

News of Liturgy

Editor: Colin Buchanan

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Editorial

The event at the July Synod (York 11-15 July) which has attracted most advance publicity is the debate on the report *Marriage and the Standing Committee's Task* (C.I.O., £1.25). This is the report by the Standing Committee which responds to the motion passed in July 1981 affirming that there are circumstances in which the church can provide a marriage service for partners, one of whom has been previously married. The new report proposes to Synod a procedure by which the eligibility of a couple for such a service might be determined.

The procedure does not include any tinkering with the text of the liturgy, and to that extent might appear to lie solely in the area of discipline or canon law. However, a change in the 'candidates' for a liturgical rite is a change in the liturgical event—and it is that three-dimensional aspect of liturgy which interests us. Part of the concern in Synod will centre around the significance of the original and the second set of marriage vows—are the first ones binding for life even upon a person whose partner has disavowed them by word or action? And are the second credible and true vows if taken in a context where the first were set aside? Liturgy is at the heart of the debate.

The Standing Committee sets no store by existing Roman or possible 'extended' nullity. It does not propose to touch the existing 'discretion' which the law of the land gives to a clergyman to officiate without any special procedures. But it does propose as a new procedure, that there would be a 'release' from vows in the context of a recommendation by an inter-diocesan panel of enquiry that the marriage in church should proceed. The incumbent would provide an application form which covered the requisite questions about the ending of the previous marriage, and the attitude of the particular person now seeking marriage again towards that ending.

No-one can approach this with a carefree heart. But the Standing Committee proposal is probably the best way to proceed.

Synod is also to debate: the ARCIC *Final Report* and the WCC *Baptism, Eucharist and Ministry* (the 'Lima' Statement); the draft Ordination of Women and Deacons Measure; and some consideration of *who* should appoint bishops and deans and *how*—which (like the marriage question above) affects *who* are 'candidates' in liturgical proceedings!

Colin Buchanan

CHILDREN AT COMMUNION

The Knaresborough working party 'came out' at a conference in London on 10 June. The participants were from parishes which are involved in unofficial experiments. However, the actual meeting together of them (about 40 in all, and from all round the country) revealed that they fall into two quite separate groups:

- the moderate reformers—these want to keep the age of confirmation up to around 14, but also want to admit the confirmands to communion two or three years earlier *when they are enrolled in a pre-confirmation class*. This is a calculated and calculating move—designed to achieve certain results, i.e. to 'hold' them better.
- the thoroughgoing reformers—these want to admit much younger children to communion, and to raise the age of confirmation to something like 16. Whilst they are ready to argue that good results would follow (and it would not be difficult for them to be better than present ones,) they are in essence arguing that the proposed pattern of sacramental life is *right*, irrespective of what the results might be.

These two categories—with considerable nuancing of both—met at the London conference and had some difficulty understanding each other. Reference back to Robert Teare of Winchester diocese confirms that it was the more thoroughgoing pattern which the Winchester motion was intended to secure.

Meanwhile the Standing Committee (via the Board of Education) has reinforced the membership of the working party, and details of new members will follow in due course.

POKER-FACED LAUGHTER IN LITURGY

There has come to hand a document entitled 'Anti-Memo 1' submitted by our old friend (and liturgical benefactor) David Frost to the Australian Liturgical Commission. Lest it fail to carry the notoriously careful Australian Commission we are glad to publish it here, and are grateful to the mole who leaked it to us. Other Commissions in other countries will be pleased to have the material made so readily available.

THE REGURGITAL COMMISSION OF THE GENERAL SINNERS OF THE ANGLICAN CHURCH OF AUSTRALIA

Throughout Australia there are small, local observances which, despite the paucity of numbers attending, are still of devotional importance to a minority. To avoid a plethora of individual usages, we have thought it right, in the interest of good order, to provide seasonal material for two of these lesser festivals.

MISOGYNISTS' SUNDAY

Sentence: Better is the wickedness of a man than a woman who does good; and it is a woman who brings shame and disgrace.

(Sirach 42.14)

Collect: O God, who caused your servant Samson to be brought low by the wiles of Delilah; grant that we, who are bound fast by the chains of women, may be inspired to throw off our bonds, even if it bring the roof down on our heads . . .

