

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

### WORSHIP IN THE SOUTHERN CONE

I mentioned in August *NOL* that I had had a thrilling trip to Santiago after the Boston deliberations. I found myself teaching for eight days, more or less non-stop, and by translation into Spanish, about liturgy and sacraments. The clientele was 25-30 presbyters (and one or two lay persons) from all round the dioceses of the Southern Cone, and this in-service school was the first the Provincial gathering, other than the (very small) Provincial Synod. And I believe I was the first person for whom the Southern Cone dioceses had themselves paid the fare to come from elsewhere to speak and minister within the Province. So I was very conscious of the step forward this meant for a young Church. Flying over the Andes to Santiago is fantastic, and the Malvinas were not much in people's thoughts. I will not stay here with a chronological record, but give some vignettes:

- 1 The South American style of worship is joyful, extroverted, full of praise (alabanza), unbothered by starting and finishing times, and unashamed and unembarrassed about believing in Jesus Christ. This is tremendously refreshing to a stiff-upper-lip Englishman—almost made me feel charismatic.
- 2 When lecturing on baptism I discovered that in some countries, perhaps particularly Paraguay and Bolivia, there is great reluctance among adult converts to recognize infant baptism, not only because (as in other continents) it does not feel to them as though it made them believers, but far more because it is almost invariably baptism by a Roman Catholic priest which is in view, and adult converts have grave difficulty in recognizing the Roman Church as Christian at all. As one man said to me: 'Roman Catholicism is what they see themselves as saved from by Christ'. It has to be acknowledged that, along with some very reforming (and charismatic) strands, popular 'folk-religion' Roman Catholicism does often appear syncretistic—a direct descendant of the integration of Spanish Romanism with native animism centuries ago. The cult of the Virgin, the kissing of statues, the vowing payments for benefits received at votive shrines, and a host of popular superstitions light-years away from the Christianity of the scriptures are examples of this. However, I convinced most of the Anglican pastors that 'a baptism is a baptism'—recognizing that they themselves are counselling converts who may go on to colourful forms of pentecostalism if they are handled insensitively. The outcome was most interesting. Having made the point on a Friday, I went to preach for my interpreter, an Anglo-Chilean pastor, on the Sunday morning. 'This has been a breakthrough' he exclaimed 'two Roman Catholics rang me up yesterday and with each of them the conversation went as follows:

*Pastor:* You're a Roman Catholic—have you been baptized then?

*Pastor:* Then you are committed by baptism to living under the lordship of Jesus Christ, are you not?

*Caller:* Why, yes, but, what is the point of that?

And apparently the conversations went on very positively from there (see vignette 1 above). I never did discover why the two had rung him up, and perhaps they themselves had forgotten by the end of the conversations.

- 3 The evangelicals from most of the dioceses are not much struck on clerical robes, though they wear cassock and surplice in Chile to preside at communion (and reckon that some ex-Roman Catholics are reassured by clergy in robes). In Peru all persons (clergy and lay) leading worship wear that truly South American garb—the poncho. The Peruvian Anglicans have developed a plain poncho, edged with Inca colours (but not symbols). To one who has always described the chasuble as a poncho, it was a pleasure to find a poncho as true liturgical vesture.
- 4 Not everyone is exclusively Spanish-speaking. I developed a rustic 'Paz en Cristo' with which to greet people in the Peace in the parish at which I preached on the Sunday morning, only to receive the faultless BBC-English reply, 'We are delighted to have you here'. Anglo-Chileans abound.
- 5 On the Sunday evening I was taken to the 'Cathedral Evangelica'—a building which seats around 9000 (and they were standing at the back) for a pentecostal service—which I was told would last three hours (in fact I was short-changed—it was only two and a half). It seems that on Sunday mornings all worship in their local assemblies (and pentecostalism is very near to the grass-roots in shanty-towns round the outskirts of Santiago), and those of this particular network (there are dozens of kinds of pentecostalism) come in *one Sunday evening in four* to the 'Catedral', and join this massed rally service. What a pattern for an Anglican urban diocese that would be! Anyway, the event was memorable. All 9000 knelt on the hard floor when the prayers came—many praying away aloud simultaneously. Many swayed or danced in the singing (very professionally led), one lad was dancing in a trance in a row in front of me. There is a 'liturgical' response—a threefold 'Gloria a Dios' shouted simultaneously by the 9000 as, on a cue in the sermon, or during the prayers or whenever, they leap to their feet, fling their arms in the air, and respond in this style. Top marks to pentecostalism for congregational participation. (Curiously, this same group practises infant baptism, and uses 1662 in translation for communion—both elements betraying their origins in American Methodism). Another astonishing feature of the 'Catedral' was the squad of uniformed hostesses (looking very much air hostesses in matching two-piece suits and hats), who marched out in file, took their places strolling slowly up and down the aisles, and very gently policing the whole joyful but turbulent enterprise. They also took up both collections, one of which was, I believe, labelled 'freewill'. Non-Roman Christians number 15% of the population of Chile, and a high proportion of these are pentecostalists. A few days after I was there, the president, General Pinochet, left the Church of Rome and became a Pentecostalist. Why, I do not know.
- 6 There is clearly a tremendous role for Anglicanism both in great cities and among rural communities. Bishop Colin Bazley told me that the two best bits of publicity Anglicanism has received on the

