

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

This month has seen the publication of the Liturgical Commission's *Ordination Services* (GS 327, S.P.C.K., £1.25). It was officially 'published' on 18 May, although it was distributed to Synod members and announced in the Church press three weeks before. Surely this particular form of echelon start could have been avoided?

The traditional criticisms of the 1662 Ordinal (voiced strongly by E. C. Ratcliff in advising the compilers of the South India Ordinal nearly thirty years ago, and then re-echoed by the Lambeth Conference of 1958) were that it lacked the primitive 'form' of ordination—a prayer that God by his Spirit would make the candidates, individually or together, presbyters (or whatever) in his church. Cranmer retained from the Middle Ages the lesser imposition of hands, and the associated formula from John 20.23, but he lost the great prayer, and apparently had no qualms about it! I recall Arthur Couratin saying to me, when I first went on the Liturgical Commission, that he never attended an ordination in Durham Cathedral without muttering to himself 'invalid orders'—not on Roman grounds, but on grounds Leo XIII missed, defect of *form*.

The principles were first worked out liturgically in England in the proposed Anglican-Methodist Ordinal, published in 1968, and accepted overwhelmingly in the voting on the ill-fated scheme. The new services are an adaptation of this 1968 Ordinal into 'you' form, with a close working over of the text throughout, and a reintroduction of the Litany. It may be as well to emphasize the features which were new in 1968, but have as yet never been officially used in the Church of England:

- (i) The prayer for ordination has the specific prayer for each individual candidate, with the laying on of hands, set within the context of the one great prayer.
- (ii) The post-ordination ceremony is now the giving of a Bible to those ordained in each of the three orders, with a formula which does not purport to confer authority, but only to present a token of it.
- (iii) John 20.23 does not appear at the laying on of hands, but is simply part of the Gospel. (The question of the relationship between ordination and the 'power of absolution' is one to which we hope to return).

What an Ordinal cannot well do is answer the radical questions about what ordination *does* to or for a man (or woman). It seems insufficient to say it *ordains* him/her. For this seems to deliver us into a tight circle of reasoning, and tell us nothing. And it is *the* question to which we currently seek an answer.

I am away on a trip from 9 June to 22 July—visiting Australia, New Zealand, Fiji, and (on a brief stopover on the way home) New York. I am much indebted to *Church Scene*, the Australian church weekly, for sponsoring this trip, and I look forward to it keenly. Would correspondents please note that my secretary, Pat Morris, will be glad to handle business and distribution matters, but letters asking for my personal advice, help or information are best left till August. I hope to report on liturgy 'down under'.  
Colin Buchanan

## NEWS ON THE OFFICIAL FRONT

The Lectionary and Calendar (GS 292) Revision Committee continues on its way, with the whips on to get the job finished for July Synod. It seems that the lawyers have ruled that the Prayer Book Calendar is immutable under the Worship and Doctrine Measure, and thus all has still to conform to a pattern which is unnatural for the new lectionary. On a simple reading of the Measure it is only the 'services' in the 1662 BCP which are entrenched, and the Calendar is open to reform by Canon. So why do the lawyers advise as they do?

The Liturgical Commission's report on *Ordination Services* is now published (S.P.C.K., £1.25), and is considered in the Editorial this month.

The Liturgical Commission has also finished its report on Baptism and Confirmation, and there is good hope it will be safely past the House of Bishops and into print by September.

The Commission is now working on the 'adaptations' of Series 3 Morning and Evening Prayer (see GS 325), and the revision of Series 3 Communion. The questionnaire returns on the latter have now been fully processed, and a copy of John Wilkinson's lengthy report has been sent to each Diocesan Liturgical Committee. He himself gives a brief assessment in this *NOL*.

The *Modern Liturgical Psalter* by Frost and MacIntosh has now reached proof stage and should be published by Collins in the Autumn.

