

News of Liturgy

Editor: Colin Buchanan

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Editorial

LOCAL ECUMENICAL DEVELOPMENT

The report of the 'Derby' Working Party was published on 6 July, under the above title, and coded as 'GS 642'. It will be debated at General Synod in November. The Working Party was appointed in Autumn 1982, following the defeat of the 'Covenant for Unity' at the hands of the General Synod in July 1982. It represented the consensus of opinion that, once another 'national' scheme had failed, a better approach might be to try to facilitate local progress without embroiling whole denominations. The Church of England saw itself as having a unilateral task to fulfil here, so, although observers from different denominations were invited on to the Working Party, it was solely a Church of England enterprise, and the report is directed solely to the question 'What can the Church of England do?'

In the event the Working Party more or less identified three areas where progress could be facilitated. One was in relation to organization, and the General Synod was already handling regulations to allow (for instance) that a limited number of non-Anglicans can, under certain circumstances, take up office on a Parochial Church Council. A second was in relation to forms of service and the existing declaration by ministers that they will only use forms lawfully authorized in the Church of England. A third was the disciplinary-cum-doctrinal question as to whether non-Anglican ministers can preside at communion or execute other ministerial tasks in the Church of England (and *vice versa*, but that is never quite the same problem for Anglicans).

The main way through to some 'liberalizing' on these points was seen to be the official creation of that which has never officially been known in the Church of England before—a 'Local Ecumenical Project'. This has of course to be created—and the rules and safeguards for creating it (by episcopal 'instrument') complicated the Working Party's task. But once the concept was enshrined in the proposed legislation, then it became possible to handle the 'liberalization' policy for those Projects.

There were two possible routes to be followed—one was a complete suspension of Canon law (or the relevant parts of it) in LEPs, and this would have left bishops and Sponsoring Bodies (which all LEPs have) free to create their own groundrules for each Project. The other route was by 'positive provision'—i.e. giving new groundrules in the parts of Canon law which were being superseded. In fact the 'positive provision' route (favoured by the Working Party) includes a general ecumenical loosening (that is, by allowing non-Anglicans to assist at communion and in other ways) as well as a specific LEP provision. In respect of the latter, the draft Canon allows Church of England premises to be used for 'services of holy communion' over which ministers of any denomination in the Project may

preside. It skilfully stops short of that definition problem (raised in these columns before) as to what is and what is not a 'Church of England service', and how the two can be distinguished.

Two of the more anglo-catholic members of the Working Party are unhappy with some parts of the recommendations (including participation in the ordinations of non-episcopal churches). In the case of Archdeacon David Silk, he sees the way forward as the bringing in of a national 'Concordat' between the churches, under the umbrella of which more 'mixed bathing' could be encouraged. A light draft of such a 'Concordat' is in the report, but it is *not* the mainstream suggestion of the Working Party, and it received inappropriate publicity the week the report was published.

I put in the June *NOL* editorial my own Private Member's Motion to go further on the 'national' scene than the report envisages. The text is in that issue. The basis for this is that, *on any view*, the Church of England must now 'take a view' of Free Church ministers. Up to now, they have been, in our formularies, 'mere laymen'. Now they become ministers—of a sort. *Some* dividing line between episcopally ordained and other ministers may still have to be drawn (for prudential, if not for doctrinal, reasons!). So where should it be drawn? Has the report got it right? My motion is designed to give a consistent 'national' defined recognition to such ministers (including women) which still leaves a 'dividing line' but brings it nearer to the inner bastion of episcopal ordination which has been so stoutly defended. Curiously enough, it is not clear that bringing the line nearer automatically steps up the pressure! I would be prepared to argue the opposite—that to stop with LEPs is to frustrate many, and thus to *increase* pressure on the bastion.

My motion was running fourth in the list of popularity when the July Synod closed, and is thus unlikely to be reached in November. So I may find myself moving it as an amendment to a platform motion about the report. What would be most helpful to the Synod would be if anglo-catholics would speak *doctrinally*, indicating the 'view' they take of non-episcopal ministries and thus the place where they think that dividing line can properly be established. They have got to have *some* 'view' . . . let us hear it.

