

News of Liturgy

Editor: Colin Buchanan

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Editorial

I have been a (relatively inactive) member of the Council of Reference for the Billy Graham Mission England campaign at Bramall Lane, Sheffield, and I write as the campaign week has just started, fresh from being present on the second day (the Sunday afternoon) of the week of mass evangelism. I could write a little about the worship, which is a combination of Victorian music, folksy and hill-billy solos, and some good congregational singing of old and new combined (and, yes, genuinely combined when the Hallelujah Chorus gets mixed into a modern guitar-type version of Psalm 103!). But the worship is the context for the evangelistic sermon and the appeal, and it was naturally these items which interested me.

Billy's preaching has been under criticism at intervals for its looseness of thought, its straying from the actual point of evangelism, and his variant forms of exegesis. I have had my part in this—recognizing (and marvelling) that God uses imperfection and even human sin in his providence (witness Judas and the crucifixion)—but I have always been able to honour Billy's missions and his own role, and to rejoice at the results which God has given, many of whom over the years have passed through the Theological Colleges at which I have been present in student and staff capacities. On this occasion Billy's handling of the Prodigal Son (Luke 15) was superb, and the only criticism one could suggest was that he actually did not linger sufficiently long on the application of the love of the Father to the returning penitent son. But when the appeal came thousands of persons walked on to the football pitch till the whole grass was covered—a most moving and wonderful sight.

However, my liturgical self was not put into total suspension. As Billy Graham led the thousands of enquirers in a prayer of self-surrender to Jesus Christ, my mind was busy analyzing. 'Lord Jesus, I am a sinner.'—he said, and they repeated after him—'I repent of my sin. I open my heart to you. I will live for you in the fellowship of your church.' Here was true liturgical performative—the words actually conveying the conversion they reported. Here indeed was a verbal walk-through of that which in the apostolic church would have been a baptism, but in Sheffield to-day (for reasons both good and ill) could not be. But the liturgical structuring of the event mirrored it closely.

Although the conversion offered was instant, it was by no means easy. Billy spoke not only of being delivered from unpleasant situations, but also of the grace of God keeping people who found their unpleasant situations did not disappear after conversion. He dwelt for a time upon Paul's thorn in the flesh (2 Cor. 12). To this extent his ministry was in contrast with that of John Wimber, the Californian who has become world-famous for setting high expectations of miraculous healing and of other

forms of miracle as the normal accompaniments of evangelism—'power-evangelism' he calls it, with a strong reference to the double meaning of *dunamis* in the Greek, both power and miracle. I was at a conference in Oslo at the end of May where John Wimber was one of 40 or so theologians, evangelists, and pastors from all round the world who considered 'Evangelization and the Holy Spirit'. Alongside much testimony of healings (including that of the well-known lay evangelist Edmund John at Dar es Salaam cathedral in the 1970s, and of recent evangelization in Indonesia) there was a concern lest hermeneutical corners were being cut, and some elements of the call to 'take up one's cross' downplayed. John Wimber is a delightfully humble and refreshing man, for all his rocketing rise to fame, and to meet him is almost to be disarmed. But the Pauline emphasis of Billy Graham still seems to me nearer to the mark.

Colin Buchanan

GROVE BOOKS LIMITED

The Company is now formed, and is taking up the trading in Grove Books publications from the beginning of July. As stated earlier, it should cause no more bump to the average customer than does driving a car from England into Scotland. But the Company has come into existence on the basis of sharing its situation with the customer, so it is a pleasure to include a short report here, though we will try not to bore readers with too much 'Company' as opposed to 'Liturgy' news.

The initial Directors of the Company were named on the Appeal literature, but it has been pointed out that the names might not mean a vast amount to many readers, and thus some introduction to the Board may be valued:

Chairman:

The Rev. Philip Crowe, Rector of Breadsall, outside Derby, and a theologian, journalist, and missionary, who is a member of St. John's College Council (author of Ethics no. 34 on drink).

Members:

The Rev. John Clarke (Treasurer), curate of Holy Trinity, Leicester, and accountant prior to ordination.

Mr. Roy Foulds, Administrator of St. John's College, and Banker by previous profession.

Mr. Peter Harden, Accountant with Neville Russell and Co. in London, and previously first treasurer and then chairman of St. John's College Council.

The Rev. Gordon Ogilvie, Director of Pastoral Studies at Wycliffe Hall, Oxford, and member of St. John's College Council (author of Worship Booklets nos. 26 and 70).

The Rev. Michael Vasey, Lecturer in Worship at Cranmer Hall, Durham (author of Worship Booklets nos. 73 and 77, and editor of Liturgical Study no 29')

Mr. Len Yates, Manager of Hassall and Lucking Ltd., Long Eaton, Grove Books' printers.