## HOLY COMMUNION SERIES THREE RESULTS OF THE QUESTIONNAIRE

Now that the results of last autumn's questionnaires have been analysed, it is clear that most users of Series 3 Holy Communion are generally satisfied with the service as it is. This opinion was expressed by 86% of the lay people and 88% of the clergy who sent in answers.

Some kind of positive result is not too surprising. The questionnaires were sent to people who were users of the service. That means they had all—or nearly all—been introduced to the service and that many of them had been involved in serious study, decision-making, or at least exhortation about it. And the fact that 93% of those answering has used it for more than one

year, which meant they were in parishes which had not only tried out the service, but continued with it. But the generally high figures in favour are very high—part of their message may be 'Leave the service alone—don't muck us about any more'.

The suggestions made are on the whole the work of smallish minorities. But there was almost an equal division among lay people about the Lord's Prayer, and clergy were only about two to one in favour. Particular dislike was expressed for the words 'the time of trial'. This was the part of the service which attracted the greatest quantity of comments.

Next most disliked was section 29 of the Thanksgiving, for (as one respondent put it) its 'confused wording and woolly theology'. But even so the response in favour of the President's part of this section was favourable (lay people 84%, parochial clergy 71%).

The Commission began the questionnaires by saying it was 'not attempting any major re-writing' of the Series 3 Holy Communion. Certainly the responses would not demand anything radical in the way of a revision—except for the phrase 'the time of trial'.

John Wilkinson

## SEDER EUCHARISTS

Well before Easter (and therefore well before Passover) Colin Buchanan asked me to write a note for *NOL* on the use of passover meals in Christian contexts. These can take several forms. One is to re-enact the Last Supper by eating a passover meal which incorporates reading and acting out the Last Supper narratives. Another is to have just thirteen people re-enacting the meal while the rest of the audience/congregation watches (in this case it is probably less agonizing for the congregation if the thirteen have only a token meal!). A third way (the seder eucharist proper) is to make the passover celebration an actual communion service, and not merely an attempted historical re-enactment. Whichever way it is done, the 'Passover Haggadah' as used by a Jewish family in Britain provides the basis for the service (despite the element of anachronism). It is then supplemented by readings from Luke 22, John 13, and 1 Corinthians 11, and by commentary to elucidate the Jewish customs and perhaps to comment on the Christian application of the Jewish ideas. The value of the exercise is to illuminate both the Old Testament and the modern Jews' observances, and also the New Testament Last Supper narratives and thus the meaning of our communion service.

All this is too late to suggest what you might do this Easter, but I would be interested to know of other people's ideas, suggestions, forms of service, mistakes made, lessons learned, and so on. We will then try to provide some more information in good time for next Passover!

John Goldingay

## Last Month's Booklet . . .

. . . is a rare occurrence in these columns, but we think this one is worth a mention. Trevor Lloyd (not just 'Trevor' as in the April *NOL*) wrote it over five days, with a nightly ferry driving the latest sheets up to the printer from his vicarage in North London. Galley-proofs came on the Saturday and Monday, and page-proofs were combed through by author and publisher in the coffee-room at St. Pancras Station early on the Wednesday morning—corrections being phoned to the printer. The printers, who performed wonders throughout, made delivery on the Friday afternoon—29 April. And then we waited a week for the Statement to reach us in order to do the full despatch. So we apologize for circumstances beyond our control. In the course of all this haste 'Taffy' (a student at St. John's) ran up some cartoons to illustrate the glossary. We have had requests for a cartoon to help us understand 'hermeneutics' . . .

STOP PRESS: When the Statement did come, it was an 'addendum' sheet short. This sheet came a few days later and we are now circulating it where we sent Statements last month. Let us know if you do not get one.

## . . . and this month's . . .

is no. 51 (our jubilee number), *Encountering Charismatic Worship*, by Colin Buchanan. It became an open question whether it should not be '*Introducing Charismatic Worship*', but the retention of the original title indicates the author's technical independence of the subject of his booklet!