media have been Bishop Tutu and, four years ago, the Prince of Wales' wedding. Tutu's international reputation is soaring, and it comes across that this bishop, tackling the South African regime head-on is an Anglican, and that is good news for the poor, and for the politically-conscious—and for the Anglican Church—in Chile. The Royal wedding was shown entire on Chilean TV, giving a great impression of St. Paul's, of Anglican marriage liturgy and hymnody, and with Bishop Bazley as commentator.

- 7 Liturgically, the Southern Cone, almost more than any other region of the earth, poses the question how great freedom can be brought within any liturgical order, and still thrive. I believe it can be done, and when rightly done it could make South American Anglicans leading liturgical practitioners of our large communion.

A brief word of thanks to those who have referred to Hansdworth troubles when writing or phoning. I 'came out' a bit prematurely when this emergency happened, and have been grateful for people's prayers. I have now 'gone back in' till 9 October. Incidentally, the word that a church had been destroyed by fire seems to be devoid of content. I cannot find anyone who admits to losing a church, and one reckons they would have noticed.

Colin Buchanan

Non-liturgical postscripts: do those banks and trusts, which have always defended investment in South Africa as responsible investment on *commercial* grounds, now prepare to pull out as it becomes clear that money invested there is now greatly at risk?

### THE NEW GENERAL SYNOD

Elections for the members of General Synod of the next five years are in progress as we go to press. The editor is taking his own chance among the Southern suffragans (overseas readers might like to know that six Southern and three Northern suffragans are elected on a provincial basis by their fellow-suffragans to be members of the Upper House of each Convocation, and thus members of the House of Bishops in General Synod).

What liturgical business awaits the new Synod? Well, the Knaresborough report should come before the first session which begins on 19 November. See our discussion on page 8 below. It is now becoming known that there may also soon be a report on the future course of liturgical revision—perhaps from the Standing Committee, rather than from the Liturgical Commission. The ASB itself reaches mid-point in its ten-year period of authorization near the beginning of December, and the next quin-quennium must see Synod settling policy for the 1990s—and ensuring that the right materials are produced if there is to be anything but a stand-still. And soon there will be a new Standing Committee and, presumably, a new Liturgical Commission. And Synod will also handle the ordination of women to the presbyterate. Watch this space.

### MERBECKE IN PORTSMOUTH

More Merbecke. Following on from the Cathedral's celebration of the 400th anniversary of John Merbecke's death, a Memorial Day is to be held at All Saints Church, Catherington on Saturday 2 November, 1985. There will be talks on aspects of Merbecke's life and music and an opportunity to sing some of his less well-known settings. The morning session will end with the Office of the Dead and the afternoon with a Requiem Mass according to the 1549 Prayer Book.

### This month's booklet . . .

. . . is Liturgical Study no. 43, *Liturgies of the Spanish and Portuguese Reformed Episcopal Churches*, edited by Colin Buchanan. These two tiny separate dioceses, which began around 1880 from persons leaving the Church of Rome, have from the start had their own liturgical uses. Whilst Anglicans from Ireland and the USA have been instrumental in giving the dioceses the episcopate, it is only since the early 1970s that the Church of England has officially been in 'full communion' with them, and only since 1980 that they have themselves been member-dioceses of the Anglican Communion. Thus the status of their eucharistic rites in the Anglican Communion has also been unsure. There is passing reference to them in the introduction to *Further Anglican Liturgies 1968-1975*, and there had been a clear intention to include the rites in *Latest Anglican Liturgies 1976-1984* and this was only defeated by space. Now ancient and modern rites of both these tiny but significant dioceses are provided in translation in this Study. 'LAL' itself is available from 10 October at £25 postfree.

