

News of Liturgy

Editor: Colin Buchanan

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Editorial

I may sometimes have overplayed the church-state issue in the past, but I detect now a rising concern amongst churchmen. Enoch Powell uttered fearsome words about the state's ownership of the Church of England in the recent parliamentary debate on the Retirement of Bishops Measure. (Incidentally, this gives me the chance to correct an error in December—it was Merlyn Rees, not Tony Benn, who asked Mrs. T. why she went on appointing Marxist bishops . . . but Tony Benn has pitched in again in favour of disestablishment).

Further trouble lies ahead in the matter of ordaining women as deacons. Part of this is a timetable question—the church has meekly to await Parliament's gracious willingness to handle church business, and this may well be not for another 12 months. But there is also a cloud the size of a woman's hand on the horizon re the substance of the matter. Apparently Enoch Powell has picked up from 1662's closing rubrics in the ordering of deacons that 'he must continue in that office of a Deacon for the space of a whole year . . . if he be found faithful and diligent, he may be admitted by his Diocesan to the order of Priesthood . . .'. So, goes the argument, the ordinal cannot be used for one who cannot proceed to priesting. Ah, goes the reply, but the ASB ordinal could be, and who knows whether they may not in time proceed to being priests or presbyters . . .

The truth is that Parliament has become a hostile warder, endeavouring to restrict the Church of England, and to keep it captive. *Sapiat Lector.*

Colin Buchanan

GENERAL SYNOD FEBRUARY

General Synod met from 4 to 6 February, and the main item on its agenda was *Faith in the City*, the report of the Archbishop's Commission on Urban Priority Areas (ACUPA). However, some side-winds touched on liturgical business. The most notable of these was the final approval stage of the extension to 31 December 2000 of the authorization of the ASB and of the *Ministry to the Sick* services. On this the voting was as follows:

	Ayes	Noes
Bishops	31	0
Clergy	176	10
Laity	137	40

This vote easily provided the two-thirds in each House which was needed for the authorization, but it was not as overwhelming as the original voting in favour of the ASB. Sadly, it seems to be the case (though hard evidence is lacking) that the 40 laity who voted against included a good number of those who see the ASB as the enemy of the BCP. So it was

not for radical reasons that they opposed the extension—but for ultra-conservative ones. The new General Synod seems to have a hard-lining element at the evangelical end of the church . . .

Synod also debated a report on the (Draft) Women Ordained Abroad Measure. This showed that of diocesan Synods 35 had approved the Measure in all three Houses, 8 had defeated it by action in one House or more, and one had failed to consider it. This comes for final approval by General Synod in July, and, if it gets its two-thirds in each House, will then go to Parliament with a view to becoming law (see Editorial on page 1).

A question elicited the information that the House of Bishops would consider the Knaresborough Report in June (see *NOL* for January). Another question revealed the already well-known information that a fixed date for Easter is as remote as ever . . .

COB'S LITURGICAL SCRAPBOOK

I have enough positive (and also silent negative) support to continue this venture, which I began last month. So here goes:

January: (19) Joint confirmation with a Methodist superintendent at an LEP in Chelmsley Wood—three (adult) candidates, each genuinely unsure how to decide whether they are 'Ang' or 'Meth'—Meth rite used (COB preaching, Meth presiding at communion), with delightful touch of Covenant service in it (see *The Methodist Service Book* page A39). Afrernoon and evening have two unity services of local Councils of Churches, and I preach different sermons at each. Am slightly miffed at BCC service for this, which apparently states our penitence for the sin of disunity and quickly absolves us, all in two easy moves, without much hint that we have to intend to do better for penitence to have much meaning. At one service the 'greeting of Peace' (a staple ingredient even of non-eucharistic services this week!) precedes the sermon, and they get off lightly—at the other I tell 'em they *must* find someone from each of the other congregations represented and greet those people as a minimum. But I am still very doubtful about actual ecumenical progress by means of these special services . . . unless they undergird and express other convergences they are almost a cop-out. (21) First use of our new diocesan Institution service, and first such rite to come off my secretary's word processor, thus being 'customized' with the hymns and names and inclusions and omissions that make the text exactly fit the event, and leave members of the congregation (whether from the present parish, Brandwood, or the new incumbent's previous parish in the North) with a souvenir booklet they can take away. Major liturgical change is excision of trips round the furniture in favour of having worshippers and officers from the parish give the new incumbent 'Symbols of Ministry' (i.e. Bible, silver, oil, ASB, etc.) with appropriate instructions how to use them. (22) Another use of same service. Perhaps a bit more thought this time behind 'Symbols of Ministry' which are not given back to lay officers—as rubrical text prescribes—but are placed by new incumbent on low table in front of him—better (but we need to change rubric). (23) 'Renewal Committee' to plan 'Renewal Eucharist' in April—this twice-yearly event was nationalized by Bishop Hugh some years ago, so now the diocesan

