

News of Liturgy

Editor: Colin Buchanan

Issue no. 128

August 1985

Editorial

INTERNATIONAL ANGLICAN CALL FOR ADMISSION OF BAPTIZED CHILDREN TO COMMUNION

I permit myself a rare headline, as it does seem to me that the Boston International Anglican Consultation at the end of July represents a major step forward for the whole Anglican Communion. *NOL* is marking and publicizing the event by printing and circulating herewith the whole Boston Statement as a supplement. That means that *NOL* is in other respects reduced to its shortest compass ever—four pages accompanied by this 30p booklet, and all within the usual price. Further copies of the Statement are available at the 30p price.

So what does Boston say? Briefly that if children are fit subjects for baptism (and they are), then those same children ought to be fit subjects to receive communion from the point of their baptism. This is very near to the recommendation of the Knaresborough working party in the Church of England—and the Knaresborough report should be available during September and be reviewed next month by David Holeton in these columns. Readers who want copies sent to them (price probably around £1.75) can write in for them, and they should come in the September despatch. By that time too the elections to the new General Synod of the Church of England ought to be all under way, and the resultant Synod will be debating the Knaresborough Report in November.

More immediately, what of Boston? The participants were few in number; were white, male, ordained, and partisan; and thus might be viewed as unrepresentative of the Anglican Communion. But the alternative view would be that changes in Anglican ways come through like-minded persons binding themselves together to pursue a cause, and that these particular persons were in fact a slightly unlikely lot to be so bound—some of them never having met before, and between them exhibiting as a group great varieties of churchmanship, and pastoral situations. Two notable pioneers of the Anglican Communion were among them—David Holeton, the Canadian scholar, who is to be found in the Grove Liturgical Studies, and Bishop Brian Davis of Waikato in New Zealand, who was the practical trail-blazer of the Anglican Communion, when he was Dean of Waiapu in the early 1970s. Some of the story will come out in a projected symposium—the December Liturgical Study this year, which will present some of the fruits of the papers that were written in preparation for Boston.

An editorial would hardly be an editorial without my grinding an editorial axe. I therefore endorse the Boston findings (which of course I signed in Boston, so that endorsing now is fairly costless!). The Boston Statement looks far beyond anticipating confirmation in terms of admitting to

provision analogous to, the renewal of baptismal vows. English readers may be interested in the careful (petitionary) formulation for the absolution itself:

'Our Lord Jesus Christ, who offered himself as the perfect sacrifice to the Father, and who conferred power on his Church to forgive sins, absolve you through my ministry by the grace of the Holy Spirit, and restore you to the perfect peace of the Church. Amen.'

The eucharistic texts are all in *Latest Anglican Liturgies 1976-1984*, advertised below. The Book as a whole is 'alternative', as in England or Ireland (after all, the Canadian BCP only dates from 1959!). And we hope to have a few copies soon, at around £6 postfree for a softback copy, if standing order customers wish to write in for them.

This month's booklet . . .

. . . is Pastoral Series no. 23, *Groups: Asking the Right Questions*, by John Finney, the Adviser on Evangelism to the Bishop of Southwell. His concern is to get the right questions at the outset.

. . . and other series

include: last month's Ethics booklet, no. 58, *Texts on Evangelical Social Ethics 1974-1983 (i)*, edited by Renee Padilla and Chris Sugden; and this month's Spirituality Series, no. 14, *Developing a Sense of the Eternal*, by Ian Bunting, the convenor of the Grove Spirituality Group.

. . . and next month's

is Liturgical Study no. 43, *Liturgies of the Spanish and Portuguese Reformed Churches*, edited by Colin Buchanan. These tiny Churches have lived for a century in countries dominated by Roman Catholicism, and have developed their own, partly-Anglican, liturgical styles. Colin Buchanan has edited authoritative translations of their eucharistic liturgies, to add to his Anglican collection mentioned below. The two dioceses concerned are now part of the Anglican Communion.

. . . and Latest Anglican Liturgies 1976-1984 is actually printed

and will be on sale in hardback from the last days of September. The Alcuin Club edition in a limp binding is already distributed. The hardback costs £25 per copy postfree—make sure your order is in with us.

. . . and reprints

include Pastoral Series no. 18, *What? Me a House Group Leader?*, by Patsy Evans, and Worship Series no. 74, *Preaching at Weddings*, by Ian Bunting. September should bring Ministry and Worship no. 70, *Preaching at Baptisms*, by Gordon Ogilvie, and *Hymns with the New Lectionary*, edited by Robin Leaver (£4.50), and still much in demand.

. . . and a catalogue

should come with this.

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ISSN 0263-7170

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GROVE BOOKS LIMITED

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

communion, and jumps over the next potential stopping-point of a 'minimum age', to advocate the consistently logical outcome of a biblical theology of initiation—that babes in arms should receive communion with their parents when they come to baptism, and thereafter. It is to be hoped that the new General Synod will have the Boston Statement before it as well as the Knaresborough report.

