

# News of Liturgy

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Issue No. 14

February 1976

## Editorial

At last we have the report of the Bishop of Durham's working party on a 'People's Service Book'. The title itself is the first casualty of the thinking process. In July 1973, when General Synod debated 'The Future Course of Liturgical Revision' (see Booklet no. 14a *Supplement for 1973-4 to Recent Liturgical Revision in the Church of England*), the working party was to draw up detailed plans for a 'People's Service Book'. Now, however, it is to be entitled 'An Alternative Service Book'. The reason for this is obvious—it is not itself to contain any 1662 services, and its title has apparently to acknowledge implicitly the existence of the BCP, and not pretend to too great a status. The contents of the book are to be as follows: Series 3 services for Morning and Evening Prayer, Communion, Baptism, Confirmation, Wedding, Funeral, and Ordinal; Series '1½' Communion; Liturgical Psalter; Collects; Lectons at Communion; Revised Catechism. A shorter version would omit the Ordinal and the Catechism, and give references only to the Lectons at Communion. The report is based partly on a survey of 408 parishes which replied to a questionnaire.

This editorial has to be written prior to the debate scheduled for the morning of 27 February, so it inevitably includes some 'shadow-boxing'. Nevertheless the following items spring quickly to mind:

- (i) The title is fatuous—a bureaucrats' hairsplit. No-one in parish life is going to talk about 'my alternative service book'. It will either become 'The New Prayer Book' (or a variant on that) or it will gain an affectionate title (like the American 'Green Book' and 'Zebra Book' (pronounced 'zee-bra'—of course)). We need not mind what happens—language will find its own level—but it *is* fatuous.
- (ii) The presence of '1½' Communion sticks out like a sore thumb. It will presumably be the only 'Thou' form service in the book. It will be of no use to the real Series 3 lovers. It will not have its own Collects and Lectionary in the book with it. It is obviously only included for doctrinaire reasons—i.e. to soothe the feelings of those who feel left out by the advance to 'you' form liturgy. It is very doubtful if any '1½' parish will ever buy such a book—and very doubtful if any '3' parish will ever use the '1½' service from the book. It amounts therefore to an appalling waste of paper and money.
- (iii) The list does not include the comprehensive Calendar and Lectionary material which the Commission is currently preparing. If the book is to give any middle-term stability (e.g. for ten years) to church worship, then it must have the foundational Calendar and Lectionary material in it.

(iv) The book is going to take a long time to compile (as the working party acknowledges). The Series 3 Baptism and Confirmation proposals cannot be published till 1977 (if they are to await the results of the Initiation debate)—at the earliest. They will then take upwards of a year to be authorized and published. So the aim of 1980 for the new book is fairly realistic. But this of itself means that there is ample time to bring in the Calendar and Lectionary material—let alone for the numbers of parishes wedded to Series 1 and 2 (or '1½') to go on diminishing.

(v) The major problem the book creates is its size. Judging from the existing booklets only, we have to reckon on something like the following numbers of pages:

All Series 3 services: around 180  
Collects: 16  
Liturgical Psalter: 400  
Lectons for Communion: 300  
Catechism: 8  
'1½' Communion: 24

The above comes to around 950 pages of present size. Obviously the format would be larger, and it might be reduced to 450 pages in all. The shorter version might be 280 pages. If the Calendar and Lectionary were included (as I have argued above is to be expected on this comprehensive programme) it would come out at nearer 350 pages. No-one to-day would tolerate the tiny print of the pew format of the old BCP. So a book costing well over £2, and perhaps over £3, on today's prices seems to be involved.<sup>1</sup>

(vi) One is led to ask therefore whether we would not be better served by a very light book of regular Sunday services, instead of asking people to pay for a book, of which they may only use a tiny part. I suppose the Psalter is the major item of principle here—but it surely will also be provided as a separate item (it will have to be long before 1980), and it may well be that its inclusion will by 1980 be an enormous white elephant.

At the same time we have to hand *The Methodist Service Book*, which is attractively produced with pages in the size of the little booklets in use in both the Anglican and Methodist Churches. The new service book is cloth-bound, it has under 250 of these small-size pages, it fits easily into the pocket of a man's suit (or, I imagine a lady's handbag), it is printed in two colours like the booklets (black and red are the Methodist colours), and it costs £1. It includes 68 pages of a comprehensive 'Collects, Lessons and Psalms' provision. But it does *not* provide a Psalter, it does not provide Morning and Evening Prayer (except as 'The Sunday Service' of which they form the ante-communion), and it does *not* provide '1½' or anything like it

<sup>1</sup> The report points out that the RC *Sunday Missal* sold over 100,000 copies at £1.90 in 1975. This is strictly misleading, as in the Roman Catholic Church the Church provides cheap 'missalettes' and the worshippers buy big missals as individuals. In the Church of England it is P.C.C.s which by tradition (and by the questionaire's expectations) would buy the service book, for the pews.