## . . . and next month's

is Liturgical Study no. 10, *Gregory Dix—Twenty-Five Years On*, by Kenneth W. Stevenson. The author has worked over every scrap of extant Dixiana, traced out the general tenor of his (sometimes perverse) interests, and assessed his significance for to-day.

## . . . and ethics . . .

we have reprinted no. 5, *A Christian Critique of Capitalism*, by Donald Hay, and no. 4, *Social Gospel or No Gospel?*, by Christopher Sugden is not far behind (which will put the whole series back in print). No. 17 is *Cultural Patterns and Moral Laws* by Greg Forster.

## . . . and other reprints include . . .

Ministry and Worship no. 13, *What Priesthood has the Ministry?*, by Jean Tillard, which will be available in June. It will be 35p, which is the cost of all new booklets from then on. We have sold out of the fourth printing of *Series 3 for the Family*, and are considering another printing.

**8p** per copy (£1.90 for the whole year 1977, by post (£2.25 by air))

**GROVE BOOKS**

**BRAMCOTE NOTTS. (0602 251114)**

## Review

*The Paradox of Worship*, by M. Perry (S.P.C.K., 118p., £2.50)  
Is it adequate to say that worship is a matter of our giving due worth to God? While not denying the truth contained in this statement, Archdeacon Perry suggests another approach which sees worship as a matter of what God does in and through the church. He then finds a paradox in the need to hold in tension both of these ways of understanding what happens when Christians worship. He goes on to explore lucidly and helpfully how this element of paradox works out in the areas of worship where we are involved with belief, community, mission and mystery.

This is a useful and stimulating book which will help to clarify our thinking about what we are doing when the church meets for worship. But it has one serious blemish. The discussion and application are almost entirely eucharist-orientated.

Thus, for example, in considering how worship relates to mission the author implies on p.68 that it is only in the eucharist that the reconciliation made by Christ at Calvary can be made effective to men today. The reality of what actually happens in the preaching of the Gospel is far more demonstrative of the freedom of the Spirit than this. Certainly one function of the eucharist is to keep the church faithfully proclaiming the Lord's death. But if it is true that 'in the eucharistic action we are both expressing and effecting the mission of God in the world', it is depressing to note that the great years of the Parish Communion movement have not led to effective mission through the eucharist in this country. The percentage decline in confirmations over the last twenty years has been far greater than that of baptisms.

Secondly, the statement on p.8 that in the eucharist 'the worshipper identifies himself by joining in the eternal sacrifice of the Son of God . . . a sacrifice which can never be repeated but which can always be entered into' ignores precisely the element of paradox here in eucharistic sacrifice which is central to the theme of the book. For what we remember is a substitutionary sacrifice at Calvary which we could never offer (though it is 'our bounden duty and service' to remember it gratefully), but which at the same time compels afresh on each occasion our 'sacrifice of praise and thanksgiving'.  
John Tiller

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*Stephen Travis has so far been fairly deaf to requests to update his AV Media: Some Sources for Materials (1972). But he does offer the following:*

Some CPAS soundstrips you may not have met yet . . .

*Are you sitting uncomfortably?* (14 minutes) (£8.75)

A funny, thought-provoking soundstrip to help those who lead groups or take part in them. It illustrates the way tensions can build up in groups, and thus helps us to be more aware of the over-talkative, the quiet person and all the other types of people who make up a group. When I first saw the sound-strip I thought that the pace of the taped commentary was perhaps a little slow, but having used it with a number of groups I think it is just the right pace for people to take in the message—and of course enjoy it. It is an excellent strip to show to Bible study leaders or house group leaders—or indeed to anyone involved in any kind of group. Written by Gordon Jones, illustrated by Gordon Stowell, narrated by Peter Bond.

