

News of Liturgy

Editor: Colin Buchanan

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Editorial

News of Liturgy has come into existence because a need has been matched by an opportunity. The newssheet is the offspring, and it may be useful to explore the parentage.

1. The Need

The Church of England process of liturgical revision is a continuous and complex one. The Liturgical Commission always has several projects on the go at any one time, and at intervals publishes a report. General Synod seems to have liturgy on its agenda at every session. The Church papers carry brief reports of this and that debate, but the average member of, say, a deanery synod cannot determine easily when a service will be authorised, let alone what is happening to its predecessor. There is a general state of uncertainty, often leading to cynicism about the ability of even press reporters or synodsmen to get at the truth of 'where we are up to'.

In a fairly short compass it has been the aim of two booklets in the series of Grove Booklets on Ministry and Worship (of which more anon) to provide accurate information about this process of revision. However, it would be impossible to produce such booklets, or bring them up-to-date, more than once every eighteen months or so. The second of them was published in September 1974, and already in four months considerable further activity has supervened. This will be evident from the contents of this first newssheet.

There is precedent in other areas for this production, as both Roman Catholic and 'pop' fields have their regular newsletter—*Liturgy Newsletter* (St. Thomas More Centre for Pastoral Liturgy) and *Living Worship* (Stainer and Bell) respectively. But the average Anglican in England who has wanted information about progress in official revision has not had it in a ready form, and has very often not had it at all. Equally, therefore, others in England and overseas who wished to track the Church of England's moves have had difficulty in doing so. The 1970s have seen an ever-growing need in this area.

2. The Opportunity

News of Liturgy arises from the liturgical publishing programme of Grove Books. For three years now, somewhat to the surprise of all concerned, the monthly 'Grove Booklets on Ministry and Worship' have appeared with almost clockwork regularity, missing one Summer month each year by design, and thus totalling 33 titles by December 1974. In the process there has been built up such a steady clientele of customers who take each title on a standing order, that it has been obvious that an initial market lay ready to hand to make *News of Liturgy* a viable prospect from the outset. A large amount of its mailing will be in the same envelopes as the booklets—and a large amount of its contents will relate naturally to the contents of the booklets.

Not that the booklets themselves have 'just happened'. Most of them are produced by members of the 'Latimer House Liturgy Group'. This is a Group which I chair, associated with Latimer House because arising from it, but enjoying considerable autonomy under its aegis. The Group has planned the publishing programme, talked through the ideas with the various authors, occasionally incorporated titles from elsewhere (e.g. as when Julian Charley has written his commentaries on the two Anglican/Roman Catholic Agreements), and overall ensured that the respective booklets came to fruition. Part of the programme has been to prod and urge the more staid congregations of the Church of England at least to consider new ways on their merits, but underlying the 'policy' side of the booklets has been the imparting of accurate information, and the opening up of good ideas.

It is thus possible within the Group to add a weight of further material to the story of official revision. Each member who was author of a previous title retains a watching brief on his own field. Thus Trevor Lloyd (author of No. 6 *Informal Liturgy*) will be presenting new *ad hoc* service outlines and texts: Stephen Travis (editor of the supplement to No. 6 *Audio-Visual Media: A Guide to Sources of Materials*) will be bringing his material up-to-date: John Tiller (of No. 23 *A Modern Liturgical Bibliography*) will at intervals add notes on journal articles and books: Sidney Green and Gordon Ogilvie (joint authors of No. 26 *Music for the Parish*) will be noting new settings for Series 3 communion. In addition there will be notices of each month's Grove Booklet, a book review each month, and, when possible, some advertising also. The Group has good hopes that a correspondence will also develop, and it may be that the review within of *The Eucharist To-Day* (and especially of Leslie Houlden's chapter in that book) will provoke some response.

Stance

The authors mentioned above stand within the evangelical tradition, but intend an irenic and ecumenical stance. An unofficial production such as this can take a journalistic approach, in the sense that comment upon trends or publications can be made without worrying whether it is invariably even-handed towards every possible standpoint within the Church of England (let alone the universal Church). But like good journalists we desire to ensure that we are accurate in what we say, and that our information is well authenticated. We shall welcome correction, and will print apologies without hesitation, if we err badly. The contributors will include all sorts and conditions of men. It might be thought also that the association with one firm of publishers would inhibit the freedom such a newssheet needs. This is it earnestly desired should not happen. We will recommend and applaud materials from all sources. Contributors may well criticise Grove Booklets. There will be no censorship of this sort. It is rather that the freedom already enjoyed by authors of Booklets should now be shared by a greater number.

Some smaller points

We learn that the Church Pastoral-Aid Society Publications are also asking for samples of ad hoc and once-off services. We commend this to our readers (whilst hoping that Trevor Lloyd will also receive a share for us).