(the 'Thou' form Lord's Prayer appears in sole state on the last page for reference!). In an expensive and difficult situation (where many Methodists probably want no liturgical services anyway) it is a noble solution to the problems of finding a comprehensive service book. Even its title challenges emulation . . .

So why should not the General Synod ask the Durham working party to think again? There is certainly plenty of time! Or perhaps we should recall that in 1973 the Synod also passed a motion 'That the General Synod instructs the Standing Committee to provide at a later date an opportunity for the Synod to give further consideration to the proposal that instead of authorizing a new (or alternative) Prayer Book, it should simply content itself with authorizing particular forms of service.' When is *that* debate to be provided?

Colin Buchanan

## NEWS ON THE OFFICIAL FRONT

The General Synod agenda for February 1976 includes the following liturgical items:

- The extension of Series 2 Communion to 31 December 1979 (provisional approval).
- '1½' Communion—Revision Stage and Provisional Approval.
- Collects to Accompany Series 3 Lectionary—Revision Stage and Provisional Approval.
- 'An Alternative Service Book'—as discussed in the editorial above.

The '1½' revision committee has touched up the service at dozens of different points, including the extension of the remembrance of the departed in the 1928 Prayer for the Church to run on 'beseeching thee, according to thy promises, to grant them refreshment, light, and peace.'

The Standing Committee's report on the business on the agenda covers the exclusion of Series 3 Infant Baptism (see January *NOL*) and also gives some brief data on the mixed response to the Initiation debate. The Standing Committee writes as follows:

'A preliminary analysis of the results shows that the dioceses are almost evenly divided (20 in favour, 18 against) on the key question, i.e. whether there should be alternative provision for Christian Initiation practice in the Church of England, side by side with that provided in the Book of Common Prayer. Further, it appears that neither of the alternative patterns put forward by General Synod has found favour in the dioceses—one securing the support of 14 dioceses, while 22 voted against it; and the other being supported by only 4 dioceses, while 32 dioceses voted against it. In addition . . . 23 diocesan synods have submitted motions of their own . . .'

The Standing Committee promises a 'Miscellaneous Paper' shortly, with the marshalled results in it. But for the moment there is nothing more to report. And Series 3 Infant Baptism, is it now decreed, must await a resolution of the Initiation confusion.

## This month's booklet . . .

is no 42, *Christian Healing in the Parish*, by Michael Botting. Michael Botting writes from considerable experience, and handles the central theological question very sensitively and carefully. He has read widely in the subject, and had the joy of seeing his own wife restored to full health after cancer—through a ministry of *both* surgery *and* prayer.

## . . . and next month's

is Liturgical Study no. 5, *Anamnesis in the Eucharist*, by David Gregg, now on the staff of the General Synod Board of Mission and Unity. This 'study' is a detailed examination of current concepts of the eucharist, particularly in respect of the meaning of 'anamnesis', in the light of close, and sometimes original, research into the meaning of the original words of Jesus. The author is not afraid to read off controversial implications for eucharistic liturgy to-day, when his evidence seems to lead him that way.

## . . . and a reprint . . .

*Series 3 for the Family* is out of stock again, having sold over 48000 copies in three printings. A further printing will be available in early March with a slight increase of price to 24p. The young children's multi-coloured hardback picture book, *Series 3 for Children*, has just sold out its first edition, and a second edition is under preparation. News of this will follow in March *NOL*.

## . . . and non-liturgical publications . . .

Colin Buchanan's *Inflation, Deployment and the Job Prospects of the Clergy* is now available at 30p (as is the original 1972 document *The Job Prospects of the Anglican Clergy* at 45p). The January Ethics booklet, no. 9 *The Homosexual Way—A Christian Option?* by David Field, is selling briskly, and the March one, no. 10 *God or Mammon?—A Guide to Business Ethics*, by John Wesson, will be published with the March Liturgical Study.

. . . and a footnote: we have now no more copies of booklets 4, 11, 17, and 24.

## BOOKS THIS MONTH

A backward look and a forward look . . . (and books reviewed).

*Bishop J. C. Ryle* by Peter Toon (hardback £1.50) gives an interesting account of the troubles encountered by the doughty first Bishop of Liverpool when he attempted to deal with 'Ritualism' in his own diocese.

The new proposed American Prayer Book. Copies are not to hand as we go to press, but have been ordered. They are 1000 pages long, and if authorized will replace the old 1928 Prayer Book of PECUSA. They should be available in March (no price yet) and we expect to maintain a stock of them right through until they are debated at the General Convention this Autumn.