*Herb the Husky* (17 minutes) (£8.75)

How do you help people to recognize depression in others, to understand it and to care about those who are depressed? Mary Endersbee's story of the husky dog who doesn't fit in with the rest of the pack sheds a bit of light on this problem. By choosing the story form to make her point, she enables the viewer to see the problems at arms' length. I watched it with a group of ministers, and all of us felt that the soundstrip would be of very great value in helping older teenagers and adults to understand this much misunderstood subject. Artwork is by Gordon Stowell, and the superb narration is by Johnny Morris.

*George Whitefield* (21 minutes) (£8.75)

Church history is a closed book to most Christians, and I daresay the whole church is poorer as a result. Julian Charley's script for this soundstrip outlines Whitefield's life, illustrating his powers of oratory, his stress on prayer, the threats to his life, his part in the eighteenth century revival—including his charity towards the Wesley's despite serious theological disagreement. The soundstrip will certainly stimulate interest in church groups, and is suitable also for school use with R.E. pupils or with those studying eighteenth century history. A few words such as 'predestination' and 'perfectionism' will need explaining. The narration is by Geoffrey Wheeler, and the delightful water colour artwork by Anthony Beaurepaire.

All the soundstrips mentioned above consist of a colour filmstrip with recorded commentary (available in reel or cassette form). They may be bought from the following address:

CPAS Mail Order, Falcon Court, 32 Fleet Street, London EC4Y 1DB  
(01-353-0751)

Stephen Travis

## BOOKS THIS MONTH

We have failed to note in previous months Michael Perry's *Handbook of Parish Worship* (Mowbrays, 144pp, £1.95). Space crowds us now, but suffice to say it looks very useful indeed, and we shall hope to describe it more fully another month.

We also failed to note that S.P.C.K. have brought out a paperback edition of Charles Whitaker's *Documents of the Baptismal Liturgy* (second edition, £4.95). (We also hear that Alcuin Club are reverting to S.P.C.K. for their annual volume . . .).

We hear that S.C.M. are bringing out in early July Tom Baker's *Questioning Worship* (90p). This is an attempt by a somewhat radical theologian to provide some cross-fire for the revision of Series 3 Communion.

We still have ample supplies of the three pre-NEAC books at 65p, and of *The Nottingham Statement* at 48p.

Two non-liturgical titles we have in stock after NEAC—Lion *Handbook of the Bible* (special offer £5.25), and Kung *On Being a Christian* (£7.95)—both post-free of course.

The Rev. John Barff writes asking for second-hand copies of Series 2 and/or 3 MP/EP and Series 3 Communion for English speaking worship at Juba Cathedral in Southern Sudan. Any offers?

*One of NOL's subscribers if the Rev. Prof. Edward Hardy, an American resident at Cambridge, and the American observer on the Church of England Liturgical Commission. He now writes . . .*

## ON REVISITING THE AMERICAN EPISCOPAL CHURCH

On a recent visit to the United States I enjoyed hearing from clergy whom I met at the College of Preachers in Washington about their experience with recent developments in the practice of Christian initiation—now that in the Proposed Prayer Book (which passed its first reading at General Convention last year) the American Church has committed itself to the proposition that 'Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church.' (p.298). The rubric requiring confirmation before admission to communion having disappeared, custom is being allowed to develop as to when baptized children should become communicants. Variations are not unknown within a parish, according to the agreement of the Rector and families. Some would bring their children to the altar as soon as they have some idea, to use a traditional phrase, of the difference between the Eucharist and common bread, others would prefer to wait until whatever they had thought of as the proper age for confirmation, a few adopt the Eastern Orthodox practice of infant communion (as was done for a few babies at services I attended at Washington Cathedral). In a parish near Washington a friend of mine has prepared a series of four lessons as a simple introduction to the Lord's Supper, after which children make their first communions with their families, not in a special class. In a very different situation, one priest mentioned that he was glad in a school for retarded children to take advantage of the opportunity offered, feeling that the sacramental symbolism could speak to those for whom an intellectual approach to religious truth was difficult. It will be interesting to see how practice develops; what is suggested is certainly the reverse of some proposals in this country and elsewhere which aim to delay rather than advance the moment of full initiation. A famous slogan of Religious Education in America is that the child should be brought up as a Christian and never know himself as having been anything else; there may now be a generation, in church families at least, of children who have never known themselves as non-communicants.

