

News of Liturgy

Editor: Colin Buchanan

Issue No. 56

August 1979

Editorial

I wrote last month 'Much more to the point is the question as to whether and how that portion of the Church of England which is suspicious of reservation can or should be brought to assent to (and to use) forms of administration of the sacrament by extension to the sick and the shut-in'. I now pursue that question.

Of course many many evangelicals will want to answer this question with a firm 'no', and insist that the real question is how those who currently reserve the sacramental elements can be stopped from doing so. I do not myself think that this second question is as important as the first (and I am pretty sure I know what the answer to it is!), but it is worth noting that there are many who would rank it first, and the practitioners of reservation ought to be aware of the strain their practices place upon other people's loyalty to a common practice and discipline. I could go further on this—but not now.

I think the first question *is* first, but not because of the great pressure there will be in Synod to allow forms of reservation when the communion of the sick comes up for consideration. Rather, it comes first because there are very positive good reasons for practising communion by extension. The most obvious one is that the sick are genuinely sharing in the same loaf as the well. The ideal would be that, at a parish communion, lay persons should take with them the message of the sermon, and the kiss of peace, as well as the shared sacramental elements. I wrote more fully about this in one of the first of the Grove Booklets—no. 4, *Reservation and Communion of the Sick*—and we practise something similar in our College community. This raises two immediately consequential questions in the areas of liturgy and discipline. The liturgical question is: how can the actual administration be linked back to the point of the main celebration? I suggest that the 'satellite' administration should be introduced with words of this sort: 'This is the bread and the cup from the communion celebrated [half an hour or an hour ago] in St. Agatha's Church. There we took the bread and cup in obedience to the Lord's command [who on the same night he was betrayed . . .] and gave thanks. Now we bring these to you to break the bread and to share the communion with you.'

On the pattern of the present Series 3 there would follow the breaking of the bread, the Lord's Prayer, the invitation to communion, and the actual administration. It would be an added link if the administrator could receive for his part at the bedside rather than at the main service.

But the disciplinary question then arises: how can any limit be set upon 'extension' in such a way that it does not become permanent reservation—and perhaps prominent permanent reservation? I must confess that, although I have no sympathy with such reservation or with the cultus that has sprung up round it, I am unhopeful about the viability of any regulations designed to set limits to the flexibility needed for communion by extension. I suspect that any changes on that front must be the result of the sheer impact of ideas.

Colin Buchanan

THE COMING ALMANACK

We have had some requests to explain the principles on which the new almanack is based, principles which are already at work in the Series 3 Sunday eucharistic lessons. The point is that the official almanacks give a series of readings without ever explaining why the particular ones have been chosen.

There are two major factors at work—one a calendar one, and the other a lectionary one. Calendar-wise, the year revolves round Christmas, Easter and Pentecost. Advent, Epiphany, Lent and Ascensiontide find their place within the larger scheme because they are traditional—but the key to it is a nine Sunday pre-Christmas period, then a Christmas season until a nine Sunday pre-Easter period, then an Easter season until Pentecost. The resultant main title of each Sunday is set out below.

The other factor is the lectionary one. The Joint Liturgical Group which first devised this scheme in the 1960s picked on the concept of running a 'controlling' lesson for each Sunday (the Old Testament in the pre-Christmas period, the Gospel from Christmas to Pentecost, and the Epistle for the Pentecost season). The other lessons would be linked to this by a theme derived from the controlling lesson. Later the Church of England produced modern collects also touching on the theme. Now there are introductory and post-communion sentences (in GS 364B, as revised in the July Synod) to add as well. And the choice of Sunday lessons for Morning and Evening Prayer has also kept an eye on the eucharistic provision. The whole is on a two-year cycle—which explains why some of the Sundays have two themes in the list below:

9th Sunday before Christmas	The Creation
8th Sunday before Christmas	The Fall
7th Sunday before Christmas	The Election of God's People: Abraham
6th Sunday before Christmas	The Promise of Redemption: Moses
5th Sunday before Christmas	The Remnant of Israel

