

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

One of the not-quite-so-obvious features of the changes in Series 3 which are now proposed is the slight relaxation of the phrase in the green book 'his perfect sacrifice offered once for all upon the cross'. The new text proposes to 'proclaim his offering of himself made once for all upon the cross' and then to 'celebrate his one perfect sacrifice'. I wrote last month that to those who equate Christ's self-offering on the cross with his sacrifice, then the connection between the two was natural and fairly vividly expressed. Indeed, 'it is difficult to see what other understanding of the text is so natural.' I stand strongly by that comment.

However, it cannot be denied that the text was chosen so that the *natural* equation is not an absolutely necessary one, and less natural ones are not automatically excluded. It *is* possible now to say that what is celebrated is a whole series of events in Christ's saving work, which are together called his 'sacrifice'. Certainly the Commission was informed that there were those on the more 'catholic' end of the Church of England who would feel easier about the rite if they were given this elbow room. So the Commission gave it to them.

For my part, I am still puzzled. I can understand that catholics may have a different understanding of their relationship to Christ's sacrifice than I have. They may have a different understanding of the relationship between the eucharist and his sacrifice than I have. But I am still a bit surprised (or am I just over-innocent?) to find a difference as to whether or not Christ's death is to be called his sacrifice *simpliciter* or not.

Partly, this is because the issue has not presented itself in this way on Commission before. With Series 2 there were so many other issues (particularly the offering of the bread and cup to God) obscuring the question that it was not faced directly. With the original Series 3, the text went through the Commission (and past some definite catholics) and then through the House of Bishops without this issue being raised. Nor is it clear that this was really an issue in Synod. So it was a new point to handle on the Commission.

But it is also true that catholics have apparently showed every happiness with the equation Christ's death—his sacrifice. Thus, when new eucharistic rites appeared overseas in the Anglican Communion in the first half of this century under anglo-catholic pressure, Cranmer's 'one oblation of himself once offered . . . a full perfect and sufficient sacrifice oblation and satisfaction for the sins of the whole world' generally remained—as in England in the 'Interim Rite', and now in Thanksgiving A in the new proposed text. Also when Jim Packer and I were involved in writing with Dr. Eric Mascall and the present Bishop of Truro in *Growing into Union* (S.P.C.K., 1970) there was no great problem on this front and the Cranmer-type language

appears on pp. 47 and 187 and elsewhere. The Anglican/Roman Catholic Statement on the Eucharist in 1971 said the same 'Christ's death on the cross . . . was the one perfect and sufficient sacrifice for the sins of the world.' (Para 5). And, finally, the actual call last year for 'Catholic Renewal' included the very natural statement of 'his sacrifice on the Cross' (see *NOL* for June 1977).

So I hope that those for whom the text has been changed really exist. Evangelicals have in various ways agreed that the cross is *not* the sole event in the work of Christ to be proclaimed in the eucharist, and have themselves gained by the fuller commemoration in Series 3. But it is an open question as to whether they should also be asked to refrain from saying that his death was his sacrifice for us. And doubly so if in fact this is what *everybody* is prepared to say. It will be important, if the anamnesis comes under scrutiny in the Synod debate in July, that all should be ready to fly their true colours.  
Colin Buchanan

**LATENESS**—We apologise for going a day or two beyond the end of the month in getting out *NOL* and the Liturgical Study this month—pressure upon editor (and author) and printers is the reason. We really do try to get the stuff out during the month it belongs to. In this instance we have had to settle for hoping to get it into readers' hands before Synod meets on July 8.

## NEWS ON THE OFFICIAL FRONT

General Synod meets at York residentially from 8 to 12 July. Liturgy claims a big slice of the agenda:

- (i) Versions of the Bible: Final Approval for the modern psalter, and Provisional Approval for the Good News Bible (we hear tell the Bishop of London, who weighed into the psalter heavily in February, is not finished yet . . .).
  - (ii) Final Approval: Ordination Services (Series 3) Calendar and Lectionary and Rules to Order the Service
  - (iii) Revision Stage and Provisional Approval: Initiation Services Series 3
  - (iv) General Consideration: Holy Communion Series 3 Revised
- In addition to these there is also a further lectionary report, containing the daily eucharistic readings adapted from the Roman Calendar, as requested in February.

