

News of Liturgy

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Editorial

The announcement, in a list of books for sale, in the June issue of *NOL* of the new *Prayers we have in Common* (S.P.C.K. 65p), may well have taken some readers by surprise. The first issue of *NOL*, in January 1975, printed out some changes which had been leaked, and these were also dubbed in as an *apparatus* in *Further Anglican Liturgies 1968-1975* which was published in May. They had already appeared in the new proposed Canadian *Alternative Liturgy* (on which see p.0) and also, which was missed in 'FAL', in the new South African rite, *Liturgy 1975*. At any rate they have now appeared with the Commentary justifying their latest texts. *NOL* has sent a copy for a review of its English translations to Dr. David Frost.

For the moment we content ourselves with other considerations, not so specifically literary or linguistic:

- (1) General Synod has already authorized four different services of Series 3: Communion, Funerals, Morning and Evening Prayer. Whilst the last two were still in Revision Committee, the Committee was having to defend 'ICET' translations which were known in fact to be out of date—as, e.g., in the Te Deum, where the 1971 (and Series 3) text has 'you did not shrink from the Virgin's womb' but 1974 has 'you did not spurn the Virgin's womb' (none of the would-be amenders was in fact proposing the 1974 text, but the defence of the 1971 ones as being ecumenically agreed seemed somewhat wobbly). Of course, there is merit in having the same Lord's Prayer for everybody (which is a departure in Series 3 from *all* ICET versions!), but as no Te Deum was in fact previously authorized or included in official Anglican services in a modern form, then Series 3 Morning Prayer might almost as well have started with the 1974 text.
- (2) This raises a question of procedure. In 1971 the ICET texts were included in the Series 3 Communion as published by the Liturgical Commission, apparently at the behest of Lambeth. The texts had been available in print since Spring 1970 in *Prayers we have in Common* (they were hardly altered a whisker in the 1971 version), but the Church of England had taken no notice of them (and the *Church Times*, for instance, had never reviewed them). Thus the Liturgical Commission, which was not necessarily wholly sold on them, was not only committed to the ICET texts, but was also widely held responsible for writing them, as no advance warning of their coming had been sounded out.

It would be much more sensible if the ICET texts could be debated in Synod on their own merits, *before* being incorporated into any actual services. If necessary, they could be remitted to their own Revision Committee. They could then be adopted by the Synod for inclusion in all services thenceforward. This would then distinguish carefully

between ICET and Liturgical Commission material, and would avoid holding up new services in Revision Committees over points in the ICET texts, just because they had already been agreed.

- (3) In the Lord's Prayer, as noted in the January *NOL*, 'hallowed' is employed in the second line, as in Series 3. In the ninth line, 'do not bring us to the test' is replaced by 'Save us from the time of trial', thus emulating Series 3 for the second part of the line, but abandoning it for the first part.

However, one is left to speculate on the sixth line. There seem to be only two exceptions in recent years to the translation 'daily bread'. One was in the Australian *A Modern Liturgy* of 1966: 'Our bread of the morrow give us to-day'. The other was in the Church of England Liturgical Commission's *Modern Liturgical Texts* in 1968: 'Give us to-day the bread of life'. But even in those two cases the proposals were short-lived, and 'daily' reappeared fast as the rendering of the Greek *epiousion*.

It seems fairly clear that no-one is absolutely sure what the word means. The ICET commentary rightly runs 'It may mean "bread for tomorrow", referring not only to the next day but also the "great morrow", of the final consummation. . . . On the other hand it could mean simply "the bread which is necessary", without any particular temporal reference. *There would seem to be no sufficient reason for substantially varying the familiar translation.*' The italics here are mine—for there would seem to be plenty of reason to alter it, but the difficulty is finding the right translation. It is at least a pity that so few have tried.

