

# News of Liturgy

Editor: Colin Buchanan Issue no. 117 September 1984

## Editorial

It is difficult this month to avoid the marriage after divorce question, but in general it is relegated in this issue to pages 7 and 8. It is also quite difficult to avoid David Jenkins again, because at the time of writing he has stolen some more headlines with his remarks about the coal strike (in principle a very pertinent topic to handle in county Durham). We are also being urged to continue resistance to his theological position, but *NOL* took its tiny bite out of this postman's trousers in July, and is not thirsting for another mouthful. Despite our self-indulgent latitude when it comes to deciding what is and what is not liturgy which we can present as news, on this occasion we declare the new Bishop of Durham as off-limits for liturgical consideration.

So we betake ourselves to a matter we raised (in Latin) many years ago, where little action has been discerned. So this time we speak plain, and in our mother-tongue: when will the Anglican penchant for sitting, standing, and kneeling in straight rows be abandoned? Are we really so bound by Gothic buildings and expensive and oh-so-fixed pews that we cannot ever see other worshippers' faces. (Actually, we may be unfair to Gothic buildings here—though it is difficult to be—as an ex-Trappist monk in the U.S.A. told me that in *his* Gothic the monks would at least always be facing each other in collegiate style). The building and the arrangement of the people preaches far more powerfully than words from the pulpit. If we insist that 'we are the body of Christ' but the building and its contents say 'we are individuals at a concert or play' or 'we are tin soldiers on parade', then it is highly unlikely that the truth will prevail.

Yes—ceterum censeo sedes rigidas delendas esse.

Colin Buchanan

## LAUGHTER IN LITURGY

Bishop Arthur Walmsley (Episcopal Church in the USA diocesan Bishop of Connecticut—see page 3 below) contributes the following:

"There is one priest in my diocese who stands out against the ordination of women, and more particularly against the 1979 Prayer Book. I enclose a press-cutting about him—the Rev. Ross Baxter:

[Press-cutting from the *Bridgeport Post*, 5 September 1984 includes]

"Baxter and his congregation have stuck to their beliefs by continuing to use the 1928 Book of Common Prayer . . . [saying]

"I see it as a religious struggle. We just want to be able to pray the way we have for 1984 years."

Query [The Bishop continues]: when Jesus was presented in the temple by his parents, would the 1928 canticles have been set to Anglican chant?

## HOLY WEEK SERVICES—THE OFFICIAL REPORT

The Liturgical Commission this month finished its work on the services which were considered by the diocesan Liturgical Committees' secretaries in May. They are to be published by the Church Information Office later this Autumn, perhaps in late November or early December, under the title *Lent—Holy Week—Easter*. The price is still unknown, but we hope to be able to publish it next month. We would be ready for readers of *NOL* to ask for copies of the report to be sent to them and be charged to their standing order accounts. Those who take *NOL* on its own (or with *NOH*) on subscription will find it a convenient point in the year to send in next year's subscription and the cost of the report on the same cheque!

The procedure thereafter which is intended is that the report will be presented to General Synod in February 1985 for a general debate, following which suggested amendments may be sent to the Liturgical Commission. The Commission will then revise the proposals in the light of such picketing, and send the final text to the House of Bishops with a view to the two Archbishops authorizing the material for use under the provisions of Canon B.4—i.e. that lighter-weight authority which can be used for services which are not alternative to those in the 1662 Book of Common Prayer.

Those who are not members of Synod would be best able to register their concerns either by writing to their own diocesan liturgical committee secretary, or by contacting their General Synod representatives direct, preferably before the February 1985 debate.

Footnote: as the word 'agape' comes more into church parlance in the print of this report, it is going to need a special effort by the linguistic pacemakers to keep it trisyllabic—we urge all readers to bend their energies in this useful direction.

## THE FUTURE OF THE ASB

It is now beginning to dawn upon consciousness that the next General Synod will have to make decisions about the future of the ASB at an early stage of its life (it is elected in September 1985). The Liturgical Commission is already having to address itself to the question. What then ought to be done in 1990 with the Book? We invite readers to write in and contribute forward-looking thinking on the subject. (Or look backward if you must). Several possible routes into the 1990s exist—what do the liturgical prophets advise?

