

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

### INTERNATIONAL ANGLICAN LITURGICAL CONSULTATIONS

I write as the Anglican Liturgical Consultation in Brixen in Northern Italy closes. Its declared agenda over three days concerned 'Liturgical Formation', and materials from that will in due course see the light of day. However, an unplanned handling of a strategy for the future wrestled with the official agenda for the time and energies of the participants. The upshot is a 'Submission' to the Anglican Consultative Council – a 'Submission' significant enough to warrant reproduction here in full (see below).

There is a background. When the ACC met in Singapore in May this year it passed two resolutions about Anglican liturgical matters. One of them noted the Boston Consultation of 1985, and 'recognized' and encouraged this Brixen Consultation. Technically Brixen has been a private venture, convened by the initiative of Donald Gray and David Holeton, who originally set up the Boston venture two years ago. Now the ACC were according some *post factum* status (though not, of course, cash . . .).

The second relevant resolution of the ACC should be quoted in full:

- '5 That this Council:
- invites the Standing Committee to establish an Anglican Communion Liturgical Commission with the following terms of reference:
- To keep under review liturgical revision in the Anglican Communion, both amongst Provinces which have gone a long way in this direction and those who have not;
  - to offer encouragement, support and advice to those Provinces which have, as yet, few liturgically-trained specialists, whether in the pastoral or the more theological aspects of liturgy, and in some instances finance the training of liturgists;
  - to study and reflect on those areas in which "indigenization" of Anglican worship is developing, maintaining contact with other Churches in those places as well as Anglican Provinces in other parts of the world;
  - to study and evaluate ecumenical liturgical developments as they relate to the Anglican tradition;
  - and in doing all this to attempt to discern liturgical features and principles in which as the future unfolds the Anglican Communion could recognize its continuing identity.

NB: The cost of the Commission is estimated to be £8000 assuming it will meet every two years and have a membership of less than the Inter-Anglican Theological and Doctrinal Commission (15 members).'

It will be seen that the Brixen Submission resists the concept of a Liturgical Commission, and favours both continuing the pattern of Consultations, and assimilating into the task of such Consultations the particular (and

very commendable) terms of reference set out above for the anticipated 'Commission'. The future pattern would differ from the present, in that an official steering group would convene future Consultations, with the authority of the ACC behind it – and with some sense of an official voice belonging to any material emanating from a Consultation. The Submission differs from the above ACC resolution not only in avoiding have a 'standing' Commission, but also in wanting a loaded allocation of the money – so that the kind of individuals who currently reach meetings of Societas Liturgica through funding by their Provinces (or by academic grant or personal contribution) would still be expected to come that way. Then there would be more finance available to help the less wealthy parts of the world.

The Brixen Consultation left Donald Gray to write to the ACC, promising other findings from Brixen, but particularly conveying the Submission, and urging swift action in respect of it. As a signatory of the Submission I underline that. Come on, ACC, get the pattern working.

Colin Buchanan

### THE 'BRIXEN SUBMISSION' ANGLICAN LITURGICAL CONSULTATIONS

A submission by the Consultation held at Brixen, Italy, 23-26 August 1987, to the Standing Committee of the Anglican Consultative Council in response to the ACC proposal to form an International Anglican Liturgical Commission.

#### PREAMBLE

- As the Archbishop of Canterbury said in his letter to the 1987 Consultation at Brixen 'Historically, the Anglican Church has found identity and coherence in its liturgy. Thus when questions are arising about our identity today there is urgent need for such a Consultation as yours. Liturgy both mirrors and shapes a Church, and Anglicans can learn much about each other through studying how our shared liturgical heritage is being applied and developed in different Provinces.'
- The Provinces and regional Churches of the Anglican Communion are self-governing. It is part of the spirit of Anglicanism to search for local expression in worship of the historic Christian faith (cf. Art. XXXIV), and to be committed to local ecumenism.
- The task of any Commission or Consultation would be to foster fellowship, scholarship, and understanding, and to respond when particular issues arise, but not to impose any programme on the Anglican Communion.
- The world of liturgical scholarship is increasingly ecumenical, which should be of great value to the Anglican Communion. Particularly this finds international expression in the biennial meetings of Societas Liturgica which draws together the major denominational traditions.