For the strong suggestion is that the whole prayer is far more eschatological than is usually noticed. This is clear in lines three, four and five. It is much clearer in line nine than it used to be. Then lines seven and eight would fit well into the eschatological framework (as would line ten if, without being very daring, we ventured 'save us from the devil', which *Modern Liturgical Texts* hesitatingly put forward on the grounds that *tou ponerou* may well be masculine and not neuter). Thus line six would almost *need* to be eschatological, and the question is, how then to render it? 'Bread of the morrow' is literal, and perhaps most accurate, but does not give the right 'feel'. The 'bread of life' was designed to take up *both* the 'bread, the staff of life' *motif*, and the 'Jesus, the bread of eternal life' *motif*. It may be too allusive, too imprecise. But it was a pity it was not pursued. For where translations are none too certain, the allusive is exactly what is needed. And where there is strong suspicion that eschatological meanings are at least included, then the allusion in this translation may be exactly right.

Furthermore, this would fit the eucharist well—and especially the concept that the Lord's Prayer is the last devotional approach to the Table before reception. For it is harder to envisage Jesus himself under the term 'daily bread' than under the broader term 'bread of life'. And surely it is for the gift of him, that 'he may dwell in us and we in him' that we must pray?
Colin Buchanan

NEWS ON THE OFFICIAL FRONT

The July Session of General Synod took the following action:

- (1) Series 2 (Revised) Morning and Evening Prayer had their period of experimentation extended from 27 November 1975 to 31 December 1979 at final approval.
- (2) Series 3 Morning and Evening Prayer gained final approval for their period of experimentation from 1 November 1975 to 31 December 1979. (Note: in the June *NOL* this last date was misprinted as '1975', making an apparent period of experiment of eight weeks only—we apologize for this). The voting was: Bps. 15-0, Clergy 134-3, Laity 91-6.
- (3) Holy Communion '1½' was 'generally approved' (stage 7 on the chart in March *NOL*), and was committed to a Revision Committee. A strong speech against the concept of '1½' was made by the Archdeacon of Durham, but in general there was approval of the concept. Collects, Infant Baptism and Wedding services were not reached on the agenda, and to that extent the problems indicated in the June *NOL* do not arise.

In addition to this the draft Canon 'Of the Approval of Collects, Lectionaries, and Table of Rules to Order the Service' was generally approved, and now faces a revision stage.

The Ordination of Women

The Synod debate on this came on Thursday 3 July, and it was preceded not only by a series of diocesan synod debates and voting, but also by an all-night vigil outside Church House Westminster by various women concerned to see the ordination of women quickly implemented. The main motion of principle was: 'That this Synod considers that there are no fundamental objections to the ordination of women to the priesthood.' This was *carried* as follows: Bps. 28-10, Clergy 110-96, Laity 117-74.

After this affirmation of principle, the Synod faced the Standing Committee's proposal 'That this Synod, in view of the significant division of opinion reflected in the diocesan voting, considers that it would not be right at the present to remove the legal and other barriers to the ordination of women.' The voting on this was: Bishops 19-14, Clergy 127-74, Laity 80-96—so it was defeated in the House of Laity. The Synod then voted on the alternative motion 'That this Synod considers that the Church of England should now proceed to remove the legal and other barriers to the ordination of women, and requests the Standing Committee to prepare and bring forward the necessary legislation.' The voting on this was: Bishops 15-15, Clergy 78-108, Laity 101-64—so it was defeated in the House of Clergy and not passed in the House of Bishops. Synod then, having not voted not to proceed, and not voted to proceed, passed a fall-back motion which remitted the question to the House of Bishops to handle when they thought the time ripe. In addition a motion requesting the Archbishops to invite the authorities of the Roman Catholic and Orthodox Churches 'to share in an urgent re-examination of the relevant theological questions was accepted.

NOL intends to chart decisions in this field, but is not currently commenting on them.

