

News of Liturgy

Editor: Colin Buchanan

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Editorial

I have just returned from a lightning trip to the U.S.A. and Canada, and inevitably have that at the forefront of my mind. I was in the U.S.A. during the very days that the triennial General Convention of the Episcopal Church met at Denver, Colorado—though I was myself in New England rather than out West. The General Convention duly authorized the 1977 Book of Common Prayer, and the little 'Proposed' can now be deleted from the title of the printed copies. I am told that the delegates to the General Convention solemnly struck out the word in the copies in front of them at the Convention, then signed them and exchanged them with each other like international rugby players exchanging shirts after a match. Perhaps these original copies corrected at Denver will one day have a value at Sotheby's or Christie's . . .

The General Convention went on to handle the more vexed question of the continuing status of the 1928 Book. Apparently, having once affirmed that the 1977 Book is *the* Book of Common Prayer, it was not difficult to give a mere permission for the occasional use of the old services where people desired it—but that permission was only given once it was clear that the 1928 book had ceased to be *the* Book of Common Prayer of the Episcopal Church, and thus had no authoritative status within the Church.

Two days in Canada enabled me to get a copy of the 'Third Canadian Eucharist' which was published in the Spring for distribution to the House of Bishops, the Provincial Synod, and the Diocesan Liturgical Commissions. The Canadian canons would permit its use anywhere with the consent of the diocesan bishop. It has five eucharistic prayers in the main text, and some interesting material at the breaking of the bread. But I got a strong impression in Toronto and Montreal that those who want modern liturgies in Canada tend towards the American Rite Two, or less often, to the English Series 3. I have given further mention of this Canadian proposal later in this edition of *NOL*.

My actual excuse for being in the U.S.A. was to lead two 'Prayer Book Missions' over successive weekends in two Massachusetts parishes. In these weekends I spoke at length about baptism, marriage and death (as well as the more predictable eucharist), then used the various rites with some element of imagination involved (e.g. there was no corpse at the two funerals!), and then took questions. These were more like 'Teaching weekends' than 'Missions', and they were a new experience in my own life. We did not stay long on the mere mechanics of liturgy—rather we were handling the major questions of life itself. But it stood out strongly how liturgy intersects with life, and powerfully conveys the truth of God into the lives of his people.

Colin Buchanan

NEWS FROM GROVE BOOKS

We are at last getting the staff changeover under way. A newcomer to St. John's College staff, Harold Miller from Northern Ireland, will be editorial assistant for the Grove Booklets, and, in time, for *NOL* also. Meanwhile Miss Sue Wrighton has started working on the College premises as a full-time despatch and marketing member of Grove Books staff, and customers should soon be getting to know her by correspondence (as, e.g., reminders about non-payment . . .). The theory is that this will enable COB to give his mind the more fully to the job in College. There is a change in prospect in the Ministry and Worship series. For some time the Group for Renewal of Worship (G-R-O-W) which writes or commissions the booklets in this series has been concerned that its ventures into 'Ministry' were of a somewhat occasional and even random nature. The upshot is that there has come into existence a separate group, convened in the first instance by Graham Dow from the St. John's College department of pastoral studies. This new group will produce a series of 'Booklets on Pastoral Ministry', beginning (it is hoped) in February 1980. Thus the existing booklets will continue their numbering (but become 'Booklets on Worship') and will only come once every three months—as, e.g., no. 71 in January 1980, no. 72 in April 1980, etc. The new series will have no. 1 in February 1980, no. 2 in May 1980, etc. And the Liturgical Studies will continue in March 1980, June 1980, etc. The despatch system will, we think, allow for customers to pick and choose between the series as before, though we shall almost certainly assume at the outset that 'Ministry and Worship' customers will want both the series contemplated. There should be full news of all this in the catalogue due in November.

We also give very preliminary warning that we intend to produce a lay communicant's illustrated handbook to the 1980 Alternative Service Book in the Autumn of next year. Harold Miller will be occupied in handling this particular demanding task. Again, we will be putting out more news when we have it.

This brings us to . . .

Capital Loans

It is no secret that Grove Books remains in (precarious) existence through the helpfulness of various friends who have lent capital sums without much security (what are 2000 copies of a title worth if 2000 too many were printed in the first place?). We are currently having to repay a four-figure loan, and are in need of another loan to replace it. Any offers—we cheerfully pay reasonable rates of interest? It will also be clear we are in great need of *additional* capital in order to be sure we can launch this illustrated handbook next year. We are not exactly a charity—though we could often be mistaken for one—but wonder whether there is anyone (or more than one) who would be prepared to lend us money for the sake of the particular mission we have carved out, where there has seemed to be need. Please write . . .

