

News of Liturgy

Editor: Colin Buchanan

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Editorial

As I write the only notable Church of England news is the sad business of the *Crockford's* Preface and the suicide of Gareth Bennett. For a week we all rallied to support a much-abused Archbishop – now our emotions and sympathies are all confused by the tragedy which has befallen a distinguished Anglican theologian. One wonders what Gareth Bennett had thought would follow the publication of his Preface – did he think that grown men would spring from the ground to acclaim the hitting of the nail on the head? If so, then he seriously misjudged the reaction – a reaction that was not simply emotional loyalty to the Archbishop of Canterbury (though that is formidable) but was also a rejection of the writer's general analysis. On that sad misjudgment of the response a Greek Tragedy was then worked out with all the inexorability of Sophoclean drama. We can but grieve. Certainly, we cannot put anything liturgical above this as news.

Happier non-liturgical news contemporaneous with the tragedy were the appointments of Philip Crowe (chairman of the Board of Grove Books Ltd.) to be Principal of Salisbury/Wells Theological College, of David Gillett (a Pastoral and Worship author) to be Principal of Trinity College, Bristol, of John Goldingay (an erstwhile Worship author, but notably a fine Old Testament scholar and writer) to be Principal of St. John's College, Nottingham, and of Peter Dawes (Archdeacon of West Ham, and sometime lecturer in liturgy) to be Bishop of Derby. There is great cheer and hope in all these – may God's riches be theirs and through them the Church's.

This December brings us to the end of sixteen years since the numbered series of Grove Booklets first started, thirteen years since *NOL* itself began, a similar time since Liturgical Studies began – and one full first year of Alcuin/GROW Joint Liturgical Studies. The Company, whilst still a little strapped for cash, is in better shape than this time last year, prices are being held down, and the circle of subscribers and readers continues to expand – there are even these in Birmingham. Gorbachov has been to the USA, and smiles are breaking out all over as I write. So for Christmas 1987 may the peace of the Lord be always with you, and let us hope our leaders can give us all a sign of peace.

Colin Buchanan

BISHOPS AND LITURGY – TWO QUESTIONS

Two loose ends come together under this heading, though they otherwise have little in common. The first question relates to the episcopal use of the 1662 rites of confirmation and ordination – the House of Bishops was due to monitor its own use of these rites (in services where the bishop alone has discretion as to whether BCP or Alternative uses are followed). The period

was for the Calendar years of 1985, 1986, and 1987 – so we ought to have a report soon.

The second question relates to an intended Joint Liturgical Study. That in June has been earmarked for 'The Bishop in Liturgy' – a symposium edited by COB. Would readers like to write in with their suggestions and hopes re its contents – we would like to hear.

COPYRIGHT QUESTIONS IN SYNOD IN NOVEMBER

The Archdeacon of Leicester to ask the Secretary-General:

Q Could the Secretary-General outline the arrangements which will apply from 1 January 1988 for administering the CBF's copyright in liturgical texts, particularly as this applies to parochial and other locally produced, non-commercial texts?

A The financial constraints imposed by the 1988 budget on the General Synod office necessitates the termination of the part-time staff post which has hitherto dealt with copyright applications for local editions of liturgical texts. From 1 January 1988, therefore, parishes and local congregations will be able to produce their own non-commercial editions without application being made to Church House. These new arrangements will *not* affect commercial publications which will need to apply for permission as before.

A leaflet setting out the new conditions and giving some general guidance on the matters which have most frequently cropped up in connection with parochial copyright applications is being prepared and will be widely available (including copies to diocesan offices, Archdeacons, diocesan liturgical secretaries and diocesan communications officers) by early December. The relevant information in ASB and in 'Public Worship in the Church of England' is also being amended as necessary.

The Archdeacon of Northolt to ask the Secretary-General:

Q In the light of the changes to be made in the way copyright in ASB services for local use is to be administered from 1 January 1988, would the Secretary-General describe the consequences of these changes, the possible extra burdens being placed on Bishops and their staffs, and, in particular, what is being done to ensure that local editions of the ASB service do not deviate from the services on which Synod has spent so much time in ensuring a fair measure of doctrinal unity in the Church?