First Lesson: Sirach 42.9-11

A daughter keeps her father secretly wakeful, and worry over her robs him of his sleep; when she is young, lest she do not marry, or if married, lest she be hated; while a virgin, lest she

be defiled or become pregnant in her father's house; or having a husband, lest she prove unfaithful, or, though married, lest she be barren.

Keep strict watch over a headstrong daughter, lest she make you a laughingstock to your enemies, a byword in the city and notorious among the people, and put you to shame before the great multitude.

Psalm: Psalm 133.1-2

Behold how good and how lovely it is: when brothers live together in unity.

It is fragrant as oil upon the head that runs down over the beard: fragrant as oil upon the beard of Aaron that ran down over the collar of his robe.

Epistle: 1 Corinthians 7.26-29

I think that in view of the present distress it is well for a person to remain as he is. Are you bound to a wife? Do not seek to be free. Are you free from a wife? Do not seek marriage. But if you do marry, you do not sin, and if a girl marries, she does not sin. Yet those who marry will have worldly troubles, and I would spare you that. I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none.

Gospel: Mark 16.6-8

And the young man said to the women, 'Do not be amazed; you seek Jesus of Nazareth, who was crucified. He has risen, he is not here; see the place where they laid him. But go, tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you.' And they went out and fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

Proper Preface

but chiefly do we give you thanks for that from our mother's womb you have called us to masculinity; and have given us the joy of neither enduring the misfortune of Eve's Fall, nor of sharing in her subordination. Therefore with angels and archangels . . .

Post-Communion Sentence

Those who marry will have worldly troubles; and I would spare you that. (1 Corinthians 7.28b)

Seasonal Blessing

The Masculinity of God the Father and of God the Son strengthen you in all your undertakings in His name; and may the Holy Spirit who proceeds from both keep you from all feminine temptations.

[Editorial note: the preamble refers to 'two of these lesser festivals'—we have the material for the other one, and may use it soon.]

This month's booklet . . .

. . . is Liturgical Study no. 34, *Eucharistic Liturgies of Edward VI: A Text for Students*, edited by COB. Dent have now made it clear that they are not republishing the Everyman edition of the two Edwardine Prayer Books, so there is a need for some replacement. It seems likely that most demand has been for the eucharistic rites, so the opportunity is being taken, working from the text, spelling, punctuation, and (up to a point) presentation, of originals in the British Library, to provide texts for students to use. It enables a full text of the 1548 *Order* to be grouped with 1549 and 1552 texts, all within the compass of a Grove Liturgical Study, and will be invaluable for teaching liturgy, if not actually putting in the pews of parishes affiliated to the Prayer Book Society. It has been delayed at the printers and may account for *NOL* being late, we apologize.

. . . and next month's

is Worship Series no. 85, *Welcoming Children at Children*, by Dan Young (who, was one of the authors of no. 73, *Family Festivals*). This booklet does not argue at length for the *principle* of admitting young children to communion well prior to the years of confirmation. It summarizes that principle, and then goes on from it to handle the questions which are beginning to arise in people's minds about the practical and pastoral problems (and opportunities) which derive from the principle. This is a very timely publication considering the position in England today, and also in Australia and many other parts of the Anglican Communion, though it may seem old hat to those who are well down the line in the United States, Canada, and New Zealand.

. . . and a St. John's College Newsletter

should come with this.

. . . and the Grove Books working party

met on 2 June, and is looking seriously at a programme for founding a company to run Grove Books as a charity. There will obviously be a need to raise a five-figure sum to get the enterprise viable, and an appeal for gifts, covenants, interest-free loans, etc., from sympathizers will come in due course. We have been very grateful for offers on this front, and will try to keep readers of *NOL* in touch.

. . . and GS Misc 163

or *Concelebration in the Eucharist* has twice been omitted from the bills of those invoiced at the end of November and the end of May. We still intend to catch up with you this November. It costs 15p . . .

. . . and Filofax diaries

for 1984 are now available (£1.25 for seven days to a page, £2.30 for seven days to two pages).

