

News of Liturgy

Editor: Colin Buchanan

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Editorial

As we are celebrating this month the forming of the new series of Alcuin/GROW Joint Liturgical Studies (see page 4, and the enclosed brochure), and as the existing Liturgical Studies reach their allotted span with my *Anglican Confirmation*, so it is appropriate this month to note the final Alcuin Club annual book – the 1986 one being *Earth and Altar* by Denald Gray (Alcuin/Canterbury Press, Norwich, 248pp., £10.50). Donald Gray himself has had a distinguished liturgical career, but has throughout been a parochial incumbent, and has done his studying against this background. The material in the book is the fruits of his research for a Manchester doctorate. And he himself, we learn as we go to press, is to move shortly to be a Canon residentiary at Westminster Abbey.

The book is subtitled *The Evolution of the Parish Communion in the Church of England to 1945*, and the back-cover blurb says it is published to mark the fiftieth anniversary of Hebert's symposium *The Parish Communion* in 1937 – but one suspects that, whatever year it had been produced between 1977 and 2000, it could have been made to celebrate the golden jubilee of something or other in the parish communion field.

In one major respect the subtitle understates the purpose of the book, and the main title only hints at it obscurely. Deep down, Donald Gray is expressing concern about society (and to that extent a 1985 jubilee might have been more appropriate!). The role of the parish communion is not only to give individuals Christian comfort, nor even only to give the corporate people of God more sense of their corporateness, but also to build up the church for its mission (in the broadest sense) in society, and to model God's ways for society.

Once this is understood, then the shape of the book emerges clearly. There are three sections. The first is labelled 'false tracks', and is about the textual and ceremonial concerns of nineteenth century anglo-catholics, and the run-on from that into the First World War factors and the 1927-8 'Deposited Book' controversies. These tracks are 'false' because they do not touch on society in the right way. Then there comes 'The Sacramental Socialists' – and these are the true forerunners of Hebert and co. – with F. D. Maurice somewhere at the back of most of them. There is a fascinating investigation into the Christian Social Union, the Church Socialist League, the Christian Socialists, and a host of others. These chime in much more closely with Donald Gray's concerns – and with his discernment of causes.

The parish communion itself becomes the coping stone of the edifice, and it is a story well worth telling. However, from the standpoint of a not-over-competent observer, I just wonder what case is being made out. I think that Donald Gray has well made the case that political and social concern – particularly, of course, in sensible catholicism (that is, that which was more concerned with principles than with ceremonial *minutiae*) – had a formative effect on the early days of the parish communion. But

I am left wondering whether the parish communion itself did not prove a slightly more cosy (and hieratic) creation than the principles of the great men cited here would have suggested. Was Anglicanism in fact so tied by the traditional expectations of a formal ritual event that changing the Sunday pattern did not (and even could not?) achieve that which the pioneers thought they wanted? Where is the mighty army of Christian lay-people, formed and shaped by their worship experience into a dynamic arm of reform and justice for society? Where is the consciously and unembarrassedly Christian thrust in society *stemming from Anglican eucharistic worship*? Has something gone seriously wrong with the programme – or has this reader misunderstood what was intended?

But I am getting carried away. This editorial is really meant to be a salute to the Alcuin Club (who only figure in the contents of the book amongst the 'false tracks', but are now more enlightened); a salute to Donald Gray for a noble project and very thorough research; and a salute to the parish communion which, if it has not yet revolutionized either the people of God or the world around, is certainly indispensable, and any other centre to the church's life is unthinkable. Perhaps there is need for revolutionizing the parish communion itself if it is to be God's instrument for the great purposes set before us here. For if God really worked among his people as the programme desired, then a mighty wind indeed would be a blow.

We are now fifteen years on from the first Grove Booklet, and twelve from the beginning of *NOL* and of the Liturgical Studies, and I usually note these things at the end of the year. But more than that, reminded by the Christmas which this will probably miss, I wish you joy in Christ and his peace too.