A The primary reason for the supervision of ASB copyright, (including copyright in parish editions) which my office has undertaken since 1980 has been the need to protect the publishers of the CBF in respect of their outlay in launching the ASB and the subsidiary editions. I am afraid that I cannot accept that it has been a necessary responsibility of my office, acting in this matter for the CBF, to guard doctrinal content, though I admit that in the course of our work we have been able to give some help on these points to dioceses and parishes. The responsibility, however, in this area has been, and remains, with the bishops and their locally based advisers.

LORD'S PRAYER IN PARALLEL COLUMNS?

In July the Synod passed a motion of which the main thrust was:

'That this Synod . . . requests the House of Bishops (after Consultation with the Liturgical Commission) . . . to introduce into Synod proposed revisions of the ASB services which would include the Lord's Prayer in its Rite B form in parallel with the Rite A form, wherever that occurs.'

At the time *NOL* commented that this was 'low on relevance'. Some private correspondence, taken alongside the minutes of the House of Bishops on 21 October, show that this comment was ill-conceived. For the House of Bishops' minute reads as follows:

'The House noted the consideration its Standing Committee had given to the motion carried by the General Synod in July concerning the Lord's Prayer. The House endorsed the view of its Standing Committee that, since the Rite B form was already a permitted alternative, no synodical process was necessary to authorize the printing in the ASB of the Rite B form "in parallel with the Rite A form, wherever that occurs". The Secretary General was instructed to arrange accordingly . . .'

Here is indeed a pretty kettle of fish, and *NOL* hopes that someone with concern for the dignity of the Synod and its processes will take this up. The issue we raise here is not that of the desirability or otherwise of parallel columns (though in fact it is a regrettable and retrograde matter). No, the issue is whether the Synod will take seriously its own motions or not, whether it will let them be twisted out of recognition after they have been passed or not.

For what are the facts? The Winchester amendment to the Bath and Wells motion in July, which then became the substantive motion the Synod adopted, asked for precisely a 'synodical process' (see the motion as set out above). That amendment was devised, we believe, by the chairman of the Commission in consultation with its members, it was then moved by the chairman, a senior bishop, it was moved in the presence of the Secretary-General and Registrar who never suggested to the Synod it did not mean what it said, it was passed overwhelmingly by the Synod – and then, after all the synodical process was over, when it came to the House of Bishops they decided that 'to introduce into Synod' (which is the wording of the Winchester motion) actually meant 'no synodical process was necessary' (House of Bishops' minute). Plain words have lost their meaning – and Synod had better be careful if motions change their meaning after being passed.

On page 142 the rubric at section 42 reads:

'The Lord's Prayer is said either as follows or in its traditional form.'

This rubric becomes nonsensical if it is followed by texts in parallel columns. Actual revision of the rubric is needed. It will be recalled how

scrupulous the Standing Committee of General Synod were in February of this year in requiring the 'long procedure' in order to amend an opening Note to Rite B (though the Synod then declined to proceed that way). Now we have the House of Bishops taking an unscrupulous stance in which no procedure in Synod is required at all to re-jig the text of the ASB. It may be pastoral good sense, it may even be liturgical good sense, but it is not what Synod requested, which was texts *brought before it* for debate.

The paradox is even odder yet. Synod requested that 'proposed revisions of the ASB services' should be brought before it. The House of Bishops concluded that (a) parallel columns for the Lord's Prayer are not a 'revision', and therefore can be printed on the spot, and thus (b) that they would meet the request for 'proposed revisions' by bringing precisely nothing before the Synod, What will the Synod do about this?

And ah, Winton, what do you make of this? Did you not design your amendment to mean what it said? And do you now cheerfully think it meant something else? – Or were you absent from the meeting of the House of Bishops? And did the House of Bishops consult your Liturgical Commission (as the July motion required)?