### . . . and next month's

is Worship Series no. 93, *Celebrating Lent, Holy Week and Easter*, by Trevor Lloyd. The official services, tried out in public at the Keble demonstrations reported elsewhere in this issue, should be published later this Autumn. It has become a point of pride to Grove Books to get the Commentary out before the text is published, and this is happening again next month. The author is, of course, a member of the Commission who has been closely involved in writing the texts.

### . . . and subs for 1986

can be sent now, though renewal forms will probably come next month. The retail price per copy will go up to 18p per copy in 1986, but inland postage in Britain goes down by 1p at the same time, so the 1985 sub is retained unchanged. Overseas prices have crept up a fraction. Please send £3.55 (or £4.20 with *NOH*), or, for airmail, £4.75 (US\$7.50—£5.25 or US\$8.50 with *NOH*).

### IMPORTING LITURGICAL SCHOLARSHIP

Mrs. Linda Spinks, of 25 Peer Road, Eaton Socon, Huntingdon, Cambs. PE19 3JR is running an agency now for both:

(a) Pickwick Publications (of Pittsburgh, USA)

(b) Bibliotheca Ephemerides Liturgicae of CLV Rome.

Notable in the lists (obtainable from Mrs. Spinks) is Pittsburgh Monograph no. 8 by one Bryan Spinks *Freedom or Order?* (a review of three centuries of Congregationalist liturgy (£20.50)); and also two CLV titles by the same industrious scholar, *The Sacrifice of Praise* (£11.00) and *From the Lord and The Best Reformed Churches* (the Puritan and separatist material from 1550 to 1633—which we still hope to review here) (£14.20). Where else have we heard of integrating authorship with salesmanship? The above are advertised as postfree.

### COB NEEDS A SECRETARY

A superb ill-paid job is available for top-quality masochist to be personal secretary-cum-PA to the Bishop of Aston. Please write in for details.

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## FOOTNOTES ON THE CONSECRATION OF THE EDITOR

This is really going to have a rest from now on, but some loose ends remain and need tucking in:

1 **Her Majesty's Mandate:** whereas I have heard these documents read before and it was just prior to the reading of it that the objector intervened at the Durham consecration last year, I now have a photocopy to study in re COB! Geoffrey Cuming drew my attention to part of the text:

'And we do . . . present to you the asid . . . Requiring and commanding you to consecrate him to be Bishop of the See of Aston . . . and to give him all such sconcerations benedictions and ceremonies as to the degree and office of a Bishop Suf-fragan shall be requisite . . .'

Geoffrey Cuming's question was whether, from the text, Her Majesty was to be viewed as knowing what 'benedictions and ceremonies' are requisite! Perhaps the Archbishop of Canterbury ought to drop a line back to give her accurate information on the subject.

2 **Consecrated as what?** One correspondent objected that I could not be consecrated Bishop of Aston, as consecration makes one a bishop in the church of God, but **not** bishop of somewhere. The Queen's mandate above suggests otherwise, but could, I suppose, be put down to lack of sufficient information from the Archbishop (see further above). In fairness to the correspondent the liturgica service (including the presentation) makes no reference (Mandate apart!) to the place of ministry. For my part I was only using shorthand and it would be difficult to discover on what other occasion I did become Bishop of Aston, or what position I would have held in the Church of England if consecrated but not belonging anywhere . . .

3 **Are there kinds of bishop?** This is the same question as No. 2, arising from my July statement that David Hope, a member of the Liturgical Commission, is to be a 'full' bishop. This again was not meant to be strictly theological, but was indeed by personal modesty, in which I have been confirmed by my younger daughter's references to me as a 'baby bishop'.

4 **Divine aftermath?** On the evening of my consecration I was seeing off my other daughter on a train at Vicaroria Station, when the most enormous storm, quite frightening in its power and noise, fell upon the station roof. But it was only after I got back from my overseas travels that I discovered that it had knocked out the telephone exchange at Lambeth Palace. This would not cause the same damage financially as the fire at York, but it is perhaps stronger and more striking in its symbolism. The Archbishop of Canterbury was out of communication with the whole Christian world, and the Anglican Communion lost its focus. Interpretation has its difficulties as there were *two* bishops consecrated that day, and (as with Abraham and the Cities of the Plain) possibly for sake of one righteous bishop, judgment in respect of the other was restricted to one evening without communication. Anyway, Archbishop, the new Bishop of Croydon and I want to apologize to you for any inconvenience we caused you through not revealing that we were subjects of divine displeasure in which you might catch judgment in the telephone exchange.

