

News of Liturgy

Editor: Colin Buchanan

Issue No. 21

September 1976

Editorial

All the headlines in liturgy this last month have been stolen by Archbishop Lefebvre. Not only the Church press but the nationals have been giving him space, and *The Times* gave nearly half a page to an article on him on 9 September, along with a sympathetic consideration by (of all people!) Hans Kung, and a leader which led to a continuing correspondence.

It is easy to get the nature of the fuss wrong. *The Times* itself originally said 'he wants to say mass in Latin rather than in the vernacular', but it is now quite clear that that is not the problem at all. The new mass can always be lawfully said in Latin, and the use of the vernacular is simply a permitted option. All new liturgical texts are drafted in Latin, and that is their 'normative' form, and they can well be used that way. Furthermore, the four main eucharistic prayers conserve the old Canon as the first of the four options, and, although this is somewhat slimmed down by the approved English translation, in its Latin form it is exactly as it always was. So a Latin mass with the old Canon is perfectly legal.

Furthermore the 'Tridentine' mass has not been declared heretical, nor even totally superseded. Despite anything said in these columns earlier, it seems that what in fact happens is that application is made to the Pope for special cases (often blind or infirm priests who would have difficulty learning new ways), and he grants a dispensation for them to use the old mass. He could not do this if he viewed it as heretical, but it is clear that the change is disciplinary, and, at least where the old Canon is used, is only concerned with peripheral matters.

I have also heard it said on TV that the difference is that in the old mass the priest has his back to the people, and in the new has his face to them. I very much doubt whether this is either the heart, or even a necessary concomitant, of the change. Westward position was often pioneered before the old mass was superseded, and it must often still be impossible where stone altars stand flush with the East wall.

No, the problem seems to be that the Archbishop and those who think like him denounce the new mass as at best doubtful, and at worst heretical. Whatever other grounds the Pope could allow for using the old mass, this one he cannot. Thus there is a head-on confrontation. It is not wholly about the mass at all—in one sense the controversy about the mass is only a symptom of a wider and deeper complaint—that is, that the Second Vatican Council took a wrong turn, and the desire to please Protestantism has become a dominating principle of the Roman authorities, at whatever cost to the doctrinal purity and evangelizing zeal of the Roman Church. In effect the Archbishop is saying 'Let a spade be called a spade, and a Protestant a heretic'. And that is just what the Pope will not do. And the reform of the mass is treated as a cynical shift to adjust to Protestants, rather than a pastorally orientated change to help the Roman Catholic faithful.

The matter is further complicated by the fact that the Archbishop is a bishop. This means that he is already ordaining men whom he has trained, and in accordance with traditional Catholic theology he *could* consecrate additional bishops validly. This would then be a non-juring schism just inside or just outside of the Roman Catholic Communion. To the onlooker the appeal *against* the Pope on behalf of the Divine Right of Popes seems very extraordinary. Non-Romans must feel some of the pain of this. But what we would *really* like to know is the point at which the new mass sells out to Protestantism.

Some emphasis on this last point is foreshadowed by a new book by Michael Davies, *Cranmer's Godly Order* (Augustine Press, July 1976, £1.00 paper, £2.50 hardback). Significantly this is dedicated 'To Father Oswald Baker, Defender of the Faith'. (Father Baker is the chief English old-mass-man, and has featured in these columns before; how he came to be *fidei defensor* is anybody's guess.) The book is a scholarly work of 162 pages, going back over the progressive steps taken by Cranmer to remove the medieval doctrine from the mass and make it into the 1552 communion service. Like Gasquet and Bishop, Michael Davies tends to idealize the pre-Reformation condition of religion in England, but as to the actual steps Cranmer took, he seems to have got it absolutely right. I have enjoyed reading it myself because it covers the same ground as my own 'Litururgical Study' this month—*What did Cranmer think he was doing?*

Cranmer's Godly Order (the title is as ironical as Moreton's *Made Fully Perfect*) is the first volume of a trilogy by Michael Davies which the publishers announce—all three together being called *Litururgical Revolution*. The other two volumes, *Pope John's Council* and *Pope Paul's New Mass*, are to follow during the Winter. These titles give the clue to the reason for studying Cranmer—the point is that (roughly) Pope John did a Henry VIII on the Roman Church, cutting it adrift from its anchors, whilst Pope Paul has done a Cranmer in rewriting its mass in a Protestant form. But we are still not told where Pope Paul's mass has actually crossed the watershed. We must await the third volume to find out.

