu quoque* to her at this point, but also *tu fons et origo ab origine*—or words to that effect), and, of course, the wickedness of the Theological Colleges.

The meeting was wholly unconvinced—indeed I thought they were more in love with modern services than was the chairman himself. They produced impressive statistics of the way the ASB services have found their way into not only Cornwall, but also Worcester and Hereford dioceses (yes, and Worcester cathedral too). They wanted some improvements made—and apparently larger page-numbers *are* coming. But they were not much concerned at how to increase the use of ancient texts. And a young lady from Carlisle said that even in occasional use the language of 1662 was a positive obstacle to worship to her. Miss Trickett aced this court card with 'Unless it is used *regularly*, it will become an obstacle'—(with an implication that we have a duty *to the BCP itself* to use it). The ace was overtaken by a trump: 'What does that matter? We do not need it'. The meeting applauded the directness of this, the only applause during the whole dreary day.

I was left yet again to ponder what the lovers of the ancient expect to be the language of worship in the 1990s. What serious predictions are there to offer?

Oh yes, and *NOL* found a few new subscribers—even dreary clouds have a silver, or perhaps sterling, lining. C.O.B.

This month's booklet . . .

. . . is Worship Series no. 80, *The Kiss of Peace*, by Colin Buchanan. The title is fairly self-explanatory, the booklet is the first ever (as far as we know) on this theme, and a solid historical background introduces the more speculative coaching portion of the treatment.

. . . and next month's

is Pastoral Series no. 10, *Freemasonry—The Way to Salvation?* by John Lawrence. The author has made a careful study of Freemasonry and presents it in its historical perspective. There has been a growing groundswell of concern among Christians in recent years about the relationship (? or conflict) between Christianity and Freemasonry, and this booklet is extremely timely. (And, incidentally, two years on from the launching, we are able to report that this series has gone extremely well, and has every hope of reaching *its* no. 80 in due course).

. . . and on the Ethics front

We reprint right now Donald Hay's *A Christian Critique of Capitalism*, and this is now renumbered '5a' to usher in the May Ethics booklet—5b (by the same author) *A Christian Critique of Socialism*. Standing order subscribers are asked to note that this latter booklet is double length and double price, so that if the extra 70p bothers you please let us know now and you need not be sent it. We hate allowing authors to go over length (if one gets away with it they all want to), but this time the case was irresistible.

. . . and News of Hymnody

reaches no. 2 at the same time as this is published, and should come with it.

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

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

THE COELACANTHINE MITRE

From Michael Sansom;

'Your latest liturgical coelacanth no doubt sent many readers scurrying for their copies of *ODCC, Dictionary of Liturgical Worship* etc., from which they will have discovered that the origin is obscure, that they seem to have emerged as a piece of ecclesiastical clobber in the eleventh century, that mitre is derived from *mitra* (= turban) and that it was in the West occasionally granted to abbots and cardinals as well as bishops. Its original may be imperial crowns, which would link it with the orthodox use of a crown (but note that in Coptic circles, unless my memory serves me ill, the turban is more usual). It could be that the biretta is another variation on the same theme; as the original conical cap required a dent, was rotated through 90° and turned into a shield shape, so for others it may have been variously flattened and otherwise worked over to produce a biretta. The dictionaries also say it was apparently derived from the camelaucum—an unofficial hat worn by the Pope, chiefly in procession. But how does all that tie up with the stuff about crowns? *ODCC* observes that although Cranmer's catechism shows a picture of bishops wearing them (in the frontispiece) they were rarely if ever worn by bishops (except at coronations up to George III) in the Church of England until the nineteenth century, although they do appear to have been borne at the funerals of bishops. But Jimmy Crichton is much more interesting. In *Christian Celebration: The Sacraments*, he finds the origin, if I remember correctly, in the Phrygian cap. He says (p.149n) "The origin . . . seems to have been the Phrygian cap—no very respectable *couvre-chef* at any time in history: it begins with the priests of Cybele and ends with the French revolution". Now that sounds fun, but I have no idea where he gets his information, nor can I fill out the Cybele and French revolution bits. Perhaps he can!

COB's own bit of fun is to record that for the election of the Archbishop of Sydney by the Sydney diocesan synod at the beginning of April every member was apparently issued with an 'identity' disk for the special session of Synod—and the disk was stamped with a mitre! No Archbishop of Sydney of course has ever worn one (presumably because they have been learned in the *ODCC* or similar source-book), but the disk at least keeps Sydney folk informed of hat fashions elsewhere. *NOL* is glad to record that the vote, if not the hat, fell on Bishop Don Robinson, a notable architect of *An Australian Prayer Book* and a drafter of original liturgical rites from way back in the mid-sixties when the Australian Commission got well ahead of the field in the Anglican Communion.

At the same time another Australian Liturgical Archbishop (actually English by birth, but say it not down under) viz. John Grindrod of Brisbane the chairman of the Australian Liturgical Commission, has become Primate. Warm congratulations to both.

RAISING HANDS IN WORSHIP

Some gentle research for this month's Grove Booklet led me to Tertullian's *De Oratione* (On Prayer). In chapter 18 the kiss of peace gets a tantalizing mention. However, my eye was caught by chapter 17 which is perhaps worth an entry here:

CHAP. XVII.—OF ELEVATED HANDS.

But we more commend our prayers to God when we pray with modesty and humility, with not even our hands too loftily elevated, but elevated temporarily and becomingly; and not even our countenance over-boldly uplifted. For that publican who prayed with humility and dejection not merely in his supplication, but in his countenance too, went his way "more justified" than the shameless Pharisee. The sounds of our voice, likewise, should be subdued; else, if we are to be heard for our noise, how large windpipes should we need! But God is the hearer not of the *voice*, but of the *heart*, just as he is its inspector.'

