

News of Liturgy

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Issue no. 89

May 1982

Editorial

THE POPE COMES TO CANTERBURY

Of course he came to many other places (some reported on page 8 below), and it was amazing that he came at all with the British repossession of the Falklands at its height—but it was the Canterbury visit that Anglicans set up, and which I can report. I rose at 4.10 a.m., drove to Charing Cross, wangled a ticket on the Synod Special train (I had forgotten to order it in advance), found myself with a VVIP as a travelling companion (no name-dropping here—but he got a special round of applause in the service . . .), waited for three-quarters of an hour in the sun outside the walls of Canterbury whilst a slow security service processed the General Synod, and finally took up my humble seat below the salt and near the West door of the cathedral. The service was called 'A Celebration of Faith', and it was the first non-Roman Catholic service ever attended by a Pope in the West. It inevitably involved much *de facto* recognition of the Church of England—with the Pope sharing with the Archbishop in preaching the word, in giving the blessing, and in many other ways. To those of us who have never visited Rome the whole notion of the 'Pope' has been of someone almost legendary, and certainly Protestantism has at intervals been the victim of its own propagandist legends. But the flesh-and-blood sheer presence of the man was a great disarmer.

What of the service? It included a sort of ministry of the word, some intercessions, a renewal of baptismal vows, a sharing of the kiss of peace, a placing of candles in memory of modern martyrs, the blessing, and, after the blessing, a visit by the Archbishop and Pope to the site of Thomas Becket's martyrdom, where they prayed in silence, then walked off together into the distance through the cloister door. The texts of the service were slightly odd for the purist—alternately 'you' and 'thou', and giving the response 'And with your spirit' to the greeting of peace. But the sense of *rapprochement* was tremendous. The Pope spoke of how he loves and longs for the Anglican Communion. Both he and the Archbishop made reference to Gregory and Augustine (Cranmer was omitted). The very cathedral itself seemed to express a certain ambivalence, as though unsure whether it belonged more with its origins or with its current role. And the kiss of peace, used outside a eucharistic context, was employed not only in order to effect introductions (and it was so used with great meaning), but also as an ecumenical gesture which had perhaps the air of a meeting in the sacramental foothills when the ascent to the eucharistic peak is still not possible. (Later, in Liverpool Anglican Cathedral, the Pope introduced the peace with the first set of Rite A words, thus emphasizing the nearly-eucharistic character of it . . .).

For an evangelical Anglican, it was highly moving. One eye is still clear—but the other is misty with emotion. And both eyes look to a true unity in Christ still to come.

Colin Buchanan

PROSPECTS FOR THE COVENANT—URC ACCEPTS IT

On 19 May the United Reformed Church accepted the proposed Covenant between the Churches at its General Assembly. The vote in favour was 434 to 196—or 68.6% (not 66.8%, as reported in *Church Times*). The Assembly had earlier voted that a two-thirds majority would be needed for acceptance (and this was something which many observers had thought unlikely to be obtained).

The opposition seems to have had three lines of approach—one that the Church of England is not reformed, another that the Church of England keeps on producing agreements with the Church of Rome, and a third that the URC should have no truck with bishops. These three all phase into each other, but their importance lies not so much in their theological evaluation as in their power to move Protestant minds. In view of the visit of the Pope in prospect when the URC met (which looked likely to polarize Catholics and the doughtier Protestants), the majority in favour at the Assembly looks heartening. Nevertheless, it is more than possible that in many parts of the country congregations of erstwhile independents or expatriate anti-episcopalian Scotsmen will yet call for a division of property and a continuing reformed church.

The Methodist Conference will debate the Covenant on Monday 28 June at Plymouth and will probably accept it overwhelmingly.

In the Church of England General Synod on 7 July there will be three matters to be considered which were not part of the discussion in February 1981.

These are:

- 1 The actual URC and Methodist votes.
- 2 Our own diocesan returns (fairly favourable, but with some resistant patches).
- 3 How far the atmosphere has moved on towards the ordination of women—for, in the judgment of many, that step is now *inevitable*, and the realization of that fact may help erode opposition.

But it will be a very close-run thing in the House of Clergy.

'WOMEN ORDAINED ABROAD

After the debate on the Covenant on the Wednesday (7 July), the Synod will be handling a Private Member's Motion from Deaconess Diana McClatchey of Worcester which would, if accepted, open the way for the ministry of women ordained abroad to be accepted in the Church of England. Presumably if the Covenant goes through, this will go through on the nod. But if the Covenant does not get its two-thirds majority in the House of Clergy, that would not of itself stop this motion going through—for one thing, this motion will only require a simple majority (though at a later stage, when legislation comes before Synod to implement it, it will need a two-thirds majority in each House). For another thing, there may be some who will not be in favour of the Covenant, nor even of the ordination of women in principle, who would be ready to accept that once women are ordained they ought to be accepted as ordained, and not turned into ecclesiastical non-persons.

