

News of Liturgy

Editor: Colin Buchanan

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Editorial

Since we last went to press there have been two public events of note in the Church of England—one, the Archbishops' Pastoral Letter, and the other, the inauguration of the new General Synod. The prospective programme in liturgy of the new Synod is considered elsewhere in this *NOL*. For the moment we comment on the Archbishops' Letter.

One point which the vast coverage in the National and Church Press has missed is the origin of the questions raised by the two Archbishops. It *might* be sheer coincidence, but this time last year Archbishop Ramsey made farewell to the British Council of Churches (over which he had presided for many years) and in his last address set these two questions as the future agenda for the Council—'What sort of society are we seeking?' and 'What sort of people ought we to be?'. They came then to one listener as words for the time, haunting and memorable. It can be imagined therefore that, when these same questions came back from the two present Archbishops, my response was the warmer for recognizing their origin (but it *might* have been a coincidence—neither of the present Archbishops was present at Michael Ramsey's farewell to the BCC . . .)

For the moment, our task is to consider what are the implications for the Church's worship of the two questions. We make two points, both in one sense obvious, both in every sense simple.

The first question suggests that the Church ought to be dreaming about what the kingdom of God would look like in England. It is to glimpse the fulfilment of the Church's mission in order to motivate the Church in getting on with it. It must involve the building of the kingdom in both the structures of society, and in the hearts of men. And at the end of the day, there will be praise and thanksgiving as a keynote of the fulfilment. We are used to the idea that the worship of heaven is the fulfilment of our worship on earth (and we borrow words and themes from the Book of Revelation in our liturgies to exemplify this), but we are now to visualize (even if only in a utopian dream) what it would be for the world (and especially our English world, to keep the scale down somewhat) to be turned to praise. What would be the themes of that praise? What would be the love of that society? What would be the fulfilment of our liturgies of hope?

Secondly, the vision is to govern our thinking for the Christian life *now*, for Church life *now*. What sort of *society* do we have now, the fore-runner of that which is to come? When we come together, do we really *meet*? Is the Church building itself up in love as well as in faith through its worship? To what end are our rites, our texts, our ceremonies, our buildings, our music, unless they are giving us a first glimpse on earth of the society we seek?

Colin Buchanan

FURTHER TO THE LORD'S PRAYER

Remarks in the editorial of the July *NOL* about 'Give us to-day our daily bread' have led to a spasmodic response. The latest is from the Rev. John Barff, thought to be our only regular subscriber in the Sudan. He is toying with 'Give us to-day our foretaste of the bread to come'. But perhaps it should be 'Give us to-day the bread which is our foretaste of the things to come.' At the same time it emerges that the ecumenical parish of Sinfín, Derby, is using the Liturgical Commission's own draft from the 1968 *Modern Liturgical Texts*, and therefore actually prays 'Give us to-day the bread of life'. It is the ecumenical situation which has fixed them with their text, and precluded their going over to Series 3 (which John Barff reports Khartoum to be doing—the Barff text is strictly only a pious hope for English-speaking worshippers in Omdurman).

Sinfín has not gone over to the other daring feature of the Commission's 1968 proposals 'Save us from the devil'. The Greek *apo tou ponero* might be masculine and personal, or neuter and impersonal. But just suppose it *were* personal. Then again the Lord's Prayer has both the eschatological reference *and* the current urgency. The devil has had a fading place in Anglican formularies—one recalls the battles in Convocation over his place in the *Revised Catechism* in the early 1960s (ultimately he was in the first form in 1961, out in the revised one in 1962—but each time by split votes). How has he fared in liturgy since?

Well, the mood of the 1960s drove the devil out of the baptismal 'Renunciations' (now called 'The Decision') in 1966 in Series 2. But poetry (if not theology) dictated his retention in the words accompanying the signing with the cross ' . . . manfully to fight under his banner against sin, the world and the devil'. And now Series 3 Morning and Evening Prayer includes a revised Litany. This retains *both* 'the deceits of the world, the flesh and the devil' (p.47) *and* 'finally beat down Satan under our feet' (p.48). Series 3 Infant Baptism keeps the Series 2 words also. So the extinction of the devil from our forms of worship is not to be yet. Which in turn might make us look again at that *apo tou ponero* perhaps?