Colin Buchanan

'NEW TRUE ERRORS' IN THE ASB

Charles Fowler collects the next £2 for 'new true errors'—both consequential upon points noted last month, but not previously reported as 'new true errors':

Page 958: Amid the revamping required by getting the correct readings printed for 'An Enthronement . . .', something has gone wrong at the title to the Gospel. It should read 'Gospel', not 'or'.

Page 1223: Not only is the page number wrong, so are the psalms indicated at the foot of the page.

Do send in yours.

LAUGHTER IN LITURGY

Jane Sinclair writes:

'At a service for the re-opening of one of our daughter churches last Autumn, the local Anglican congregation joined forces with local congregation of the New Testament Church of God for the service—basically a Rite A eucharist followed by a foot-washing ceremony.

The eucharist proceeded as usual until the distribution was completed. Then the Pentecostal pastor rose to his feet and expounded John 13 at some length. The height of the drama was reached when a bowl and large ewer of water were produced. A towel was called for, presented, and held up for all to see: white with a dark green stripe down the middle and bearing the legend "Holiday Inn" . . .'

CHILDREN AT COMMUNION

One of the tasks of the Working Party of the Board of Education of General Synod, which is working on the review of admission to communion for which Synod called in February 1983, is to put together a picture of the situation around the Anglican Communion. Readers of *NOL* could help with this, and are asked to write in. What is particularly needed is:

- a note of any changes in regulations since, say, 1970, which bear on the admission of young children or the unconfirmed to communion,
- a note on what trends in practice are to be discerned,
- any future changes being explored or to be expected.

Please do not mind that you are not in a position of authority, or have only incomplete knowledge. Anything that will get us on the track will help. Anyone anywhere but in the Provinces of Canterbury and York (which are being surveyed in a different way by the working party) is asked to write.

A SCOTTISH PARTNERSHIP? INTRODUCING HANDSEL BOOKLETS

Devotees of the Grove Books format may be interested to know of a burgeoning cousin of ours, the Handsel Press and its 'Handsel Booklets'. The standard booklet is 16 pages long, and costs 50p (and is marginally more 'upmarket' in style than a Grove Booklet). The titles to hand are:

Jock Stein *Our One Baptism* (a simple handbook for lay Christians, presented in question and answer form—'Does it matter if a baby dies unbaptized?', 'What does baptism truly signify?' etc.).

David Beckett *The Lord's Supper* (A practical exposition of what the Lord's Supper is, and how it 'comes across' in use in the Kirk).

Tom Torrance *The Christian Doctrine of Marriage* (a 'high' statement of a not-quite-indissoluble—but see the quotation below).

John Wilkinson (a Scottish one, not an Anglican one) *Healing and the Church* (a doctor who is also a minister reflects on the basic theological questions affecting bodily and other health and Christian healing—it only just touches the fringe of the ministry of healing in practice).

Other titles are due—the ones above are 'Booklets in Basic Studies' and another series 'Booklets on Contemporary Issues' (titles on 'nature', 'technology' and the state of the Kirk) are also advertised. Grove Books can supply the above, and Handsel Press are kindly circulating their readership with our catalogue. The Press does of course stand nearer to the platform in the Kirk than Grove Books does in the Church of England. We remain determinedly backbenching and controversial . . .

THAT QUOTE FROM TORRANCE:

'If divorce ever has to take place—and there are undoubtedly extreme instances where the Church may, and perhaps must, countenance it, though only after serious questioning—the couple should be brought into the Church where they may appear before

God with their sin and shame and repentance, in order that God may deal with the lie and contradiction with which they have strangled their lives. If they need to be set asunder, let God be asked to separate them himself, for only he can untie them: only he who made them can set their lives on a new basis; only he who redeemed them can undo their sin. Surely, if divorce cannot be undertaken in that way, through an act of divine dissolution, it cannot be undertaken in the name of Christ.'

Looking at a statement like that, let no English churchman think the Kirk is lax about divorce . . .

This month's booklet . . .

. . . is Pastoral Series no. 19, *Pastoral Support for the Unemployed*, by Julian Charley, Vicar of St. Peter's, Everton, and Warden of the Shrewsbury House. He is known for his participation in ARCIC 1 and ARCIC 2, but his own milieu is this very deprived part of inner Liverpool, and it is out of that experience of ministry, of ten years' duration, that he now writes.

. . . and the Spirituality booklet

is no. 10, *Indian Spirituality*, by Prabhu Gupta.