1st Sunday in Advent	The Advent Hope
2nd Sunday in Advent	The Word of God in the Old Testament
3rd Sunday in Advent	The Forerunner
4th Sunday in Advent	The Annunciation

1st Sunday after Christmas	The Incarnation
2nd Sunday after Christmas	The Holy Family

1st Sunday after the Epiphany	Revelation: The Baptism of Jesus
2nd Sunday after the Epiphany	Revelation: The First Disciples
3rd Sunday after the Epiphany	Revelation: Signs of Glory
4th Sunday after the Epiphany	Revelation: The New Temple
5th Sunday after the Epiphany	Revelation: The Wisdom of God
6th Sunday after the Epiphany	Revelation: Parables

9th Sunday before Easter	Christ the Teacher
8th Sunday before Easter	Christ the Healer
7th Sunday before Easter	Christ the Friend of Sinners

1st Sunday in Lent
2nd Sunday in Lent
3rd Sunday in Lent
4th Sunday in Lent
5th Sunday in Lent
Palm Sunday
Easter Day

1st Sunday after Easter
2nd Sunday after Easter
3rd Sunday after Easter
4th Sunday after Easter
5th Sunday after Easter
Sunday after Ascension Day

Pentecost
Trinity Sunday

1st Sunday after Pentecost
2nd Sunday after Pentecost
3rd Sunday after Pentecost
4th Sunday after Pentecost
5th Sunday after Pentecost
6th Sunday after Pentecost
7th Sunday after Pentecost
8th Sunday after Pentecost
9th Sunday after Pentecost
10th Sunday after Pentecost
11th Sunday after Pentecost
12th Sunday after Pentecost
13th Sunday after Pentecost
14th Sunday after Pentecost
15th Sunday after Pentecost
16th Sunday after Pentecost
17th Sunday after Pentecost
18th Sunday after Pentecost
19th Sunday after Pentecost
20th Sunday after Pentecost
21st Sunday after Pentecost
22nd Sunday after Pentecost
23rd Sunday after Pentecost

The King and the Kingdom: Temptation
The King and the Kingdom: Conflict
The King and the Kingdom: Suffering
The King and the Kingdom: Transfiguration
The King and the Kingdom: The Victory of the Cross
The Way of the Cross

The Upper Room/The Bread of Life
The Emmaus Road/The Good Shepherd
The Lakeside/The Resurrection and the Life
The Charge to Peter/The Way, the Truth, and the Life
Going to the Father
The Ascension of Christ

The People of God/The Church's Unity and Fellowship
The Life of the Baptized/The Church's Confidence in Christ
The Freedom of the Sons of God/The Church's Mission to the Individual
The New Law/The Church's Mission to All Men
The New Man
The More Excellent Way
The Fruit of the Spirit
The Whole Armour of God
The Mind of Christ
The Serving Community
The Witnessing Community
The Suffering Community
The Family
Those in Authority
The Neighbour
The Proof of Faith
The Offering of Life
The Life of Faith
Endurance
The Christian Hope
The Two Ways
Citizens of Heaven

About the availability of the Almanack—we repeat what we wrote last month: SPCK informs us 'The Lectionaries for 1980 will . . . be published in the following forms *in early October*.' (our italics). The forms are:

1. A pocket size 'BCP' Lectionary, at 35p.
2. A pocket size 'New Lectionary' (based on the alternative Calendar and Lectionary authorized for use from 28 October, and intended for the new ASB), at 35p.
3. A desk size Lectionary containing both the above on facing pages, 65p.

If ordering, please therefore state which you want ('small lectionary' does not now identify the goods). We will do our best to despatch the moment they are available—October is very late indeed, for a Church year which starts on 28 October.

This month's booklet . . .