SOME NEWS FROM GROVE BOOKS

This Month's Booklet . . .

is no. 40, *Freedom in a Framework: Some Possibilities with Series 3* by Richard More, who is a curate in Macclesfield. We have published it in the white glossy covers which were used for nos. 10 and 12—*A Guide to Series 3* and *The Language of Series 3* respectively. It represents the next move on for those who have had two or more years use of Series 3 (it is really still as new as that?) and now want to try its flexibility more imaginatively. There is nothing 'way out' about the ideas, but a serious and readable set of practical suggestions, most of them already well tried in practice. The booklet would be of great use to a PCC discussing Sunday worship. Sadly, it is the last one we shall publish at 25p.

. . . and next Month's . . .

is Grove Liturgical Study no. 4, *Centres for the Servants: Parish Plant Updated* by Kenneth White. This is the pair to the September 'Study',

well illustrated in conformity with it, and of particular value where the possibility of reordering (or restructuring) interiors is in view. The interrelation of yesterday's buildings with to-day's worship is a grave tension in many parishes. Here is light on the way.

. . . and a reprint . . .

is the original no. 1, *The Anglican-Roman Catholic Agreement on the Eucharist* by Julian Charley, first published on 31 December 1971. It was very slightly amended on its second printing, and that second edition now enters into its third printing. Grove Books owes a particular debt to this agreement, and to Julian Charley's commentary, as the whole series was launched with capital on the expectation that no. 1 would cover the cost of the first six titles whilst they struggled towards viability—in those days of course there was no thought of the sweeping standing order distribution we do to-day—there was no certainty of selling any copies at all of a new publication, except no. 1 which was a 'natural'.

We have now virtually sold out of the first printing of the following numbers also—4, 6, 11, 17, 24 and 38. 4 and 11 are not to be reprinted, and 17 would cost too much (as it has 32 pages). 6 and 24 are under consideration, and the authors would be pleased to have suggestions. The sales of 38 (for which we had an extra large printing in the first place) have taken our breath away, and this will certainly be reprinted. The new catalogue is enclosed with this *NOL*, so that the titles can be checked quickly . . .

. . . and some other snibbets . . .

The Ministry and Worship series now includes 41 titles (numbered up to 40 but including a '14a'). 33 of these have 24 pages (the others have 28, 32, or 36), and the total number of pages now tops 1000! The words are approaching the half-million . . . If the Liturgical Studies, the extras (like *Series 3 for the Family*), and *News of Liturgy* are added, the half-million is well exceeded.

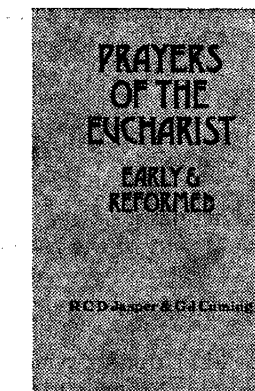
One or two people have complained about our putting in a tear-off return slip in October—as, if they tore it out, it would affect an article on the back. There is of course no need to use such a slip—simply sending the money with a name and address will do—£1.60 surface delivery home and abroad, £2.30 airmail (or \$3.50 and \$5 respectively). Or the slip in the catalogue can be used this month. Why not give *NOL* (and/or booklets) for a Christmas present?

We are in the process of producing a sheet of 'Errata and Corrigenda' for *Further Anglican Liturgies 1968-75*. This we will send to any who send us a stamped addressed sticky label (or 9in by 6in envelope) in England, or merely the label or envelope abroad (or it can be sent with our monthly despatch to regular customers.)

Endnote: The Bishop of Ch recently sent a questionnaire round his clergy, and amongst other things asked them what theological reading they do. On his own report, over half replied 'I read Grove Booklets monthly'. On our statistics some of them were making an empty boast. But at least they thought they *ought* to be reading them . . .

Advertisement

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

Pastoral Liturgy edited by Harold Winstone (Collins, 1975) £3

Here is the Roman Catholic answer to Grove Booklets—a symposium that covers both the principles of liturgy and the rites themselves, all from a consistently pastoral viewpoint. It provides a brief, commonsense introduction to the changes that have swept over Roman Catholic worship since Vatican II. Underlying the thinking is the philosophy that 'the first task of the parish is to be a Christian community.' So, liturgy is to express the corporate life of God's people, its meaning is to be appreciated by all, full participation is vital—and it is to be enjoyed.

This is a volume to hearten readers of all shades—except perhaps the poor parish priest who totters under the weight of good ideas, and mutters to himself, 'Who is sufficient for these things?'