Colin Buchanan

ACUPA REPORT—FAITH IN THE CITY

We respectfully note that it is now twelve months from the publication of *Faith in the City*, and the Church of England, like a slowly awaking post-operative invalid, is nervously stretching limbs to see if they will (a) hurt, (b) function (c) take us in new directions. Progress reports on the patient will no doubt come later, but it is at least likely that she can never be quite the same again as in her pre-operative state. Marking the anniversary is a single tabloid issued to every parish *It's for You*. On its back page it has a list of 'resources'. We grieve – yes, and complain – at the lack of mention of three Grove Booklets. In Manchester diocese the diocesan worship committee has had a subgroup specifically looking at worship in UPAs. They sent questionnaires to 109 parishes, and have tabulated results. One small tit-bit is:

'Local Liturgy: 43% of parishes answering this question used a totally "home-grown" liturgy at least occasionally, and 62% used some form of local variation of ASB or BCP. 90% of parishes using such services have sought PCC approval for them, but only 10 out of 41 samples (24%) sent us indicated that official approval had been obtained.

'Of the sample copies we liked best those that, by a judicious omission of options and president's text, together with simple illustrations, were able to present a simple, uncluttered card to members of the

congregation. It appeared, perhaps not surprisingly, that content varied more according to churchmanship than anything else! We also noted that a number seemed either to take little advantage of the present flexibility in ASB or else depart from Anglican forms entirely.'

BAPTISMAL QUESTIONS

We mentioned last month the 'following motion' of Peter Hobson in the General Synod debate on the Lima Statement *Baptism Eucharist Ministry*. His motion read as follows:

'That this Synod requests the Standing Committee to bring forward as matter of urgency proposals which respond to paragraph 16 of the report *Baptism Eucharist Ministry* and in particular the call to "guard against... the practice of apparently indiscriminate and take more seriously... responsibility for the nurture of baptized children to mature commitment to Christ".'

Apparently the mover received assurance during the debate that a new draft Canon would be introduced, and on that assurance withdrew his motion. We await events – and congratulate Peter Hobson on catching the coattails of *BEM* when all were wishing it well, without apparently having seen how it affected them!

CHURCH FAMILY WORSHIP

Attention to the problem of 'exclusive language'
by the Jubilate team

The following changes in hymn texts between *Hymns for Today's Church* (HTC) and *Church Family Worship* (CFW) demonstrate our concern to meet this challenge. We applied the same logic to fresh hymns and songs, to prayers, and to Bible quotations where we were not committed to one version. We would dearly have loved to revise 'all men' and 'fellow men' in the ASB text. In fact one or two 'inclusive' revisions did slip in – see for instance CFW page 8 column two!

CFW	HTC	
50	37	O God, our help: 5.2
54	336	Bring to the Lord: 1.2
88	328	Lord, for the years: 4.1
116	497	How good a thing: 1.3
205	16	Come with all joy: 2.2
223	138	No weight of gold: 1.5
246	159	Now lives the Lamb: 3.1
308	231	Come down, O Love: 4.5
327	227	Come, most Holy Spirit: 3.6
368	311	God is love: 2.1
433	519	We have a gospel: 1.2
445	s26	The new commandment: .4, .6
506	505	Go forth and tell: 3.1, 3.2
606	18	Come, worship God: 2.4
613	10	We believe in God almighty: 3.2
647	88	O little town: 2.8
653	60	Holy Child: 5.2
660	59	Hark, the herald: 2.7, 3.6, 3.7

(Following numbers above
indicate verses and lines where changes occur)

This month's booklet . . .

is Liturgical Study no. 48, *Anglican Confirmation*, by Colin Buchanan. This Study has awaited publication for a quarter of a century, during which COB chased up baptism, and is no doubt still somewhat provisional. But it seemed appropriate that a series, which was begun in 1975 with Charles Whitaker's *Sacramental Initiation Complete in Baptism*, should end with a reformation and modern counterpart to his largely patristic Study. The Study is longer than usual in this series, and is intended to demonstrate that confirmation is not the sacramental completion of baptism, is not initiatory, and can and should be varied to meet different pastoral situations.

. . . and changes in 1987

affect Liturgical Studies and Ethics series particularly. The Liturgical Studies are merging with Alcuin Club monographs (on which see the editorial this month) to provide 'Alcuin/GROW Joint Liturgical Studies'. A brochure about these should be included with this mailing. The implication is that it will be rather cheaper to join the Alcuin Club for the four Studies of each year than to pay Grove Books as Standing Order customers – but you will have to pay in advance. Please read the brochure carefully. The other change is in the Ethics Booklets. Reflection on the contents, price, and market of this series has led to: a change of title ('Ethical Studies' instead of 'Booklets on Ethics'); and a change of price (£1.50 per copy in 1987, compared with £1 for titles in the 'Booklets' series – though *back-numbers* will still cost £1 only until 1 July).