## A BOOK NEED

Does any reader have a spare copy of *Growing into Union* to sell?

## SEABURY BI-CENTENARY

On 14 November, 1784, Samuel Seabury, elected a year earlier by the clergy of Connecticut to be their first bishop, was consecrated in Aberdeen by three bishops of the Episcopal Church of Scotland. The diocese of Connecticut decided to begin its bi-centenary celebrations with a Pan-Anglican Symposium on Mission and in this it was supported by the Standing Commission on World Mission of the Episcopal Church of the

USA, and by the Episcopal Church of Scotland. Fourteen participants from round the world took part in this Symposium in Hartford, Conn., from 1 to 8 September 1984, of whom COB was one of the two Church of England persons. North America had three, Central America one, the Caribbean one, South America one, Africa three, India one, Hong Kong one, and New Zealand one. The papers from this will probably be published some time during the coming fifteen months. Liturgy was not central to the discussion, but it appeared in various guises. These included:

1. a survey of how successive Anglican liturgical rites from the last two hundred years have embodied prayers about mission—and how the baptismal services have often been affected also!
2. a concern for the enculturation of liturgy in countries not of anglo-saxon character (but little sense of *how* the lingering effects of liturgical colonialism could be eradicated, as so many seem to wish to keep their style of worship somewhat English (and even cool and cerebral)).
3. an awareness that 'inclusive' language is heavily on the agenda, and will not come off it until (at least) generic 'man' 'men' and 'mankind' have been buried without trace . . .
4. a wondering about the character of Anglican identity (with a half-thought that this includes an identifiable liturgical ethos)

Three footnotes come to mind from the total experience:

1. There is an American Prayer Book Society (it is of course the American 1928 Book which they defend, just as some of the English counterparts also actually want England's 1928 . . .). One of the speakers at the national conference in Washington D.C. 12-14 October 1984 is George Gallup, Jr. So the polls certainly ought to be on their side and their spokesman will expound 'trends' in church and nation. Participants are promised (? as a liturgical or antiquarian experience) a 'moonlight tour of Washington'.
2. The American Book of Common Prayer is somewhat fond of 'forth'. This may express the bursting missionary zeal of the church, but there does seem to be quite a bit of going, sending, showing, and pouring 'forth'. The Church of England has its linguistic sins (as, e.g., 'all men'), but 'forth' has been rigorously excluded in these parts.
3. A bonus at the Symposium was a gift of Anne Rowthorn's recent edition of Seabury's journal for the years 1791 to 1795 (*Miles to go before I sleep* (Church Missions Publishing Company, Hartford, Conn., 1982)). Here is part of the entry for 18 October 1795, a few months before Seabury's death:

"An adult person who had in his infancy received Baptism among the Presbyterians, was in the congregation, baptized by me . . . From a full persuasion of the invalidity of lay baptism, and that the ordination of the Presbyterian ministers is no better than lay ordination, and that consequently their baptism is no better than lay baptism, I have never hesitated to baptize . . ."

Oh yes, and a last footnote: Bishop David Gitari of Mount Kenya East told the Symposium that on occasion he had found himself confirming up to 800 persons at one time—with a tea-break halfway through . . .

## This month's booklet . . .

. . . is Liturgical Study no. 39, *Latest Liturgical Revision in the Church of England 1978-1984*, by Colin Buchanan. It has become clear that the size of this study requires the 'Liturgical Study' format. The series will then look like this:

Ministry and Worship 14, *Recent Liturgical Revision in the Church of England* (which takes the story down to March 1973)—this booklet is fatter than the general run of Liturgical Studies, although it was first published as a Ministry and Worship Booklet. It is now being republished as a quasi-Liturgical Study at Liturgical Study price (£1.60).

Ministry and Worship nos. 14A, 14B, and 14C, each a *Supplement to Recent Liturgical Revision in the Church of England*, for 1973-4, 1974-6, and 1976-8 respectively. These three booklets are still in print and available at booklet price, 80p. They include the text of the Worship and Doctrine Measure and the relevant Canons on worship, as well as a blow-by-blow account of the various processes by which the Church of England moved from little booklets towards the ASB.