There are also various further signs of the looming up of the Alternative Service Book. After the psalter has been approved, it is to be the subject of a further motion that it be included in the standard edition of the Alternative Service Book. This will make it the first definite text within that book, and the motion is a precedent for the handling of future services. There is also a whole set of 'Adaptations' to Morning and Evening Prayer to consider, these being intended to give the services the standard shape and format they will need for inclusion in the book. Finally, there is a report from the Financial Secretary of General Synod on 'Finances of the Alternative Service Book' (GS Misc. 82). This is for information only, and we hope to report more of it later. It includes the 'fact' (for which *NOL* got into trouble in the Winter) that the *Methodist Service Book* costs £2.25. They also say 'it will initially be necessary [to protect the sales of the Book] to restrict the publication of separate services in pamphlet form'.

## INITIATION SERVICES—what changes at Revision Committee?

What has come back from the Revision Committee on the Initiation Services? One thing its report does not contain is the good fun of it—a predictable bonus through the imagination of the people who appointed us, as they asked Mervyn Bishop of Southwark to chair us. This produced a rare combination of extremely efficient chairmanship, and the taking of every opportunity for a laugh. In the upshot the following features of the report (GS 343 X) and the revised text (GS 343A) should be noted:

- (i) Nearly 350 amendments were received.
- (ii) The proposals to delete confirmation for those baptized as adults were treated as beyond the powers of the Committee (though admitted to be within the powers of Synod).
- (iii) In the Thanksgiving after the Birth of a Child we included the giving of a Gospel to the parents—desired by those already using the text from Grove Booklet no. 5!
- (iv) We do not want the 'Prayers after the Birth of a Stillborn Child' to remain with the Initiation Services once they are in the Alternative Service Book, and have said so.
- (v) The Bishop of Winchester wanted us to include a 'Prayer after an Abortion' (which would have stretched the credibility of 'Initiation [*sic.*] Services' far beyond the limits). The Committee decided to, then tried to draft the prayer, and changed its mind. The Bishop is not (as far as we can see) raising it as an amendment in full Synod, but instead has tabled a Private Member's motion.
- (vi) We have (by a split vote) included the optional use of anointing with chrism (the Bishop of Southwark called the proposers 'chrismatics' which seemed apt) at the signing of the cross in baptism or the laying on of hands in confirmation. This is done by opening note, not by rubric, and there is no provision for spoken text.
- (vii) We have, as an option, moved the signing with the sign of the cross from after baptism to come after the interrogation in 'The Decision'. This would make a mini-climax (with the prayer for defence from evil following it), and avoid any confusion between the signing with the cross and the substance of baptism. If anointing were done in *this* position, it would correspond to the ancient 'oil of exorcism'.
- (viii) In the confirmation prayer we have changed 'Send down upon them your Holy Spirit' to 'Let your Holy Spirit rest upon them'.

We shall have a fuller report next month.

## This month's booklet

. . . is Liturgical Study no. 14, *The End of the Offertory*, by Colin Buchanan. 'End' has three meanings . . . the sub-title is 'An Anglican Study' . . . and the discussion has strong reference to Series 3 and Series 3 Revised.

## . . . and next month's

is no. 14c, *Supplement for 1976-8 to Recent Liturgical Revision in the Church of England*, also by Colin Buchanan—and with self-evident contents (including the July Synod). This makes the fourth in the on-going record of events, covering the years 1928-73 (No. 14), 1973-4 (no. 14a), and 1974-6 (no. 14b).

## . . . and reprints

we are still hoping to do nos. 20 and 35 but have no immediate news.

## BOOKS THIS MONTH

We should have mentioned last month the junior version of *The Lord is Here* (the latest Collins Series 3 Communion picture-book). The junior one is called *We pray Together*, and is identical in format and presentation, but the style is for younger children (50p). We also have two Roman Catholic books from Collins, one by Edward Matthews (who recurs in these columns at intervals) entitled *The Forgiveness of Sins* (£1.25). and one by A. J. McCallen *More Like Christ*, which is a confirmation course for young people (£2). The former gives sensible advice on celebrating penance (more or less) in public. The latter, along with much catechetical and instructional material includes the text in English of the 1971 Constitution on the rite of Confirmation. We also have a lectern *Good News Bible* for £45—was anyone wishing to make a present of this to a church?