- The proposal that follows seeks to promote
  - access to developments in liturgical scholarship and practice
  - proper representation of the Provinces
  - the contribution of those with expertise in particular areas.We recognize the need to balance continuity with open access, and wish to avoid the formation of a closed group.

#### PROPOSAL

- That Consultations are a better mode of proceeding for international Anglican purposes than would be a standing Commission.
- That ACC should nominate a steering group, with rotating membership of three or four people with recognized liturgical expertise, to convene, oversee, and guide such Consultations.
- Biennial meetings in association with the meetings of Societas Liturgica should be the normal occasions for such Anglican Liturgical Consultations (ALCs), while not excluding the possibility of other meetings, should occasion arise.
- That attendance should consist of
  - those whom Provinces choose to nominate and send
  - Anglicans attending Societas Liturgica
  - one or two others whom the steering group may invite.
- That the business of ALCs should be guided by the steering group, including in particular:
  - matters referred by ACC
  - matters referred by particular Provinces.
- That the procedures of ALCs should include the following:
  - the steering group would write after each Consultation to notify Provinces of the next Consultation
  - in preparation for Consultations, if appropriate, the steering group should arrange for papers to be circulated in advance. It could also be helpful to prepare drafts of any statements in advance.
  - that Consultations should normally proceed by consensus.
  - accountability to ACC or its Standing Committee, which implies a mode of regular review by ACC.
- That ACC funding be afforded in the first instance to enable the attendance of those nominated by Provinces unable to afford to fund participants themselves.
- That ALCs would have no automatic authority over individual Provinces or their liturgical processes.

Donald Gray, England (Chairman)  
David Holeton, Canada (Secretary)  
Robert Brooks, USA  
Evan Burge, Australia  
Colin Buchanan, England  
Daphne Fraser, England  
Paul Gibson, Canada  
Elisha Mbonigaba, Uganda

Robert McCullough, New Zealand  
Richard Martin, USA  
Harold Miller, Ireland  
Bryan Spinks, England  
Thomas Talley, USA  
Gianfranco Tellini, Scotland  
Michael Vasey, England  
Themba Vundla, Southern Africa

#### This month's booklet . . .

is Pastoral Series no. 32, *The Quick and the Dead*, by Michael Mitton. It is an exploration of the meaning of 'the communion of saints', including what is, for an evangelical, a fairly bold look at prayers in relation to the departed.

#### . . . and next month's

is Joint Liturgical Study no. 3, *Modern Anglican Ordination Rites*, edited by Colin Buchanan (and is, of course, 48 pages and costs £2.50). This takes forward the story of the Anglican Ordinal from its relatively common shape throughout the Anglican Communion in the 1960s (being based on 1662) to the greatly re-vamped and more diverse rites of the last two decades. The Ordination prayers are printed in full, and the structuring of the various rites is carefully described and documented.

#### . . . and a catalogue

should be included with this.

#### . . . and a recent reprint

is Grove Liturgical Study no. 8, *Hippolytus: A text for Students*, edited by Geoffrey Cuming, and now in its fourth printing in ten and a half years.

#### . . . and another reprint

much demanded is *Thinking about Baptism*, back again at its old price, 12p each, and £5.50 for 50.

#### . . . and the Canadian Book of Alternative Services

is back in stock again at £6.50, so do send your order.

