

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

### DEACONESSES TO BE ORDAINED DEACON IN FEBRUARY

As we go to press we receive the news that not only are the Canons on the Ordination of women as deacons to be promulgated in General Synod in the last days of the coming month (actually, we think, on the afternoon of Monday 23 February) but, in addition, the first deaconesses will be made deacon within days or even hours of that promulgation – and before you see your next *NOL*! The Archbishop of Canterbury, we gather, intends to ordain deaconesses deacon in his cathedral on the evening of Friday 27 February, and thus make his own bit of history for the C/E. The reasons are probably to do with the archbishop's own diary (the Canterbury diocese is not the only pre-occupation he has), but those who look beyond surface reasons could reckon that (a) he thinks it appropriate that Canterbury comes chronologically first in this venture and does not tag behind more venturesome bishops, and (b) as he, jointly with the Archbishop of York, authorizes the text used simply on the say-so of the two Archbishops, it might be as well to demonstrate them in use to others who care to watch. We would like to hear from anyone who intends to be present at Canterbury and can provide a first-hand account. York intends to ordain around March 9, here in Birmingham it will be 21 March (one of the last major acts of Bishop Hugh Montefiore before he retires ten days later), and we hear of others who are planning to do the deed as late as June. It would be interesting to know if any diocese is planning a Lent ordination of a woman ordinand direct to being deacon. And will any diocese use the variant on the BCP Ordinal which is one of the two options being provided by our two liturgical Archbishops?

And the text? Well, leaving aside that BCP option, the 'ASB' style is only a modest variant on normal ordination. The most notable changes are:

At section 12 (ASB page 344), a replacement for 'Those whose duty . . .':

'We give thanks and praise to Almighty God who has called these women to the office of deaconess in his Church, and who has richly blessed their ministry and made it fruitful. We believe them now to be called to serve God as deacons in his Church. Is it therefore your will that they should be admitted to this order?'

At section 14 (ASB page 345), an extension of 'In order that we may know . . .':

' . . . fulfil your ministry, will you before God and this congregation reaffirm the commitment you made when you accepted the Office of Deaconess out of love for the Lord Jesus and his Church? 'Do you believe . . .?'

At section 19 (ASB, page 348), a replacement of the second paragraph: 'And now we give you thanks that you have called these your servants whom we ordain in your Name to share this ministry entrusted to your Church; renew in them your gifts already given, and bestow on each according to her need grace and authority for the exercise of her ministry.'

At section 20 (ASB, page 349), a change of words:

'Receive this Book, as a sign of the authority given you to speak God's word to his people. Continue to build them up in his truth and to serve them in his name.'

All this comes from long since. If the Archbishops spring new texts or even tiny variant on us in the event, we will try to report them. The Measure does not, apparently, require the Archbishops to register or even announce their text in advance . . .

Colin Buchanan

### GENERAL SYNOD FEBRUARY 1987

General Synod meets from 24 to 26 February. Amongst its business is the clearing up of residual 'Prayer Book' type liturgical material, as was included in the recommendations of *The Worship of the Church* (GS 698) and accepted by the Synod in November 1985. The main feature of this is a paper entitled 'Adaptations for Rite B' (GS 757) which was circulated at Christmas. The changes proposed are minor in character, and the Business Sub-Committee and the Steering Committee for the adaptations have decided on the 'short procedure' whereby after 'General Consideration' there is no 'Revision Committee Stage', but only a 'Revision in Full Synod' in the same group of sessions, and at that only the members of the Steering Committee can move amendments. Other members of Synod are being given the chance, through advance notice, to intimate the amendments they would like, though the deadline for this notifying will have passed before *NOL* reaches customers.

The adapting envisaged is that of giving the same range of options in Rite B as already exist in Rite A – such as having the penitential material at the beginning. There is even a translation of the Rite A confession back into Tudor-style English, and similar provision of the whole range of Rite A Proper Prefaces.

The material is going to be incorporated by a cunning wheeze – be additional opening Note 15 is to be added on page 178 of the ASB:

'15 *Additional Notes* Additional Notes relating to the Order for Holy Communion Rite B are published separately.'