. . . and reprints

include *Thinking About Baptism*, and Pastoral Series no. 18, *What? Me a House Group Leader?*, by Patsy Evans—published at the end of May and already reprinting. Shortly to follow will be (we hope) Pastoral Series no. 16, *Whose Hand on the Tiller?* (by four authors); no. 1, *Biblical Perspectives on Counselling*, by Richard Inwood; and no. 10 *Freemasonry—A Way to Salvation?*, by John Lawrence.

EUCCHARISTIC LITURGIES ROUND THE ANGLICAN COMMUNION

COB has previously edited *Modern Anglican Liturgies 1958-1968* (Oxford, 1968) and *Further Anglican Liturgies 1968-1975* (Grove Books, 1975). The latter of these is still in print (£14.50 in hardback, £8.50 in paperback). Now the Alcuin Club and SPCK have jointly commissioned the third volume, *Latest Anglican Liturgies 1975-1984*, and this will be the Autumn 1984 Alcuin Club book. As an Alcuin book it will be bound in limp covers and go free to members of the Club. However, the SPCK edition (at a cost of around £25) will be in hardback. Alcuin are apparently not notifying members of this choice, but it is virtually certain that if Alcuin members write in to the Club asking for a hardback and offering to pay a fair cost for the difference, they can have one. But they must write quickly, or the binding of the requisite number will have happened.

1984 is proving in the event to be the right year to do this job. There are new liturgies all over the place, and in at least one case (that of Canada) it is likely that the new text will appear in 'LAL' before the home Prayer Book, called the *Book of Alternative Services*, is published.

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GROVE BOOKS
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16p

THE IRISH 'ALTERNATIVE PRAYER BOOK 1984'

Collins Liturgical Publications announce the publication soon of the Irish *Alternative Prayer Book 1984*. This contains all the modern services of the Church of Ireland, including a revised order for Holy Communion. It has 768 pages, so it will be slightly slimmer than the ASB (it does not include confirmation, marriage, funeral, or ordination services). The publishers' blurb announces that it will be available from 28 October, but other sources suggest that copies may be going the rounds from 18 September onwards. The sterling price is £3.95 per copy (nicely competitive with the ASB), and there are quantity discounts for those getting them for the pews. A 'Desk Edition' at £12.95 is also advertised. Copies may be ordered through *NOL*, and we will send them whichever month we are allowed to.

...AND THE WELSH 'THE BOOK OF COMMON PRAYER VOLUME 1'

The programme of publishing new Church in Wales books begins with the recent arrival of 'Volume 1' (Church in Wales Publications, 1984, £5). This contains the definitive eucharistic rite of the Province (1662 now disappears), along with 360 pages of Propers, plus Morning and Evening Prayer, and *The Revised Psalter*. It is handsomely done, and it is to be followed by Volume II in due course (containing the occasional services and supplementary material). Volume I is authorized from 30 September, and copies are available through Grove Books.

Readers of *NOL* will have been prepared for the fact that the new Church in Wales book looks as though it had been produced in, say, 1964. It antedates in its format the coming of 'you' form language, and ranks as the only new liturgical book in the Anglican world to be solely in 'thou' form. We understand that the problem of producing a bilingual version (which doubles the size) precluded putting ancient and modern in one book (as happened in America, and will also happen in Canada in 1985). But there *is* a modern language eucharist, published as a 94-page paperback with a set of Propers included—and in a 'facing page' bilingual version.

...AND SOME BOOKS—mostly ones we have missed in the past

The most notable omission has been Marion Hatchett *Commentary on the American Prayer Book* (Seabury, 1980, \$29.95). This went into several printings, and is distributed in England by the SPCK. We have delayed mentioning it, partly through uncertainties about price and availability (and now Seabury Press has ceased). So we now admit to ignorance on both these points... But with 670 pages, including full indexing, the commentary stands ahead of any other treatment of the new service books in any other part of the Anglican world. Oh yes, and Hatchett must be a fast worker.

Another oversight was Michael Marshall's book *Renewal in Worship* (Marshall Morgan and Scott, 1982, £1.95). This is a paperback which originated in an address Michael Marshall gave at a charismatic conference in Dublin. He handles worship thematically ('Music and worship' 'Signs

symbols and ceremonies') and engagingly. His chapters are shot through with references to the Fathers (particularly Augustine in the chapter on 'the word'), and he would like to detach us all from printed books. He has the strength and the weakness of writing in a romantic rather than a linear style—it is colourful to be with, but you take less away afterwards.