#### . . . and a slight change in charging for NOL

begins (for those who take it with booklets) with your next renewal. At the moment there is a postage charge made for months in which you do not receive other publications. Now we intend to change that, as follows:

- Those who take *one* other series will pay £1.70p for each six months deliveries of *NOL* (£2.10 if it includes *NOH*), without distinction of which months booklets were sent, and which not.
- those who take *two or more* other series will pay £1.20 (or £1.60 with *NOH*) for each six months (i.e. at 20p per copy), irrespective of which month booklets are sent and which not.

The above pricing policy also includes the Joint Liturgical Studies as 'one series', although Alcuin Club members may well find they receive the Studies separately, after *NOL* in all probability.

#### . . . and a new procedure re changes of address

follows from the formal separation on the Nottingham computer of Grove Books customers from St. John's College address lists. If you notify a change of address simply to Grove Books it will not be recorded on the College's lists (nor *vice versa*) unless you *specifically* request that both lists record it.

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## Book Review

Michael Green, *Baptism: Its Purpose, Practice and Power* (Hodder and Stoughton, 1987), 141pp. £1.95.

Michael Green is a vivid, racy and popular writer. Indeed in a matter of weeks from publication this paperback has found its place among the top ten of English Christian publications. Nothing from Grove Books on baptism, however worthy, has ever achieved that! About a third of the book is about infant baptism directly, and another third about infant baptism in relation to confirmation and to 're-baptism'. It is all thoroughly in line with what the Grove Booklets teach, but, it hurts me to admit, is far more likely to be in the hands of students (especially ones who currently sit light by denominations) than are the Booklets.

I have to confess I find my own writing on infant baptism marginally more convincing, and think I do have one strand of what is really a cumulative argument which Michael Green has not picked up. On the other hand, I saw this book at typescript stage and made some comments then. The book is alive with evangelical passion, but typically persuasive also. The *Church Times* reviewer did not like the opposition to 'indiscriminate' infant baptism (how few people realize the counter-productive side of that which is apparently practised for 'productive' rather than dogmatic reasons). I give Michael Green especially good marks on confirmation (bar a slightly cavalier approach to Acts 19) and on 'Baptism in the Holy Spirit'.

As some tiny footnotes, I would like to know where the (godly) quote from D. H. Lawrence comes from (p.124); confirmation does not give 'voting rights' in the Church of England (p.105); and it might be that a work of this nature, which attempts to solve problems across the board, could use a little more on the nature of baptismal liturgy.

Michael Green does not need me to commend this further: the book will sell itself for years ahead – and will help many doubters to sustain their involvement with that biblical church, sound on baptism, the 'C/E'. So the book's commendation will be in their lives.

COB

## ENGLISH LANGUAGE LITURGICAL CONSULTATION (ELLC)

Where else to have an *English* liturgical meeting than in Italy? And in a German-speaking area, to boot! However, neither of these factors disturbed or inhibited the participants who were drawn from Great Britain, New Zealand, Canada, Australia, the United States, and South Africa. They met from 13 to 16 August.

The Consultation was only having its second full and official meeting (the first was at Boston two years ago, and a drafting meeting of a sub-committee was held this year in Westminster just before the Consultation in Brixen) – yet ELLC has already a full agenda for the future. As the successor to the ICET it continues the process of revision of the 'Agreed Texts' (Nicene Creed, Sanctus, etc.), with a report to the member associations (JLG – the Joint Liturgical Group – in the case of Great Britain) in the offing.

The Consultation decided to seek a closer co-operation with the US-based 'CCT' (Consultation on Common Texts) to see if their work on

*The Common Lectionary* (The Church Hymnary Corporation, New York, 1986) can be adapted for wider use. *The Common Lectionary* is based on the Roman Catholic three-year lectionary which was commended for study by the Churches of the Anglican Communion by the last Lambeth Conference.

An opportunity for each of the member associations, which are all national ecumenical – liturgical bodies, to report on their current activities allowed for a wide-ranging debate. One contribution told of the trials and tribulations of attempting to produce an ecumenical baptismal certificate. One problem was that some Churches feel very strongly about a guarantee that the baptismal water actually *flowed* on the person being baptized. This produced a liturgical aphorism dredged from the memory of one participant:

'A drop of water will do at a pinch  
As long as it moves an eighth of an inch.'