. . . is no. 68, *Liturgy for Communion: the Revised Series 3 Service*, by Colin Buchanan. The text of the revised Series 3 rite is now fixed (bar any brainstorming in the House of Bishops), and so it is possible to produce material explanatory of it. The booklet includes a complete list of the amendments (given in *NOL* in February and July) required to bring GS 364A up-to-date. There will be no further printing of the text until the actual authorized booklet is published in the Spring of 1980. As noted last month, this brings the Grove Booklets commenting on the new services up to four—on marriage (no. 47), on ordination (no. 60), on initiation (no. 65), and now on the eucharist (68). In each case the commentary was in the field before the official text was available in its authorized booklet format, and prior to authorization.

. . . and next month's

is, we hope, Liturgical Study no. 19, *Eucharistic Offering in the pre-Nicene Fathers*, by Richard Hanson. We say 'we hope' because, through the difficulties caused by the Irish postal strike, we are still negotiating the use of copyright. The monograph was published three years ago by the Royal Irish Academy, and they are still selling the odd copy. The new edition includes a new introductory essay by Richard Hanson. We intend, over the next twelve months, to give more scope in this series to questions of eucharistic offering. STOP PRESS: it is fixed.

. . . and a reprint

is the first Liturgical Study to be reprinted, no. 8, *Hippolytus: A Text for Students*, edited by Geoffrey Cuming.

. . . and short supply . . .

apart from those mentioned in the latest catalogue (where 'short supply' almost means 'out of print', except that we still get the occasional returned copy), the following Ministry and Worship booklets are now nearing the end of stocks: 28, 33, 39, 45, 57. 44 is also nearly gone, but we are already committed to reprinting it.

. . . oh, yes, and those Irish pounds (punts) . . .

when the post from Eire did resume, it caught customers there (not all of them) unprepared for the rise of sterling against the punt. Would Irish customers now please note:

- (i) if you missed receiving anything through the postal strikes, please let us know—we assume all backlog will have been cleared by September
- (ii) if paying in Irish pounds, please allow *both* for the lower value of the punt *and* for currency transfer charges (say, 25p). You may not get it right—but we will. Underpayments and overpayments will be carried forward to next time (when the punt may be above the pound?).

9p per copy (£2 by post for the year 1979 (£2.40 by air))

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

SERIES 3 ORDINATIONS

We gave a first report on the use of these services last month, and indicated more would follow.

I went myself to the Kensington area ordination (done, very happily, on the evening of St. Peter's Day itself—though this confuses the clergy who wear stoles—they do not know whether they should be in festive white or martyred red, and they emerge half in one and half in the other). The interesting feature of this rite was that four ladies were made deaconesses, and although they were presented before the deacons, they were ordained *after* them. They could hardly have been a more integral part of the rite . . . This in turn raises the interesting question as to how we know that the Holy Spirit makes a man who undergoes the rite a deacon in holy orders, whereas he makes a woman a deaconess in a lay office. And suppose that further down the line we decide we have been wrong—then we shall make the deaconesses deacons by retrospective stroke of the pen. Personally I think there is more confusion here than there is on the question of ordaining women to the presbyterate.

Two general features of the Series 3 services ought to be gently breathed in bishops' ears. One is that the existing tradition about the place of 'vesting' seems to be continuing obdurately. The opening Notes indicate that where, say, stoles are to be placed upon candidates (which only happens where 'it is agreed' (i.e. both bishop and candidate desire this to happen)), it should occur after the Declaration, and well before the laying on of hands. The other desideratum of the new service is that candidates should not have to walk up to bishops for the laying on of hands, but that bishops (who are, after all, in the middle of saying what is in essence a single prayer) should move easily from candidate to candidate. Where priests (presbyters) are being ordained, then those assisting at the laying on of hands might well be three or four different priests for each candidate—each group waiting with their own candidate for the bishop to come to him. Then they would not be involved in a sort of rugby scrum shuffling sideways from candidate to candidate. Any memories or comments on the ordinations *you* have attended?

A couple of tiny corrections to last month's booklet . . .