Our comment of July looked forward to the 'proposed revisions' being subjected to 'Synod criticism and amendment'. *NOL* cannot believe it thereby frightened the House of Bishops into taking such an unaccountable action. But we still would like to know if the Bishop of Winchester *intended* the action now taken by the House of Bishops. If he did, why did he draft his amendment the way he did – and, we suggest, thus deceive the Synod as well as *NOL's* journalists? Or, if he did not intend the action now taken by the House of Bishops, why did he not oppose the twisting of the meaning of his amendment?

This month's Booklet . . .

. . . is Joint Liturgical Study no. 4, *Models of Liturgical Theology*, by James Empereur of Berkeley, California. This is a serious and penetrating discussion of the role of 'models' in our understanding of theology, and an examination of seven particular 'models' for liturgical theology.

. . . and next month's

is Worship Series no. 102, *Initiating Adults: Lessons from the Roman Catholic Rite*, by Paul Tudge. This is a good look at the Roman Catholic 'RCIA' with an evaluation and a reading off of its possible application for Anglicans.

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THE STEVENSON COLUMN

Revised Funeral Rites – 1987

I recently came across a copy of the new proposed funeral rites of the Scottish Episcopal Church. Because there has been some controversy in the Church press about these rites, and because the Church of England tends to ignore the Scottish Episcopal Church (in spite of what some of us keep saying!), some explanation is appropriate within these columns.

It will come as no surprise to readers of *NOL* that the Scottish Episcopal Church has until recently used two funeral services, the first of which stands in the 1928 type family, and the second a sort of Series 1. Both services tended towards a 'higher' theology of the funeral service than the traditional 1662 rite, although there is no recognition, beyond simply commending the departed and praying for them, of any notion of purgatory. Among the prayers for the dying was a famous prayer 'Go forth on thy journey from this world O Christian soul . . .' The more recent version was an abbreviation of the old, but included new features, such as the Russian kontakion for the departed.

There will be theological features of this tradition which are problematical to some. The interesting aspect of the 1987 services is that they form a collection of material, but attempt to ritualize reality, and spread the funeral liturgies over a series of experiences, in a way that attempts to relate the church's worship to human need. In this, it has a great deal in common with other modern services, including the new Roman one. The introduction states that there are two functions in the funeral service, committing the dead person into the keeping of God, within the context of the resurrection hope, but doing so in the presence of people who are bereaved, who need pastoral care. The services themselves include the following features:

- 1 Prayers for the relatives at the time of bereavement. Here there is a portion of Psalm 103, a short reading from Romans 8.38 following, and some prayers, varying according to the circumstances, and which include a modern version of the traditional 'Go forth upon thy journey', and even a prayer at the closing of the coffin. This latter may be too much for some, but it must be remembered that there is a long tradition in Scotland, thanks to the influence of the Kirk, of funeral services taking place at home.
- 2 The reception in church of the coffin before the funeral service. This consists of a sentence, a portion from Psalm 42, a reading from John 14.2 following, and some simple prayers.
- 3 The service in church. This begins with some sentences, continues with a collect and liturgy of the Word, in which there is option over readings, and a form of intercession with responses. This is the most novel feature here, because in the appendix at the back, there are varying types of prayer, according to the circumstances; thanksgiving for the life of the departed, after a long life, after a short life, after a courageous death, after a difficult death, in sorrow guilt and regret, pardon for the deceased, and in grief. This section must end with a prayer of faith. When there is a Eucharist, it continues from the offertory onwards at this point. The Commendation takes place at the end of the service in church, and is made up mainly of a shortened version of the

Russian kontakion or the prayer 'Go forth on your journey from this world'. The Committal resembles closely the ASC version.

- 4 A form to be used at the interment of ashes. This is made up of a portion of Psalm 145, a reading from Philippians 3.20 - 4.1, the interment prayer, and some additional prayers.

The appendix also contains alternative readings, and several additional collects, and a farewell by relatives adapted from some prayers by the Dutch prayer-writer Huub Oosterhuis.