It is possible now to confirm that the financial Appeal has gone very happily and the Company starts in business with a capital sum available above the minimum figure in the Appeal literature—£15000. Thus it can

begin a moderate expansion, reprinting titles slightly faster than has previously been possible. The first four titles due for reprinting are:

Worship no. 70, *Preaching at Baptisms* by Gordon Ogilvie.

Pastoral no. 18, *What? Me a House-Group Leader?* by Patsy Evans.

Ethics no. 1 *The Christian and the Unborn Child* by Oliver O'Donovan

Worship no. 74 *Preaching at Weddings* by Ian Bunting.

These should be available by September. *Good News down the Street*—Pastoral no. 9—will be also kept in print. If more capital comes in over the next four weeks, then other reprints (perhaps of long-out-of-print Liturgical Studies) may also be possible.

If you returned the glossy slip from the Appeal, asking that Banker's Order or other forms should be sent you, and you have not received them, then please let us know. Life has been fairly hectic in these parts lately, and it is quite possible (though undesirable) that you were overlooked. In general we have been keen to show our appreciation.

More news of the progress with the Company will be recorded here at intervals.

The editorial address from 22 August will be: 60 Handsworth Wood Road, Birmingham B20 2DT (tel. 021-554-5219).

LAY PRESIDENCY OF THE EUCHARIST

This is the theme which keeps coming back. Whilst in the 1960s it was not viewed as a fit subject for Anglican discussion, it has since then become more and more so, and some notice of the way it had found its way onto agendas was included in Trevor Lloyd's Liturgical Study no. 9, *Lay Presidency of the Eucharist?*, in 1977. Various voices had been heard which were not avowedly evangelical or partisan. Anthony Harvey, in his *Priest or President?*, had mildly urged that a stand-in in the absence of the president is perfectly good constitutional practice. Michael Marshall, from a more committed anglo-catholic stance, has publicly taken the view that a bishop can permit almost anything, so long as it comes under his aegis (this is not quite the view of the Anglican Canons, nor that of Michael Marshall when it comes to ordaining women as presbyters, but these points are distractions . . .). However, we now hear that the House of Bishops of the Province of Kenya resolved as long ago as March 1979 that a deacon could preside at communion with his bishop's permission, and that the Provincial Synod endorsed this, and that some bishops have given this permission. This is perhaps a step in the Marshall direction.

Now we also hear that the Chelmsford diocesan synod voted on the principle of lay presidency in May. The voting was:

	Ayes	Noes
Bishops	0	3
Clergy	29	38
Laity	53	19

It looks as though the laity have their own view!

One of the underlying themes which occasionally surfaces in discussion of lay presidency is the meaning of the phrase 'the local church'. The evangelical end of the Church of England thinks of the 'local church' as a single congregation. If the local congregation has no ordained leader, through vacancy or simply through holidays, the 'local church' wishes to make good the lack of a eucharistic president from within its own leadership resources, and considers the importation of a presbyter from elsewhere, particularly one unknown to the congregation, arbitrary and even insulting to the local lay leaders. On the other hand, the more 'catholic' end of the Church would define 'local church' as the *diocese* with a series of presbyters grouped in a family relationship to the bishop. Thus, when any one presbyter is missing, the bishop makes good the lack from *within* the ministerial resources of the diocesan family—and there is a naturalness to the provision, and there would be an artificiality to any attempt to provide lay presidents from within a congregation. (Tiller of course used 'local church' to mean something like a deanery!) We note this distinction here because it seems likely that groups within the Church of England fail to understand each other because the innocent words 'local church' have such differing meanings in different ears. (In passing we might note that the same trouble underlies some of the discussion about the ordination of women, particularly in the way that the concept of headship bears upon it—evangelicals saying that a woman cannot be the 'head' of a congregation—but might be assistant minister within it, catholics saying she cannot be 'head' of a diocese but might, on this argument, be allowed to be a suffragan bishop! Not all wish so to deploy the notion of headship, but those who do reveal different understandings of the 'local church' to which 'headship' would apply).

This month's booklet . . .

. . . is Liturgical Study no. 42, *A Liturgical Glossary*, compiled by Michael Sansom, vice-principal of Ridley Hall, Cambridge. The Glossary attempts to give simple definitions to technical liturgical terms.

. . . and next month's

is Worship Series no. 92, *Evangelical Anglicans and the Lima Text*, by Tony Price on behalf of the Church of England Evangelical Council. The *Lima Text Baptism, Eucharist, and Ministry* has been sent down to the dioceses in the Church of England, and this booklet becomes a timely companion to the existing 'extra', *Evangelical Anglicans and the ARCIC Final Report* by John Stott (50p). It also enables a deeper discussion to be undertaken than was possible in COB's *ARCIC and Lima on Baptism and Eucharist*, Worship Series no. 86, and still in print.