It is not our intention to insist on our rights under copyright. Anything printed here may be reproduced without coming back to us for permission. We hope that persons will observe courtesies and make acknowledgment, and we may occasionally have to exempt special matters from this principle (in which case we will make it very clear). But the aim is to be useful, not restrictive.

Please let us know what you would like to see in NOL. We shall be six pages in future, without this long editorial!

Colin Buchanan

News on the Official Front

Since *Supplement for 1973-4 to Recent Liturgical Revision in the Church of England* (by Colin Buchanan, no. 14A in the series) was published in September 1974, the following events have occurred to bring the story of Anglican revision up-to-date:

- 1 The Worship and Doctrine Measure. After the October election the Measure finally came to Parliament in November. It passed without a vote in the House of Lords on 15 November 1974, being proposed by Michael Ramsey on his last day as Archbishop of Canterbury. It came then to the Commons on 4 December 1974, where it passed by 145 votes to 45—the minority apparently largely of the opinion (surely incorrectly?) either that the Measure damaged the status of the 1662 B.C.P. or that the rejection of the Measure would somehow keep older services in widespread use. The Royal Assent was duly given on 12 December 1974. One further delay still exists—the Measure comes into force 'on such day as the Archbishops of Canterbury and York shall appoint' (clause 7). But there is currently no Archbishop of York—so no date! But keep an eye on 1 August 1975. . . . The text of the Measure is being published separately by CIO or HMSO, and included in booklet 14A.
- 2 Series 3 Funeral came before Synod on 7 November 1974 for its Revision Stage. It survived this unamended from the text produced by the Revision Committee, and gained provisional approval. It is now before the House of Bishops (who determine the final form of the text), and comes back before Synod in February 1975 for final approval (by two-thirds majorities). It should then be available for use from around April 1975.
- 3 Series 3 Morning and Evening Prayer was published as a report by SPCK on 10 October 1974. It was first debated in General Synod on 7 November 1974, and was then remitted to a Revision Committee. This Committee has worked assiduously since then, in order to bring its agreed text before Synod in February 1975. Then final approval can come in July 1975, before this Synod is dissolved and synodical elections are held.
- 4 'Series 1 and Series 2 Revised' Holy Communion was published as a report by SPCK on 2 January 1975. It is uncertain yet at what speed it will be handled by Synod, but the intention is to complete all stages by July!

The intention of NOL is to publish the details of these texts, and of the debates on them in future months. We shall also include a chart showing *how* the process through General Synod occurs.

ICET Texts

The International Consultation on English Texts met in April 1974, and amended the texts printed in *Prayers we have in Common*, including those of the Lord's Prayer and the Nicene Creed. These texts were not generally released, and Colin Buchanan was in fact asked *not* to print them in booklet 14A in September 1974, although they were by then in print in Canada. Immediately afterwards they appeared in the St. Thomas More *Liturgy Newsletter* (Vol. 5 No. 5 September 1974), so further secrecy would seem to be idle. We understand that they are to be published with a Commentary in the next few weeks by SPCK.

Michael Botting writes on the new variants . . .

Before commenting briefly one is bound to make the observation that if too many revisions take place those wanting to use the most widely acceptable versions will become somewhat disenchanted. Producing different versions of 'agreed texts' will become self-defeating.

In the Lord's Prayer there are two corrections:

ICET '70 Holy be your name

ICET '74 Hallowed be your name

The argument in favour of 'Holy' is that 'Hallowed' had apparently passed out of currency, or has become debased, at least in some parts of the English-speaking world. The General Synod in spring 1972 did not think so, and 'hallowed' replaced 'holy' in Series 3 Holy Communion. ICET has apparently now agreed with the General Synod.

The second change is:

ICET '70 Do not bring us to the test (Series 3: to the time of trial)

ICET '74 Save us from the time of trial

This line in the prayer is proverbially difficult. The important fact is that the idea of God tempting us is removed. If the petition behind the text is that we might be delivered from apostasy, especially in time of suffering and persecution, then the expression 'save us' is perhaps more meaningful. Pastors and teachers will from time to time have to explain the meaning of the line, whatever words are used.

In the Nicene Creed line four now includes a comma—'all that is, seen and unseen'.

The line 'one in Being with the Father' becomes 'of one being with the Father. I discussed this with my three staff members of whom one has a B.D., but we could not fathom the subtlety of the change and are extremely doubtful whether our congregations would either.

Other changes—'He was born of the Virgin Mary and became man' becomes 'He became incarnate from the Virgin Mary and was made man'. I think this does help to remove any possible suggestions that Jesus Christ's existence began at Bethlehem.