Colin Buchanan

NEWS ON THE OFFICIAL FRONT

This is the quiet season for official revision. The Wedding service Revision Committee finally finished its work on 9 September, after seven whole day sittings, and it will report to the November session of Synod. The report of the Revision Committee and the text we are proposing to Synod should be printed by early October. The title has been changed to 'Marriage', and the greatest chunk of time has (understandably) been spent on the Preface. Beyond that, readers will have to wait. The price of the report is unknown, but it can be sent to those who order it.

A little news trickles through from the Standing Committee's new working-party on the Alternative Service Book. It seems clear that despite the vote in Synod in February, the actual contents of the Book (or at least of one format of it) are still open to negotiation—if so, what a relief!

This month's booklet . . .

is Liturgical Study no. 7, *What did Cranmer think he was doing?*, by Colin Buchanan. The subject is Cranmer's eucharistic liturgy, and the attempt is made to correlate his work in 1548, 1549 and 1552 with his controversial writings on the Lord's Supper. From a student's point of view, this should fill the gap left by the going out of print of A. H. Couratin's *The Service of Holy Communion 1549-1662*, but this is a more solid work, very fully annotated, and confined more strictly to Cranmer's own work, with the post-1559 developments described more briefly. An appendix lists the ways in which Cranmer met the points in the 1549 service which Gardiner claimed as teaching the old doctrine, and how he met the points in the same service which Bucer wanted reformed.

. . . and next month's

is Booklet on Ministry and Worship no. 46, *Authority and the Ministry*, by John Goldingay. It is often noted that we live at a time of crisis of authority, which affects the church as well as the world (see the editorial earlier). This booklet tries to see how authority works in the people of God in Old and New Testaments, and comes up with the suggestion that the institutional, legal, hierarchical kind of authority (the kind rejected nowadays) has no place at the heart of God's intention for his people. It appears, in the world and in the church, as a concession to human weakness; but the church as a whole is called to live responsibly before God, and to submit to him. This raises the question as to *how* the authority of God may be mediated through institutional leaders.

QUOTES FROM SYNOD

In February 1976, in the debate on the Alternative Service Book, the Rev. Brian Brindley of Oxford diocese said: 'Clergymen keep writing to me asking: "Please can we have a catholic edition of Series 3?" It is like asking me to produce a nursery version of *Inside Linda Lovelace* . . .'

In July 1976, in the debate on initiation, Canon J. D. C. Fisher of Chichester diocese said: 'I stand *contra* Ely, *contra* Grove, *contra* mundum . . .'

A NEW JOURNAL FOR THE CHURCH OF ENGLAND?

We are informed that *Anglican*, a new Christian monthly newspaper, will be published for the first time on 20 October. It will cost 10p per copy, distributed through parish agencies. Details are available from Anglican Publishing, Eaton Close, Cheadle Hulme, Cheshire. Price by post is 16p per copy. The intention is to produce a lively parish paper—we presume it will be noticing and reviewing Grove Booklets . . .

QUESTIONNAIRES ON SERIES 3

We have been asked whether the questionnaires on Series 3, mentioned in *NOL* last month, are official ones or *NOL* ones. The answer is that they are official ones. The Liturgical Commission is devising forms similar to those used in 1969 re Series 2, and they will be in use round the country in early 1977. Thus the Commission will be in a position to make minor amendments to Series 3, prior to the compilation of the Alternative Service Book. *NOL*, being corruptly on both sides of the fence at once, will gladly give advice on how to fill in your form.