But the publishing event of the year in liturgical studies ought to be the release on 27 July of *The Study of Liturgy* (S.P.C.K., hardback £14, paper £8.50). It is edited by G. Wainwright, Cheslyn Jones and E. J. Yarnold, and is a historical and ecumenical treatment of Christian worship. It is designed to replace the old *Liturgy and Worship*, though of course it can hardly be orientated so strongly towards the Church of England Prayer Book, or indeed to Anglican worship in general. We shall be giving it a full review next month. Order now to receive on the day of publication.

Those who receive Grove Booklets on Ministry and Worship on direct standing order will find, when they are invoiced, that they also have to pay 95p for the Series 3 Revised Holy Communion Report. But those who were invoiced after the normal six months at the end of May were not asked for this 95p (through our oversight), and will be asked for it when they are next invoiced.

We expect in the next few weeks to have available the large and small Mowbray/S.P.C.K. Almanacks for 1979 and the Filofax diary sheets for 1979.

*The Lambeth Conference 1978: Preparatory Information* (C10, £1.50) has been around for some time, but we have not mentioned it before. Incidentally, there will be a good display of Grove Booklets at the Lambeth Conference Bookstall—all bishops reading this column, please not. Finally, that elusive American Prayer Book. We have had warm apologies from the Church Hymnal Corporation for ignoring all our impassioned pleas for deliveries since last September, and the invoice they have sent us suggests that supplies left New York by surface in mid-May. We are therefore genuinely expecting real copies any minute, and will have stocks in hand when they come. Our price is £2.40 postfree.

**8p** per copy (£1.90 by post for the year 1978, (£2.25 by air))

**GROVE BOOKS**

**BRAMCOTE NOTTS. (0602 251114)**

## FOR LOVERS OF 1662 . . .

Several bits of news—following the urgent debate in *The Times* in May.

Firstly, a copy of *Faith and Heritage*, the Prayer Book Society's journal, has come to hand. The journal itself is distinguished by a heroic refusal to believe that parishes which use Series 3 services actually *wanted* to (they have all been conned), or that in any such congregations are actually *growing*. The Bishop of Chester has apparently thrown in his lot with these folk. There are 'regional organizing secretaries' to cover every diocese (though sadly in Southwell we are served from Market Harborough—would *no* Southwell churchman take this on?). There are contributions from Dr. Geoffrey Willis (once secretary of the Liturgical Commission, but never addicted to its products) and from an M.P. or two (see below). There are reports of speeches made in Synod by Mrs. Ensor and Mr. Fleetwood-Jesketh, the two stalwarts who stand strong for 1662 there (Mrs. Ensor is even defending 'which art' over against 'who art'—an overkill if ever we saw one). Anyway, the address is The Prayer Book Society, 57 Great Ormond Street, London, W.C.1.

Secondly, we can now report from the House of Lords debate on Lord Sudeley's Prayer Book (Ballot of Laity) Bill in March this year. We apologize for delay in reporting this, but it never looked likely to affect the course of events greatly, so was relegated to be a 'space-filler' (not that there is much space available for it now). The Bill would have provided for a ballot of all persons on the electoral roll whenever a new form of service were proposed for introduction, and the votes would have had to be cast in church on a Sunday. The case for the Bill was that the in-group often ignores the less frequent worshippers in voting for what the vicar wants at the PCC (and sometimes the vicar never even bothers to ask the PCC), and Lord Studeley was prepared to go further and say that Series 3 departs from the doctrine of the BCP. But the Bishop of London saw it as a blow to the whole structure of synodical government in the Church of England. There is virtually no precedent in the years since the Enabling Act (1919) for a Bill superimposing some constitutional feature upon the Church of England without the will of Synod being expressed, and (although the Bishop of London did not say this) it effectually would take us back to the famous Public Worship Regulation Act of 1874, as far as Parliament/Church relationships are concerned. To pick up a single backbencher's contribution, some extracts from Lord Mottistone may help: 'Luckily in our little parish we have two churches and one set of parishioners has been firmer than the other. So we all tend to go to the other church . . . The other more fundamental matter . . . is that to me . . . the essential feature of the Communion service is that it is a private service. The morning service and the evening service are public services . . . but the Communion service is essentially one which is private to you. It is between you and your God, with the vicar helping . . . Indeed, in one church I was invited to kiss my neighbour, which I thought was rather forward and not quite proper . . .'