There are two books on confirmation. Bishop Hugh Montefiore's *Confirmation Notebook* (Revised edition, SPCK, 1984, £2.50) is a most attractive bit of work. It really *is* a 'Note-book'. Two sets of notes caught my attention: 'Why Confirmation?' was the first, and we learn both that 'confirmation was given to the Samaritan converts in Acts 8, (whew), and also that confirmation today has had its function changed, and its emphasis is upon renewal of vows. The other interest was 'The Resurrection'. Hugh Montefiore does not over-assert the Virgin Birth (though, I suppose, he tacitly allows space for not believing it, but does so very tastefully and skilfully), but what of the resurrection? Here all the stops come out—and the empty tomb gets pride of place. And... 'The chief meaning of the resurrection is that the claims of the Christian gospel are true'. Montefiore would always want to be classified (I guess) as among the liberals, but his understanding of the resurrection of Jesus might well be put into any future *Consecration Notebook*. The other book which has come to hand is a Roman Catholic one, Marie McIntyre, *Confirmation: Declaration of a Christian* (Twenty-Third Publications, USA, imported by T. Shand Publications, The Annexe, St. Mary's, The Ridgeway, Mill Hill, N.W.7). This reached its fifth printing in 1983, after selling a quarter of a million copies of the previous printings, and it claims to be 'the standard practical guide and resource book on Confirmation'. There is quite a wodge of discussion of oil and sealing which may be foreign to many Anglicans (though it is acknowledged that laying on of hands is the original sign in, yes, Acts 8). The trend in the text runs nearer to confirmation being a 'deepening and strengthening' than to its being (what the title of the book says) a 'declaration'.

Newly from the press are two very different books: the first is the report of the Anglican-Reformed International Commission *God's Reign and our Unity* (SPCK/St. Andrew, 1984, £2.95). The section on each sacrament is unspectacular, and the differences between the two worldwide communions are seen more in the nature of the ministry and (inevitably) the episcopate than in sacramental understanding. There is some discussion of lay presidency (pp.52-53)—perhaps not enough of the comparative *liturgical* traditions, which may be part of what keeps us apart. And a very specialist book by Bryan Spinks *Freedom or Order: The Eucharistic Liturgy in English Congregationalism 1645-1980* (Pickwick, USA, 1984, n.p.). This is Bryan Spinks' Durham B.D. thesis worked into shape for publication, and we hope to have a specialist review of it in due course. I personally enjoyed greatly what I am not wholly competent to evaluate—and was amused to find Bryan Spinks using (with attribution) a word I once coined, 'liturgiographer'. I was rebuked for doing what any German would do with *his* language, and have not used it since 1968—now it gains respectability...

COB

IN MEMORIAM—BISHOP STEPHEN NEILL

Stephen Neill, born on the last day of the nineteenth century, died full of years, more than forty-five years on since his consecration to the episcopate, on 20 July 1984. Whilst his reputation as a scholar derived from his role as missionary statesman, church historian, and biblical exegete (in fact he was a most engaging polymath), yet he had his own line, which occasionally emerged, on liturgy. And the nub of this was that he was a true Cranmer buff.

Perhaps the key to his position is in his footnote to his Pelican *Anglicanism* (first edition, 1958, p.153) in which he says 'It has been my privilege to celebrate the Holy Communion according to almost all the rites which are authorized in the Anglican Communion, . . . but I always come back with immense thankfulness to the stately measured order and the strong rhythms of 1662.' I always wondered whether the 'thankfulness' were not also (and misleadingly) 'relief'—because Cranmer was *familiar* to him. In other words like all churchmen he started with a bias in favour of the familiar. Anyway, in old age he became trapped in his preferences, and gave vent to some strong attacks upon modern rites. He was not a signatory to the Petition of the Six Hundred in November 1979, but he was a contributor to David Martin's symposium *No Alternative* in 1981. There he opened the batting under the title 'Liturgical Continuity and Change in the Anglican Churches.' This is largely an historical account (in which he castigates Laud for exactly those features which most of the rest of the symposiasts applauded!), but it ends with reflections upon the last three decades, and especially upon Dix ('When he told me that he had read law at Oxford, I instantly understood the problem. Dix is always the advocate . . . highly skilled in making the worse appear the better reason'). Anyway, to get back to anything useful 'First, we must put Dix on a very high shelf, and forget all about him.' And next we must work at theology and English prose rhythms.