BOOKS THIS MONTH

The last mention ever of *Modern Anglican Liturgies 1958-1968*. This was Colin Buchanan's first successor to Bernard Wigan's *The Liturgy in English* and it was published by Oxford in 1968 at £3.15. When we ordered from Oxford recently we were told it was out of print, and on enquiry it proved that when Oxford reached the last 100 or 150 bound copies about four years ago, they decided that would be sufficient, and they pulped the unbound pages (for another 1,000 copies!) which they had in hand. They were kind enough to send us the last copies in the office when we wrote, so we have now four copies only on sale, the last ones obtainable from Oxford, for the first four applicants. The old price stands whilst the four last. We sold out immediately of copies of the booklet *Guidelines for Baptismal Discipline* in the diocese of Toronto, and had only a handful left of copies of the Canadian *The Burial of the Dead* (see *NOL*/19). More of each are now to hand, at 45p and 50p respectively.

In addition to the 1977 Almanack, we also now have *The Churchman's Pocket Book and Diary 1977* at £1.75 in red, green, and dark blue. Unless specifically asked not to, we shall send another colour if the one you want is out of stock. We also have a hanging wall item *The Lectionary Calendar 1977* at 95p with a picture of the Abbey Church of La Madeleine at Vezelay, France and the full details from the Almanack hanging below on tear-off pages.

We do not usually advertise Bibles in these columns, but they have their liturgical uses, and we shall have a large stock of Collins new *The Good News Bible* at £1.50 (paper) and £2.95 (hardback) available on publication day, 11 October. This is *Good News for Modern Man* (TEV) extended to the whole Bible.

We are now completely out of stock of the draft PECUSA Prayer Book, and await news of the findings of the General Convention of the Episcopal Church. This is in session as we go to press, and has just approved of the ordination of women. [STOP PRESS—The new draft Book was approved at the General Convention (final agreement being reached on 23 September). Bishops were unanimously in favour, and the deputies (voting by dioceses—i.e. by the view of the majority in each diocesan delegation) voted 107-3 (with 3 evenly divided) amongst the clergy, and 90-12 (with 9 evenly divided) amongst the laity. The most interesting amendment to be passed restored the *Filioque* to the Creed—nine years after it was first omitted. This is when Anglicans and Orthodox on the official Commission have been agreeing it could now be omitted! We hope to have more news next month. The new Book will not supersede the 1928 Book till the next Convention in 1979. We shall try now to get copies for those who did not get it in draft.]

We have copies available of *Cranmer's Godly Order* mentioned in the editorial—it is subtitled *The Destruction of Catholicism Through Liturgical Change*.

Series 1 and Series 2 Revised Holy Communion ('1½') is available at 25p from 21 October.

Anne Long's *Praise him in the Dance* is published by Hodder on 1 November at £3.75.

7p per copy. £1.60 per annum by post. (£2.30 by air)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

CORRESPONDENCE

Re Series 3

St. Matthew's Vicarage,
Fulham

Dear Colin,

Having read the attempted debunking of the Series 3 services in *Theology* by John Drury, Richard Harries, and Gerald Priestland and being also conscious of an anti-Series 3 lobby in General Synod I welcome your invitation to your readers to speak up for the liturgical infant in question.

In our London Parish we have used Series 3 Communion for 3½ years, regularly at least once a fortnight which means, I suppose, that my colleagues and I have presided about 80 times. Of those I have myself done about 50 so I can speak as one who feels comfortably at home with it by now.

The obvious point to me is that this is a new service and must be done in a new way. Far too many people have simply overlaid the old method with Series 3 words and that just doesn't work. It absolutely must be *done* anew and in almost all the places where I hear it has failed, it has (a) never been given an adequate try (a *minimum* of six months as the main option) and (b) the setting has been exactly as in 1662-or-whatever days of old. By 'setting' I mean the ecclesiological layout—not the music.