ARCHBISHOPS OF CANTERBURY . . .

The appointment of the Bishop of St. Albans, Bishop Robert Runcie, as Archbishop of Canterbury, to succeed Dr. Donald Coggan, has been part of the liturgical news of September. Dr. Coggan, whilst by no means engrossed by liturgical questions, has in his own life stood close to much liturgy-making. He chaired the Liturgical Commission from 1960 to 1964, he chaired the Revised Psalter Commission shortly before that, and he chaired the Revised Catechism Commission about the same time. He has also thrown his weight around a little in more recent years—desiring the reading of the Ten Commandments in public worship, moving amendments in Synod in 1972 to include 'Christ will come again' in the Acclamations, and more recently, as Archbishop of Canterbury, moving the inclusion of 'against you and against our fellowmen' in the confession. This last amendment he moved—in a way without precedent among Archbishops of Canterbury—from the backbenches, simply in his own person as an ordinary member of Synod.

So what of Robert Runcie? If he went on to the next stage, then perhaps he would one of these days appear before a Revision Committee to plead for an amendment there. But perhaps that is trivializing the role too much. For the moment, all that our spies can pick up is that he would gladly dismantle the Filioque from the creed, for the sake of relations with the Eastern Orthodox. But on this, he is probably already too late—it will be useless to abolish the words 'and the Son' (about the 'Procession' of the Spirit) if the new rite is in use in printed form with it in.

PET HATES

They are starting to come in—send yours on a postcard:

- (1) From COB as editor ' . . . services which have three different endings in succession—can we not reach the end once, then stop when we have got there, without continued blessings or dismissals . . . ?
- (2) From David Silk (member of the Liturgical Commission) ' . . . the joining in by the congregation with the president's parts in the Thanksgiving.'
- (3) From P. A. Skoulding 'Churches that have traditional large stone fonts but do not use them . . . are all clergy *too wet* to suggest baptism of infants by immersion? . . . "Best" baptism I ever did . . . was by immersion. Everyone loved it, including baby.'

. . .ny advance on these areas of hatefulness?

SNIPPETS

We learn that a 'Sung Requiem Mass' for Cyril Pocknee included 'Absolution of the Dead'. What is this?—and what is its theological justification?

We get a strong request from Tony Warner of Wolverhampton. He is convinced that the doctrine of the Church of England has been changed through the use of only one Lord's Prayer at Morning and Evening Prayer. He would like to know if others agree that this is serious.

One book has come to our attention—*Partners in Praise* (Methodist Division of Education and Youth in association with Messrs. Stainer and Bell, 1979) Music £5.50, words 85p, discount for purchases of over 50 copies. A review next month.

This month's booklet . . .

. . . is Liturgical Study no. 19, *Eucharistic offering in the Early Church* by R. P. C. Hanson. The first six sections of this were published by the Royal Irish Academy in 1976 under the title 'Eucharistic Offering in the pre-Nicene Fathers', but the author has now added three more sections, reflecting theologically upon the data collected in the first six sections, so that there is more to this than to a mere reprint. Needless to say, Professor Hanson is fairly trenchant in his criticism of mainstream modern statements of eucharistic sacrifice, preferring in his own person a position akin to Luther's.

. . . and next month's

is no. 69, *The Attractive Church*, by Kenneth White. The author is well known as a writer (and practitioner) in the sphere of church architecture. Here he comes right down to earth with simple (illustrated) guidance on the use of buildings.

A COUPLE OF HISTORIC ITEMS

We have not many books to offer this month, but the following may be of interest:

A Draft Communion for the Purposes of Discussion (The Liturgical Committee of the Bishop of Southwark, 1964). This 'draft' text was an attempt to get people discussing (yes, and being Southwark, using) revised rites prior to the coming of Series 2. It has a certain proximity to the original Series 2 therefore. Copies are now available at 40p postfree.

Eucharist for the Seventies (Grove Books, 1971). This was a pre-booklet publication, of which we retain some stocks—at their initial price of 5p each. Please send SAE for these unless 12 or more (12 cost 50p) are ordered. The text stems from the late 1960s ('Eucharist for the over-Seventies', as the St. John's students used to call it), but was well ahead of its time. Strongly evangelical, and daring to a fault.