The Initiation Debate in Diocesan Synods

The Rochester Synod voted in favour of a service of thanksgiving for the birth of a child, but against one of blessing of a child. It voted in favour of admission to children to communion before 'a mature Profession of Faith' (Bishop 1-0, Clergy 54-14, Laity 49-20), against the motion that baptized persons should be admitted to communion without laying on of hands (Bishop 0-1, Clergy 23-43, Laity 18-43), and in favour of admitting them after a baptism which would include the laying on of hands or anointing (Bishop 1-0, Clergy 42-18, Laity 42-19). These are the five 'official' motions (to be found on page 19 of *Christian Initiation—A Discussion Paper*). The Synod then voted by a show of hands, first that the Bishop should normally preside both at the first communion, and at the further laying on of hands, and secondly that the laying on of hands in baptism should be optional. This last would in effect disrupt the effect of motion 5, as the point of it is to ensure that no-one is admitted to communion without the laying on of hands! So Rochester has thrown out the 'one-stage' initiation (motion 4), and disembowelled the 'two-stage' view at the same time!

(We shall be glad to have further results from other dioceses)

This Month's Booklet . . .

. . . is *The Liturgy for Infant Baptism (Series 3)* by Colin Buchanan. The new proposed rite for infant baptism in the Church of England (GS 225, S.P.C.K. May 1975, 20p) was on the agenda for the July Synod, but was not reached. It cannot therefore have 'general approval' till November, nor be revised till February 1976. Meanwhile, Colin Buchanan's introduction and commentary will prove helpful not only in the understanding of Series 3, but also of the principles of Series 2 infant baptism, about which little exists in print, and various misconceptions are encountered in practice. This booklet is having a limited print order only, and it will be revised and reprinted in 1976 if the Liturgical Commission's rite is revised by Synod.

And next month's . . .

. . . is *Open to God: The Experience of One Parish*. Tom Walker is the vicar of St. John's Church, Harborne, Birmingham, and 'Open to God' is the title of the main midweek central meeting of the church. Harborne was a flourishing church in the 50s and 60s, but a new dimension has come into church life in recent years, and it is this which is expressed and charted by this booklet. There is emphasis on new structures, every-member ministry', eldership, and a new programme. Above all, the role of the Spirit of God is highlighted. This booklet arose partly from the conference between the usual authors of Grove Booklets and some more 'charismatic' ministers, mentioned in the editorial to the April *NOL*.

6p per copy. £1.20 per annum by post.

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

Reviews

Worship and Dance J. Davies ed.

(University of Birmingham Institute for the Study of Worship and Religious Architecture, 1975, 70p)

This is the nineteenth publication of the Birmingham University Institute and, under Prof. Davies's editorship, eight different writers set out to examine the relationship between dance and worship.

John Eaton usefully surveys dancing in the Old Testament which was a feature of the worship, rejoicing and triumphs of ancient Israel. J. G. Davies gives a short historical survey of dance in Church buildings between the 4th and 19th centuries. Ronald Jasper describes some contemporary experiments in dance which have taken place in recent years in different churches and cathedrals. Jane Winearls, a professional dancer and teacher, provides an interesting autobiographical account of how she has come to be involved both in University teaching and dance in the Church. She puts in a plea for the training of lay dancers '... they must be especially prepared and practised, as is the choir. The work must be taken seriously as a job, and the dancers must have a certain level of aptitude and skill. It is and pleasant the process may seem to be'. For her church and theatre 'are interchangeable', which seems to me a curious and debatable point. Clive Barker, an actor and teacher, brings a reminder of the place of the body in communication and his article is followed by one which I found the most thought-provoking of all.

J. G. Davies looks most helpfully at 'a theology of the dance'. He points out how a Platonic dualism became absorbed into Christian thinking, devaluing the body as an encumbrance and defilement of the soul. With a rejection of the carnal came an ecclesiastical condemnation of the dance (though he also acknowledges that some forms of dancing became a 'wanton pastime'). In correction of this he looks at both Hebrew and Pauline teaching on the body. For him, dancing is 'the act of incarnating the spiritual and making visible the invisible'. In saying this, he is *not* denying the importance of the mind but is rightly allowing that the human body is 'intrinsically communicative' (H. McCabe). His six theses on worship (p.52) would be more agreeable to the liberal rather than the conservative theologian. In a concluding excursus he looks at reoticism in relation to dance and Christian worship. I found his distinction between lust and erotic feelings helpful.