Amongst the 'Additional Notes' is a reference to Collects: 'Collects in Traditional Language may be used'. On 5 February, there is due to be published from Church House Publishing a set of such Collects, entitled *The Collects: Traditional Language* (£1.75). These are wildly unexciting, but include some work of the last Liturgical Commission, so I suppose I have a minor stake in them. If anyone cares (sorry, careth) to look out the *NOL* pirate Rite B Collects of three years ago, there may or may not be some worthwhile comparison to be made.

Amusingly, after all the comings and goings of three years ago, no-one seems to have thought of allowing adaptation of Rite B to help it be like the defunct Series 1. We need not go into details (see *NOL* for Spring 1984), but one obvious instance is that the Peace would have to be not just variable, but also optional . . . (Would the Steering Committee like to put this into their options too? But please not too near the wind which originally made Series 1 controversial, and very nearly defeated it).

There should also be in Synod a debate on a House of Bishops' document about the *scope* of the legislation about the Ordination of Women to the Presbyterate.

### THE LORDS' 1662 LOBBY STRIKES AGAIN

On 22 January, the Prayer Book Society's odd questionnaire on the use of 1662 worship, and the teaching of the 1662 text, in Theological Colleges of the Church of England, found its way onto the House of Lords' agenda. This was cunningly done by means of a question. This apparently led to a two and a half hours debate – something which must surely be rare on the basis of a question? Lord Sudeley (he of the 'Prayer Book Protection Bills' fame) asked the Government's attitude to the Prayer Book Society's Report. This conjures up happy pictures of the Tory Cabinet sitting round the Report, and determining a common mind and collective responsibility, and a policy for the future . . .

The Report itself was reviewed in these columns some months ago. Its folly was clearly written into the exercise itself . . . and the robust replies received from staff and students alike demonstrated this. But it becomes another stick with which to beat the modern language rites the wicked churchmen – particularly the Colleges – who are thought to have welshed on the 1975 Measure. In the Lords the Bishop of Newcastle, the chairman of ACCM gave the standard kinds of answers – all is well, if not perfect: the teaching is better than the use: the Bishops were watching the situation, and even nudging it along: and it would be extraordinary for the House of Bishops to think of withdrawing recognition from a College on these grounds.

Lord Beaverbrook replied on behalf of the Government (yes, they had discussed it in Cabinet). The view was that it was for a Church to handle, and bishops and colleges must regulate their own mutual relationships.

*NOL* is tempted to offer prizes as to where this issue will surface as a *political matter* next . . .

### 'ASBLECT'

This apparent computerspeak is in fact computerspeak. It refers to an offer of a data file to go with 'CHURCHBASE' (got it?). By listing Sundays etc., and the various ASB readings, it enables you to seek and find and correlate whatever you want in this area. Send £10 – or at least an enquiry – to the Rev. Bruce Carlin, St. Chad's Vicarage, Ragpath Lane, Stockton-on-Tees, Cleveland TS19 9JN.

### DAVID PAWSON - A CORRECTION

We lost touch for a while with the Rev. David Pawson, author of the larger part of *Ministry and Worship* Booklet 24, and understood he had become a leader in the 'House Church Movement'. So sure were these noises on the breeze that, in the last reprint of the booklet in April 1984, he was described as 'latterly Elder in the House Church Movement', but – and for this I apologize to him – without my attempting to trace him down and check it out.

Now that we are in touch again, I can state that he has found this description not only untrue but also embarrassing. He remains an Accredited Minister of the Baptist Union, recognized as being 'on itinerant ministry'. Anything that can be done to reverse the 'noises on the breeze' would be greatly appreciated by him – and by me.

C.O.B.

### This month's booklet . . .

is *Worship Series no. 98, Policies for Infant Baptism*, by Colin Buchanan. Many years ago there was a booklet entitled *Baptismal Discipline* – no. 3 in the original series. It is now so far dated that it will not update for a reprint – so there is wholly new booklet, not without connections with the last one, but superseding it.

### . . . next month's

is Pastoral series no. 30, *Healing Encounters in the City*, by Martin Wallace, Area Dean of Newham in East London. The Pastoral Series has so far had no treatment of healing, despite great waves of interest ebbing and flowing in the Christian Churches in England over the seven years since the Series started. Now it is handled in both a biblical and an exploratory way within the context of 'Urban Priority Area' ministry.