FURTHER TO THE REVISED SERIES 3 COMMUNION

The General Synod office has prepared a clean text in duplicated form of the rite as revised in Synod. It is numbered 'GS 364F', and copies may be obtained by serious students who write to the General Synod Office, Dean's Yard, London S.W.1., and enclosing £1 (which will also include 'GS 364G'—the revised form of the proper sentences). The Liturgical Commission itself is now at work producing a 'Guide' to the Alternative Service Book which should be on sale with it next Autumn. The price is currently unknown, though the presentation and production will highlight its relationship to the actual Service Book. This 'Guide' will in no sense cut across the Grove Books illustrated handbook mentioned earlier.

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

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

Correspondence

351 Derby Road,
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10 September 1979

Dear Colin,

I have followed with interest your editorials on reservation and think that there is considerable scope for Catholics and Evangelicals to exchange insights. The Catholic who thinks that the primary importance of reservation lies in the adoration of the sacrament and who uses the tabernacle more as a deep-freeze so that he needs only to consecrate a priest's wafer at each mass is unlikely to find much in common with the Evangelical who believes that after the blessing he may as well spread jam on the bread and use the wine that remains to enliven the wife's Sunday casserole. Nevertheless, the Catholic who believes that Christ's eucharistic gift of himself should be available to the faithful at all times has common ground with the Evangelical who wishes to include the sick in the Sunday table fellowship.

Sometimes it can be a matter of understanding what each means. As a Catholic in these areas of consideration I was nevertheless constantly scandalized by the practice of communicating the faithful at a mass from the reserved sacrament. 'Why', I asked a Roman Catholic friend, 'does the priest get fresh food whilst the faithful have turned?' The answer was very helpful, so helpful that I could myself communicate now from the reserved sacrament even at a mass. What I was told was that there are not many Eucharists but one Eucharist and that there was much to be said for receiving the same sacrament at 11 a.m. that other Christians had received at 10 a.m.

This insight does not change my preference for sharing the one loaf at the Eucharist I attend but it does remove a prejudice. Similarly I am happy for others to attend Benediction, though for me it is an unacceptable vehicle of worship. In Benediction it is truly Christ who is venerated and truly Christ who pronounces benediction. I believe that not because of what I believe about the nature of the sacrament but because of what I believe about the nature of Christ and the sincerity of those who approach him. And yet I have no wish to frequent Benediction.

It seems that much of the misunderstanding between Catholics and Evangelicals on these questions arises from manning the barricades—idolaters against defilers—and from a continued insistence on the nature of the sacrament rather than on the dynamic of the sacrament. Discussions of the nature of the sacrament are at the mercy of our miserable philosophies whereas discussions of its dynamic are discussions of the power of the transcendent Christ in our assemblies and by our bedsides.

Yours sincerely,

Andrew Burnham

4 Margravine Road
London W6 8HJ
18 September 1979

Dear Mr. Buchanan,

May I take up several different points from the August *NOL*?

1. Reservation of the Sacrament. You probably know that among Catholics in the C of E there is a feeling that they are the ones who have to make the most concessions for the consciences of others, and that evangelicals too often seem to be people who want to stop other people doing things that seem both natural and right (at least to them). It stirs up folk memories of Puritans and the Rule of the Saints! Can we tolerate each other and our different view points and theologies, or must we have confrontation? We learn that the URC can use the word 'offer' at the eucharist, but Anglicans may not. I have heard a Methodist minister pray explicitly for the dead (not to mention Dr. Coggan at the Mountbatten funeral), but I am told I should not do so. But of course we shall all go on doing illegal things—like reproducing copyright services.

2. With respect, I find your suggested introduction to the communion or the house-bound otiose. The faithful here know what I am bringing them and from where, and so we get on with the appropriate prayers and readings from Series 2.

3. Ordinations. When I was made deacon at Southwark in 1958 there was the old rugby scrum for the laying on of hands for the priests, but the present bishop made some changes by the next year. He moved along the line of candidates assisted by four residentiary canons as representative priests (their 'cloth of gold' copes added to the sense of theatre!) No doubt those clergy who had a special connection with a particular candidate felt a bit deprived, but it should not be too difficult to do much as you suggest. With the Giving of the Bible—again done along the line—we each received, as a symbol, Lancelot Andrewes' bible at this point, and got our own copies afterwards so that we were not encumbered during the service. Much of this reordering of the service was inspired, and directed (I almost said 'produced'—we were fully rehearsed) by Arthur Couratin.

Is the insertion of deaconesses into the ordination service a matter of woolly thinking or an attempt to make *lex orandi lex credendi*? I suspect it has been done rather hurriedly without being properly thought through.