If the Covenant does go through then we *could* be handling legislation on behalf of women's ministry at three points simultaneously—(i) to allow women to be ordained deacon; (ii) to inaugurate the Covenant and 'recognize' women presbyters of other denominations; (iii) to 'enable' women ordained elsewhere in the Anglican Communion to preside at the eucharist in the Church of England. None of these would *quite* be provision for the ordination of women as presbyters or bishops in the Church of England, but that final move could hardly be far behind. It must be getting pretty uncomfortable being an opponent of women's ordination. Indeed, there would be something of the heroic in remaining such an opponent—for the actual process is beginning to carry the marks of inevitability.

THE LITURGICAL COMMISSION

Just to report that the Liturgical Commission was due to meet for one day in April, and did not do so for lack of business . . .

THAT ABSOLUTION

Last month we reported that the Revision Committee had completed its work on the text and was preparing its report. The latter process is not complete at the point of going to press, but the result of the striving about the absolution in 'The Reconciliation of a Penitent' is now no secret. The Revision Committee propose, at the heart of a short and fairly flexible rite, the following text:

'The priest may extend his hands over the penitent. He declares God's forgiveness to the penitent sinner, using these or some other appropriate words

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and forgives all who repent and believe in him.
Through this ministry of reconciliation
and by his authority committed to me
you are absolved from all your sins
in the name of the Father, and of the Son,
and of the Holy Spirit. **Amen.**

or

God, the Father of mercies,
through the death and resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
he gives you pardon and peace
through the ministry of the Church;
by his authority committed to me
I absolve you from all your sins
in the name of the Father, and of the Son,
and the Holy Spirit. **Amen.** COB still dissents from the second
of these—see *NOL* in June.

COLLECTS TO ACCOMPANY RITE B

6 June	Trinity Sunday	'The Trinity'	BCP Trinity
13 June	Pentecost 2	'The Church's Unity and Fellowship' (yr. 2)	BCP Good Friday 2
20 June	Pentecost 3	'The Church's Confidence in Christ' (yr. 2)	BCP Easter Eve
27 June	Pentecost 4	'The Church's Mission to the Individual' (yr. 2)	Translate ASB backwards
4 July	Pentecost 5	'The Church's Mission to all Men' (yr. 2)	BCP Easter 3

This month's booklet is . . .

. . . Pastoral Series no. 10, *Freemasonry—A Way of Salvation?*, by John Lawrence. This is written out of considerable experience of the Craft, and very thorough research into its origins and teachings. The conclusion is very unfavourable to Freemasonry's claims to be compatible with historic Christianity. It is thirty years since any public fuss over this issue broke out in the Church of England, and it is long overdue for a rehearing. John Lawrence's booklet looks as though it will provide a very firm basis for further debate. And it will certainly be interesting to see whether powerful forces group against it, as it is asserted they did against the investigations thirty years ago.

. . . and next month's

is Liturgical Study no. 30, *Luther's Liturgical Criteria and His Reform of the Canon of the Mass*, by Bryan Spinks. Luther has been much misrepresented in this country, and Bryan Spinks attempts to let him answer for himself. It is made very clear that he was not simply making sweeping changes for change's sake, but, and this is particularly true of his reform of the Canon—was following his own principles in a consistent and careful way.

. . . and the Spirituality Series

reaches no. 2 next month, *The Beginner's Guide to Spirituality*, by Michael Botting. Are you receiving this series?

. . . and an apology

for lateness with the April despatch. Anita Jones, our sales assistant who takes care of most of the despatching, was ill at the crucial time, and the despatch was correspondingly delayed for many customers. We—or, to be accurate, she—has difficulty getting everything off in one day anyway, but April was *awful* . . . The despatch this time depends upon the Pope and the Canterbury venture.

. . . and a nice puff

from Geoffrey Cuming appears in the Alcuin Club Annual Report for 1982. He writes of 'Grove Liturgical Studies, to which all Alcuin Club members should subscribe . . .' and goes on to commend all the recent ones with a modest mention of his own *He Gave Thanks*.

. . . and a reprinted certificate

to record a service of Thanksgiving for the Birth of a Child is available.

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

GROVE BOOKS

BRAMCOTE NOTTS. (0802 251114)

THAT COELACANTHINE MITRE

It is impossible to pass on to other liturgical coelacanths as the mitre is still up for enmuseumization (after picklification and mummification).