. . . no. 67, by David Gillett. We unfortunately missed out acknowledgments to the cover cartoonist, Barry Penn, who nicely caught David Gillett himself (Barry was a student at St. John's until a Petertide ordination) selling sin convincingly by means of the blessed OHP. And we are told that the address given for SEAN in the footnote on page 21 is incorrect, and that the occupant of that address is weary of requests for SEAN material! Requests should go c/o South American Missionary Society, Allen Gardiner House, Pembury Road, Tunbridge Wells, Kent.

Reviews

The Othona Psalms: 50 Psalms of David with 15 Canticles from Christian and other sources. (The Othona Community, Bradwell-on-Sea, Essex, 1976; distributed by Grove Books £1.50).

Othona . . . 'The Othona community. Set up in 1946. To strengthen international relations; to foster Christian unity . . . Anglican nucleus, but now very open' (David Clark *Basic Communities*, p.321).

50 Psalms of David . . . A variety of versification, tempo and key signature combine with a poetic style which is generally compact, neat, and fresh, redolent at times of the Grail version, but just at times tending to doggerel. Overall, the words are better than the music, which occupies indeterminate ground bordering on Gelineau, *Psalms Praise*, and folk. The general feel and tone of both words and music is gentle, restrained and sincere.

. . . *with 15 Canticles from Christian* . . . Including not only versions of the Songs of Zechariah, Mary and Simeon, not only fresh New Testament Canticles, but also St. Francis' 'Song of Brother Sun' and the lesser-known 'Song of St. Columba'.

. . . *and other sources* This section is the teaser, with seven canticles from the Bhagavad Gita, the Upanishads, the Dhammapada, and Koran, to name but the most famous. The (Hindu) 'Song of God' compares interestingly with Ps. 15, the (Muslim) 'Song of Mohammed' with Ps. 37 (God the Compassionate). As presented (and presumably intended) these songs do fit in; but to some minds they might appear as subtraction rather than addition to the theme. Certainly they multiply the questions! Yet we have plenty of books and prayers with material from 'other sources' which are well-known and -used; is it easier to pray (hopefully) through another faith than to praise (definitely)? Buy the book and test your reactions!

Colin Hodgetts . . . One-time warden of the Othona Community. Yes, this is all one man's work: words and music. The whole book is engraved arranged, titled, and bound, pleasingly and creatively.

Philip Seddon

Neil Dixon *Troubled Waters* (Epworth, 172pp. £3).

This is the book mentioned last month, which is a joy to me because it so closely matches my own conclusions about baptism (and at intervals draws upon booklets nos. 3 and 20). It is almost as though a Methodist had overheard an Anglican saying 'Methodists have kept infant baptism, but they have very little theology of infant baptism.' Much of the argumentation is biblical and historical, but there is enough for his own purposes that treats of the Methodist tradition and formularies.

And what does he conclude? Firstly, that infant baptism is wholly right within a believing family; secondly, that it is not right at all within an unbelieving one; thirdly, that the Church ought to be bolder in distinguishing the two, and should be ready to look hard at external tests, such as attendance at worship—indeed at communion, as the warrant for accepting some families and not others. I could have wished there had been a fuller

bibliography and index—though perhaps the author would have viewed the book as a weighty tract rather than a reference work. And I looked very hard but found that he showed no knowledge of Jeremias having made a further reply to Aland—nor any knowledge of David Pawson making a reply to me! Perhaps his trilogies stop short after two volumes.

C.O.B.

Instructions on the Revised Roman Rites (Collins Liturgical Publications, 263pp., £4)

This collection (to be published on 4 September) is a handsome bit of work. It includes the official instructions—pastoral, practical, and juridical—which accompany each of the rites of initiation, the missal, eucharistic worship outside the mass, anointing and pastoral care of the sick, funerals, marriage, ordination, appointment to other offices, the blessing of oils, and the lectionary. It is introduced by a sensitive essay by Christopher Walsh. He writes: 'But the Church wishes us to ask other questions [apart from minimum conditions for validity] too: what is being symbolized by this sacrament? how best can this be given expression?, what are the *optimum* conditions for a worthy celebration?' These few lines are indicative of the manner of his commendation of the instructions.