However, the Consultation was *not* concerned with such *minutiae*, and seems well set to serve the English-speaking Churches in a creative and sensible way.

Donald Gray

## SOCIETAS LITURGICA, BRIXEN, AUGUST 1987

This Congress took place in German-speaking Italy from 17 to 22 August 1987. Attended by nearly 200 people (about 130 were members), using English, German or French, it is the major meeting point for Europeans and North Americans concerned with liturgy. There is a small but increasing representation from other parts of the world. The atmosphere this time was very friendly: liturgists seem to hold together learning, pastoral experience, enjoyment of life, and patience at pace of ecclesiastical change. Worship took place in the lovely baroque chapel of the seminary. This year's president was Robert Taft, S.J., Professor of Eastern Liturgy in Rome and Notre Dame (USA), who is a presbyter of the Byzantine Slavonic Rite. This rite was followed for the Congress eucharist. Early in the service the thurible got badly tangled, and Robert Taft passed it to Colin Buchanan to unravel; divine humour in a memorable service.

This year's theme was penitence and reconciliation. Touching on powerful human concerns as well as on the central thrust of the gospel, it gave rise to fine papers and excellent group discussion. There was common ground in looking beyond narrowly individual or formalistic practices. There are many ways in which reconciliation is mediated, not least through the eucharist itself. A representative paper urged a much sharper distinction between spiritual counsel and the 'ecclesial' penance which restores the baptized to eucharistic fellowship.

My own memories include short papers on the practice of Mar Thoma Christians and of Richard Baxter, discovering that before the invention of the confessional the president's chair was the place of absolution, and the picture of a young Orthodox confessing to an abess – and then going to a priest for absolution. My discussion group included a number of Roman Catholics and showed no enthusiasm for the '*Ego absolvo te*' formula. One person spoke of the harm it did to the priest himself – 'a power trip for the clergy' said one; another replied 'an ego-trip'. The next Congress of Societas is at York in August 1989. Donald Gray is next president. This will be an excellent opportunity for hesitant English liturgists to meet a wider world.

Michael Vasey

## COB'S LITURGICAL SCRAPBOOK

**July:** (11) eucharist for 50th anniversary of Holy Cross, Billesley. I ask who was present at the opening and find a priest who had been a choirboy in the choir of St. Alban's, Highgate which was lent for that occasion; (12) I invite myself to a parish communion at Ward End, and find myself blessing hymn-books recently given to the church – then in the afternoon to the first open-air service I have addressed in Birmingham (with drama and mime included), and go on to walk over the ground in a new church building approaching completion, in order to discuss the dedication service (it has a full baptistery, and one proposal is to inaugurate the whole use with a baptism by submersion – watch this space in December): (14) Farewell to David McInnes in the evening (he is our diocesan missionary, moving to St. Aldates, Oxford) – I have a semi-steering role in a slightly unstructured programme, and invent versicles and responses for the congregation to participate, and lay hands upon both David and Clare at the right point – yes, and may God richly bless them; (15) St. Swithin's day, and an Institution (would usually be called a 'Collation'. but the Crown has lifted rights of patronage during the vacancy in the see) at Lea Hall – I distinguish myself by omitting to bring the Deed of Institution (I went into the country first to read prayers for the North Warwickshire County Council), but a quick phone call home, and my wife brings it along, and it is slipped into my hand just as the procession is about to start; (16) Licensing to catch up with preachers loose in the diocese – we sing and pray, but I do not preach, and instead get each licensee to introduce himself and state briefly his business in Birmingham diocese; (17) Quiet Day for COB – worship with the nuns of Malvern Link; (20) a home confirmation for a sprightly 91-year-old; (22) St. Mary Magdalen's day and consecration of two suffragan bishops for the West Midlands in Southwark cathedral – when the Provost (David Edwards) sees me there he says 'We don't want you here, writing up our service', but I prevail upon him to let me stay – and it is a very fine event: as a consecration of bishops it was notable (in my short experience) for the giving of pastoral staffs to the two new bishops (see Note 8 on page 338 of the ASB) – this is apparently the 'Southwark' tradition, so it only happens at one consecration in three in the Southern Province – and even then they gave the staffs back, so as not to have too much stuff around them, I guess, during the rest of the rite – but it does make the point that the staff is a symbol of episcopal office, not a diocesan jurisdiction.