and his suffragan alternate at presiding at it (in the cathedral)—I may have to oil my muscles a bit as it involves too much dance and drama (it does involve ministry of counsel and healing). (25) A Saturday morning conference at Wakefield, with David Hope, the new Bishop of Wakefield, to commend *Lent, Holy Week, Easter*. Much enthusiasm—good book sales—few questions about specific features. (26) Patronal Festival of St. Paul's (Birmingham, that is)—chance to preach about the Damascus Road. In the afternoon start my first parish Visitation which lasts to Monday night (27). Ends with a eucharist, and I find myself conducting the intercessions, virtually for first time since arriving in B'ham (most eucharists are confirmations, and others have leaders of intercessions already arranged). (28) Meet with three Smethwick incumbents who join together for Holy Week—we go over Maundy Thursday together, as it is here I am to wash feet for first (liturgical) time (more of this in April . . .). (30) Feast of King Charles the Martyr (who died for episcopacy!), and the Holy day picked for consecration of two other College principals as bishops—I want to go, but have commitment to preach at 'Foundation Service' for seven schools of K.E.VI Foundation in the Bullring—sixth formers wall-to-wall—feels like something from forty years ago. (31) Wolverhampton Conference re *Lent Holy Week Easter*—well presented items of special interest, followed up by discussion. In evening we have Licensing of a Team Vicar with that new service adapted for this use (no Induction by archdeacon, who thus has only a dumb role on such occasions).

February: (1) Installation and Induction of new Provost of Birmingham—Peter Berry, previously vice-provost of Coventry. He brings musical director of Coventry cathedral with him, and he teaches us to sing 'Dona nobis pacem' as a round, scolding us slightly as we go—not quite solemn cathedral liturgy. (2) Presentation of Christ in the Temple gives opportunity to overrule confirmation propers at morning confirmation, and preach on Nunc Dimittis, which rarely comes in the mornings! (5) Thick snow, but evening 'Renewal eucharist' for five parishes in East Birmingham goes ahead with about 75 persons present. There is some laying on of hands going on at rails at the side during administration of communion. (9) Morning confirmation with eight candidates—youngest 39, oldest 81: after the interrogation we invite free prayer and have both a 'tongue' and a 'prophecy' (my first time at a confirmation). (12) Ash Wednesday—and ashing in my diocesan's chapel—is it just hardness of heart, or is this in fact the least 'effective' ceremony of the new provision, as it does seem to be to me? (16) Morning confirmation in Solihull area gives my first chance to preach on Matt.16.24-27 since I started four months ago (there are certain passages printed out in the diocesan booklets, and most clergy prefer to follow them). In the afternoon there is a eucharist in a country town with healing ministry included—some conversation with the incumbent has led (almost for the first time in my experience of such ministry in parishes) to the offer of a laying on of hands with prayer to come before the Peace, rather than after communion. I lead the intercessions myself (also very rare—confirmations do not have intercessions . . .), and from there into penitence, and from there to ministering to those in need. The vicar himself desires to receive this ministry—he has had a bruising recently. In the evening there is a eucharist—somewhat

high—on a rough housing estate where vandalism seems the order of the day. My worst Lenten fears are realized and we sing 'Forty days and forty nights'.

This month's booklet . . .

. . . is Pastoral Series no. 25, *Folk Religion—Friend or Foe?* by Mark Silversides. This booklet has a full analysis of the ways in which 'folk religion' works, followed by some more conventional conclusions about the implications for pastoral practice.

. . . and next month's

is Liturgical Study no. 45, *Fourth Century Anaphoral Construction Techniques*, by John Fenwick. The fourth century was a period of great liturgical creativity, but little is known of the ways in which the creativity was exercised. This Study attempts to lift the veil in respect of the anaphoras of St. Basil and St. James.

. . . and the first A.G.M. of the Company

is scheduled for Friday 2 May at 2.15 p.m. at St. John's College, Nottingham. Members of the Association should shortly receive nomination papers for the first elections to the Board of Directors.

LENT HOLY WEEK etc.—SOME FOOTNOTES

Some dioceses are having post-Easter conferences, to reflect on this year and think forward to next. Southwark do this on 1 May at the cathedral (information from Canon Gerry Parrott), and Winchester are planning a day on 14 October.