Other papers focus on a description of audience participation in a Kirchentag in West Germany, by Sequeira, the theological and political significance of Pentecostal dancing, by W. Hollenweger, and the dance in Hinduism by J. J. Lipner.

At a time when there is a resurgence of interest in dance in the Church, it is encouraging to read a collection of scholarly and thought-provoking papers on the subject.

Anne C. Long

The Ministry of Healing in the Church of England: An Ecumenical-Liturgical Study by Charles W. Gusmer, Professor of Sacramental Theology and Liturgy, Darlington Seminary, New Jersey (Alcuin Club/Mayhew-McCrimmon, 1974, £4.50)

Any Anglican seriously interested in the Ministry of Healing will be greatly indebted to Professor Gusmer for this work. The price may seem high for 181 pages of which only 126 are text, but the extensive notes and references substantially add to the usefulness of the book and will be invaluable for further study.

Professor Gusmer examines Anglican literature on healing that deals with the New Testament evidence and the practices of the early Church, quotes extensively from the reports of the Lambeth Conferences, and gives a survey of the various Guilds of Health, including the Dorothy Kerin Home of Healing. A whole chapter is given over to development of various liturgical Services of Unction of the sick and Laying-on of hands approved in the two Provinces of Canterbury and York, and those published by the Guilds.

There is a very interesting section showing how, since Vatican II, Roman Catholic Churches have moved away from Unction being solely for the dying to a more general anointing of the sick. A part of the book that this reviewer found especially helpful was that dealing with common misconceptions about the Church's ministry of healing. In that section Professor Gusmer seems to epitomize his own view of the whole problem of the Will of God and health and sickness, based on a sermon of Bishop John A. T. Robinson. He writes 'Health and healing are signs of the Kingdom. But the perfect reign of God which will put an end to pain, disease and death belongs to an age which has not yet dawned. We are now living between the time of the Resurrection and the Day of the Lord. And because the Kingdom of God has not yet been fully revealed, we should be very cautious about what we promise to people who are ill. The most manifest sign of the final redemption of all flesh is the "Spirit's power to heal", but it is an anticipation vouchsafed mysteriously and graciously to some, withheld equally mysteriously and graciously from others; and it should not be offered as more. Perfect wholeness of body, mind and spirit does not belong to men of this aeon.'

Michael Botting

THE CANADIAN LITURGICAL SCENE

Canada has been in an odd position in the English-speaking Provinces of the Anglican Communion because her present Prayer Book was only finally authorized in 1959, and has therefore been a point to which Churchmen rallied in the 1960s, rather than one from which they were keen to depart.

However, the General Synod started an experimental era in 1965 by allowing dioceses to have their own rites, or indeed parishes to have theirs, so long as the diocese permitted them. A series of local rites grew up out of

this, but none had shown sign over the last decade of becoming a national rite. Indeed, many of them preceded the ICET texts in their translations into 'you' form English, and to that extent look rather antiquated and irrelevant in their renderings of the Lord's Prayer, Creeds etc.

Over the recent years there has been a trend towards national rites produced by 'Task Forces' of the General Synod itself, and it is the first four liturgical documents in this series which I picked up from the publishers (The Anglican Book Centre, Toronto) and brought back with me in quantity and advertised in the June *NOL*. These are still available from Grove Books (nos. 1 and 2 at 85p, nos. 3 and 4 at 25p). It may then help to comment on matters separately—initiation coming next month.

The Eucharist

There is still a strong cleaving to *Canada '59*, the Prayer Book rite. It looks very dated nowadays, not only because of its Cranmerian language, fulsome rubrics, and bulky Prayer Book context, but also because it has no provision for the Old Testament, still has Creed before Sermon, has little congregational participation, much kneeling, etc. etc. It is in fact one of the last ever '1928-type' rites.