Reports of the Collects Revision Committee and the 'Alternative Service Book' working party (37p each).

7p per copy. £1.60 per annum by post.

(£2.30 by air)

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

## SOME NEWS SNIPPETS

**A Service of Reconciliation?**—In the January editorial I wondered aloud whether the 'Ten Propositions' of the Unity Commission (and particularly the 'notes' on them) did not conceal a 'Service of Reconciliation', not unlike the late unlamented article of the old Anglican-Methodist scheme. After I had written that, the Bishop of Manchester, the chairman of the Commission, wrote to the *Church Times* to give personal assurances that no such rite was in view. We shall hold onto those assurances—it is not yet wholly clear that they will not need digging up from the *Church Times* and airing at intervals.

**Canon Ernie Southcott** died on 17 January 1976, worn out, it seems, by a life of hard work. His obituaries all noted his role in the promotion of the Liturgical Movement in England, peculiarly in the fifties when he was vicar of Halton, near Leeds. I well recall seeing a TV programme about him twenty years ago, when he was celebrating communion in the kitchen of a terrace house, and was confining baptisms to four great 'baptism Sundays' in the year. They say that in those days Halton was the most famous parish in the Anglican Communion. I got to know him myself in the mid-sixties when I first joined the Liturgical Commission, and last saw him at the Installation of the Bishop of Liverpool in June 1975. I remarked to him that I hoped to interview him some time about the growth of 'Parish and People' in the early fifties—but it will not now be. His work at Halton remains as a milestone in the Anglican Liturgical Movement—and many in the 'seventies who never knew him have entered unknowingly into the heritage he helped to carve out.

**How widely are which services used?** Roger Beckwith wrote an article in the *Church of England Newspaper* on 23 January recounting the results he had obtained by asking the dioceses (14 of which could give him clear answers) which services were used, and in what proportion, in their parishes. It looks as though on a numerical count of Communion services, 1662/Series 1 still leads the field with 1739 parishes, Series 2 has 1575 parishes, and Series 3 1368 parishes. One is left to wonder which are the rural parishes, which are the larger congregations, what are the trends from one year to the next, and so on.

**When does Series 3 Communion expire?** In January *NOL* we printed '1 Feb 1977'. The S.P.C.K. quite rightly wonder whether '31 Jan 1977' is not correct (which they, and we, print on the covers of the various Series 3 texts). We had thought our date came from some more imposing-looking document, but have failed to trace it. Would readers therefore split the difference and note that the service expires at midnight between 31 January and 1 February 1977—surely no-one can improve on that? (It does not affect a Sunday anyway—it is a Monday/Tuesday—and the whole thing will be extended by then . . .)

. . . **and Series 3 Funeral?** Our chart: January said '31 Dec 1979', but the correct date is 31 May (or 1 June!) 1979. S.P.C.K. missed this one.

## Reviews

*Eucharist and Holy Spirit.* By John H. McKenna (Alcuin Club Collections no. 57. Mayhew-McCrimmon 1975. 257 pp.) £4.50.

This is an important book. Its subject is the place of the epiclesis in the eucharistic prayer. For some time now, Roman Catholic liturgical scholars have tended to have guilty feelings about the absence of an epiclesis from the historic Roman Canon. Three separate sections have been identified as the remains of an epiclesis, though no reason or historical context is produced for its expulsion. In the new Canons II, III, and IV an epiclesis is duly included. But this raises the question of the relation of the epiclesis to the institution narrative, which according to official Roman teaching effects consecration (a question which the Orthodox have never really satisfactorily answered.) John McKenna, an American Vincentian Father, sets out to answer it.

The first two chapters survey the patristic period and the Middle Ages with considerable thoroughness, and in a more impartial manner than Atchley, whose work has been regarded as standard since 1935. Four more chapters discuss the views of twentieth-century theologians; and then in the last thirty pages the author 'attempts a synthesis'. This is the exciting part of the book. He finds a way out of the impasse by considering the nature of presence. Presence in ordinary language implies *two* people: you are present to someone. There are different levels of presence, and 'for a fully personal presence a response on the part of the other person is necessary' (p.177). Christ is present throughout the service in different ways and degrees. The function of the epiclesis is to evoke the necessary response, by reminding us that 'God realises the Eucharist for the partaking assembly and *through* the believing assembly, and that only as a *praying* assembly does the assembly share in realising the Eucharist' (p.190).

Support is found in a short paper by Rahner (now available in English in *Theological Investigations*, vol. IV), who adapts a Reformation insight by saying that it is the Church's act of faith that constitutes the presence of the Lord.

To find Roman Catholic scholars taking this sort of line is a great step forward, and this approach to the Real Presence should commend itself especially to evangelicals.