. . . and reprints

include Worship Series no. 76, *Leading Worship*, by Colin Buchanan (first published in 1981) – which will be available by 10 January (at standard 1987 price of £1); and, probably soon after, Pastoral Series no. 6, *A Place in the Family*, by Anne Long, David Gillett, and Ruth Fowke, on singleness.

. . . and an extra

is *Crossroads are for Meeting* (edited by Philip Turner and Frank Sugeno). This is an SPCK (USA) publication distributed in Britain by Grove Books. It is the edited papers from the 'Seabury Symposium' of September 1984, at which Anglican theologians from round the world celebrated the bi-centenary of Seabury's consecration by a symposium on 'The Mission and Common Life of the Church in a Global Society'. The essays cover 330 pages, cost £6.95 postfree, and include among their authors Paul Reeves (then Archbishop of New Zealand), David Gitari (Bishop of Mount Kenya East), Jaci Maraschin (on liberation theology from Brazil) – and COB. It is the first 'looking towards Lambeth' solid work.

. . . and next month's booklet

is, at the time of going to press, not yet decided. It may be new discussion of baptismal policies.

. . . and a new catalogue

should come next month.

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... and next year's subscription

(for those who take *NOL* and/or *NOH* on subscription without monthly booklets) is probably overdue now if you have not yet paid it.

COB's LITURGICAL SCRAPBOOK

November: (13) The second evening of our diocesan *Lent Holy Week Easter* conferences – 88 people to a full agape-including-communion first, then after coffee at 7.30 p.m. out into a small outdoor amphitheatre (which the Balsall Heath Church Centre boasts) where (in specially ordered mild dry weather) the bonfire is lit, and we process in for the service of light, exultat, acclamation of the risen Christ, and renewal of baptismal vows: (16) an 'extra' this afternoon – a neighbourhood worker at an Aston church has applied for selection for accredited ministry – and discovered, when filling in the form, she has not been baptized; we learned this on Thursday, so I pointed out I was ministering baptism and confirmation this evening at St. Luke's Bristol Street and could catch up on her – but, although accepting confirmation then, she comes from a parish where they dip their baptismal candidates which is not on offer at Bristol Street – so we have a 4.30 baptismal service back at Balsall Heath, with many black folk from different churches and from the Black and White Christian Partnership at Selly Oak able to come and join with Pat, our black woman candidate, as she undergoes triple submersion – and many follow her on to the confirmation a mile away at 6.30: (17) informal worship in a hospital chaplain's home as part of bonding and training of team of lay visitors: (21-22) tutoring on St. Albans Ministerial Training Course – with dry-run projects for them in groups to create rites for 50th anniversary of a parish, for tenth year of 'link' with a Ugandan parish, etc.: (23) baptisms and confirmations in morning – Churchill College Cambridge (where the chapel was deliberately built by a Trust not to belong to the College) and a Lutheran evening service at 6 p.m. (and I get an invitation to preach at an Oxford College next year, with the suggestion of doing some confirmations thrown in – I point out in reply that other bishops do confirmations beyond their own frontiers and I have not done so yet . . .): (25) at noon I confirm at home a man of 89 – he has come to faith after 60-odd years of marriage to a godly wife, and has been prepared for confirmation – when I get there it proves that (a) he has had a stroke since the event was fixed up, (b) he was found this morning kneeling at his bedside praying – but perhaps not wholly with it, (c) the family think he has hung on to life by a thread for the last few days *because* of the impending confirmation, (d) he appears asleep in his chair when I confirm him, but wakes enough to receive communion for the first time a minute or two later: (28) back to the Arena at the NEC for the first time since Acts '86 – this time to plan for Bishop Hugh's Farewell service on 31 March for which we hope for around 11,000 participants (see separate notice in this *NOL*): (30) morning confirmation in a most joyful surrounds in modern building with notable singing at St. Clements, Castle Bromwich – 'There is power, power, wonder-working power . . .' and 'And the trees of the fields shall clap their hands' interspersed with 'Hail Mary' – I sing with gusto all I can, and remain silent for all I cannot: in the afternoon I begin a Visitation with a service to launch a stewardship Plan (all bound up with Advent Sunday and even St. Andrew's Day) – part of my role is to light the first of the four Advent candles displayed, but, slightly misdirected, light the (golden) Christmas Day one . . .