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Editorial address (from 22 August): 60 Handsworth Wood Road, Birmingham B20 2DT (021-554-5219)

GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

... and the new eucharistic liturgy from New Zealand

which we reviewed favourably, even enthusiastically, earlier in the year, is now available and copies cost £1.50 each postfree. If you ordered one earlier it ought to have been sent to you by now.

... and Filofax diary sheets for 1986, and/or Mowbray/SPCK Almanacks for 1986

should be available soon. If you are unsure whether you get these on standing order, then please get your orders in soon.

... and that elusive Latest Anglican Liturgies (LAL)

We are now assured will come in August—with the possibility that the Alcuin Club edition will be distributed in the last few days of July. The cost is £25 or US\$35 postfree. Liturgical Study 41 serves as an introduction to it.

BOSTON LITURGICAL EVENTS

The end of July and the beginning of August see a series of liturgical events of international liturgical importance staged at Boston, Mass. These are:

- 1 The pan-Anglican Consultation on Children at communion. This runs from 29 July to 1 August, and it is convened by Canon David Holeton (author of the Liturgical Study 27 on this issue *Infant Communion Then and Now*). One of those present will be Bishop Brian Davis, Bishop of Waikato in the Church of the Province of New Zealand, generally reckoned to have been the pioneer of this change in the Anglican Communion, and the Consultation itself will be the first of what it is hoped will be a series of such Consultations in the Anglican Communion—consultations, that is, on matters of common liturgical interest. COB will represent the Church of England Liturgical Commission at this.
- 2 Societas Liturgica will meet from 1 to 6 August, and will be considering the Lima text. Societas Liturgica is both interdenominational and international, and brings together scholars from all parts of the world, and not just the English-speaking ones.
- 3 From 6 August on, the English Language Liturgical Consultation (ELLC) will meet, and Canon Donald Gray will represent the Church of England Liturgical Commission and the British Joint Liturgical Group (JLG) at this.

We intend to publish reports of all three of these conferences in due course.

SCOTTISH EPISCOPAL PREFACES

The Synod of the Scottish Episcopal Church, meeting on 31 May and 1 June approved a whole set of Proper Prefaces to be inserted into the Eucharistic Prayer in the 'Blue Bookie', where until now the Preface has been invariable and, so it could be argued, was designed to be invariable! The texts of the new provision follow, and they are not otherwise available. The charts containing Proper Prefaces in the pocket of the back-cover of *Latest Anglican Liturgies 1976-1984* does not contain them, and, to the best of our knowledge these are the first texts to be authorized which were not included.

The last paragraph of the Preface begins as follows:

As children of your redeeming purpose
we offer you our praise
with angels and archangels
and the whole company of heaven,
singing the hymn of your unending glory:

Although the earlier paragraphs of the Preface refer to Christ, the Proper Prefaces are fitted in, slightly improbably, after the first line of the paragraph set out above, with 'we' as the antecedent of the inserted adjectival clause. The texts run as follows:

ADVENT	who await with eager longing the fulfilment of all things in the coming of your Son,
CHRISTMAS	for whom Christ Jesus humbled himself and became poor to make us rich
EPIPHANY	who have seen the radiance of your glory revealed to all the nations in your Son,
LENT	who are called to share Christ's suffering and be made like him in his death,
PASSIONTIDE	for whom Christ endured the cross of shame to rise triumphant over sin and death,
EASTER	freed by him who burst from the tomb and opened the gate of life,
ASCENSION	rejoicing that in Jesus our human nature is carried for ever into the glory of heaven,
PENTECOST	who are marked with the seal of your Spirit for the day of our final liberation,
TRINITY	who worship the mystery of your Godhead, Father, Son, and Holy Spirit,
ALL SAINTS	called to attain with all your saints to the measure of the stature of the fulness of Christ
MARY	who honour Mary, chosen mother of your Son, and with all generations call her blessed,
ANY SAINT	rejoicing in communion with N. and all your saints
DEDICATION	your household, founded upon apostles and prophets with Christ Jesus himself the chief cornerstone
UNITY	called to bring all things in heaven and on earth into a perfect unity in Christ
HARVEST	and stewards of your creation giving thanks for the fruits of the earth in their season
BAPTISM/ CONFIRMATION ORDINATION	as Pentecost
FUNERAL	who as pilgrims on this earth are kept safe in your tender and steadfast love,

SPECIAL SERVICES

The fortieth anniversary of VE Day was kept in Westminster Abbey with a service of thanksgiving on 8 May, and we failed (with other things happening!) to give it fair notice. It was followed on 14 June by a service at St. Paul's cathedral where the Archbishop of Canterbury dedicated a Memorial to those who served in the 'South Atlantic Campaign'—i.e. the recapture of the Falkland Islands in April, May, and June 1982. Whilst establishment liturgy tends to have its own predictable character, it should be noted that along with another superb address by the Archbishop of Canterbury there was a full ecumenical participation by church leaders, and there was also the occasional sign of establishment religious language in transition. On this last point, the section called 'The Prayers' included four petitions addressed to God in 'you' form (although concluding with the traditional Lord's Prayer). I heard the service on the car radio on the way to speak in Norfolk, and thus took the opportunity at the meeting I went to to point out this change of language—Norfolk it seems has its fair quota of rural parishes in which retired brigadiers like things the way they were, and changes in establishment liturgy might well provide some leverage on such parishes!