Richard Buxton writes:

'What is a bishop's mitre *for*? What is a bishop's rochet and chimere *for*? Answer: to provide the appropriate dignity, form and solemnity to whatever the bishop happens to be doing at the time when he is wearing them. Likewise cope and mitre . . . [But this would still not tell us how bishops managed dignity etc. before mitres were invented, nor tell us when they should wear them now—and when doff them—but Richard Buxton thinks that aesthetically cope and mitre are not great shakes, and is himself more worried about bishops wearing hoods with rochet and chimere, and not wearing scarlet chimeres unless they have doctorates (RB is a doctor and does not want the scarlet cheapened—he also inveighs against "that collection of archaic high church rubbish . . . *Episcopal Services*")—COB]

Peter Faulkner writes:

' . . . we have, then, established that the mitre is "for wearing, on the head, by a bishop." The . . . question in *NOL* may, however, be taken to imply a further question . . . i.e., why should the wearing of such a head-dress continue?

'To answer this you are asked to picture the parish church of St. Birinus, Calcot, a small red-brick, 1956-vintage, building of no especial architectural merit. It is filled with eager and expectant people awaiting the administration of confirmation . . .

'One of the persons to be "confirmed" includes among her god-parentage a member of the Holy Roman Church, . . . also popularly known as the "Roman Catholic Church" and "Rom'n Calflix". This godparent together with her whole family (four children) occupy places in the front row of the small gallery. The officiating bishop enters the church building to the sound of clapping hands and a hymn and one of the children remarks to her mother "Oh look, Mummy, a real bishop!"

'While the present writer has no doubt as to the validity of Anglican episcopal orders it was interesting to observe that the wearing of a mitre "validated" or at least evidenced actual episcopacy for at least one family present whose own bishop apparently had at that time discontinued the wearing of a mitre at parochial functions which he attended . . .

' . . . note . . . the bishop is normally the only male in church retaining a hat . . . and since I do not believe that ladies' hair is a distraction to lowflying angels it [the mitre] may also be a comment on sexual equality in the church . . . [There is more, much more, and some will come in succeeding months . . .]

Ray Adams writes:

'in my former parish . . . we had a very redoubtable Christian who was quite convinced that the origin of the mitre as worn by Anglican bishops was Dagon's helmet. You might well record that Dagon was

considered by some scholars to be the Philistine Fish God, and from one point of view a bishop's mitre does look like the open mouth of a fish head.'

The correspondent heads this 'A Fishy Story'—but at least does not attempt to prove that the fish was a coelacanth.

Book Review

Joint Liturgical Group (edited by Ronald Jasper) *Getting the Liturgy Right* (S.P.C.K., 101 pp., £4.50) This book is subtitled '*Practical Liturgical Principles for Today*', and its chapter-headings attest to this purpose: 'The setting of Worship', 'Music in Worship', 'Silence in Worship', 'Movement and Drama in Worship', etc. With authors such as Harold Winstone, Edward Matthews, Ronald Jasper, Raymond George, Gordon Wakefield, and Donald Gray, there is assurance of sound principles on almost anything you care to name.

The problem with the book arises from its soundness. The longest (and perhaps most interesting) item in it is the appendix entitled 'Report of a Workshop on the Worship of the Congregation' by a WCC sub-unit on 'Renewal and Congregational Life'. If that is taken out, then there are 13 chapters to fill 88 pages—an average of less than seven pages each, or perhaps 3000 words. This means that the wisdom on, say, silence, is brief and inevitably conventional, and that the pastor who is ready to fork out £4.50 (and presumably therefore has some commitment to the subject) is not likely to be taken much further forward. Five pages on music, four on family services, seven on the setting of worship—these proportions, if they are to include any received wisdom (which they are), then allow no room for establishing new ground.

Sadly, I reflect that this is a potboiler to keep the JLG motivated and to remind the general public that it is still there. Daringly, I would suggest that the prospective shopper with £4.50 in his pocket would get better value from half-a-dozen Grove Booklets—or, say, Kenneth Stevenson's Alcuin Club effort on *Family Services* and fewer Grove Booklets.

C.O.B.

Other Books

S.P.C.K. have also sent us a more mixed bag, including (in the Classics of Western Spirituality series) *The Cloud of Unknowing* (£7.50), and Maria Boulding (ed) *A Touch of God: Eight Monastic Journeys* (£4.95, due for publication on 3 June). More interesting in the strictly liturgical field is the reprint of the 1938 report *Doctrine in the Church of England* (£8.50).

The modern interest attaches to an introductory essay of 50 pages by Geoffrey Lampe, which must presumably have been written when he was in the last stages of cancer in early 1980. He spends time on the 'modernist' controversy, but he also points out that very nearly half the report was concerned with ministry and sacraments, and that the enterprise bogged down badly when it reached reservation and adoration of the eucharistic elements . . . There is also a small devotional work by Kathryn Spinks entitled *John Paul II: The Things of the Spirit* (£1.25). There is also advance notice that Marion Hatchett's Seabury Press work *The Making of the First American Book of Common Prayer 1776-1789* will be available in September for £17.50 (less for Alcuin Club members).