Geoffrey Cumir.

*The Jesus Prayer* Per-Olof Ajogren (S.P.C.K., 1975) £1.60.

The Dean of Gothenberg Cathedral introduces western christendom to an eastern method of prayer which has been in practice for over two thousand years. The Preface in which he traces the history of the Prayer makes most interesting reading, and the subsequent chapters are a meditation and handbook of theology on the simple prayer 'Lord Jesus Christ, Son of God, Have mercy upon me.'

Lest we think it is left there the later chapters spell out the means whereby one makes the prayer personal—attentiveness and silence allowing the Spirit to enter in and we are told that spiritual life grows as four counsels are practised: 'Spiritual life grows when they all grow at the same time in our

heart, when we know our littleness, when we fight evil, when we are open to Christ, and when we pray to him.'

The proof of any pudding is in the eating, and I must confess that since reading the book I have found the repetition of the Jesus Prayer an aid to spiritual concentration in private prayer as well as when out and involved in parochial work. If the hope for the book is to enhance ecumenical understanding, 96 pages costing £1.60 could be a deterrent.

Charles H. Hutchins

*Contemporary Parish Prayers* edited Frank Colquhoun (Hodder 1975) £3.25.

Here is the Series 3 Parish Prayers, a worthy successor to Frank Colquhoun's much used and highly valued earlier volume. It is in no sense a revision of that book, but a collection of completely new material, this time in modern English, grouped under similar headings; Prayers for the Church's Year, Prayers of Intercession, and Prayers for Parish Occasions. In subject-matter it complements Parish Prayers, as it was designed to do; on its own it would have very large gaps.

This is a much smaller selection than there is in the other book—684 prayers as opposed to 1798—but they are all compositions written for the Church of today, geared to contemporary needs and reflecting present-day problems. The sections on 'Society and Industry' and 'The Community' are a real advance, and the one on 'The Church: Renewal and Unity' also commends itself as being particularly useful. But it does seem a pity that there is no chapter of Devotional Prayers in this collection: at least one user of the first book found that part very helpful.

No doubt *Contemporary Parish Prayers* will in time take its place alongside *Parish Prayers* as a reliable standby for all those who lead public worship. It certainly deserves to do so.

A. J. Bishop

## THE ROMAN CATHOLIC EUCHARISTIC PRAYERS FOR MASSES WITH CHILDREN

In a review of the Collins' *Missals* in *NOL* for August 1975 we noted that other eucharistic prayers beyond the four approved in 1967 were now available in the Church of Rome. Collins have now published these in *Eucharistic Prayers for Masses with Children and for Masses of Reconciliation* (October 1975, £3—Altar edition).<sup>1</sup> We reprint here a portion of the first of the three for 'Masses with children'—the translation being by ICEL from the latin normative original.

It should be emphasized that these extra eucharistic prayers are only to be used under very strictly controlled conditions.

*The priest begins the eucharistic prayer. With hands extended he sings or says:*

The Lord be with you.  
*People:* **And also with you.**  
*Priest:* Lift up your hearts  
*People:* **We lift them up to the Lord.**  
*Priest:* Let us give thanks to the Lord our God.  
*People:* **It is right to give him thanks and praise.**

<sup>1</sup> Collins also announce (to be published on 15 March) *Children Give Thanks*, a guide to these new prayers (at 70p) by Edward Matthews, the author of *Celebrating Mass with Children*.

*The priest, with hands extended, continues:*

God our Father,  
you have brought us here together  
so that we can give you thanks and praise  
for all the wonderful things you have done.

We thank you for all that is beautiful in the world  
and for the happiness you have given us.  
We praise you for daylight  
and for your word which lights up our minds.  
We praise you for the earth,  
and all the people who live on it,  
and for our life which comes from you.  
We know that you are good.  
You love us and do great things for us.  
[So we all sing (say) together:

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.]**

Father,  
you are always thinking about your people;  
you never forget us.  
You sent us your Son Jesus,  
who gave his life for us  
and who came to save us.  
He cured sick people;  
he cared for those who were poor  
and wept with those who were sad.  
He forgave sinners  
and taught us to forgive each other.  
He loved everyone  
and showed us how to be kind.  
He took children in his arms and blessed them.  
[So we are glad to sing (say):

**Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.]**

*The priest, with hands extended, continues:*

God our Father,  
all over the world your people praise you.  
So now we pray with the whole Church:  
with N., our pope and N., our bishop.  
In heaven the blessed Virgin Mary,  
the apostles and all the saints  
always sing your praise.  
Now we join with them and with the angels  
to adore you as we sing (say):

*All say:*

**Holy, holy, holy Lord, God of power and might,  
heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosannah in the highest.**

[We hope to continue this another month]