Nicholas Sagovsky

This was advertised in our list of books last month.

6p per copy. £1.20 per annum by post.

(7p and £1.60 in 1976)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

'A Christmas Family Celebration'—a suggestion by Richard More which was crowded out of this month's booklet.

The following order of service was used for a Family Communion on Christmas morning. There had been a 'standard' Series 3 service for the Midnight Communion. The aim was to have a service lasting no longer than one hour which would interest even the youngest child. Several weeks before the children had been given an envelope in which they were asked to put some money as 'A Birthday present for Jesus'. This money was to be given to Rossendale Hall—a local project for handicapped children. Hymn numbers are given for *Anglican Hymn Book*.

- 1 Sentence
 - 2 Hymn 'Christians awake' (AHB 97)
Notices
- THE BIRTHDAY**
- 6 Opening Prayers
 - 11 Gospel: Luke 2.1-18 (this included the singing of the Gloria being the song the angels sang. Also a part of the recitative from the Messiah was used)
 - 12 Talk
- THE PRESENTS**
- 14 Hymn 'Once in royal David's city' (AHB 107) during which the clergy went to the crib and the children were asked to bring their gifts.
 - 15 Prayers including special prayers for the project being supported
Clergy return to the Table
- THE PARTY**
- 21, 22 Happy Christmas! (Peace)
 - 23 Hymn 'Hark the herald angels sing' (AHB 112)
 - 24 The Taking of the bread and wine
 - 25-29 The Thanksgiving
 - 30 The Breaking of the Bread
 - 31 Lord's Prayer
 - 32, 33 The Giving of the Bread and the Cup (the children were each given a chocolate biscuit *after* they had returned to their seats)
 - 40 Prayer of thanks
 - 42, 43 Blessing and dismissal
 - 44 Hymn 'Sing, O sing this blessed morn!' (AHB 116)

BOOKS THIS MONTH

- Not mentioned before:
- Sounds of Living Water* (Hodder, 1974) Music £2.75, Words 50p (the songbook of the Charismatic Movement).
- Eucharist and Holy Spirit* by John H. McKenna (Mayhew-McCrimmon 1975—the Alcuin Club book for 1975) £4.50. (An examination of the epiclesis in twentieth century eucharistic theology).
- The Fullness of Initiation* by J. D. C. Fisher (Alcuin Club Annual Lecture 1975) 25p. (A very slight pamphlet replying to Grove Liturgical Study 1 by E. C. Whitaker *Sacramental Initiation Complete in Baptism*).

Bishop Henry de Candole by Peter Jagger (Faith Press 1975) £3.75 (hardback) and £2.50 (paper). (A biography of a beloved member of the Liturgical Commission whose personal life was closely bound up in the development of the Liturgical Movement in the Church of England).

You must be joking, Lord—the latest Hollings and Gullick from Mayhew-McCrimmon at 60p.

Also some old stock . . .

Growing into Union by Colin Buchanan, E. L. Mascall, J. I. Packer and the Bishop of Willesden (now of Truro). This was published by S.P.C.K. in 1970 at 90p, and provided the most coherent and far-reaching rallying-point for opponents to the old Anglican-Methodist Unity Scheme. It should still be of especial interest for its sacramental theology, bringing together determined Anglo-Catholics and Evangelicals. We have remaindered copies at 40p post-free.

The Original Series 3 (S.P.C.K. 1971): The Report (25p), The Commentary (remaindered at 10p) and *The Presentation of the Eucharist* (a somewhat more formal archetype of our November booklet) at 35p.

Also *Breaking One Bread* by Michael Perry (S.P.C.K. 1973) (remaindered at 20p).

A CAPITAL LOAN?

We do not usually mention Grove Books' own finances, which are generally run on a combination of faith, happy-go-luckiness, and an instinct that keeping prices down and paying postage for customers is the best policy. It is perhaps opportune to mention that we have some capital borrowed at bank overdraft rates. This of course is fairly heavy, and it does occur to us that there may be a customer who would be glad to lend a three- or four-figure sum for a short period at 11% or thereabouts. Does this appeal to any readers?