Liturgical Study 39—as described above. The upshot is a series in which the complete run currently costs £5.60. We are, however, ready to provide the complete series for £4.80, or (for those who receive Liturgical Study 39 anyway, but do not have the earlier ones) for £3.20 without Liturgical Study no. 39. We will gladly do this through the trade as well as direct.

The latest Study covers the years of the final stages of producing and launching the ASB; the fielding of the backlash of the '600'; the services for use with the sick, the work of the new Liturgical Commission and so on.

## . . . and next month's

is the long-anticipated 'Tract no. 90'. Yes, Grove Worship booklets have at last caught up with the original Tracts, and by January should out-strip them. Whilst it has been no part of the plan that no. 90 should be a kamikaze effort at stretching language beyond its usual limits (do you recall Newman's attempts to show that the 'Romish' doctrine of purgatory denounced by the Articles was *not* the 'Roman' doctrine, which Article XXII was really commending?), yet it was thought that *some* milestone character should be given to no. 90. The upshot is that Colin Buchanan (yes, him again) is presenting *Anglican Evangelicals and Liturgy*, to recall some of the dimensions evangelicals have brought to the church's worship over the last quarter of a century. And then we move on towards no. 180 . . .

## . . . and a catalogue

should be included in this mailing (and there may be a Handset Press one too and a Collins' one—see August *NOL*).

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(£3.45 by inland post for the year 1984 — £4.00 with *News of Hymnody* added)

**GROVE BOOKS**  
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**... and prices for 1985**

are now fixed and are in the catalogue. Those who take *NOL*, or *NOH* and *NOL* jointly, on annual subscription are welcome to send in their 1985 money as soon as they wish.

**Book Reviews**

Alasdair Heron, *Table and Tradition* (Hansel Press, Edinburgh, 1983) (xix and 192 pp., £7.75).

In 1978, Alasdair Heron delivered the Kerr lectures in the University of Glasgow, and his chosen subject was the ecumenical understanding of the eucharist. Now these splendid lectures appear in a (slightly) expanded form for a wider public. Heron, then at New College Edinburgh, and now a professor at Erlangen, in West Germany, is steeped in the Reformed tradition; Calvin comes out on top in the end, but his treatment of the topic is fair, lively, and original. The eucharist is in danger of becoming too technical a subject in the modern church, and Heron's intention is to popularize the main issues behind Catholic and Reformed traditions. This excludes all Orthodoxy, much Anglicanism and Methodism and some Lutheranism. The book's scope is thus limited, but it has far more theological rigour than other more wide-ranging studies.

One third of the book is devoted to the New Testament, while the remainder takes us through historical developments. Lietzmann and Jeremiae dominate the discussion on the institution narrative, and later, Heron produces a convincing argument suggesting that John 6 is, in fact, the Fourth Gospel's 'narrative'. Throughout the book, he keeps an eye on the three main issues of sacrament, presence, and sacrifice, and, although he is a specialist in dogmatics, he also includes some references to liturgical practice, and repeatedly praises the post-Vatican Council renewal in the Roman Catholic Church.

There are points which need raising: for example, does 'eulogeo' (= bless) mean exactly the same as 'eucharisteo' (= give thanks) (p.4)? (Recent liturgical studies would suggest the contrary). Was the term 'priest' used by the time of Justin for Holy Order (p.60)? And could not the important recent studies of Daly and Young have been brought to bear on the inner meaning of sacrifice? Most interesting is his critique of Calvin's separation of sacrifice and sacrament (pp. 168ff). Heron suggests ways round the Reformation dispute which would not prejudice the uniqueness and centrality of Calvary but would still do justice to Christian tradition.

This is an important book for those who live south of the border, particularly as it discusses the Reformed-Roman Catholic dialogue (pp. 150ff). And, for all the (necessary) limitations of the book, the author chooses to quote from William Bright's eucharistic hymn, 'And now, O Father, mindful of the love', noting its Anglican origins, and ending on a note of optimism, that there is so much sharing at the level of the *lex orandi* at present that we could be moving into an era of even greater understanding over differences in the *lex credendi* (pp. 176ff).