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GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 281114)

NEWS OF A COUSIN OF NOL—CHURCHMAN

Churchman, with its long history as a learned evangelical quarterly, has run into difficulties recently. Last year the proprietors, the Church Society, reduced the issues to three per annum and raised the price drastically. This, however, was simply a symptom of deeper problems. Now the Society has sacked the editor and the editorial board, apparently in the interests of a more tightly controlled evangelicalism. *NOL* reports that on 19 May the sacked board met and passed unanimously the following motion:

STATEMENT AND RESOLUTION FROM THE CHURCHMAN EDITORIAL BOARD

The Editorial Board has expressed its desire to meet officially the Church Society Council in order to explore a unified policy about *Churchman*, in an open unconditional way.

The Editorial Board regrets but understands the decision by Church Society Council to change the stance of *Churchman* from being a journal representative of the whole evangelical constituency in the Church of England and a forum for its debate, to become instead one that 'must reflect the viewpoint of historic Anglican Evangelicalism as Church Society has retained it' and so be controlled in editorial policy by Church Society.

The Board recognizes the right of Church Society to require such a journal, but does not feel that this can be combined with what, in its view, is the historic, current and necessary role of the present journal. Members of the Board therefore, taking note of what both CEEC (7/4/83) and Eclectics (27/4/83) have called for, would welcome the exploration with them and the anglican evangelical theological colleges of the possibility of establishing a new journal that would serve the evangelical anglican constituency as a forum for continuing debate, reflecting the depth and breadth of contemporary evangelical scholarship.

Resolution. They hope that a working party will be set up to examine the feasibility of such a journal. Such a group might include representatives from CEEC, Eclectics, SEAC, the Anglican Evangelical Theological Colleges, EGGS, and the existing Editorial Board of *Churchman* and would meet with a view to reporting by the autumn. It invites its Chairman in his private capacity to initiate the setting up of such a working party.

NOL hopes its readers will support the impressively solid stand of the sacked board, and do everything possible to back the initiatives that board are seeking to take to ensure the continuance of *Churchman* as we have known it. Meanwhile the Church Society have appointed a new editor and editorial board to run a journal carrying the title *Churchman*.

GENERAL SYNOD

The marriage report (see elsewhere in this *NOL*) is the major 'liturgical' business at the July Synod. However, we now have to hand the minutes of the House of Bishops of 27 January. There is a curious air about such minutes, for other members of Synod receive the minutes, but do not receive House of Bishops documents to which the minutes refer. In this particular set of minutes the following are of liturgical interest:

Item 6: this was routine—the House returned to Synod for Final Approval the 'Book of Common Prayer (Table of Moveable Feasts) Regulation 1983' to come into effect on 1 April 1983. This did duly come to Synod in February, and did duly gain its requisite approval and come into force. (Church life will not feel shatteringly different as a result of the introduction of this regulation, but readers are asked to be patient and to experience the benefits slowly over the next century and a quarter . . .).

Item 10: 'Christian Initiation Questions': this was a first report from the Knaresborough working party (about which there is more elsewhere in this *NOL*).

Item 11: 'Liturgical Business'—here the minute follows verbatim:

a. *The authorisation of Series 1 Services*

The House considered a paper—HB(83)7—from the Chairman of the Liturgical Commission concerning the possibility of re-authorising these Services. The House agreed to refer the matter back to the Liturgical Commission with the advice that an enabling provision should be sought for the following variations:-

- (1) substitution of the Kyries or the Summary of the Law for the Ten Commandments.
- (2) the responses before and after the Gospel.
- (3) additional 'The Lord be with you'.
- (4) addition of Benedictus and/or Agnus Dei.
- (5) omission of Creed and Gloria on weekdays.
- (6) additional collects, epistles and gospels, including e.g. the Transfiguration, appropriate to the Calendar.

and a supplement to BCP might be issued comprising the Collects, Epistles and Gospels for use on those occasions provided in Series I but not in BCP and with the Series I Marriage and Burial Services.

b. *An alternative method of authorising liturgical proposals*

The House considered a paper—HB(83)8—from the Chairman of the Liturgical Commission proposing a procedure for retaining a Synodical function in relation to 'lesser proposals' without the need to involve the full Synodical procedures. The new procedure would not be applied to the basic material of the Church's Worship but rather in respect of occasional material of lesser intrinsic importance.