December: (2) News in the post that the old fellow I confirmed on 28 November has duly died – in a home now giving praise to the Lord; in the evening a house communion in inner-ring Birmingham where we go on to a fellowship where I am running teaching on the Birth narratives: (5) another home confirmation – two sisters in their eighties in Stechford: (7) Bible Sunday, and a chance to preach on reading the Bible in the morning, but it is also the nearest Sunday to St. Nicolas' Day, and there is a birthday celebration at St. Nicolas' Church, King's Norton, in the evening (of course we know nothing – or even less – about the blessed Nicolas, save that he has been contracted to 'Santa Claus' (which is marginally less than Christian), but the service runs nicely towards the cutting and consuming of a birthday cake): (11) there is a meeting of West Midlands Anglican and Roman Catholic Bishops to discuss ARCIC etc. at my diocesan's home – I am asked to read the New Testament reading at Morning Prayer in his chapel to begin the day together – marvellously the ASB lectionary gives me the (very fitting) passage of Matt. 16.13-end to read (look it up and see); a letter in the post tells me no-one knows who 'the faithful few' who 'fought bravely to save the nation's life' are: (13) first Christmas carols, at a service in aid of Bone Tumour research: (14) I had until a few days ago a blank morning, but instead I fill in for Jim Gibbs, vicar of Stechford, who has had a major ('by-pass') operation – so I find myself presiding at communion at 8, 9, and 10 (the middle session at a daughter church, where 14 persons in all, several quite elderly, sing Rutter *unaccompanied* (and certainly unhelped by me) – in the afternoon I go over to Coventry to anoint Jim, who has some post-operative trouble and has gone back in for more surgery on Monday – and in the evening eight adult baptisms in a confirmation service – quite a sight as the eight, holding candles high, process to the communion table to leave the candles there, rather than blow them out . . .

Book Reviews

Charles Moore, A. N. Wilson, Gavin Stamp, *The Church in Crisis* (Hodder and Stoughton, 1986), 223pp., £6.95.

The book to cry 'woe' comes out in varying forms around every nine months, and it is astonishing to think anyone will pay £6.95 for it once, let alone regularly. This one got some wholly undeserved publicity in *The Times* in September, Moore writes on 'The Central Organization', which repeats the other Moore's book *The Synod of Westminster*, the immediately previous book in the 'Woe' series (see *NOL* for March 1986). Wilson writes on 'The Clergy' and mocks the Colleges, pooh-poohs retirement, advises on preferment to episcopal office (but apparently thinks that Mrs. Thatcher only appoints Tories – would bishops appointed over the last seven years please stand up and be counted), and begins it all by imagining the ghost of Tait witnessing the present Bishop of London leading a Maundy Thursday ('Blessing of Oils' etc.) rite in St. Paul's. He also has a strong word on the scriptures and priesthood for FOAG to digest . . .

But the fun comes with Gavin Stamp's contribution. He has been church-tasting (was this research for the *Good Church Guide!*), and he writes it up for us in 'The Parish and its Building'. He thinks the buildings (*not* 'the plant') have enormous significance, but he spares remarks for the worship also. His most recurrent theme is that mousraches are contrary

to Canon Law (whose Canon Law, Mr. Stamp?). But he records congregations of 15, 23, 34, fairly regularly, and thus tells us much about the Church of England today. He hints strongly that it is modern services which brought us to this pass. He mentions of St. Mary's Islington that 'The service had no recognizable structure' (but it did have 200 people); of Brian Brindley that the biretta is still worn; of St. Matthias', Burley, Leeds that 'It was surprising at the very beginning of the service, to see respectably dressed men, who might have been bank managers, waving their arms in the air and generating an atmosphere of potential communal frenzy'; and of the Chapel Royal That the preacher was out good friend Donald Gray who 'obviously felt obliged to be mildly challenging: "Our God is the God of change . . ." an idea which merely seemed incongruous in so traditional and unaltered a setting'.

Don't buy the book – but try to browse in the Stamp chapter for sheer fun (with a hint of truth within it) next time you take shelter from the rain in an SPCK bookshop.

COB

Western Liturgical Conference of Canada, *Ritual for Lay Presiders* (64pp.) £5.