The main difference between these services and that of ASB does not lie in the theological orientation, although this is important, and must not be underestimated. Rather, it is the *pastoral* orientation of the rites. Many people find the ASB funeral services bland, precise, and lacking in a human feel. The Scottish prayers, (and this also includes the earlier rites mentioned previously), do try to grasp the fact that funerals are a time of deep sorrow. I often use the prayer for those mourned in the 1929 Scottish Prayer Book which begins 'O heavenly Father, whose blessed Son, Jesus Christ did weep at the grave of Lazarus his friend'. People do cry at funerals, and they need to. What the Church is supposed to do in the celebration of Christian death is to affirm the resurrection hope, but also to give those in deep distress an opportunity to express their grief in a Christian way. We cannot talk about triumph without also ritualizing tragedy, especially when the death in question is an exceedingly sad occasion. The optional petition for 'after a difficult death' actually expresses this important feature of pastoral liturgy: 'Gentle Lord, your servant has come by a hard and painful road into the valley of death. Lead him/her now into the place where there is no more pain. Lord in your mercy hear our prayer'.

Copies of these services are available from the General Synod Office of the Scottish Episcopal Church or from the SPCK Bookshop, St. John's, Princes Street, Edinburgh, price £1.00.

Book Review

Arthur J. Dobb *The Services of Worship in the English Parish Church* (Churchman Publishing, 1987, 248 pp. plus chart, hardback, £10.95).

Here is a delightful venture by both author and publisher. The author is a long-serving cleric of the diocese of Manchester, and is deeply in love with his subject. His particular interest is clearly in church music, and he gives a strong emphasis to this in his historical account of developments. He is also a lover of the old, without having thereby to be at war with the new. And he has that fascinating touch which leads us into bypaths and backpaths of church history (sometimes very local history, as a tombstone or monument is pressed into service to illustrate a point).

The difficulty the book sets the reader is that it has an air of the definitive, the glossy, and the academic, whilst on inspection it is more arguably a collection of the personal interests of the author, arranged in a higgledy-piggledy way, and with tiny inaccuracies (and many misprints) also marring the credibility of the work for reference purposes. It would be fair to substantiate some of this criticism.

The shape of the book is indeterminate. The first two chapters are background material – one on scripture and worship, one on the origins of the English Church (Aidan gets onto the map on p.49 but is not mentioned

in the text – and Wycliffe's death is wrong on p.55 . . .). Then the disorder starts: chapter 3 is about hymnbooks in the Church of England (!), with a poor tailpiece about the last two decades; chapter 4 is about the church calendar; chapter 5 is about 'other ingredients' of Anglican worship (such as the eucharist and offices), and is extraordinarily bitty, referring at times to the Reformation (which has not yet really been introduced) and at times to modern uses – and states that Hippolytus' text contains a Sanctus (p.122), an assertion which he could have checked out by reading page 180, where the true contents of Hippolytus appear, and also that Cyprian's text contained certain elements (a fascinating report, but sadly without references).

Then history re-appears: chapter 6 is the Reformation, and chapter 7 the BCP. In chapter 8 ('The Life and Times of the BCP') the Liturgical Movement is neatly resolved into a programme for 'natural rhythm of speech in the singing of the psalms' (p.177) – at least that is the only 'programme' of which we can learn, though the author goes on to tell us that 1928 was 'a conservative endeavour to bring the Liturgical Movement to bear on the services in the parish churches', and we are also told of three Anglican books (the Hebert and Dix set) which made a contribution – but still we have not discovered what it is all about. We then have some bits and pieces of the pre-history leading to the ASB, and then run off into new 'medias' (sic) for worship – which are services on the radio, and then on TV, and then on records and tapes. Chapter 9 is 'Towards a new Prayer Book', and this includes some basic information about the creation of the ASB, but no rationale (save discussion of Reformation controversies about eucharistic presence). There is a wholly inadequate bibliography, which includes some material unmentioned in the text and omits a whole range of publications which anything scholarly should have taken on board, and used as a basis for straightening out the account.

If I were still teaching liturgy regularly, I would invite my Anglican students to dip into this in a library, but only to buy it if Churchman Publishing produced a 75% grant.