The procedure outlined was as follows:-

- (1) The Liturgical Commission, under orders from the House of Bishops would make its proposals in the form of a report to the House who would consider whether it is ready to be submitted to the General Synod.
- (2) The report would be debated in General Synod. This would be the only opportunity of members to make proposals both in relation to general principle and detail. The report would be received or not received.
- (3) The proposals would then be revised, in the light of the debate, by the Liturgical Commission.
- (4) The proposals would be finally submitted to the House of Bishops who would have the last word.
- (5) The Archbishops would authorise the use of the services in their respective provinces for a given period under Canon B4.

The House endorsed these new procedures subject to the House considering, in individual cases, recommendations from the Liturgical Commission as to the appropriate Synodical procedure to be used.

c. *Funeral Service for use in Crematoria Chapels*

At the invitation of the Bishop of Leicester the House formally remitted this service for consideration by the Liturgical Commission.

Some further comment on some of these items is appropriate. As to an authorization of Series 1 communion (on which we promised some comment in March), there do seem great difficulties. It is virtually impossible for the old 'Interim Rite' enshrined in the original (and now lapsed and illegal) Series 1 to go through Synod under the shorter procedure usually employed for renewing the licence of old services. The text contains forms of petitions for the departed which nearly led to its defeat in 1966, and might well do today. And at the other end of the scale it is likely that anglo-catholics might well now want to include reference to the Holy Spirit in the eucharistic prayer, as in the First Thanksgiving in Rite B (to which it corresponds). Once it was clear that the text was going to be touched up, then, despite the limited list of relatively uncontroversial uses which the bishops desire, it would have to go to a full Revision Committee by the longer procedure—and who knows what would come out at the end of it? One may even suspect it would prove to be very near to Rite B. (Meanwhile, of course, other voices are calling for Rite B to have the same facilities as Rite A has—such as penitence at the beginning—so the revamped Series 1 might also move that way.)

However, despite the look of the House of Bishops' minute, it seems possible that two items are here confused, and that the permitted variations listed are to provide for altering not Series 1, but the BCP. If so, then it is fair to report that the Liturgical Commission did spend time on this, but an early provision of what the minute seems to require is unlikely.

The House of Bishops next referred to 'an alternative method of authorizing' services. The following points should be borne in mind:

- (i) such procedures can only apply to material not 'alternative to services in the Book of Common Prayer'. They could perhaps apply to special Holy Week enterprises . . .
- (ii) if the only chance members of Synod would have to affect the material would be the one debate, then, because of the changes and chances of synodical debating, it would be important to have a rule of 'no closure' upon that debate, so that everything anyone wanted to say could be heard. (There might also be opportunity for amending the main motion, or for adding following motions?)
- (iii) the Liturgical Commission's responsibility in this process would be crucial.
- (iv) the procedure should not be used for forcing through, with apparently less controversy, material which is genuinely controversial. Such forcing through would be counter-productive.

We shall wait and see.

Lastly, the House of Bishops referred to an existing crematorium service already 'sanctioned' by the Archbishops. There have been grave doubts about this—is not a cremation service 'alternative' to the BCP's burial service (the ASB funeral services proceed on the basis that cremation is covered by them)? Or is it that someone somewhere has suggested to the Archbishops that crematoria lie outside the ambit of the Church of England and something commended by them in an informal way is all that is needed? If so, then we are back at last month's question about *where* the Church of England's territory lies, and *where* its writ runs today. The actual book has existed in large quantities for some years in a form known as a 'Tumble Book'—you start with the Archbishops' service at one end, but if you turn it right over ('tumble it') then you start the other end with a Roman Catholic service! How much it has been in use is unknown. It looks unlikely that the Archbishops will be asked to renew their sanction (for whatever it has been worth).

Book Review

Christopher Kent (illustrator) *Sunday Gospel Colouring Book: ASB Year One* (A. R. Mowbray and Co., £1).

This was published last Autumn, just after Year One began again, and we are sorry to have overlooked it till now. Each page has an A4 size illustration of a theme in the appointed Gospel passage, done simply in black outline on white paper. Thus there is ample scope for the imagination and for plenty of colouring. Most of the pictures encapsulate the stories well, and the book could be used for drawing in during an adult sermon and for separate classes of 4-8-year olds.