One is left to chew over whether the Church of England ought to be instructing us similarly. It is, of course, quite impossible to imagine. Even if the Liturgical Commission produced official guidance on the use of services, Synod would try to amend the guidance line-by-line. In Rome the text is sent down by authority, and national bodies have no powers except in respect of translation. It is therefore not hard to send down pastoral instructions with the rites. And if we would sometimes like more guidance, it is also true we might not like it if we got it. Meanwhile pirate advice by booklet and monthly concertina flourishes . . .

Michael Davies *The Order of Melchisedech: A Defence of the Catholic Priesthood* (Augustine Publishing Co., 208pp., £3)

This is the latest—and one of the solidest—works to come from the 'near-Lefebvrist' wing of English Roman Catholics. The very title is enough to make a lover of the Epistle to the Hebrews whistle a little. And the contents are devoted to showing the total inadmissibility of Anglican orders, the sell-out involved in the Anglican-Roman agreement on ministry and ordination, and the perils the Church of Rome has brought upon itself with its new ordination services. There is vast documentation but the argument is, of course, all aimed against reforming Roman Catholics and the non-Roman has a sense of seeing it all through the wrong end of a telescope.

WHAT DO LITURGICAL COMMISSIONS DO

When a new Prayer Book has been finally authorized?

No-one yet knows the answer as far as the Church of England is concerned. But an advance hint comes from a member of the Australian Commission. Canon Laurie Bartlett writes:

'As you may gather, we can now give our attention to peripheral services, such as consecration of buildings, enthronements, etc. One of our members is compiling a library of Australian Enthronement Services and I have been asked to seek out English services . . .'

I like the nice touch ('. . . we can now give . . .') which suggests they had been itching to all along, but distracting things like the eucharist had prevented them! Anyway, would possessors of libraries of enthronement services please send copies to him at: 2 New South Head Road, Vaucluse, N.S.W. 2030, Australia.

USA TO COMPLETE AUTHORIZATION

It will be recalled that the new American BCP is, technically speaking, only 'The Proposed Book of Common Prayer'. It awaits its final ratification at this year's General Convention, to be held in mid-September. Apparently, there is no chance of its being in any way rejected. The question of amendment is not clear at the moment. But the nearest thing to an 'issue' has been whether some residual authorization can be retained for the 1928 Book. We shall keep readers posted. We still have copies available at £2.40.

'THE SACRAMENTS WERE NOT BY OUR LORD'S COMMAND CARRIED ABOUT . . .'

There was a passing reference in booklet no. 65 on the Series 3 initiation services to an idea that held sway for 45 minutes at one stage of preparing the services—the stage when the House of Bishops and the Liturgical Commission contested each other via the small steering group which was meant to harmonize thinking. The idea was that, when there were adults being baptized, and a much larger number being confirmed, all should make the 'Decision' at the front of the church, the water should then be 'blessed' *in a jug* at the same point, all should then make the baptismal affirmations at the front, and then the bishop should process with the baptismal candidates—and with the jug—to the West end font. The Liturgical Commission threw this out summarily. But mention of it in the booklet has produced a confession from a reader—the Rev. Martin Walker of Wolverhampton—that this is exactly what he does with infant baptisms, as there is no room to do it any other way. Whilst on the one hand one longs to run a flying team of liturgical advisers for situations like this, on the other hand the connoisseur of the rare and eccentric would like to keep such practices in being . . .

TAILPIECE: PET HATES

Have you any liturgical 'pet hates'? Please send them on a postcard to *NOL*. We offer no prizes. We are not after the lovable eccentric (as above). We do not mind anonymity. We shall not check facts. So send 'em in.