## ELLC—MORE THAN 'SON OF ICET'!

The English Language Liturgical Consultation (ELLC) met for the first time in Boston, USA, from 7 to 9 August 1985, following the international congress of Societas Liturgica. Taking part in the meeting of the ELLC were representatives of the Australian Consultation on Liturgy (ACOL), the North American Consultation on Common Texts (CCT), the International Commission on English in the Liturgy (ICEL), the Joint Liturgical Group of the United Kingdom (JLG)—Raymond George and Donald Gray—, and the Liturgical Committee of the South African Church Unity Commission. The representative of the Joint Liturgical Consultation in New Zealand (JLC-NZ) was unable at the last minute to attend.

The ELLC discussed the results of a survey it had conducted on the use of the texts prepared in the early 1970s by the International Consultation on English Texts (Gloria, Creed, etc). As a result of this discussion points needing revision in the texts were decided upon and a subcommittee was established to carry out the work of revision. The subcommittee's proposals will be considered by the ELLC in 1987.

The ELLC wishes to encourage the development of an international ecumenical lectionary for the Churches in the English-speaking world. Its member associations have been asked to study the three-year *Common Lectionary*, being used on a trial basis by a number of Churches in Canada and the United States, and the two-year lectionary of the Joint Liturgical Group, which is used by a number of Churches in the British Isles. The results of this study are to be considered by the ELLC in 1987.

The ELLC also considered translations of the Bible and the possibility of developing common eucharistic prayers.

Donald Gray

## JOHN FENWICK'S KEBLE DIARY or HOLY WEEK IN SEPTEMBER

Tuesday 12.10 p.m. Arrived Keble College to register. All the participants in view seem to be clergy in black suits and dog-collars. Was there something in the notices that I failed to see? Met COB after lunch (he is in suit and tie too—will he get his mitre out before we leave?) 'I want someone to keep a diary for *NOL*' he said. Perhaps he sees me as a sort of liturgical Adrian Mole. So here goes.

2.15-3.30. Geoffrey Rowell, as chaplain of Keble, as well as member of the Liturgical Commission, welcomed us and was followed by Michael Perham, who introduced the Ash Wednesday service. (They both looked so young—why does one always expect liturgists to be wizened old men?) Talks quite interesting. Chapel ghastly: if the rites work here they'll work anywhere.

4-4.45. Ash Wednesday rite, including imposition of ashes. Quite low-key and unfussy—albs and stoles worn by president and two assistants. (After the imposition the clergy performed what looked like ablutions in a far corner—do they consume the remainder?) Haven't got into the mood yet.

5.15-6. In groups to discuss last service. Mine is chaired by Geoffrey Cuming. Some sensible comments made about options, improvements, style, etc.

Bar and meals deserve comment. Former appears regularly on programme, and provides venue for earnest discussion of infant communion, each other's theses, etc! Latter are generous and are eaten in sumptuous surroundings which rather militates against supposed Lenten austerity.

7.45-8.15. Introduction to Palm Sunday and Maundy Thursday by Trevor Lloyd in St. Giles' Church (complete with interior scaffolding to add authenticity). Talk of outdoor processions on Palm Sunday seems a little far-fetched to one who served his curacy in Cumbria.

8.30-9.15. Maundy Thursday eucharist with footwashing and stripping of the Table etc. At this point the worship began to take off for me—it felt authentic. I am impressed by how unfussily it is all being done—none of the over-the-top anglo-catholicism which frightens people off. I was one of the six who had a foot washed (the result of sitting next to Michael Perham at dinner). I don't think anybody has ever washed my feet since my mother bathed me as a child. The symbol made you think. Water was cold . . .

Wednesday. Slept well—breakfast generous. Session could have begun at 9 a.m.—there tend to be gaps where you don't need them.

9.15-10. Group discussion on last night's rite. I am impressed by how many sensible suggestions were made which hadn't even occurred to me. Some felt that unbuckling the recipients' shoes at the footwashing would be good biblical symbolism, but then the problem of removing of women's tights was raised and we hastily moved on to something else. Talking to others, there seems to be a consensus that the Queen should take up footwashing at her Maundy do. Do we get up a petition?