Here in Nottinghamshire we have been installing our new bishop—Bishop Michael Whinney, eighth bishop of Southwell. Warned by the report of earlier events in the enthroning and installing field, we minimized the element of mutual defensive assurances about the rights and appurtenances of the cathedral church and instead went for launching the bishop. There was no knocking at the door—it was wide open. There was prayer at the outset at the West End for the bishop; his first act after installation was to lead his people in prayer; there was singing by two gifted young people whilst introductions and welcomes were made (an intimate Christian touch differing greatly from both cathedral organ and cathedral choir, yet complementing them on the day); there was a fine sermon; and there was joyous singing. Over lunch I picked up the comment 'The most non-triumphalist one of these I have attended', and perhaps that is a comment not only on the Southwell liturgy but on the changing style of episcopacy.

(Debate will no doubt continue as to whether a bishop ought to come in with a eucharist, but that is not the point above. Readers will be able to tell from the report that I had a small hand in compiling the service, and so do feel pleased that it went well—but equally may not be exhibiting my usual scrupulous objectivity as a reporter . . .).

THE VISITING PREACHER REMARKS

'Why do they always describe the place I'll be sitting by in comprehensible terms when we are in the vestry, so I process up aisles without any idea where I am going?'

PERSONAL TO COB

I am duly to be consecrated as Bishop of Aston in St. Paul's cathedral, London, at 11 a.m. on St. James' Day, Thursday 25 July. As I said last month, all friends, readers, customers, and others are welcome. There are no tickets, but you have to get there early. If you want to book for lunch at Church House, Westminster, then please get in touch with St. John's

College office. I would humbly request the prayers of those who cannot come—overseas persons duly allowing for time differences from British Summer Time for prayers to have maximum efficacy, please.

Immediately after the consecration I fly to Boston for the events mentioned on page 5 above, and on 6 August I fly on to Santiago, Chile, for a further conference for liturgical committee members from each of the Spanish-speaking dioceses of the Province of the Southern Cone of South America I return to England on 16 August, and move house with my family six days later—on the Thursday of the week of the Sunday next before *Greenbelt*, if I may adopt the latest ecclesiastical calendrical style. My new address is to be found at the foot of page 4.

I should add that I have been swamped by letters of goodwill, some elaborate legpulls, quite a few remarks about 'poacher turned gamekeeper', two offers of mitres, and one promise by a Roman Catholic liturgist to offer mass on my behalf that day whether I like the idea or not. *NOL* will continue and I hope will not turn pompous. I shall still answer to 'Colin' in most circumstances that I can foresee, and will still be honorary manager of Grove Books Limited for a while. It all has a slightly improbable air to it, but funnier things have happened at times, and perhaps God has laughingly got a finger in it all. Such is my trust at least.

GENERAL SYNOD—JULY 1985

Being a day or two late again in going to press, *NOL* can report one or two matters on the first day of Synod, 2 July.

(a) The Revised Catechism

The Bishop of Knaresborough moved:

That final approval be given to the proposed extension until 31 December 1990 of the period for which the Revised Catechism is commended for use in teaching.

He promised that thorough revision of this Catechism (which dates from 1962) would be undertaken by the Board of Education during the next five years, and the motion was passed by: Bishops 23-0; Clergy 86-4; Laity 99-5.

(b) The Ordination of Women as Deacons

The debate on final approval of this saw some 'last-ditching' by those who thought that not just the diaconate, but also the whole concept of orders was being queered by the admission of women. In the end the voting was:

The Measure: Bishops 36-0; Clergy 147-49; Laity 137-34.
The Canon: Bishops 34-0; Clergy 141-42; Laity 130-31.

The Measure has now to go to Parliament and gain the Royal Assent, which will presumably take until November or December. So the first women to be ordained as deacons will be lining up in the Spring of 1986.

(c) Ecumenical Measure and Canons

The Synod accepted these at Revision Stage, and they stand referred to the dioceses under Article 8 of the Constitution. Fuller details next month.

(d) The Prohibition of Services of Prayer and Dedication following Civil Marriage

This prohibition was finally rescinded, the House of Bishops will shortly commend a form of service. Fuller details next month.