I have failed to discover what Stephen Neill ever wrote about the South India liturgy (can any reader supply?), but the positive side of him comes through strongly in his magnificent chapter on 'The Missionary Sacraments' in his 1964 Bampton lectures *The Church and the Christian Union* (Oxford, 1968).

But we should also note the generosity of the gentleman, struggling with his dislikes in his opening essay 'The Church of England: Has it a Future?' in A. Kilminster (ed) *When Will Ye Be Wise?: The State of the Church of England* (Blond and Briggs, 1983).

'The committee under the chairmanship of Cyril Bowles, Bishop of Derby, charged with the final revision, struggled valiantly with their task. Fortunately, despite the shortness of time available, the Chairman was able to achieve some measure of success. A number of the less happy features of the embryo ASB as left by the Liturgical Commission were removed and a wider variety of alternatives was brought in.' (pp.12-13).

'Where I live, we enjoy an almost undiluted diet of ASB. I have tried very hard to like the new services. But exposed as I am regularly to the blatant mistranslations in the canticles, to the vacuity of many of the modern collects, to the apparently fixed intention of the revisers to reduce the poetry of the Psalms to banal and undistinguished prose, not to mention the generally vague theology which seems to underlie the new book, I find that I

have to pray very earnestly before each service not to be so much distressed by what follows as to lose the capacity for worship.' (p.13).

We salute the gentleman!

COB

IN MEMORIAM

Sir John Betjeman, CBE, CLit, Poet Laureate—Defender of the Liturgy.

Whether of a Comper reredos or Barlow's St. Pancras, Charles Holden's Underground Stations or The Book of Common Prayer, preservation was for John Betjeman not simply a matter of pickling. He typified his approach when, one day while I was visiting him, a telephone caller told him that the battle for Naseby Field had been lost and that a road was to be driven through it. After making his statement for the press he said to me, 'You know, I smelt Cromwell's smoke at Naseby once.'

To preserve was to enable people to re-capture, re-constitute, the feel and sound and smell of actuality and the meaning that lay beyond. His poems take hold of moments and place them in front of us, with the sound of particular voices and the glance of particular lights. His letters in support of worthwhile buildings about to be demolished or of Cranmer's words about to be changed seek the preservation, not merely of form, but also of purpose. By the luminosity of his words churches, often hidden and ordinary, have been lit up; men and women find themselves gazing at a Butterfield arcade or a Harry Hems chancel screen and feeling the thrill of discovery to the lilt of Betjeman lines.

In worship, he feared to tread where others were bold to approach, the Liturgy a loved and familiar coat in which he felt able to come close to God. His opinion of the Alternative Services was unequivocal. 'They're like the town centre of Croydon; a sort of square . . . nothing.' In a note accompanying his signature to support 'The Petition of the Six Hundred' in 1979, which called upon the General Synod to beware of losing altogether the Authorized Version of the Bible and the Book of Common Prayer, he was characteristically unpretentious: 'Without doubt I prefer the Authorized Version of [*sic*] the Prayer Book. This is because I am used to the language, which is practical and good to the ear, even though some of the words in it are obsolete. They are like a screen between us and the naked mystery and all the more necessary for that . . . I can see that alternatives are sometimes necessary but 1662 embraces us all.'

Now he has gone. Yet he has touched so much of the things we handle and the places we visit and the people we meet that wherever we go, and most especially wherever we worship, we still hear his words.

Paul Wigmore

[Since this obituary was penned, another famous member of the Six Hundred, J. B. Priestley, has also died—15 August].

THE LITURGICAL COMMISSION SECRETARY

Mr. Keith Reading finished his time as secretary of the Commission on 31 July, and is succeeded by Mr. David Hebblethwaite. The address is still Church House, Dean's Yard, London SW1P 3NZ. Keith Reading is unlikely to get many other public thanks, so we put on record here the quiet efficiency with which he has served the Commission since 1981. Thank you, Keith.

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