My diary resumes from the end of August. During the holiday period the real agenda have been the perfecting of the enthronement liturgy for our new diocesan bishop, Bishop Mark Santer. A note about that follows . . .

## ENTHRONEMENT OF A DIOCESAN BISHOP

Bishop Mark is to be enthroned as seventh Bishop of Birmingham on 3 October 1987. He prefers the term 'enthronement', because it is clear that the whole reference is to the seating of the bishop in his 'throne' in the cathedral. The Latin '*cathedra*' is matched by the Greek '*thronos*' – the bishop's seat originally being the place of *teaching*, and not specifically one of homage, adulation, reigning etc. ('the scribes and Pharisees sit in Moses' *seat* . . .')

Without going into all the rationales of each part, we have jointly come up with the following rite:

- 1 The new bishop comes to St. Martin's-in-the-Bullring, Birmingham Parish Church, where a 25-minute preparatory liturgy involves an echoing of the rite of consecration of a bishop, in scripture, exhortation, and prayers. This (we hope) will be joined to the cathedral by two-way television, and thus 1000 extra worshippers, largely from the parishes of the diocese, will be able to take part at St. Martin's.
- 2 The bishop walks with his family across the road to Moor Street railway station. British Rail will be in the throes of inaugurating a renewed railway line through the old Snow Hill tunnel (see COB's Scrapbook in January this year), and the opening ceremony on the Thursday (1 October) will be followed by a fallow time till passenger traffic starts on the following Monday. Thus it is a good time for a special train to take the new bishop through to the new Snow Hill station. There he will be met by children (with cope and mitre for him), and from there it is a few yards walk to his cathedral of St. Philip.
- 3 The cathedral liturgy is basically in two parts:
  - (i) the enthroning, and the recognition by the church
  - (ii) the beginning of Bishop Mark's ministry, with an ante-communion structure of the rite – hymn, collect, readings, sermon, prayers – and then a greeting by distinguished representative guests. Then a hymn, a blessing, and on to the actual work of ministry.

## MOVEMENT FOR THE REFORM OF INFANT BAPTISM (MORIB)

This Movement began in 1986 with some press flurry, but with a clearer idea of what it opposed than of what it favoured. Indeed, it appeared at a distance that it was divided between those who wished to purify the administration of infant baptism, and those who wished to abolish it. Further contact, coupled with further internal reflection by the founders, has now elicited the following information: there may or may not be those who individually wish to abolish infant baptism, but that is *not* the policy of *MORIB* itself. Its stated aims are:

- (1) To bring to an end the practice of *indiscriminate* infant baptism.
- (2) That baptism *be seen to be* 'the sacrament instituted by Christ for those who wish to become members of his Church' (ASB p.217)
- (3) The reform of Canon Law relating to baptism.
- (4) A review of all aspects of Christian initiation.

The secretary of the Movement is the Rev. Alan Wright, All Saints Vicarage, Taunton, Somerset TA1 2DE, from whom more information can be obtained.

## STOP PRESS – AUSTRALIAN SYNOD DEFEATS ORDINATION OF WOMEN TO THE PRESBYTERATE

On Tuesday 25 August a special meeting of the General Synod of the Anglican Church in Australia just failed to reach the necessary two-thirds majority in the House of Clergy. Bishops 17–6, Clergy 60–36, Laity 62–30.