COB has mooted in these pages the possibility of developing 'other suitable words' for the explanation of the ministry of communion (*Ministry to the Sick* p.25). The Roman Catholics of the Archdiocese of Regina have developed their rite of administration from the reserved sacrament in this text, which may provide some models for such suitable words. The service follows the outline of the Mass with lots of options for variation and local creativity. The difference from the normal liturgy comes at the eucharist. There is no preparation of the gifts before the thanksgiving, and no fraction or embolism in the rite of communion. It is assumed that communion will be in one kind, but the introductory notes leave room for the sick to receive in both species. The eucharistic prayer is replaced with a responsorial prayer of thanksgiving, 'the rite of thanksgiving', and an admonition to unity (a comment on the unity of this congregation with the rest of the church) which may be added after the peace.

The rite of thanksgiving has 8 alternative prayers seasonally arranged. There is no introductory dialogue and understandably no institution narrative (even as a reading) and no epiclesis. The prayers are thus thanksgivings by the leader with acclamations by the people. They cover aspects of salvation history but not necessarily anything about the Last Supper. They may end with various petitions reminiscent of the intercessions in the eucharistic prayers. There are some pieces of pure turgidity, eg calling Advent/Christmas the season of gifts, questionable theology, eg calling the church the mother of the living because she was born from the open heart of Christ on the cross, and flashes of brilliance, eg alternative thanksgiving number 5.

The enterprise raises difficult theological questions. In a communion service, when is a thanksgiving not a eucharist? For Catholic theology there seems to be little problem. In the Anglican church the position does not seem to be so clear. The growing popularity of extended communion may well raise this same awkward question as does the book.

Phillip Tovey

THE BISHOP OF SALISBURY AND THE LAITY

We slipped in a mention last month of the Bishop of Salisbury's 'Selwyn Lecture' at Lichfield cathedral in which he saw no problem in lay presidency at the eucharist. This has caused a few ripples, not because the issue is novel, but because those who want lay presidency (and perhaps those opposed to it too) had not expected to hear the chairman of the Church of England Doctrinal Commission advocating it. However, we can reassure readers that the Doctrinal Commission will not be reporting on *this* in the near future – the ark of the covenant is still fairly safe.

However, access to the text of his lecture has revealed that he was throwing timebombs around in other paragraphs too. We set out two extracts:

' . . . All fulltime ministers, clerical or lay, should be paid the same salary, making a difference only in the expenses . . . and they should dress in the same clothes both inside church and out of it.'

It is not entirely clear whether 'same' here means 'same as each other' or 'same inside and out of church'. If the former then clergy will give up dog-collars outside church, and lay presidents will wear chasubles inside church. If the latter, then standardization will presumably eliminate distinctive liturgical vesture for everybody, unless it be pleaded that the chasuble was originally a Roman nobelman's best poncho (as it was), and the poncho is therefore the standard wear inside and out of church (though whether colours should change with the season out of church is a moot point). In passing, we should note that the synodically active Rev. Peter Hobson is now second in line for debate in February amongst Private Member's Motions – his one on vesture reads:

'This Synod invites the Standing Committee to introduce a Draft Amendment to Canon B8 so as to give legitimate expression to the desire of some congregations for their ministers on occasion to conduct divine service without wearing the customary vesture.'

Perhaps he can get the Bishop of Salisbury to support him.

ASB INDEX TO BIBLE PASSAGES

The following corrections have been received from Charles Fowler

In our June issue: for 'Romans 15.7-9' read 'Romans 15.4-13'.
for 'Gal. 2.15-39' read 'Gal. 2.15 - 3.9'.

In our August issue: re Col. 3.12-17 for '958' read '959'.

In our September issue: for '1 Pet. 1.13-27' read '1 Pet. 1.13-21'.

SPECIAL LITURGICAL EVENT IN BIRMINGHAM

In 'COB's Liturgical Scrapbook' this issue there is mention of Bishop Hugh's Farewell to the Arena at the NEC on the evening of Tuesday 31 March. Whilst this is designed to enable Birmingham Christians to say good-bye to a much-loved diocesan and his wife, the seats are open to any who pay £1 for them, and the NEC is at the heart of England, on the Motorway system, and with Birmingham International railway station a few minutes' walk away. Book the date now – and watch this space.