Thirdly, have the lovers of 1662 realized that a modern version of 1662 may shortly be available to them? (That is, apart from the occasional parish—there are some in the Carlisle diocese—which uses the Australian modernization of 1662 (which can be defended as a change 'of no substantial

importance'). In the draft Series 3 Revised Holy Communion there is, as a first alternative Eucharistic Prayer, a 'you' form of the Series 1 prayer. This is simply Cranmer, with the long ending stitched on from the 1662 post-communion. Along with that provision is an opening 'Note 9', which says 'Thanksgiving A. The Prayer of Humble Access (23) may, if desired, be said after the Sanctus; and the Thanksgiving may end after the words, "As often as you drink it, do this in remembrance of me"; in which case the people then say *Amen*.' The total effect would be not unlike 1662, though the Lord's Prayer is still to be said before communion, rather than after.

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**Reviews** Three Musical Resource Books from the Royal School of Church Music.

*Six Easy Three-Part Anthems*, edited by Anthony Greening. (RSCM £1.34). If you are keen on having short anthems, have a small choir which cannot muster four parts, and your preference is for music written no later than the early seventeenth century, then you will find this booklet most useful.

*Singing on Saturday: A Selection of Music and Readings*, edited by Erik Routley (RSCM £1.90). The booklet contains an order of service designed to be used at the end of a day conference. It could be described as a 'do-it-yourself-kit' with plenty of material which can be adapted to suit circumstances. There are opening sentences, suggested Biblical readings, five anthems (three of them new), various prayers, chants and four hymns. If you regard Dykes's tune (Nicea) too solid for Heber's 'Holy, holy, holy', and Hartless's twentieth century tune (Tersanctus) too light, then you might try Alan Wilson's 'Apsley' given here.

*Sixteen Hymns of Today for Use as Simple Anthems*, edited by John Wilson (RSCM £1.84). To me this is the most exciting of the three booklets for although the title suggests that it is designed for choirs alone, it can be imaginatively used for congregational singing as well. It is good to see instrumental introductions—so much better than simply playing over the first line—and interludes between the verses, with descants and alternative harmonizations—all the things which can help both choir and people make a joyful noise to the Lord. Most of the hymn texts are by F. Pratt Green, Fred Kaan and Brian Foley and are not yet that familiar, indeed some appear here for the first time. Traditional tunes by Tallis, Playford and Clarke stand alongside the recently written compositions of Routley, Alde Laycock and the editor of the booklet. If I had to choose one hymn from this collection it would be Routley's paraphrase of Psalm 98, 'New songs of celebration render', which also appears in *Singing on Saturday* (see above), set to a robust Genevan psalm tune which really goes with a swing. It deserves to become popular and if so it may well draw attention to the fact that there are many other fine tunes from the same source which we need to rediscover.

P.S. Perhaps it is worth pointing out that churches affiliated to the RSCM can obtain RSCM publications at a 50% discount.

Robin A. Leaver

## Correspondence

Dear Colin,

I evidently did not make myself clear about the matter of the breaking of the Bread during the words of Institution. I am wholly opposed to it and thought I had made that clear by the words 'It must remain very doubtful whether the fraction at this place is an authentic development' (p.70). I also say that those who do this, if they are to be consistent, should give holy communion immediately after doing so. But they don't!

One thing that interested me was why Cranmer had adopted this practice and I looked into the history of the eucharist to see if there were any precedents. The results will be found on p.69. Since then I have written a paper on the matter and if, as I have found, there were some odd goings-on in the past, they do not convince me that the fraction at this point has anything to be said for it.