Next, instead of 'suffered, died . . .' we have 'suffered death' and 'in fulfilment of' becomes 'in accordance with'. These changes conform more closely with Scripture where the actual death of Christ is of more significance than his actual suffering, and both R.S.V. and N.E.B. state that he died 'in accordance with the Scriptures'.

Review

The Eucharist Today edited by R. C. D. Jasper S.P.C.K. 1974 £3.95/£1.95

My interest in these 'Studies in Series 3', as they are subtitled, is that of a twice-weekly consumer of the latter. As far as liturgiology is concerned, I am a layman; to me the Grey Bookies of Scotland suggested undernourished Glaswegian tote-operators and looked like a misprint, but I am assured it isn't.

Most of the eleven essays offer commentaries on parts of the eucharistic liturgy as it appears in Series 3, including some elucidation of general principles involved in the element under discussion and an outline of the history of how it has appeared in earlier liturgies. Although most of the contributors have served on the Liturgical Commission, this is not an official commentary or apologia (as Ronald Jasper points out in his rather defensive Introduction), and the contributors feel free to voice their own uneases about the service.

Not surprisingly the longer essays are generally the more satisfying ones. Colin Buchanan conducts us on a breathless, anecdotal Cook's Tour of the Anglican Communion and its liturgy, which keeps the wood in perspective without, as far as I could tell, missing any significant trees. John Gunstone offers a valuable history of the penitential section—though I found unconvincing the attempt (which recurs in E. C. Whitaker's essay) to make a virtue out of the chance that the penitential section follows the intercessions. John Halliburton examines the canon and reveals to the 'protestant' in me that the 'catholic' really does still seem to intend something different by his 'commemoration' from what I mean—though the two are closer together than either would once have thought. And David Frost writes another almost lyrical appreciation of the language of Series 3; another set of technical terms appears here (*metaplasmos* and *ploce* and so on) but the comparison with 1662 is fascinating and the protest at any re-erecting (through insistence on a special liturgical language) of the veil rent once for all at Calvary is spirited and moving.

The exception that proves the rule (that the longer essays are more satisfying) is Leslie Houlden's closing chapter, which liberates a most significant cat from the bag. In a sense he is only carrying on from where Frost leaves off. It is not enough that liturgy use our grammar and syntax. It must be expressed in theological thought-forms and images that are real to us. It is not enough to produce catenae of scriptural phrases if (like the idea of Christ as the Word) they are neither very intelligible nor very evocative. Liturgiology must listen to other branches of theology if liturgy is to express what we (should) want to say to God.

I find myself very sympathetic to the basic thrust of Houlden's essay though its brevity does not allow the ideas to be expounded fully enough for one to be sure what one is assenting to (thus Houlden's eight pages do not in

the end disprove the rule). The kind of issues I would want to discuss with him are these. How is liturgiology to decide what theology liturgy should give expression to? For in actual fact, although Robinson or Wiles might be unhappy about the idea of 'acts' of God, this would not be true of Cullman or Pannenberg. The former two do happen to be Anglicans; but even they are only expressing personal opinions. They are not the voice of God or of the church. They may be wrong. In fact, while the gulf between liturgy and modern theology could be bridged by the former assimilating itself to the latter, this is not the only possibility!

The Church of England has not yet produced any agreed modern equivalents to the Creed or Thirty Nine Articles or any agreed ways of reconceptualising the Biblical realities. (Incidentally, Houlden may be unfair to the Bible's conceptualisation; it knows that creation and redemption are present, not just past realities). And if liturgy did manage to assimilate itself to what theologians are saying now, it might achieve only built-obsolence as one theology is succeeded by another with ever-increasing rapidity (liberalism—neo-orthodoxy—biblical theology—the death of God—the theology of revolution . . .).

Perhaps the church's liturgical norms, like her creeds, must err if anything on the side of theological conservatism, particularly in what is still really a 'this rite and no other' situation. But I understand that the provision of alternative eucharistic prayers is on the medium term agenda of the Commission, and the above considerations suggest to me that it is in such a context that Houlden's vision might receive embodiment. The Church will then have the chance to try it.

John Goldingay

This Month's Grove Booklet (no. 33)

Knowing God through the Liturgy is written by Peter Toon, Librarian of Latimer House, and author (in this series) of no. 29 *The Ordinal and its Revision*. He is perhaps better known as a church historian, who has a special interest in Bishop Ryle. He was ordained in 1973 to the Auxiliary Pastoral Ministry in the Liverpool diocese, and the service at which he was ordained priest in June 1974 is itself the subject of special comment in Booklet 29. His new booklet calls in question some of the experiential concepts of 'knowing God' which exist to-day, and takes the reader back to biblical roots.