With us, a proper trial period and a totally new layout has led to almost universal acceptance by choir and congregation alike. We acknowledge that it is better said than sung (we positively shout the acclamations and the whole place rings—far better than any musical interpolations I have suffered in other places). The Peace has been accepted—with handshakes—and in every way the service has been a great advance. I (aged 44) will gladly use it till my dying day as easily the best liturgy on offer. I genuinely enjoy it, welcome its theological affirmations, rejoice at its directness of language and hope to goodness that the Synod will keep its itchy fingers to itself.

I love the English language, I hope heaven is full of great music (even better than Mozart, Gibbons, Palestrina etc.) and in no way do I feel deprived of the former in Series 3 or see the benefit of the latter in an urban (non-classical) parish. Incidentally we use the T.E.V. alongside Series 3.

What we need is a straightforward people's liturgy—strong, direct, and joyful. I think we have it in Series 3 and I can't bear the thought that those who despise it for its alleged faults will lay violent hands on it. All passion spent, I will shut up for the next ten minutes!

Yours sincerely,

Michael Saward

Re Initiation

Somewhere in England

Dear Colin,

I have just read *NOL*. I daren't write to the Church press or my exceedingly unhelpful Bishop (. . .) will order me to stop the practises agreed by his predecessor, but here we quite simply obey the confirmation rubric '*ready and desirous*' and admit children (12 or 13 mostly) to communion prior to confirmation at 17.

It would save a lot of sweat in committee if everyone who is 'keenly disappointed' did the same—it is simple, legal and really helpful. If you mention it, don't mention my name . . .

Yours etc.,

Anon. vicar

St. Richard's Church,
1398 West Fifteenth Street,
North Vancouver,
B.C., Canada

6 August 1976

Dear Mr. Buchanan,

. . . . The Cathedral in Vancouver—where I was a parishioner while I was at university—introduced the practice of communicating young children (under the species of bread—whole loaf) in the mid 1960's. This was well received at the time and has continued. The only problem was the creation of the theological absurdity of the cup coming as a post-confirmation phenomenon. With a mobile congregation—and particularly with the arrival of families from the American church—this practice has been called into question and the cathedral clergy are now in the process of bringing the cup to young children.

I was at Seminary in the United States when the Episcopal church allowed the communion of baptised children. The Diocese of Milwaukee where I was living immediately began to introduce the practice. Infants were communicated at their baptism and whenever they were presented at the altar thereafter. At first there was some experimentation on how-to-do-it (in several parishes the person distributing the cup carried a tiny silver spoon with him) but it soon proved that if the person distributing the cup dipped his little finger into the cup and then placed it in the child's mouth this was the easiest and most satisfactory method. (A number of Medieval writers make much of the child's ability to suck as rationale for giving them communion). When the child was older and able to swallow solids he was given the eucharistic bread and the cup in the usual manner.

Returning to a parish in Canada I found that children beginning about 4 or 5 already received communion under both kinds. With some teaching and discussion in the parish this age was reduced to the time of the child's baptism with very positive response from the parish. The normal practice in the parish is now to have the children in Church School or the pre-school (infants stay with their mothers) until the offertory—we use the American Second Service—when they come into church for the Eucharistic Prayer and then all receive communion with their parents.

A pastoral difficulty that arises from this is that children cannot receive communion in every parish they visit and I have witnessed scenes of great sobbing in other parishes where children accustomed to coming to the altar and receiving the sacrament are *de facto* excommunicated. (The American Church quickly put an end to this situation when the House of Bishops issued a statement which said that any child once a communicant could only be denied the sacrament if a parish priest followed the Prayer Book rubrics on refusing the sacrament. Since it is hard to find any child who is either a notorious evil liver or who refuses to be reconciled with his neighbour the problem of refusing the sacrament to communicant children was ended.) Hopefully we will come to that position in Canada where—at least in the cities—the area is becoming one of real concern.