I was holding forth at Wolverhampton about the change to 'inclusive' language which in general has marked this set of publications, and an old student of mine pointed out that in line 5 of the Introduction the chairman is in breach of the 'inclusive' principle. All the Commission can say in reply is that he is not in breach of a *liturgical* principle, and that is all that the Commission is competent to establish!

A further secretive smile dawned in the North London parish of one member of the Commission, when note 9 on page 6 was examined. Literal—and no doubt perverse—reading of the last sentence '*Similarly a deacon or lay person may preside on Good Friday*' would suggest that on that day of the year, though on no other, a deacon or lay person may preside at the eucharist . . . (Do not all write in about this).

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The diocese of Birmingham is, as far as *NOL* knows, the only diocese with Holy Week and Easter forms already authorized by the bishop under Canon B4—and one implication of this is that other forms, including the new rites commended by the House of Bishops, would be illegal. However, the Bishop of Birmingham is taking steps to 'de-authorize' his own rites and leave them also as 'Commended'.

BOOK NOTES

The Collins' publications mentioned in the Autumn have been priced by Collins for us—that is to say the Irish *The Ministry to the Sick* we now know to be 95p (the South African rites are not for sale in Britain—possibly as part of a trade embargo?). The Irish booklet follows the Church of England sequence in coming soon after the *Alternative Service Book* and displaying material for use with the sick, which was omitted from the APB itself. There are, in a general collection, prayers for before, and after an operation. There are separate liturgical units (perhaps 'modules') of 'Readings and Prayers', 'Laying-on of Hands', 'Penitence and Reconciliation', 'Holy Communion with the Sick', 'Personal Preparation', 'Anointing with Oil' and 'Commendation at the Time of death'. These are not presented in any particularly logical or liturgical order, and they are cautious as one would expect—no specially drafted absolution (only the one from the communion rite); no provision for 'extended communion' to the sick; no expectation of uniting anointing and communion. It is authorized in the Church of Ireland till the end of 1991.

Collins have added to their list a bumper volume for English Anglicans, *A Daily Office Book* (£19.95). The early pages are the Calendar and the longer and shorter forms of Morning and Evening Prayer from the ASB; then come 'Prayers for Various Occasions', Collects, and Liturgical Psalter; after that is the whole RSV Bible (in smaller print), ecumenical text including apocrypha; and at the back of the volume are the lectionary tables from ASB pages 979 to 1092. RSV is a little conservative for today (but Collins already had rights), and I would prefer to use the NIV. But all is adeptly put into one volume, and I shall be using it. A crucial test for such purposes is the presence of ribbons—and of these there are seven. So it would be hard to go wrong. The text (Bible part) is in 'desk' size print, though the format is little bigger than the ASB pew editions. For those who use offices daily this might well be an indispensable luxury—congratulations to the Collins team.

We also note that, among other 'devotional' works, Collins advertise *The Lord of the Journey: A Reader in Christian Spirituality* edited by Roger Pooley and Philip Seddon (May, 320pp., £7.95). The discerning will note from the names of the editors that this is a spin-off effect of the 'Grove Spirituality Group'—already well established with its Spirituality Series (do you take them?). The book itself is exciting . . .

Mowbrays have produced *A Pocket Guide for Servers* by Raymond Wilkinson, Rector of Solihull in the Birmingham diocese—an expanded version of material previously published (pocket format, 76pp., £1.75).

It must actually be difficult to produce general guidance for servers, and this hits the nail on the head at many points. The problems arise where particularities of individual buildings or surroundings are taken as norms—thus it is hard to penetrate an instruction 'AFTER EPISTLE, SERVER MOVES MISSAL TO NORTH AND HE STANDS SOUTH' (p.25), if in fact Epistle and Gospel are being read from ambos, and the first half of the rite is not being conducted from or at the Holy Table at all. Much of the booklet is general (rather 'high') teaching about church, ministry, and sacraments, and these parts are not specific about the role of servers. There is one notable misprint, as on pages 21 and 52 the Lukan narrative of the institution of the Lord's Supper is asid to be 'Luke 19.19-29'—but it is not.

Church House Publishing have followed up the ACUPA report with *Flowers, Fonts and Fuzzies: Eight Ways to Celebrate Mothering Sunday* by Carole Coplynd, Marjorie Freeman, Mike Ranyard, and Derek Smith (44pp. £1.95). *NOL* regrets not having mentioned this in January, as this issue may well arrive too late for action on Mothering Sunday this year (9 March). 'Fuzzies' were the item in the title which intrigued me—the others I had met. A fuzzy is *not* a form of floral decoration, nor a garden spray. It's part of a fairy story with a faint Mothering Sunday twist . . .