The service in the Proposed Book is structured on the principle that baptism will normally be administered at a main service, perhaps in each parish several times a year—though the form could, with some difficulty, be adapted for the semi-private Baptisms with which we're familiar. When the Bishop is present it is hoped that he will also confirm candidates for that rite and celebrate the following communion. In some places at least such public baptisms are becoming usual; one Rector mentioned that in his parish, where there might be a dozen baptisms annually, divided among three or four occasions, it was becoming customary to have a parish party in the parish hall instead of family festivities after the service.

To indicate the completeness of baptismal initiation the Proposed Book, following Eastern practice, has after the actual baptism a prayer for the gift of the Spirit, and imposition of the bishop's or priest's hand '*using Chrism if desired*', with the words '*N, you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. Amen*' (p.308). Perhaps to

his surprise, Professor Lampe's theology has influenced a liturgical form. But this does not mean that confirmation has disappeared—one suspects that some bishops were worried that their obvious occupation would be gone. Guidelines were provided by a Resolution of the House of Bishops in 1971, when the new forms were first authorized for trial use; in Baptism 'a person is made fully and completely a Christian and a member of Christ's Body the Church', by the Spirit, who then 'intervenes again and again in particular ways as a person lives out his Christian life', one liturgically and sacramentally significant occasion being at the 'personal and public commitment to discipleship' in confirmation. The Proposed Book provides this both for those 'baptized at an early age' and for those baptized as adults, unless a bishop presided at their baptism. The bishop prays that the baptismal covenant may be renewed 'in these your servants' and that the Spirit will empower them for service. At the imposition of hands he uses either similar words or the familiar 'Defend, O Lord . . .' (p.418). With different words at this point the order may also be used for reception 'into the fellowship of this Communion' of those recognized as 'member(s) of the one holy catholic and apostolic church' or for a reaffirmation of baptismal vows. Whether in these ecumenical days one should make so much of the former occasion may be a question; though pastorally the situation does arise of those whose adherence to the church of their baptism and confirmation has been nominal and who are now personally in a situation similar to that of adult confirmands. In America such people often share in confirmation instruction and are naturally included somehow in the subsequent confirmation service. The latter provision, dreamed up I believe by the (American) Liturgical Commission, had in mind the return of lapsed communicants. Whether it is being put into practice I do not at present know. It would take care of such cases as the one I was once consulted about, of a woman who formally adopted the religion of her Jewish husband (a not infrequent situation in the United States) and after his death wished to return to the Church—for which I suggested that a renewal of baptismal vows would be in order. But it does not seem necessary that such reaffirmation need be always an episcopal occasion.

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*[To the more cynical observers, it looks as though the original findings of the American Liturgical Commission, that sacramental initiation is complete in baptism, have been tampered with just enough to ensure that everyone who is baptized must later receive (whether in the same rite, or years later) the prayer for the gift of the Spirit and the laying on of the bishop's hand. Whether this is consistent with 'complete in baptism', and whether Professor Lampe would really acknowledge any paternity (or even avuncularity) are open to question.—Editor]*

## FURTHER FOOTNOTE ON BAPTISTRIES

The Rev. V. R. Cassam writes. 'Yes, there is a total immersion font in Torquay. It is in St. John's Church, which overlooks the harbour. The church is . . . of anglo-catholic tradition . . . I think the font must have been original . . . I was a curate at Torquay . . . the font was never used and I have been told never was because they forgot to put a plug in it! . . . there is certainly no plug . . .'