The report of 'The Consecration of the Editor' last month was by Geoffrey Cuming, and we apologize to him and to readers that it was not signed. Perhaps the editor himself might be permitted to put two or three personal reflections on paper whilst matters are still fresh in his mind. I therefore note, in an unashamedly subjective way, that, although I was engaged as busily as the next guy in praising God (the 'next guy' was, of course, Archdeacon Wilfred Wood, the black new Bishop of Croydon), I was most of the time feeling emotionally cool, and nowhere near a 'high'. But the part that on the day caught me in the guts was the Giving of the Bible. The liturgist in me (never quite suspended, even when at the receiving end) was cogitating about the fact that a pastoral staff is mentioned in the opening notes, but is optional, and was not in view on this occasion. Then, as I thought my way cerebrally (after receiving the laying on of hands) from the highly optional character of the pastoral staff to the invariable and absolutely requisite giving of the Bible, suddenly the force of the words hit me:

'Receive this Book: here are words of eternal life. Take them for your guide, and declare them to the world . . .'

The cerebral part of me was still trying to spot which version the Archbishop was giving me, but the large part of me was seized by these words, and I was greatly moved. So I hope and pray that my ministry as a bishop will be marked by the scriptures, and I shall both inwardly digest the word of God more and more, and see my ministering of God's word as the central and non-negotiable feature of what I do in the diocese of Birmingham. We shall see—but I shall try not to fill these columns with more about my launching. There is a small liturgical story about my installation on 9 October in Birmingham cathedral, which I will share with those I meet if they ask me. But it will not come here for the moment.

Thank you then to all who came to St. Paul's or prayed for me.

Colin Buchanan

AN AMERICAN LITURGICAL TRAVELOGUE

I left England on 27 July, basically to attend two conferences in Boston, but life became fuller than that. I preached at world-famous St. Paul's Darien on the first Sunday—famous for its Rector, Terry Fullam, and for its thriving charismatic life (the service notes included the breath-taking information 'Ministers: the entire congregation'). I preached at the 8 a.m. eucharist to around 300-400 persons in the church (40-minute sermon!), and the Rector and I departed after the Peace, slipping down the road to a school auditorium, where rather larger numbers attend the 9.30 eucharist—at which the preacher is not excessive if he uses 50 minutes. In the earlier sermon I had mentioned Eph. 5.14, but had pointed out that Paul gave us no music for it. Well, Terry Fullam instantly wrote his own chant, taught the 9.30 congregation to sing it after I had preached, and

then had us sing it as a round. In the evening I preached at All Angels, West Side, New York—a marvellous congregation, led by Carol Anderson, one of the very best of American clergy. She has begun an evening eucharist in the last six months, contrary to all American trends. Then to the International Anglican Consultation in Boston (see elsewhere in this issue). Here we used the Kiwi texts I carry around, and had a New Zealand eucharist, presided over by the Bishop of Waikato, Bishop Brian Davis. On to Societas Liturgica, which had morning and evening offices of a fairly Roman-feeling sort. However, there was a Sunday eucharist for which the 'Lima Liturgy' was used—appropriately as the Societas was discussing the Lima text, and as its president for this Congress was Geoffrey Wainwright, the British polymath who was one of those who put the finishing touches (as well as much earlier substance) into the Lima statement. On the Sunday afternoon we went on a church-crawl round old Boston—an area which seems to include many eighteenth century church buildings (including the high-backed intimate family pews, where people faced each other as on a railway train). One of the most notable is King's Chapel, once royalist and episcopalian—now Unitarian. It produces its own service book which is, amazingly, like 1662 in its language generally (and even its structure), but is also, as they now say, 'inclusive'! We also saw Old North Church, famous for its role in the eviction of the British after a certain tea-party, but also fascinating for its fabric and interior—it dates from early Georgian times. This is now in an Italian quarter and has very few on its roll,—it seems the English are not the only ones who have small congregations trying to maintain museums.

Finally, we supplemented the Societas liturgical programme by using the modern Australian rite for a celebration of the Transfiguration. The Statement on Children at Communion, fresh from the word processor, was unobtrusively present at this event! Then I went off to Chile to seek to instruct the first ever provincial in-service training course of the (Spanish-speaking) Southern Cone Province in principles of liturgical creativity. This was a tremendous experience for me, and I will report more next month.

Oh yes, and the General Convention of ECUSA, which meets once every three years, is gathering in September this year in Disneyland. The Standing Liturgical Commission records little of earth-shattering importance in its report—the deaths of Len Malania (erstwhile co-ordinator for Prayer Book Revision) and of Bishop William Dimmick being near the top. Interest lies with Calendar and lectionary etc. The King and Queen of Hawaii in the 1860s come into the minor league of notables to be recorded.

THE CANADIAN BOOK OF ALTERNATIVE SERVICES AT LAST

The new, and very substantial, worship book of the Anglican Church of Canada, was finally published this month. In format it is like a slightly thinner version of the American 1979 Book of Common Prayer, but bound in green. It uses the American psalter. It has a eucharistic liturgy based on the 1959 Canadian rite, still in old English, and then a modern one, complete with 'inclusive language', six eucharistic prayers largely with Roman and North American ancestry, but with original touches, and with great variety also of forms of intercession. The initiation services have a unified rite for the baptism of adults and infants, and the whole scheme reflects the admission of children to communion immediately upon baptism. The 'Reconciliation of a Penitent' is placed with, and contains