Kenneth Stevenson University of Manchester

*Holy Communion according to the Book of Common Prayer (1662) with minor variations* (Eyre and Spottiswoode, 1983, 40p).

Here is something so ordinary it calls for no comment—or so outrageous as to need vitriol for comment. The text is a blandly smoothed 1662 communion, giving, for example, the option of the Lord's Summary of the Law, and omitting long exhortations. Fine—it meets a real need, or so we are constantly assured. But wait a minute—whose authority lies behind it? The Queen's Printers have done with 1662 (on which they hold the copyright) that which the Registrar of Synod could never let anyone do with a printing of alternative services (where Synod holds the copyright through the CBF)—that is, they have printed out, as though authoritative, 'minor variations' from the official text. What an enormity.

Claire Vandercam, *Symbols of the Eucharist: Preparing a Child for Communion* (translated by Ted Witham) (Voyager Books, Perth, W.Australia, 1983 16pp., £1.50).

Voyager Books are an enterprise I came across when in West Australia, and this particular one is not unlike a Grove Booklet. It is written (I think) for both church leaders and sensible Christian parents, and perhaps reflects the West Australian situation where some unofficial admitting to communion is well under way.

The discussion probably covers children of ages 5-8, but this is not explicit, perhaps because the age question is not being faced squarely yet.

The great strength of the booklet is its sheer realism about the way young people learn. It is not saying that this that or the other formal course of instruction should be undergone. Rather, the nature of the way children learn incidentally, and without focussing a formal point, is in view. 'We need to seize in flight occasions as they arise' (p.11). And the next paragraphs work at how existing meals can begin to get us to understand how the absent can be present. And the concept of 'signs' and 'symbols' is shown to be highly pregnant for the youthful understanding.

I doubt it is this will flood the English shops in the near future. But Grove Books has ordered a few for customers.

C.O.B.

**'WORSHIP AND LEARNING'**

The North of England Institute for Christian Education announces a conference on 'Worship and Learning' at the College of St. Bede and St. Hild, Durham, from 15 to 18 April 1985. The subjects are: The theology of worship; The characteristics of ritual; The rites of initiation and learning; A survey of Christian learning. Speakers include the Rev. Drs. Kenneth Stevenson, W. Pickering, J. Astley, and Dr. Gloria Durka and Fr. K. Nichols. The residential cost is £50, and non-residents may also take part. Enquiries should be made to Mrs. R. E. Fisher at the University School of Education, Leazes Road, Durham DH1 1TA.

**MARRIAGE AFTER DIVORCE**

The Bishops' proposals were referred to diocesan Synods in July. Amongst the documents involved in the proposals are 'Draft Guidelines', which do give some criteria for decision-making. Whilst we cannot give all our space each month to these documents, we publish the 'Guidelines' here now. It

should be noted that there is a strong reaction against the proposals, led by the ten bishops whose document opposed to the proposals was sent to the Synod members before the July session of Synod. We will try to keep the matter in view.

**DRAFT GUIDELINES RE MARRIAGE AFTER DIVORCE**

**MARRIAGE IN CHURCH AFTER DIVORCE**

Guidelines issued, in accordance with the Marriage Regulation 19....., by the House of Bishops.

1. The Regulation provides that guidelines for consideration in each case shall be issued by the House of Bishops. These guidelines are set out in the following paragraphs.

2. In order that the Church may reach a decision on whether the couple are free to marry in church questions will need to be asked about the past marriage(s), now dissolved by divorce; about the present attitude and approach of the couple; and about their convictions for the proposed marriage. None of these areas can be taken in isolation; each will cast light on the others; nor need they be considered necessarily in the order in which they are set out.

3. The purpose of the guidelines is to enable the couple's application to be considered and resolved as part of the Church's pastoral ministry towards them. Whilst the questions raised by each of the guidelines need to be considered in all cases, the detailed circumstances of particular applications may be such that one or another of the guidelines in paragraphs 4 and 5 below may not be relevant, or that it would be right to attach a greater or less degree of significance to one or to another.