Can anyone detect hints of incipient Montanism in that?

COLLECTS TO ACCOMPANY RITE B

2 May	Easter 3	'The Resurrection and the Life' (yr. 2) Merciful God, who hast made thy Son Jesus Christ to be the resurrection and the life of all the faithful: Raise us, we pray thee, from the death of sin unto the life of righteousness, that we may seek those things which are above; where he liveth and reigneth with thee and the Holy Ghost, one God, world without end.	
9 May	Easter 4	'The Way, the Truth, and the Life' (yr. 2)	BCP Easter 4 or BCP SS. Philip and James (adapted)
16 May	Easter 5	'Going to the Father'	BCP Trinity 12
20 May	Ascension Day	'The Ascension'	BCP Ascension
23 May	Sunday after Ascension Day	'The Ascension'	BCP Sunday after Ascension Day
30 May	Pentecost	'The coming of the Spirit'	BCP Whitsunday
6 June	Trinity Sunday	'The Trinity'	BCP Trinity

THE CONSECRATION OF A TRULY CATHOLIC BISHOP

Roger Wilkinson reports on the consecration of Brian Masters to be Bishop of Fulham on the feast of the Annunciation. There was a strong Marian emphasis to remind the worshippers of both the day and the party. . .

'St. Paul's was a-flutter with cottas . . . little attention was paid to the Lord Mayor (without robes or mace-bearer for once). There were triple ripples in the congregation as + Cantuar, + Londin, and Bp. Ellison, went out . . . Contrary to rule 18 in ASB, the Archbishop sat for the Ordination [tut tut—we have had to draw attention to this before—COB] . . . I enjoyed this service, whilst feeling had rather been turned into a catholic carnival.'

And inspection of the text shows that the third eucharistic prayer was used. The strict barrack-room lawyer would of course want to know not only *why* the Archbishop sat to lay hands on the candidate, but also—wait for it—how and why the organizers of the rite got past the copyright permission at Church House a text which omitted rubric 18 which is mandatory. Or are such texts being printed without scrutiny by the folk who write so carefully to parishes which err. *Quis superintendebit!* Indeed the invitation to communion was still in its green booklet form ('Remember that he died for you . . .') which the Rite A Revision Committee was told was quite unacceptable to good catholics. So here both the party and the copyright-scrutineers slipped up. Who *does* arrange consecrations?

AND A SLIGHTLY LESS CATHOLIC EVENT?

At Swanwick Conference Centre on Low Sunday, at a gathering of the Movement for the Ordination of Women, the New Zealand woman presbyter Janet Crawford presided at a eucharist. The Bishop of Derby, who preached at the occasion, told the national and church press that his duty to the rules of the Church of England was to ensure that such women did not preside in parish churches. But a Conference Centre is ecumenical, in the strictest sense beyond his, or any other bishop's, jurisdiction—and therefore (as we suggested earlier in the year in *NOL*) possibly even in New Zealand or at least out of the Church of England on that Sunday morning. The Bishop of Derby did however reckon that he needed permission of some sort from the Church of England to preach at this celebration, and neatly gave himself the permission. There are no value-judgments in our report of this. We merely note that such incidents are likely to get more frequent, whilst the dry land of strict 'Church of England rules' gets smaller and smaller as the tide comes in inexorably. And those who insist that they can only stand on dry land may yet get their feet wet. This is of course how the Church of England got catholicized in the nineteenth and twentieth centuries . . .

WHAT HYMNS AT MICHAEL BAUGHEN'S CONSECRATION?

Despite all our efforts, we now hear that at York Minster on St. Peter's day the *only* Baughen hymn to improve the shining hour will be *I lift my eyes to the quiet hills* (and even that is Dudley-Smith, though in *Psalms Praise*).

SOUTH AFRICA

Five items from the meeting of the Provincial Liturgical Committee in February:

- 1 I wonder if English readers realize the difficulty faced in a place like the Church of the Province of South Africa, when it comes to producing drafts, because of the many languages these have to be translated into. We have a committmen to the other language groups not to go ahead with English printing until the translation committees have had an opportunity to translate our final drafts into their own languages. There are eight other languages involved! Do other provinces in the Anglican Communion have this problem?
- 2 We are working on a service for the reception of members of other Christian Churches into the Anglican Communion.
- 3 Our Funeral Rites have now reached final draft and will be authorized for experimental use in 1983. We hope the title will be, 'Christian Celebration of Death'.
- 4 We are also working on forms of service for exorcism. Having made a distinction between major exorcism, and minor exorcism or as we prefer to call it, between exorcism which may only be administered by suitably qualified people, and deliverance which occurs more frequently in the parish situation.
- 5 We are making increasing use of A.S.B. 1980, as a source book for our revision, and have recently proposed that we adopt your form of confession and absolution in our Communion Service.

Brian Hill

A COUPLE OF BOOKS

This is not a review as the books concerned are not published till during May. But S.P.C.K. are bringing out a collection of essays by the Joint Liturgical Group under the title *Getting the Liturgy Right* (£4.50). And they so are also producing a reprint of the famous 1938 report *Doctrine in the Church of England* (£8.50). The interest in this is that an introductory essay has been contributed by Geoffrey Lampe (who died of cancer nearly two years ago, and must have written this very near the point at which he departed). We will review his essay with the report next month.

AND TWO BAPTISMAL QUERIES

Various correspondents have been asking us:

- 1 What does a minister do about requests for adult baptism which have in view simply the getting married in church?
- 2 What recent evidence is there for the submersion of infants — and how was it done?