### . . . and other titles

are this month Grove Ethical Study no. 64, *AIDS: A Christian Response*, by Roy McCloughry and Carol Bebawi (it is £1.50, in line with the new concept of 'Ethical Studies'), and next month Spirituality Series no. 20, *Prayer and My Personality*, by Ian Williams, exploring the relationship between the psyche and spirituality.

### . . . and a Reprint in a new edition

announced before is *Worship Series no. 76, Leading Worship*, by Colin Buchanan. The title has been slightly retouched to give reference to new Church of England texts authorized (or at least commended) since the title was first published in 1981.

### . . . and a Catalogue

should also come with this mailing.

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## Book Review

T. W. Drury and R. T. Beckwith *How we got our Prayer Book* (Latimer Study no. 22, 1986, 56pp., £1.50).

When I was at theological college, it was commonly said 'You can get through GOE on Drury'. The 'Drury' concerned was a slim volume which went to at least 11 printings between 1901 and 1957. It summarized, as a kind of fool's guide, the main changes made to the worship of the Church of England in 1548, 1549, 1552, 1559, 1604, and 1662. It was succinct, it was cheap, it was accurate, it was tabulated – and it was protestant. What more could an ordinand with little interest in the subject want as a sure basis for satisfying the examiners?

Now Roger Beckwith has picked it up and done a new edition. Technically he has edited it, but in fact it is 99% the same book. It has the same fascination to me to-day that a railway Bradshaw of the 1880s might have – little use for catching trains to-day, but very considerable historical interest for the connoisseur. Yet one has a curious sense that Roger Beckwith and Latimer House publishing somehow reckon it might relate to to-day's trains . . .

The editing has added a few prefatory words (which refer to the book 'still being reprinted as late as 1948' – but see my reference to the 1957 printing above), done some tiny tidying up (in which Hippolytus, unmentioned by Drury, gets a single line at the top of page 5), and appended a glowing 'Epilogue' (pages 51-52), which belittles modern services and offers the BCP for our souls' needs. The tables of Drury have been excised.

Treating the material strictly as Bradshaw, I asked myself again how good a guide Drury really was. Certainly he now appears much more dated in relation to his own theme than I had recalled. The book is not only innocent of any knowledge of Hippolytus, but is, of course, also without reference to the vast amount of study of the Prayer Book itself of the last fifty years. Let it be Dix, or Ratcliff, or Cuming, or Whitaker, or whoever – their scholarship and approaches are nowhere in view. Even the discovery of the Durham book (page 44) does not tempt the editor into the smallest footnote telling us of the superb edited publication of it by Geoffrey Cuming. And Drury's use of the term 'The Canon' is, by to-day's standards, almost perverse.

So the Bradshaw timetable is almost a facsimile of the original, but not quite. Where it has been altered, it seems to have been done with an intention of being more helpful to passengers to-day. But the trains advertised are still those which ran in the 1880s, on the lines of those times, and between the stations of that era, and are quite unhelpful in catching today's inter-city or suburban trains. Also, in the 1880s all distance travel had to be by train – many growing up to-day go straight from the tricycle to the aircraft.

## COB's LITURGICAL SCRAPBOOK

**December:** (14) Apart from events mentioned last month, at 12.30 a special visit to St. James' Aston, where I confirmed in September, to pose for a photo with a black candidate to go on the cover of my Liturgical Study (which I have been writing in odd moments for three weeks), *Anglican Confirmation*; and in the evening the Harborne confirmation

was made memorable for me by my leaving my processional hat at home in rushing off for an amazing unexpected date with Pere Jean Tillard who happens to be briefly in Birmingham – the result was a frantic phone-call home, and my wife, Di, rushed out after me, resourcefully obtained my diocesan's help in finding where I was functioning, and handed the headgear in through the front door just as the procession was to move off – but the sight of the eight adults marching back from the font with candles held high was very moving – and, now I am on my second year, I had the joy of confirming a wife whose husband I had confirmed last year – praise the Lord: (15) off to the Doctrinal Commission at Addington Palace (where Lionel Dakers picks my up on remarks in *NOL* about settings for Rite A, and equips me with further compositions), leading to . . .