THE WORSHIP OF GENERAL SYNOD NOVEMBER 1975

No, not synodolatri, but worship by Synod. The new Synod was launched on 11 November with a Series 2 Communion service in Westminster Abbey. The Queen was there (and Mrs. Thatcher—confirming the notion that Synod is the Tory party at prayer?). Some of the Series 3 people enjoyed having another nostalgic go at Merbecke. But the purists were offended at the Abbey's own rubric that the congregation stands for the great Thanksgiving as far as the Sanctus, then kneels. The acoustics were terrible, and Bishop Howe's sermon perished between pulpit and congregation. We also sang Bright's hymn 'And now, O Father'—the eucharistic theology of which is open to question.

Synod's own prayers come in a little duplicated set of four litanies, two 'mod' and two 'trad'. They are distinctly experimental, being due for revision after the February 1976 session. We will report on their revised form in due course.

EVENTS IN GENERAL SYNOD NOVEMBER 1975

It will be recalled that '1½' Communion and Collects were not on the agenda for this last session of Synod. The Revision Committees on both of these items crawl painfully on their way, and their Revision Stages will be taken in February 1976. A question was asked in Synod as to whether new members of Synod would be able to bring amendments before the Revision Committees, but the answer was that they would have to bring such amendments onto the floor of the Synod in February. *NOL* will report on the respective Revision Committee reports immediately they are available.

The draft Canon B4A 'Of the approval of Collects. Lectionaries and Tables of Rules to Order the Service' was finally approved, and the petition for Her Majesty's Royal Assent and Licence to promulge and execute the Canon was adopted.

The Series 3 Wedding Service (GS 228) was generally considered on 13 November. In the course of the debate many kind things were said about it, but almost every word in it was at some point or another challenged also. A terse summary of such criticisms might be of interest: the structure was wrong (we ought to start with Bible-readings and prayer), the preface was wrong (husbands *ought* to leave 'father and mother' and not be linked with families), children themselves ought to be blessed in being born into Christian homes, 'acts of love' is a non-starter (calculated only to raise giggles, etc.), the loss of 'obey' was wrong (preventing proper use of Ephesians 5), the facing each other to exchange rings was wrong, the 'all that I am I give to you' was wrong ('as though from Barbara Cartland' said one speaker), 'honour' was wrong (because in Lancashire grooms insist on pronouncing the 'h'), and the modern Lord's Prayer was wrong—to mention but a few items. So it too now goes to its Revision Committee, and apparently will be unlikely to be finished by February next year.

The Series 3 infant Baptism service (GS 225) was never reached on the agenda, and was postponed for the second time. So much for the great haste with which the report had to be published! Now, it is likely to be caught up by the initiation debates, the diocesan replies to which are due to come to General Synod in February. This, as a matter of procedure, is far more desirable than exposing liturgy and policy to the possibility of going two separate ways. The difficulty will be if General Synod again insists on saying it likes the liturgy when it debates *that*, but does not like the liturgy when it is debating policy. That is what happened in February 1974. Our commentary on this rite, no. 37 *The Liturgy for Infant Baptism (Series 3)*, remains relevant, and we have a few copies left.

The timetable on the opposite page is that which appears in the Standing Committee's report 'Future Business of the Synod' (GS 273). However, the above paragraphs suggest it is already out of date. At the very least the infant baptism and wedding services will have their Revision Stages in July not February, and there may be delays on other fronts to come also. The hawk-eyed will focus interest on the first synodical mention of the Series 3 Ordinal and Alternative Canons.

	General Consideration	Revision Stage and Provisional Approval	Final Approval	Other Related Business
February 1976		Series 3 Collects Series 1 and 2 ('1½') Holy Communion Series 3 Infant Baptism Series 3 Wedding (<i>Extension of Authorization—Provisional Approval</i>) Series 2 Holy Communion		Working Party on People's Service Book (First Report) Christian Initiation: Reports from Dioceses
July 1976	Series 3 Ordinal		Series 3 Collects Series 1 and 2 Holy Communion Series 3 Infant Baptism Series 3 Wedding (<i>Extension</i>) Series 2 Holy Communion	Integration of Ministries—Report
November 1976	Series 3 Alternative Canons (<i>General Approval</i>) Canon on Christian Initiation	Series 3 Ordinal		
February 1977	Series 3 Initiation Services	Series 3 Alternative Canons Series 3 Calendar and Lectionaries (<i>Revision Stage</i>) Canon on Christian Initiation (<i>Extension of Authorization—Provisional Approval</i>) Series 3 Holy Communion	Series 3 Ordinal	
July 1977		Series 3 Initiation Services	Series 3 Alternative Canons Series 3 Calendar and Lectionaries (<i>Extension</i>) Series 3 Holy Communion	