**4. The Past Marriage**

The divorced person may be free to marry in church:

i) if the relationship now dissolved by divorce was, either in its original intention, or as it developed, one which clearly failed to aspire to the nature and purpose of marriage as taught by our Lord.

If it is established for instance that the consent of either party to the marriage was not freely and fully given; that the union was not consummated; that one party had made a unilateral decision not to have children; or that there was persistent infidelity by the former partner, then there may be evidence that the applicant is free to marry in church.

or ii) where the prime reason for the breakdown of the former marriage was arbitrary action by the other party of that marriage or where the applicant was divorced against his or her will.

or iii) where a turning to or from Christ by one partner of the former marriage caused an incompatibility of spirit that love could not overcome.

**5. Present Attitude and Approach**

The applicants may be free to marry in church:

i) where the relationship between the applicants was not a direct cause of the breakdown of the former marriage.

If the relationship between the applicants was a direct cause of the breakdown of the previous marriage then the application is not likely to be granted. If the previous partnership had already broken down but had not yet been dissolved by divorce before the present relationship developed, then the applicants may be free.

ii) where the divorced person demonstrates a mature view of the circumstances of the divorce.

The divorced person, now seeking marriage, needs to be free of deception and falsification about the past. If an applicant accepts no responsibility for the breakdown of the previous marriage, then there is probably an immature and unrealistic attitude and the application is not likely to be granted.

iii) where the divorced persons appear now to be free from personal conflict about the past relationship and has faced the requirement for forgiveness of the former partner for actions or attitudes which may have contributed to the breakdown of the marriage.

If an applicant is still bitter or unforgiving towards the previous partner the application is not likely to be granted. If there is evidence of an attitude of forgiveness and of a generosity of spirit he or she may be free.

iv) where the divorced person acknowledges that divorce is a breach of God's will for marriage and is truly repentant before God.

If an applicant regrets the failure of the former partnership but shows no indication of moving, where appropriate, from regret to penitence before God the application is not likely to be granted. Where the divorced person is aware of a failure before God and shows penitence, then he or she may be free.

v) where the divorced person is ensuring reasonable provision for the dependants from the previous marriage and shows concern for their well being.

If the former partner and the children of the previous marriage are not cared for and adequately provided for in relation to the means at present available the application is not likely to be granted. If the applicant has taken all reasonable steps to ensure the happiness, security and welfare of the dependants he or she may be free.

**6. The Proposed Marriage in Church**

The applicants may be free to marry in church:

i) where the couple show that they are growing in a Christian understanding of marriage in accordance with our Lord's teaching.

If an applicant shows evidence of a turning to Christ since the former marriage or shows evidence that through the experience of the breakdown of the former marriage he or she has now reached a surer Christian appreciation of marriage he or she may be free. If an applicant has had more than one marriage dissolved by divorce, it is probable that he or she has not accepted a Christian understanding of marriage and the application is not likely to be granted. Applicants must be willing to undertake such preparation for marriage as the incumbent believes to be necessary.

ii) where the applicants accept Christian doctrine and practice in such a way that they sincerely intend to seek God's help in making and sustaining their marriage.

If the applicants show no evident understanding of the gospel and take no discernible part in the life of the Church the application is not likely to be granted.

**'NEW TRUE ERRORS' IN THE ASB**

Sadly, to our great pleasure the list continues. The editors have managed some more new errors, where a I was well in 1980. The feats of imagination or creativity required to achieve this defy description. So here they are:

- Page 4, line 1: 'book' should have a capital (COB).
  - Page 18, line 8: the postcode should have a space in it (COB).
  - Page 125, line 7: the last word in the line should be 'your' not 'you' (COB).
  - Page 132, line 1: the line should be indented (Peter Owen).
  - Page 339, last line: there should be arrow at end of paragraph (cf. p.331) (Peter Owen).
  - Page 1296, line 6: for 'Vocation' re 'Vocations' (Peter Owen).
- Peter Owen receives £3.

And one 'old true error', not previously published: Page 1291 (1292 in 1980 edition), line 20: Te Deum is not in any JGET form (COB).