(16) the chairman, the Bishop of Salisbury, presides (yes, he has not yet handed over to lay people to do so), and we keep a transferred feast of St. John of the Cross . . . and on the Wednesday (17) I preside at a Rite B (Commissions are very even-handed) and the secretary asks me to use the Propers 'For the Guidance of the Holy Spirit'; this seems very appropriate, as the work of the HS is the present task of the Commission, but on close enquiry I discover it is simply the secretary's ruse to avoid the daily eucharistic lectionary's Gospel of the day (see ASB p.1072 . . .) – back in Birmingham by afternoon (visiting the hospital in Coventry on the way, where the patient has had his next operation and is still in the land of the living), and we rehearse the rite for my first occasion of ordaining on this coming Sunday: (18) Institution to the parish which contains the NEC and the airport – interestingly, the new incumbent had always wanted to be a pilot when he was young – became a sky pilot, as they say: (19) I visit the ordinand on Retreat at our local convent (the Nursing Sisters of St. John the Divine at Alum Rock) and, after giving him his charge, I go to Evensong in their Chapel – and they have cleverly turned the ASB introductory and post-communion sentences of the Sundays into antiphons to accompany the Psalms! (21) the ordination is the priesting of an LNSM in his own parish church at Barston (on our Eastern frontiers) presented by the churchwardens – am myself struck by the emphasis in the bishop's set homily upon the 'word', and am also struck by the lack of the 'Welcome' which we have after baptisms and confirmation – the candidate, duly priested, duly en-Bibled, stands there waiting for me to summons the congregation to the Peace, though of course it becomes very warm then; in the evening we have a much-anticipated celebration of the golden-jubilee of the priesting of Douglas McLean, our senior Canon residentiary (who, having been in before the retirement age was enforced, has a freehold for life) – I am just one of several persons in attendance, whilst Douglas has what (on this one occasion) he dubs 'High Mass' and fills our cathedral with holy smoke (to which it is very unaccustomed), and officiates at a Rite-B-angled-to-be-a-Series-1 (I must not say 'presides at' because, although that is the Rite A rubrical word, Douglas has asked Bishop Hugh to 'preside' in the thoroughly old-fashioned 'Catholic' sense of a bishop's being around but really doing nothing whilst the 'celebrant' gets on with it) – and our Christian hero of the day not only officiates, but also gives the bread to all the communicants himself, and slips in an artful word of his own (after his nephew from Norwich has preached the advertised sermon) in which he apologizes for the incense to any who do not like it ('it is an acquired taste') and muses aloud upon how he should spend the years of life remaining to him, but

'if the Lord so wills, perhaps you might keep the date in your diaries of 21 December 1996' – and we go to a party for him, which includes greetings from Cantuar . . . (23) I invite myself to a Carol service for British Rail set up by the Senior Industrial Chaplain, as I had a midwifery role in its coming to birth, since I invited myself in October to walk through the old railway tunnel from Snow Hill to Moor Street which will soon (wait for it) have trains running through it again (though not, we fear, Broad Gauge – for which it was originally built – not even Standard Gauge Steam, but only diesel suburban units) – and in the course of being walked through discovered that the Midland Region administrative staff from Euston used to have an annual carol service at, of course, St. Pancras, and now have moved their headquarters to Birmingham and wanted the same provision – and got it – and at it I for the first time in my life heard that the first intimation of the birth of the Saviour came to shepherds 'on the night shift' . . . (24) and midnight communion is at Highers Heath, where a black South African is incumbent, where the Methodists join us, and where mulled wine and mince pies are served after the event in the small hours of (25) . . .