Yours sincerely,

J. D. Crichton

[Editor's note: we apologise, and hope to comment next month.]

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## THE TANZANIAN LITURGY

The text of the Tanzanian liturgy which was published in *Further Anglican Liturgies 1968-75* was an unofficial translation of the Swahili original. But there is now a second draft of the original (approved by the Standing Committee of the Provincial Synod in February 1977) and along with it an official English translation. This English translation is to be used for the opening celebration of communion at the Lambeth Conference in four weeks' time, and the Archbishop of Tanzania will preside.

The most interesting changes (from our English standpoint) correspond with those in the revised Series 3 draft text—i.e. the anamnesis has been rewritten, and the acclamations have been moved to follow the anamnesis instead of preceding it. The previous anamnesis was not really 'anamnetic', and it is this which has led to a change:

1974

Therefore, O Father, we offer you our praise and thanksgiving for the perfect sacrifice of your Son Jesus Christ, who offered himself for our sakes upon the cross. We thank you for his mighty resurrection and ascension into heaven, where he ever makes intercession for us.

1977

Therefore, Father, with this bread and this cup, we do this in remembrance as your Son Jesus Christ commanded. We proclaim the perfect sacrifice of his death, which he offered for our sakes once for all upon the cross, and we celebrate the redemption he has won for us.

We thank you, Father, for his mighty resurrection and ascension into heaven, where he ever makes intercession for us. And we look for his coming again in glory.

## BITS AND PIECES

We hear that there is to be a 'Liturgists' Conference' at Mount St. Bernard Abbey (which is nearer to Loughborough than it is to Nottingham . . .) from 25 to 28 September. It is designed to bring together English liturgists, and the hope is that it will alternate with the international Societas Liturgica, meeting in the years the latter does not. This year's conference is on 'Authority and Freedom in Worship' and the speakers are David Hope, Paul Bradshaw, Colin Buchanan, Geoffrey Cuming, David Tripp, Bede Stockhill, and Kenneth Stevenson. The cost is £25 for full residence; the category of 'liturgists' is apparently entirely open—anyone with £25 is welcome; and application should be made to the Rector of Liverpool, the Rev. Donald Gray, Old Churchyard, Liverpool 2. We shall hope to report the conference in *NOL*.

Christmas in New Zealand: it transpires that, when the Christchurch diocesan motion (see *NOL* from November 1977 to January 1978) reached the General Synod of the Church of the Province of New Zealand, the Bishop of Christchurch arose and said he thought his own synod had been carried away by euphoria and the General Synod could hardly be expected to go along with the motion. So this time the opposition were *not* helpless with mirth, and the motion failed completely. Pity—it would have had some interesting mileage to negotiate next.

We have now seen copies of *Music in Worship* and commend it to our readers. It is a quarterly journal, and costs £1 per annum post-inclusive from Robert C. Page, 78 Trevallance Way, Garston, Herts. Looks useful—but then it has an '*NOL*-feel' about it, so we're bound to like it.

We hear of Camberwell deanery synod passing unanimously a motion that 'In view of the likely cost and resultant liturgical rigidity, this Deanery Synod urgently requests the Diocesan Synod to ask for reconsideration of the proposal to produce the Alternative Service Book in 1980.'

One last appreciative thought from the Loughborough Conference—how nice it was to be at a large gathering where the officiant could say to a standing congregation 'Let us pray', and they then started to pray *without* slumping onto their knees or bottoms (which they had, after all, not been thereby asked to do).

With this issue of *NOL* we send, as we do three times a year, the St. John's College *Newsletter*—St. John's College Nottingham being our provenance. In addition, we are (in cases which the *Newsletter* itself spells out) sending out to many recipients a repeat of the St. John's Appeal Literature. Now we recognize that many Grove Books customers may not feel that this is a worthy cause for their giving—but in that case would you *please* return the yellow slip just the same, using it to tell us that you cannot help. We expect many such, and fully respect the inability to help us. We only want to *know*—and if you do nothing, we do *not* know. Of course, we hope you can help . . .