If I may end with an area of personal reflection I can say that I have had only the happiest experiences in this area. Seeing the whole Body of Christ gathered around the Lord's Table and sharing in the Eucharistic Meal is a very dynamic sign of the vitality of a parish community. If 'understanding' is a requisite for the reception of a sacrament—and I don't believe it is, as who can say he truly understands the mystery of God's free grace to us in his sacramental gifts,—I have seen more awe and understanding, joy and reverence, on the faces of infants and young children I have communicated over the last five years than I have on the faces of most adults who claim to 'understand'—particularly those who appear at the eucharist at Christmas or Easter.

I could go on with a number of experiences but may I end with this one. In a small community where a friend was pastor it was the practice to give communion to children. A new family had a three year old who they wished to be confirmed before he received the sacrament. One Sunday as the priest was passing distributing the sacrament the young boy said in a loud voice 'I want Jesus.' Beginning the next week he was a weekly communicant. I wish a few more of my parishioners could make a statement of faith like that!

Sincerely,

David R. Holeton, Incumbent

HELP WANTED—not only by the editor re initiation and Series 3, but also as follows:

Music for Series 3

It is hoped to include in a future *NOL* an updating of previous reviews of Music for Series 3. Details of published or unpublished settings in addition to the 23 reviewed in booklet 26 *Music for the Parish* will be welcomed by the Rev. Gordon Ogilvie, 11 Park Road, New Barnet, Herts. EN4 9QA.

Possible Baptism leaflet for Parents

Earlier this year we carried a motion of a possible new pastoral leaflet for parents. However, it was sandwiched in between a host of other matter, and though Ted Pratt, the author, has had a few replies, he has asked us to mention it again.

It is specifically designed to replace Michael Botting's 'Twenty questions on Baptism' which C.P.A.S. let go out of print some years ago. They asked Ted to produce a new 16 page booklet, but in the meantime printing costs were spiralling and put a stop to it.

He has now designed a shorter one—either to be an eight page booklet or a fold-out leaflet.

It begins with a dialogue between two mothers to encourage folk to take baptism seriously. It continues with a series of questions and answers dealing with the right and wrong reasons for seeking baptism; leading into a simple explanation of the meaning of baptism, the reasons for baptizing children. It concludes with a page on Christian upbringing, and a testimony from parents who found Christ through baptism preparation. It is designed to be usable for any Baptism Service. Please drop Ted Pratt a postcard at Mackworth Vicarage, Derby, if you are feeling a need for literature to give to parents.

HELP GIVEN—Michael Lumgair's plea in August, for information on Newton's hymn about a tamed lion, brought a helpful reply from Ray Adams of Ipsley. Apparently, it is no. XCIII in *Olney Hymns*, and it follows 'The Spider and the Bee' and 'The Bee Saved from the Spider'. There seems to have been no limit to Newton's hymn-writing energies. So, although it will hardly now be sung in Nottingham, here goes:

The Tamed Lion

- | | |
|---|--|
| 1 A Lion, though by nature wild,
The art of man can tame;
He stands before his keeper mild,
And gentle as a lamb. | 5 Alike in vain of grace that saves,
Or threat'ning law he hears;
The savage scorns, blasphemes, and
But neither loves nor fears. [raves, |
| 2 He watches, with submissive eye,
The hand that gives him food,
As if he meant to testify
A sense of gratitude. | 6 O Saviour! how thy wond'rous power
By angels is proclaim'd!
When in their own appointed hour,
They see this lion tam'd. |
| 3 But man himself, who thus subdues
The fiercest beasts of prey,
And nature more unfeeling shews,
And far more fierce than they. | 7 The love thy bleeding cross displays,
The hardest heart subdues;
Here furious lions, while they gaze,
Their rage and fierceness lose. |
| 4 Though by the Lord preserv'd and fed,
He proves rebellious still:
And while he eats his Maker's bread,
Resists his holy will. | 8 Yet we are but renew'd in part,
The lion still remains;
Lord, drive him wholly from my heart,
Or keep him fast in chains. |