**January:** (4) Preach in the New Year at our cathedral, noting that my text (from Luke 2.40-51) will not recur in our lectionary till 1992 . . . (5) my first Institution including a eucharist – also including the licensing of a deacon coming with the new team rector to Shirley Team Ministry – I use the judgment of Solomon and accord to the stand-in priest-in-charge of the interregnum period the task of announcing the first hymn, whilst writing a special bit of liturgy (not previously in our diocesan rite) for the existing team vicar to associate himself with the appointment of the team rector – with all these bits and pieces to adapt, blessed be the God of the Word Processor who freely enables us to do all these things; (11) confirmation in inner ring of Birmingham in multi-racial congregation with part of modernized 1662 Morning Prayer, then a hymn, then two readings, then a minimal confirmation rite from the ASB – one of the candidates had been baptized as an adult in the reservoir in this parish (in the Summer of course); in the evening a question-and-answer session in the context of a 'Prayer and Praise' evening at Tile Cross – one of the questions asked what we meant by 'Zion' in charismatic choruses, and I was able to refer to the Psalms and to Revelation; (16) the snow has come – it came on Tuesday really – and a problem hit the institution due to-night at Garretts Green. The new vicar had gone to much trouble to get me to re-jig the diocesan institution rite, and I had allowed him minor concessions, and the blessed Word Processor had done its customized best – and now no-one can come.

## IN MEMORIAM - KENNETH WHITE

Ken White is, to the best of our knowledge, only the second author on the Grove Books list to die. Ken was the senior partner of K. C. White and Co., architects with a great love of both building and refurbishing church buildings. He was a strong evangelical Christian (once a churchwarden in Barnet), and very committed to seeing the shell as 'enabling' the congregation to worship and to be the people of God. He deplored any self-protecting use of buildings by the church, and worked for seven-day-a-week community use, as part of the outreach, and part of the stewardship, of a missionary congregation. In publishing, he gave the old Grove Liturgical Studies a great boost with his very successful

nos. 3 and 4 (both in 1975, and both now out of print) entitled *Shrine: for the Saints and Centres for the Servants*. He also provided four years later Ministry and Worship no. 69, *The Attractive Church*, a title of which a few copies do still remain. He gave marvellous and very professional slide lectures on the history and role of church architecture, and perhaps capped his own fame with the planning and execution of the re-doing (if we may use such a crude but inclusive word) of St. Nich's Durham – the story told in George Carey's book, *The Church in the Market-Place*. He retired to Ilkley only a year ago, and died very suddenly in mid-January at 69. We know of his love for Christ and his assurance of Christ's love for him, and send our sympathy to his widow and close associate, Mary.

## A BIRMINGHAM HYMN FOR ST. PAUL

Christ we praise you for your glory  
Here on \*our Patronal day,  
Help us learn the splendid story  
Of the man who preached the Way:  
Let us praise the name of Paul  
Claim'd by Him Who's Lord of all.  
Christ we praise you for your glory  
Here on \*our Patronal day.

We give thanks for Ananias  
Who obeyed his Father's call,  
Went to Straight Street with feet pious,  
Entered saying, 'Brother Saul'.  
Let the scales fall from our eyes  
As obedient we arise:  
We give thanks for Ananias  
Who obeyed his Father's call.

Christ we praise you for you met him  
On his road to catch and kill;  
That, born out of time, you set him  
To Damascus for your will:  
You had planned for Paul to know  
How your grace could reach your foe:  
Christ we praise you for you met him  
On his road to catch and kill.

Christ we laud you for Paul's fighting  
For your truth with Jew and Greek,  
For his journeys and his writing  
Making free men-all-too-weak:  
We who read Paul's words today  
Learn to trust and learn to pray:  
Christ we laud you for Paul's fighting  
For your truth with Jew and Greek.

We would listen to Paul's teaching  
On this day and every day  
So that still Christ's grace is reaching  
All who need it on their way.  
Help your Church to spread abroad  
Paul's commitment to his Lord.  
We would listen to Paul's teaching;  
We would hear, and would obey.

*Tune; Hamstead Patronal by Michael Sullivan; Words: Mrs. A. Veronica Masding*

\* *Parishes whose Churches are not dedicated to St. Paul should sing 'Here on Paul's great festival day'.*

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## THAT FAREWELL EVENT FOR BISHOP HUGH OF BIRMINGHAM

*NOL* last month carried news of the farewell eucharist at The Arena at the NEC on the evening of Tuesday 31 March. If you want to come send £1 per ticket, with SAE out of courtesy, to Diocesan Church House, 175 Harborne Park Road, Birmingham B17 0BH, or to the Box Office, N.E.C., Birmingham B40 1NT, or even to COB. Doors open at 5.30, singing begins at 6.45, the eucharist begins at 7.30, and it is to be over by 9.30. The NEC is right by the main-line railway station and virtually on the M42. Do come.