11.15-12.45. Introduction to Good Friday liturgy (by Hugh Wybrew) followed, after a break, by the rite itself. A degree of gloom is inevitable but there were rays of Easter light shining through. Breaking the wafers at communion is taking too long.

The afternoon was free, so most of us made for Blackwell's bookshop. 3.45-4.30. Group discussion of Good Friday liturgy. The issue of reservation came up irenically—there's a genuine listening to each other's views. Didn't resolve the dilemma over whether or not to have communion on Good Friday.

5.00-5.45. A ragbag of presentations on the penitential orders, compline, the special lectionary provisions (which seem well-intentioned but very complex) and the agape. There was clearly undercurrents of misgivings about the agape-cum-eucharist among some participants—we keep getting reassuring notices about it.

5.50-6.20. Penitential rite in Keble chapel: scriptural vignettes and the Jesus Prayer have been woven in very effectively. I've got my second wind now, though some of the brethren are suffering from liturgical indigestion.

7.00-8.30. Agape in Keble dining hall. I can't see that there is anything that anyone could take offence at. Having the meal served by College staff introduced a not altogether desirable element. We communicated each other standing, passing the elements down the tables. The conversation was to be 'spiritual', so we shared testimonies at my end of the table. I'm used to a more charismatic atmosphere at such do's, so found it a little heavy.

9.00-9.30. Donald Gray introduced to-morrow's Easter rites. There's quite a sense of anticipation building up.

9.30-10.0. Modern compline, led by Ginny Wade. Pleasant to have a woman's voice in a substantial liturgical role.

10.25. And so to bed. Will I wake up in time for the Dawn Vigil?

Thursday. Woken at 5.30 by noise of the water tank over my room.

6.00-8.00 a.m. Vigil, Service of Light, Renewal of Baptismal Vows, and Eucharist. Very moving. I found the long vigil readings powerful, but enquiries at breakfast suggested that not everyone felt that way. We trooped outside for the lighting of our candles from a small bonfire. Unfortunately dawn had happened by then, so the dramatic effect was minimized. Why do Anglicans carrying candles always look embarrassed? There have been simple short sermons at each service, and this morning's was by COB (alb and stole, but still no mitre). The whole rite could have been fraught with minor irritants, but only the music scholar who has started conducting the congregation distracted me. It really felt that we were celebrating a happy ending, and that, because of this one, lots more happy endings lie in store.

9.15-10.15. Group discussion. Generally appreciative, but we agonized over the best way to organize the various component features of the Easter liturgy. How realistic is a dawn celebration in a parish which expect children to be part of its mainstream worship?

10.15-11.00. Final plenary in Keble chapel. The consensus is that the consultation has been a success—and that we should have more. Members of diocesan liturgical committees have been sharing their ideas and plans for presenting and commending the rites within their dioceses. It's over to us now.

John Fenwick

Footnote by COB: my headgear was in no sense in view.

## NEWS OF OFFICIAL LITURGICAL PUBLICATIONS

CIO are due to publish the service approved by the House of Bishops, and 'commended to the Church of England—*A Service of Prayer and Dedication after a Civil Marriage* (60p) on 31 October. They are due, it would seem, to publish the Knaresborough Report on 18 November (Synod meets on 19 or 20 November). This egregious folly apparently stems from the Board of Education. But CIO will have copies in early October. Synod members will receive them in late October. But the press will be forbidden to comment on contents, known much earlier to virtually the whole Church of England, until after 18 November. This means for the weeklies, as for *NOL*, that it is impossible to do reviews before the Synod debate, and comment on the report will be swallowed up in reporting the debate. It is stupid. *NOL* has to hand a highly commendatory review by David Holeton which it is forbidden to publish even in October! Come on, church bureaucracy, think again, and don't try too far the loyalty of the press to embargoes which lack all rationale. We now learn that Knaresborough will cost £3.50. Orders can be sent at leisure it seems; ones already received will be fulfilled at publication time.

The *Lent, Holy Week, Easter* services are due for publication on 9 January—in a hardback edition at over £10, and a softback at £2.95. The Keble consultation (see pp.7-8) was doubtful whether this is early enough for Lent and Easter 1986, but to bring forward publication date by a week or two (and try to publicize Easter services just before Christmas!) was thought to be little gain.