

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

We have been keeping an eye on an interesting and timely controversy in the pages of recent editions of *Theology* (and would have highlighted it here last month had not the Worship and Doctrine Measure come into force at short notice). To get the feel of this controversy we reprint extracts from three separate issues.

In the editorial of *Theology* in April 1975 the editor, Professor G. R. Dunstan, wrote as follows:

'... The historians of the next century, writing up the dreadful story of the self-destruction of the Church of England c. 1960-1980, will see another price [of a gesture] paid, and will ask why. . . . A theology of Incarnation commits the Church to identification with human society from which it may not withdraw, come cross, come tomb—come resurrection. The Church of England to-day professes Incarnation—but practices withdrawal: it is tearing up its roots from the land, the life, the culture, the social sinews and institutions. . . . At a time when our whole society calls aloud for the spiritual regeneration of which the Church ought to be the agent, the Church dissipates its resources in an adolescent preoccupation with its own identity. . . .

'The cultural alienation of the Church of England from the national life has anticipated the legal separation. Its habits of parochial worship are now widely those of a eucharistic sect self-conscious in fellowship and in its good works. Its repertory is being reduced to Series X with everything, like chips in the canteen cafeteria. Mattins and Evensong are being forced out, and what we may call the Englishman's natural Christianity with them. For centuries the Church of England has held the loyalty—and met the spiritual, moral and intellectual needs—of believing but unsacramental men. They believed in God, and Christian morality, and the Church, and the parson as well—more than he deserved sometimes—and they found what they wanted in the Scriptures read, the Psalms and canticles recited, the prayers, the sermon and the hymns. Christening was accepted, nay demanded; confirmation also, for many; but not communion—at least, not often. Both Church and nation have been strengthened by the mutual acceptance of this sort of ministry—to some at Mattins, to others at Evensong; to some few, at both. To-day these men are alienated, left without link, when the Church offers them a Family Communion or nothing; and their refusal of sacramentalism is only stiffened by what are, to them, the cannibalistic overtones of the Series 2 rite. Woe to the shepherds who feed themselves and not the flock; and the clergy *have* fed themselves, indulged their own liturgical addictions to an inordinate degree. For a year or two, they satisfy the more clericalized of their flock; but staleness will sicken when surely, and soon, it comes.'

In June 1975 *Theology* then carried a letter from the Rev. John Hadley of Stoke Newington in North London:

'It is heartening for me . . . to read your swingeing tirade . . . ; at least someone, we can now feel with conviction, has his finger right on the pulse of the ordinary man and woman in our Church.

'With deadly accuracy you go right to the heart of the modern alienation of the Church from our society. . . . How rightly you deprecate the distasteful and anti-English notion that the Communion service should be accorded central importance, founded as it is merely on the New Testament and the universal tradition of the Catholic Church, and not a whit on the established institutions of our national life! It is high time we followed your lead and began to use "eucharistic" as a dirty word once more. How foolish we parish clergy have been! All this adolescent preoccupation with our own identity, all this inordinate indulgence of our liturgical addictions, when we only need to re-introduce Mattins and all manner of things shall be well. Actually we have sung Mattins in our parish (with an average attendance of 12) as well as the Parish Communion (with an average 120), and it could even be said that the introduction of a Parish Communion has engendered quite a spiritual revival: but then what is the Spirit compared to the life, the culture, the social sinews and institutions of centuries of believing men?

'Ah, Sir, dare we hope that you will be in the forefront in leading us from this Egypt of Eucharist, fellowship, and good works, across the Jordan of unsacramental Erastianism, into the Promised Land of pluralism, patronage, Prince Bishops, Parliamentary control and pigs in the parsonage? Then indeed, if any synodical cynic begins to object that we are, after all, the Body of Christ, we can draw ourselves up to our full height, and, adapting the words of a famous Magdalen College organist, reply "That's just where you're wrong—we are the Church of England!"'

Professor Dunstan spoke again in his editorial in the August *Theology*:

'The letters which we published in June . . . were three only of the many we received. The rest were too personal for publication. Only one letter critical of our position was received, Mr. Hadley's, and this we published. The others—and many remarks in conversation well outside ecclesiastical circles—corroborated our guess, that many faithful churchmen deplore the changes that are being forced upon them in parochial worship and reorganization. In particular one correspondent drew attention to the increasing uselessness of Readers if the holy communion service supplants mattins and evensong. The Central Readers' Board has properly undertaken to re-equip the Church with more Readers, better qualified, for the task of supplementing a shrinking parochial ministry; we print below an account of this important development. The whole plan pre-supposes a continuing ministry of the word, depending on the stable, regular and reliable service of Readers. The eucharistic fashion will depend on a diminishing number of hurrying priests, driving from church to church, and belonging to none. The next step in this compulsive

logic will follow: a demand for the lay celebration of the eucharist by some trusted settled person in place of the stranger priest. Theology can then be adapted to whatever happens: the ecclesiastical token-coin of "what God is saying to this generation" will be ready for the slot. We should feel rather more confident in a return to an ecclesiastical polity.'