Geoffrey Cuming is in the book news. His magisterial *A History of Anglican Liturgy* has its second edition (going right through to the ASB) announced by MacMillan for July (£20, less for Alcuin Club members): and the *Festschrift* in his honour, to mark his sixty-fifth birthday, will be published by S.P.C.K. (with Kenneth Stevenson as editor) in September. More about that later.

We have to hand, though it was published two years ago, a book by Grady Hardin *The Leadership of Worship* (Abingdon, USA, 110 pp., £6.45). It has a 'free' church background, and is in some ways similar to that JLG book reviewed above, and about the same value for money. There is also a Latimer Study, no. 11 by Donald Allister, *Sickness and Healing in the Church* (46 pp., £1). This is largely a doctrinal study, in series of sections and sub-sections of discussion about biblical texts, and it is somewhat defensive in tone, though certainly balanced and fair. Liturgical ministry gets a brief innings at the back, and there is passing (not very warm) allusion to the Commission's draft services which are now going through the synodical process. There is no reference to the Grove Booklets on the subject . . .

Finally, John Mullett (who chaired the Synod revision committee on the marriage service) has given us a popular guide to the ASB marriage service *To Love and to Cherish* (Cortney Publications, Luton, 28pp. 90p). It largely consists of the sort of 'talking through' the rite that a clergyman gives a couple in preparation, and can be taken away by them in this form.

LAUGHTER IN LITURGY

The investigative sleuthing into that parish where the verger is called Fred and the congregation is good at saying 'And also with you' continues. Nicholas Frayling himself has surfaced to help trace the story back to source (and, naturally, to become a subscriber to *NOL*). But, oh dear, this is how he writes:

'The *Church Times* story (30 November 1979) owed more to plausibility than reality; however, the said incident might have occurred in this church, and the exchange might have taken place between me and our then excellent verger, Mr. Fred Glee. Those wishing to discuss microphones or a host of other subjects with him will find that he has been . . . what's the word? . . . verged or translated to St. Margaret's Westminster.

'Come to think of it, I seem to remember saying to him "Fred, where's the organist? It's gone ten", to receive the confident reply: "His spirit is with us". But that's all post ASB, and quite another story!

Amidst the 'might have' and 'I seem to remember', has this bit of liturgical history run into the sand?

— — — — —
Heard in St. John's College Chapel at a Family Services: 'Close your eyes quietly'.

LAUNCHING A SYDNEY ARCHBISHOP

In Sydney the archbishop not only does not wear a mitre (see *NOL* for April) but he also does not occupy a 'throne', nor even, it seems, a stall. So the service is entitled 'Morning Prayer on the Occasion of the Most Reverend Donald Robinson First Coming to his Cathedral Church of St. Andrew as Lord Archbishop of Sydney and Metropolitan of New South Wales; Saturday 24 April 1982 at 10.30 a.m.'. (They still have 'Lords' in Sydney, even though without thrones).

The elements of the service are:

The Archbishop's Entry (including knocking on door, being let in, and greeting whomsoever he finds inside).

The Recognition (in which the Archbishop '*takes his place*' (rubric) or 'take his seat' (Dean's liturgical text)—and there are trumpets and a welcome and a blessing of the Archbishop by the Primate (see *NOL* for April again))

Morning Prayer (including the Archbishop's 'call to prayer' and his sermon).

The Blessing (by the Archbishop).

No doubt Catholics could have had more fun, as well as more hats. . .

PAPAL ROUND-UP

The Pope actually arrived on Friday 28 May, and his visit (still on as I write) covered the days before and after Pentecost. He had as a theme 'The Seven Sacraments', and he proceeded to run his way through them. On that first Friday at a mass at Westminster cathedral he did four adult baptisms, and later in the day anointed the sick at the Roman Catholic Southwark Cathedral. On the Saturday (after the Canterbury do—see the Editorial) he celebrated mass at Wembley stadium. On Pentecost day itself he confirmed candidates in a mass at Coventry airport, and later in the day preached on sin, repentance, and penance at Liverpool. On the Monday (Bank Holiday Monday by a coincidence) he ordained new priests at Manchester, and conducted a renewal of marriage vows at York. By the evening he had reached Edinburgh, and by then we had to go to press.

A footnote to the Canterbury service was the joint declaration signed by Pope and Archbishop immediately the service was over. We shall report this next month.

And our charismatic readers may rejoice to know that, if the television is any guide, the most popular song among English-speaking Roman Catholics is not about Mary, but is *Our God Reigns*.