COB

COB'S LITURGICAL SCRAPBOOK

November: (19) Licensing of a new Team Vicar in Shirley – due to lead a congregation in a school, and the night is fixed for that purpose, but then it emerges that school fire regulations prohibit more than 130 (setting a top limit on church growth there), so the scene is shifted back to the parish church, which makes 'Installation' odd – so we delay that till the coming Sunday: (22) ecumenical confirmation in an LEP at 10.30, but first the Archdeacon and I go to the District Church in Shirley which got cut out on Sunday, and have a ten-minute ceremony of installing the new Team Vicar whom I had licensed on Thursday – the ecumenical confirmation includes the now canonical welcome into the fellowship of first the Anglican, then the Methodist, then the local united, Churches. This rite (also in a school, at Hawkesley) is followed by informal prayer and declaring open of an extension to the school buildings which is technically ecumenical church property (built by MSC team): (25) as on every other Wednesday I join in early morning eucharist in the chapel which is the

attic floor of a local vicarage run by two Franciscans – but I am also having breakfast with them and their neighbouring clergy to discuss ways of inaugurating the Group Ministry of three parishes which is to come into existence shortly – it will be a Sunday afternoon job – should it be on three sites or one? and be eucharistic or not? Well, watch this space: (29) Advent Sunday and back where I was on Advent 2 last year – choruses and Hail Mary mixed together and ending with 'The trees of the fields will clap their hands' sung through five times at increasing tempo and with crescendo clapping – and an evening confirmation too: (30) St. Andrew's Day and one of our Kingstanding parishes which has been recovering from a very low ebb has a eucharist with baptism and confirmation (and iced cake etc. afterwards).

December: (3) consecration of George Carey, new Bishop of Bath and Wells, in Southwark cathedral – the preacher takes 2 Cor. 4.1 ('We never lose heart') which is good for the consecrand, but also for the Archbishop of Canterbury, attacked yesterday anonymously in that *Crockford's* Preface, but he too will 'never lose heart' – at the laying on of hands a Scandinavian guest bishop lays on his hands separately after all the English bishops have done so – and, bless him, he utters his own word ('The Spirit of the Lord direct you' – if my memory serves me – but I still make a note to ask someone at Lambeth *why* guest bishops offer a second round of laying on of hands – I also noticed some half-hearted attempt at saying 'Send down . . . etc.' with the Archbishop, which is prescribed in some overseas Anglican rites (see JLS/3) but is not contemplated in the ASB) – Trinity College, Bristol, choir sings 'From heaven you came' and 'Meekness and Majesty' during the administration of communion: the evening of the same day, back in Birmingham, there is a rite to commission the new secretary of the BCC Committee for Relations with People of Other faiths – the hymns and prayers are wholly Christian, but the speakers (plural) have to walk down a tightrope about the ideal Christian relationship with other faiths: (6) morning preachment at a parish communion, where I almost forget not to make them share a Peace they have not yet accepted as a practice, and then in the afternoon and evening comes the dedication of the new church building at St. John's, Walmley, possibly the last building planned by Ken White (whose obituary we published not so long ago) – the afternoon liturgy includes the dedication of the building and its furnishings and fittings (including the sunken baptismal tank in the dais) and a hopeful gesture towards the contiguous old church building where girders pierce from wall to wall, and soon a new two-storey complex will appear with lounges, kitchen, office etc. – then after a tea-break we start again with a eucharistic rite including baptism and confirmations, and renewal of baptismal vows for one special person (greatly moved by her own recent conversion, but confirmed years ago when she was 12), and this is followed by a general renewal of baptismal vows – the baptisms are the remarkable event of the evening – four teenagers, each with a personal story of coming to faith, are dunked in the tank, which has been full and waiting since it was dedicated during the afternoon event – now it is thoroughly in use – and the candidates, incumbent and I change during some chorus-singing and are quickly ready to move to the confirmation – by eight o'clock the congregation, most of whom came originally at 3 for the first half, goes home on a 'high': (7) meeting with RC bishops at Shrewsbury, including brief mid-day Psalm office in Shrewsbury RC cathedral.