We may perhaps here take one further look at the options in 'compulsive logic'. Does not Professor Dunstan's assumption (which may well be true) that fewer and fewer clergy will serve our congregations in the future mean that, if they do *not* hurry round, the congregations will be the *more* dependent upon the unsacramental ministrations of Readers, and the priest will be *more* a 'stranger priest' when he does come, and the demand for lay celebration by 'some trusted settled person' will be *more* insistent?

And a more profound question is also at stake. Does the Church and its worship have to be reshaped to meet a diminishing number of priests with a datum and control function? Or is it *possible* that the role of the sacraments is a prior question, and that patterns of ministry (not wholly excluding the question of lay celebration) have to be adapted and reshaped for the benefit of the Church and its worship? Indeed, is eucharistic worship a 'fashion' at all? Or is it more basic to the Church's life?

Synod being dissolved, there is no 'News on the Official Front' this month. We are also sorry not to have had the chance to print more suggestions about informal worship, delays in which are due partly to our contributor, partly to other pressures on space. We hope for more in the future. We still welcome correspondence, particularly that relating to matters already aired in *NOL*.

Colin Buchanan

## This month's booklet . . .

is *Shrines for the Saints: How Parish Churches Evolved*, Grove Liturgical Study no. 3, by Kenneth White. The author is a well-known Christian architect, who has already popularized his trade by the two Church Society filmstrips *Where did you get that Church?* and *What can you do with that Church?* Roughly these two titles correspond to the two titles we are publishing, now and in December—the latter of which is *Centres for the Servants: Parish Plant Up-dated*. These two studies have multi-coloured illustrated covers, and the author's own line-drawings illustrating the text throughout. We are anticipating a large sale—they cost 55p.

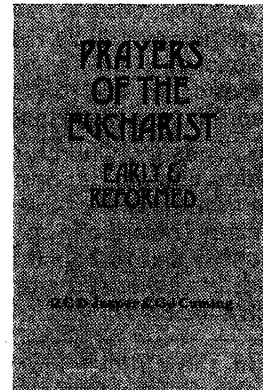
## . . . and next month's

is *Worship and Silence* (Grove Booklet on Ministry and Worship no. 39) by Margaret Harvey. Deaconess Harvey is on the staff of Trinity College, Bristol, and is tutor in worship and pastoral studies. Her interest in liturgical silence, meditation and contemplation qualifies her to write this booklet—a timely contribution to corporate worship to-day.

## BOOKS (sent post free)

*Healing* by F. MacNutt (Ave Maria Press) £1.75.  
*God in the Gallery* by Donald English (Methodist Book Room) £1.75.  
*Morning and Evening Prayer Series 3* 25p. (Published 16 October).  
*Jesus and the Spirit* This is not £8.25 as quoted, but £9.50.

# Prayers of the Eucharist: EARLY AND REFORMED



R. C. D. Jasper and  
G. J. Cuming

From the Jewish blessing for food, through the early Christian centuries, the middle ages, the Reformation, to the Prayer Book of 1662 - a new presentation of the texts that show the development of the liturgy of the eucharist.

laminated paper cover 192pp £2.50 net.

COLLINS Collins Liturgical Publications, 187 Piccadilly, London W1.

## Review

*Prayers of the Eucharist: Early and Reformed.* (As advertised above).

It is one of those humorous coincidences that the same month which sees the passing into effect of the Worship and Doctrine Measure sees also the publication of this collection of eucharistic prayers, including those of the 1662 rite, because 'there is a widespread tendency for liturgical texts to go out of print.' Apart from this premature anxiety of the editors to rescue 1662 from the archaeological scrap-heap they are to be congratulated on doing a basic and invaluable job with such skill and self-effacing scholarship. In the theological colleges they can now safely throw away those frayed stencils and piles of duplicated sheets. But the usefulness of this book will not end there. Many churches have learnt in recent years to ask basic questions about the structure of the Eucharist, and this inevitably arouses interest in the historical background of traditional practice. This text-book ought to be available to every local liturgical committee addressing itself to change and experiment in worship. The material is reliable, helpfully presented, and right up-to-date in scholarship. My only criticism over selection concerns the omission of anything from Irenaeus (especially *Adv. Haer.* iv.17f.), whose thinking was arguably as influential as that of, say, Zwingli on a particular development in the liturgy.

John Tiller

6p per copy. £1.20 per annum by post.

GROVE BOOKS  
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## Review

[It was a problem as to what to do with my own book, but on reflection I asked my good Roman Catholic friend, Father Jean Tillard, to review it for *NOL*, knowing his friendship would not run as far as uncritical back-scratching. In fact, as will be seen, he has asked for the typographical moon . . . —the review was written in French, then translated—COB.]

*Further Anglican Liturgies 1968-1975* Edited by Colin O. Buchanan (Grove Books, 1975, £10.75).