. . . and next month's

Nick Sagovsky is the author of *Modern Roman Catholic Worship: The Mass* (no. 34). He spent six months in 1973-4 at the English College in Rome when he was still a student at St. John's Nottingham. He has therefore had an almost unparalleled experience for a non-Roman of regular worship over a period of time in an articulate and theologically-minded Roman Catholic context. He writes irenically and attractively, and apparently he also writes as a pioneer. Although non-Romans make frequent allusion nowadays to trends in Roman Catholic worship, they very rarely write straightforward critical appreciations of it. This handling of the liturgical heart of the Church of Rome stands well beside the earlier treatment by Julian Charley of the doctrinal agreement on the Eucharist (No. 1, *The Anglican-Roman Catholic Agreement on the Eucharist*). Nick Sagovsky was ordained in June 1974, and is serving a title on Tyneside.

Mothering Sunday Services (Trevor Lloyd's contribution)

Preparation Those considering a service for Mothering Sunday might usefully ask themselves (or the Mothers' Union, Young Wives, Pram Club, etc.) some questions. What is the aim of the service? Is it to be evangelistic? How do we prevent it from being a gooey mum-centred occasion? Is it basically an opportunity to give thanks (to God?) for motherhood/housewifely duties well done? How can we be specific in praise for this without upsetting those who, e.g. have no children/have grown-up children/cannot cook/are hopeless at managing the housekeeping money? Would a dramatised version of Proverbs 31, for instance, simply cause despair? If not ideals on housekeeping, how much should ideals on motherhood (e.g. Mary and the holy family) or on family instruction (Deut. 6.4-9 etc.) play a part in the service? Answers to these questions might indicate a change from the readings and prayers suggested in the service below. Other possible readings to consider are: Mark 1.29-31; Mark 3.31-35; 1 Peter 3.1-6; Exodus 2.1-10.

Suggested service outline

HALLO

Hymn: 'For the beauty of the earth' (AM 171; AHB 18)

Leader: The pattern of our service today is: 'Hallo', 'Sorry', 'Thank you', 'Please'—and we shall say each of these things to our parents and to God. So our service is going to be like one big conversation. To begin with: Say 'Hallo' to the people on your right and left, and to those in front and behind you: shake hands if you want to. When you say hallo you think about the person you say hallo to. Now we're going to say hallo to God. As we listen to the reading and sing the hymn, think about how great God is.

Reading: Luke 1.46-56

Hymn: 'Tell out my soul' (AHB 439) or *chorus:* 'Wide, wide as the ocean' (SG 29).

(Talk)

Leader: Listen to what God says about family life. This may help us to think of ways in which we fail him as families.

Reading: Ephesians 6.1-4

SORRY

All:

You know us, Lord, in our homes.

You know when we fail to get on as a family either with you or with one another.

You know when we are angry and disobedient and when we fail to learn from you.

We have wronged those who love us and sinned against you

For the sake of Jesus who died for us, Forgive us

and keep us living together as your children. Amen.

Leader: Father in heaven, assure us of your pardon and forgiveness. Help us to say sorry not only to you but to our parents and friends and others, when we do things that hurt them. Through Jesus Christ our Saviour. **Amen.**

Chorus: 'Gone, gone, gone, gone, yes my sins are gone' (*Youth Praise* 49)

THANK YOU

Leader: Say 'Thank you' to your mums for anything you want to. Say it with flowers—come and collect a bunch for them. Say 'Thank you' to God. First we say 'Thank you' by giving our collection money. Then we shall listen to the story of Jesus' first miracle and join in a thank you prayer.

Reading: John 2.1-11

(Talk)

Prayer of thanks (this or an alternative)

Leader: Thank you, Lord, for the example of Mary and for mothers today who look to you for help. Thank you,

All: **Lord, thank you**

Leader: For doing miracles with ordinary things like food and drink, and for helping mothers today as they provide for us. Thank you,

All: **Lord, thank you**

Leader: Because Jesus went to weddings and visited families and because we can know his presence in our families today, Thank you,

All: **Lord, thank you**

Leader: For your command to parents to teach their children and for parents today who teach their families about you. Thank you,

All: **Lord, thank you**

Leader: Because Jesus healed Peter's mother-in-law, talked to Mary and loved Martha, too, and for your health and strength and peace given to mothers today. Thank you,

All: **Lord, thank you.**

Hymn: 'Thank you' (*Sing to God* 151)

PLEASE

Leader: We often ask our parents for things. This next reading says how much God wants to give us the good things we ask for when we pray.

Reading: Matthew 7.1-11

Prayers, ending with the Lord's Prayer.

(Talk)

Hymn: 'Now thank we all our God' (AM 379; AHB 22; SG 17)

Blessing

[We hope to add alternative prayers and hymns next month]

Our Contributors

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