SCM have published a second edition of J. G. Davies (ed.) *A Dictionary of Liturgy and Worship* (large format, 544pp., £19.50). As I contributed to this, and as SCM have so far not sent a review copy, this is only a notice, not a review. There may be a review later. But it is worth noting that the material has been extensively re-written and supplemented since the first edition in 1972.

Book Review

Raymond Burnish *The Meaning of Baptism: A Comparison of the Teaching and Practice of the Fourth Century with the Present Day*. (Alcuin Club/SPCK, 1985) pp. xv/240, £10.50.

Since the adoption of new eucharistic liturgies in the majority of local churches, it has become commonplace for Christians of separated traditions to discover with amazement that we not only celebrate the same sacrament, but we do it in ways that are remarkably similar. The same is true of baptism, if to a lesser extent, for the debate over infant baptism continues, if one may put it this way, to muddy the waters. However, the startling moves in Rome which led, in 1972, to the restoration of the catechumenate and revision of the baptismal liturgy in accord with fourth century norms have changed the picture considerably. No less than with the eucharist, the rediscovery of early liturgical practice has influenced every major Christian tradition, with the exception of the Orthodox who never really lost it.

For the Baptists, this has come about largely by osmosis. Dr. Burnish speaks of 'an unconscious reversion to the fourth century' which he is clearly anxious to promote as a conscious process of critical appropriation.

Hence his careful study of three outstanding fourth century teachers, Cyril of Jerusalem, John Chrysostom and Theodore of Mopsuestia, and the baptismal liturgies that were central to their teaching. This is the substance of the first half of his book. The second is a study of contemporary teaching and practice in traditions for which adult baptism is recognisably the norm. He selects the Orthodox, Roman Catholic and Baptist. Finally, he draws out common catechetical themes: the Christian's baptism as a death, burial and resurrection; water as a means of cleansing from sin; the relationship between baptism and the faith of a candidate; the relationship between the Holy Spirit and baptism; baptism as a rite of spiritual adoption. He further identifies a common liturgical structure, with significant variations, such as single or threefold immersion, and an active or passive formula for the baptismal words. In all this, as in the restoration of baptism to a central place in the life of the local church, there is a clear ecumenical convergence. However, Dr. Burnish's last words are less than euphoric: the Orthodox follow the fourth century pattern because they change nothing, the Roman Catholic have restored it in England but hardly use it, the Baptists 'adhere rigidly to the principle of their independence'.

Dr. Burnish's handling of the material is open to question. First, he takes the catechetical, then he examines the liturgical with its mystagogic interpretation. Though this is the order of events in adult baptism, it produces sentences like the following: 'The two Catholic catechisms differ because of the use of a different liturgy of baptism . . . No doubt these same differences in emphasis will show themselves as we consider the liturgical material' [p. 176]. I wonder, too, whether 'comparison' is the word he really wants. Certainly, he 'compares' synchronically, but when he 'compares' diachronically, what he is studying is a process of development, and this surely needs some critical framework, with attention to questions about the appropriateness of revising liturgy and catechisms in the twentieth century according to fourth century norms. Without such a framework, which presupposes historical awareness, 'comparison' inevitably seems somewhat two-dimensional.

Nicholas Sagovsky

... AND A TRUE ODDITY AMONG COMMEMORATION SERVICES

We have been sent that which we would hardly have believed without the evidence of our eyes—the text of an event in Peterborough cathedral entitled 'Civic Service to Commemorate the 450th Anniversary of The Burial of Katharine of Aragon in Peterborough Abbey and to Hallow Her Embellished Tomb'. Whether she is a saint of the Henrician Church of England, or whether her Tomb needs 'Embellishing or Hallowing, we leave readers to judge. But, 'Civic' or not, two diocesan bishops took part, representatives of four schools in Kimboulton (where she died) walked to Peterborough, the Lord's Prayer was said in Spanish (which would surely never have been her custom?), and 'rest eternal' was sought from God for her. She had a field day.

ASB EUCHARISTIC LESSONS INDEX

continued from January *NOL* (which had Genesis to Kings)

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Yes, we do know Mowbrays did this before us. Theirs is out of print (we think), and you are invited to photo this, or cut it out, and put it inside the back cover of your ASB.