All those who are interested in liturgical revision will recognize and greet with joy the long-awaited appearance of *Further Anglican Liturgies 1968-1975*. This book, edited by Colin Buchanan, a member of the Church of England Liturgical Commission, completes the collection of texts already published by the same author under the title *Modern Anglican Liturgies 1968-1968*. In it are to be found 24 new eucharistic rites of the Anglican Communion, edited in a uniform manner, with an excellent presentation for each. In four cases the text is a translation of rites which until now were inaccessible to specialists who did not know the languages in which these liturgies were written (the liturgies of Tanzania, Brazil, Chile, Korea). The editor has equally taken care to note the situation of the liturgy in certain churches, such as the church of Japan (p.312), the Anglican Church of Ceylon (pp.289-290), the Church of the Province of the Indian Ocean (p.291), of which it is either useless or impossible to publish the rites. Thus we have a reference work of prime importance. And Grove Books must be thanked for having taken the financial risk of editing a book of this dimension.

But the interest of this book is not limited to its value as a reference work. Not only are the notes which precede each liturgy ample, and reveal authors' intentions and the reactions of the churches concerned, but Colin Buchanan has himself drawn up an analysis of progress accomplished (chapter 1, pp.3-34) and produced comparative tables which allow us to measure at the same time the fundamental similarities and dissimilarities. The two folding charts (pp.406 and 418), one of which presents the proper prefaces, the other the English series 2 and series 3 family of Eucharistic Prayers, are particularly useful for anyone who wants to trace out the major line of evolution. However, it is regrettable that the choice of typographical characters has been neglected here. By an astute usage of typefaces, it would have been easy to make the essential words or phrases which form the common structure of the eucharistic liturgies in the Anglican tradition stand out clearly.

We have given particularly close attention to the survey of pages 3-34, where Colin Buchanan disentangles first the *historical factors* then the *liturgical and doctrinal principles* explaining the new texts. Among the historical factors, he notes the Pan-Anglican framework, the growth of modern liturgical English, and the influence of the Church of England rites. Although he often makes allusion to the *Anglican-Roman Catholic Agreement*—which he interprets in a manner which appears to us to correspond to the intention of the text—he neglects nevertheless to bring out a point among these *Historical Factors* which, when reading the

documents, appeared important to us. It is a question of the influence of the new catholic eucharistic liturgies and of the willingness (evident in certain cases) to come from them to a eucharistic liturgy at the same time acceptable to the Anglican communion and the Roman Catholic church. This seems clear to us, for example, in the case of the liturgy of the Church of the Provinces of South Africa (especially pp.224-226) where we find almost *ad litteram* catholic texts, and even in the case of the prayers of the Protestant Church of the USA (pp.145-147). Signs of this influence can be detected elsewhere, such as in the *Alternative Canadian Liturgy 1974* (where it is also in the Preparation, and the Liturgy of the Word (pp.113-117)). This influence has, in the ecumenical plan, a significance of great value.

Sometimes, it is true, in the places where Roman Catholic prayers exercise an influence, some words are changed. There are changes there to which it would have been good to have drawn attention, even if they are not always related. Let us again give an example, from among several which we have noticed. The liturgy of the Church of The Province of South Africa in its third Eucharistic Prayer copies exactly the epiclesis of the Eucharistic Prayer II of the Roman Catholic church, and preserves the form: 'let your Spirit come upon these gifts to make them holy, so that they may *become for us* the body and blood of our Lord Jesus Christ' (p.224). Or in its first eucharistic prayer, derived from Series 3 of the Church of England but revised, the Liturgy of this same Church of the Province of South Africa asks in the epiclesis: 'send your Holy Spirit . . . so that they may *be to us* his body and his blood' (p.223). The introduction to these texts (pp.200-202) is not sufficient to bring out the explanation which one would wish. The remarks of Colin Buchanan on the Eucharistic Prayer (pp.17-19) and some Doctrinal Questions (pp.20-24) show that there is there the reflection of a very old theological problem of the Anglican tradition. Nevertheless it seems to us that the Anglican-Roman Catholic Agreement, properly understood, allows it to be overcome. This is proof that the problems between churches are equally internal to each group.

Briefly, this work represents in the present context much more than a source of reference. It constitutes objective witness to the present situation of the Anglican communion in its eucharistic faith. It will be impossible to reflect on this without coming back to the book. Let us hope that in further editions an improvement can be made—which only need be by a larger range of typeface—to the clarity of the typographical lay-out. It is often difficult to find one's way, and it is sufficient, for example, to run through pp.132-168 to understand the headaches of the keen researcher in comparing the texts or in following the evolution of the vocabulary.

J. M. R. Tillard, O.P.

**Note:** The South African texts to which Fr. Tillard refers are contained in *Liturgy 1975*, the new worship book of the Church of the Province of South Africa. The eucharistic rite has three alternative eucharistic prayers, one derived from the 1969 rite, one the Roman Catholic Prayer II *verbatim*, one Series 3 *verbatim* (apart from the 'Proper Thanksgiving'). Grove Books now has a few copies for sale—the full *Minister's Book* costs £2, and the *Pew Book* 40p. We hope to give more space to liturgical developments in South Africa in future editions of *NOL*.