Our Series 2 and 3, the New Zealand rites, and the various American ones, have all had a modicum of experimental use. In 1973 the 'Task Force' produced a variant on the American rite in duplicated form for General Synod but it was rejected. They then revised it and published it as no. 4 in the Canadian Anglican Liturgical series of publications (see above) in 1974. They included the 1974 ICET texts, but the service does not have any introduction or commentary, and I discovered when I was in Toronto that the Doctrine and Worship Committee of the Toronto diocese thought the 'Task Force' had deliberately inserted some private production *in place of* the ICET Lord's Prayer etc. All in all, this service was not so much getting a bad press as being treated as totally unknown when I was there. Those who did comment on it found that, where it varied from the American 1970 and 1973 'Second Service', on the whole it varied for the worse. It was badly lined out also in its printing.

To my surprise, when I was lecturing with Professor Massey Shepherd to the Toronto clergy, I found that the Canadian liturgy was being ignored and they wanted to choose between Series 3 and the American 'Second Service'. (Indeed, when celebrating Series 3 there, I had an awkward feeling that I was actually competing in a liturgical trade-fair with the Americans for the Canadian custom . . .).

In the event, neither the Toronto diocese nor the Canadian General Synod (which met in the second week in June) ultimately chose at all, but rather acted inclusively. The General Synod gave bare moral backing to all three new rites for diocesan experimentation, but explicitly had not yet reached the stage of including them in a new Prayer Book (which is the ultimate target).

C.O.B.

PURCHASING BY POST

Retail Books

We noted in the June *NOL* a few titles which we could provide postfree to customers, more or less on worship and liturgy (though perhaps Michael Green's *I Believe in the Holy Spirit* lay slightly beyond these categories). We can of course provide any title in print anywhere in the world postfree and at British net prices. The only exception to this is books with a total value of under 50p—for these please send stamps with order (or overseas customers will be invoiced with postage added). Alternatively, those who receive Grove Booklets on Standing Order may ask that such orders should wait for the next distribution of booklets, and in that case anything, of however small value, can be sent postfree. We usually retain even larger orders to send with booklets on standing order, when such orders come near to the distribution day.

Our own Publications

Please note that all back-numbers of booklets are now 25p, though still postfree. There are some shops (notably the S.P.C.K. ones, Church House Bookshop Westminster, Mowbray's Margaret Street and S.U. Wigmore Street) which still have old stock at 20p, and S.P.C.K. shops can obtain them at this price still from the central warehouse, which has most numbers in stock. Our price is of course inclusive of postage, and this applies to all orders (trade or direct sale) received.

We are concerned about the threatened further rise in postage in the Autumn, as absorbing the present rate (which started in March) has been hard enough. In addition, the printers' union called an overtime ban in June having rejected a 31½% increase. Finally, however, they settled for it, and it too has a severe effect on our printing costs. We are thus looking for ways to reduce costs—and the most obvious way is to ask whether any 'Standing Order' customers could combine, and order two or more for the same address. We reckon that at present postage rates it only costs 25% more to send two of each month's publications together, than it does to send one. We also save an envelope (which costs ½p). We therefore offer a small incentive—those who receive two or more booklets on standing order will from now on receive a stamped addressed envelope with their invoice, so that they will not have to pay postage in settling their debts and re-ordering the booklets. Incidentally, the number of customers on direct standing order continues to creep up—cancellations are very rare, and when they do occur the customers tend to say it is lack of time in which to read, rather than disappointment with the contents, which is the reason. We have now published a new catalogue, which goes through until April 1976, and in most cases it will be enclosed with this edition of *NOL*. We would be glad to supply copies to anyone who can place them usefully.

S.P.C.K. materials available through Grove Books during August:

The Lectionary 1976 28p and 16p

The Churchman's Pocket Book and Diary for 1976 £1.50 (inc. VAT)

English Churchman's Calendar 1976 £1.20 (inc. VAT)

The books and booklets announced in June *NOL* are all still available, and we hope to announce a date of publication for Series 3 Morning and Evening Prayer in August *NOL*.