Yours sincerely, Graham Palmer.

Editor's reply: I think I may just allow myself a brief note or two back to Graham Palmer. Andrew Burnham has pointed out that there might be evangelicals who would be happy to throw any spare bread to the birds after communion, and certainly no less a person than Sir Norman Anderson has expressed himself this way. I know that whenever there are large quantities of bread to be consumed after a service this instinct surfaces amongst evangelicals. But they have reckoned it better to follow the rubric and 'reverently consume' for the sake of unity and peace—only to find that their catholic brethren will not for their part follow the rubric. Equally, evangelicals have seen no objection to taking more bread and wine in silence for supplementing the stock on the communion table when it has run short—but Catholics on Synod shouted this down and insisted we should use a spoken provision. So—and this is the only point I am making—the question of wanting to 'stop other people doing things that seem both natural and right to them' is not a one-sided question at all . . .

THE 'THIRD CANADIAN EUCHARIST'

(see editorial on p.1)

As far as we can see, this eucharist is 'third' because the text in the Canadian 1959 Prayer Book is 'first' and the alternative order of 1974 is 'second'. The rite follows familiar Anglican lines—with the penitential section coming in Cranmer's position after the intercessions (perhaps because that is the American position also). At the eucharist itself there are headings 'The Preparation of the Gifts', 'The Prayer over the Gifts' and 'The Great Thanksgiving'. The second of these is a mystery (there is no text provided)—I had always thought the Thanksgiving is the 'Prayer over the Gifts'. I can only conclude this is another coy and anonymous reference to those blessed Roman offertory prayers! The eucharistic prayers show considerable dependence on America. The part which really looks original (or have I missed the sources?) is the breaking of the bread. The Americans do this in silence, the English have 1 Cor. 10.17, but the Canadians propose *seasonal* material:

ADVENT

Celebrant He brought us to his banquet hall,
and his banner over us is love.

All **This is the Lord;
We have waited for him.
Let us rejoice and be glad in his salvation.**

INCARNATION

Celebrant We break the bread of life,
and that life is the light of the world.

All **God here among us,
Light in the midst of us,
Bring us to light and life.**

LENT AND HOLY WEEK

Celebrant We break this bread,
Communion in Christ's body once broken
Celebrant Let your church be the wheat
which bears its fruit in dying.
All **If we have died with him, we shall live with him;
If we hold firm, we shall reign with him.**

PASCHALTINE

Celebrant Lord, we died with you on the cross;
All **Now we are raised to new life.**
Celebrant We were buried in your tomb,
All **Now we share in your resurrection.**
Celebrant Live in us, that we may live in you.

AT OTHER TIMES

Celebrant 'I am the bread of life', says the Lord.
'He who comes to me will never be hungry;
he who believes in me will never thirst.'
All **Taste and see that the Lord is good;
happy are they who trust in him!**

Or
All **We, being many, are one body,
for we all share in the one bread.**

Or
Celebrant Father, you gave us golden fields of wheat
whose many grains we have gathered
and made into this one bread.
All **So may your church be gathered
from the ends of the earth
into your kingdom.**

Or
Celebrant 'I am the bread which has come down from heaven',
says the Lord.
All **Give us this bread for ever.**
Celebrant 'I am the vine, you are the branches'.
All **May we dwell in him, as he lives in us.**

LITURGISTS FOREGATHER

Two important liturgical conferences took place this summer. The *Societas Liturgica* held its seventh Congress in Washington D.C. This is an international body, meeting every other year in some suitable spot (Canterbury, Trier, and Montserrat were the previous three locations). This year's theme was Orders, and three of the paper-readers were English—Geoffrey Wainwright, Paul Bradshaw, and Bill Grisbrooke. The standard of scholarship is high, but the Congress is a marvellous opportunity to meet fellow-liturgists from the Continent and the States. In 1981 the venue will be either Vienna, Avignon, or Chantilly, and the Theme will be The Church Year. At Washington about 100 of those who took part were American, although they had already had their own North American Liturgical Conference earlier in the summer. Europeans numbered about 25. When the *Societas* meets in Europe, these proportions are just about reversed. Grove Books were on sale, and were soon sold out.

The other event was the Patristic Conference in Oxford. This happens every fourth year, and has always attracted a number of liturgical enthusiasts, though they are only a small minority among the 750 participants (I still find it hard to believe that there can be so many people interested in patristics!). There were enough liturgists to produce four full-length papers and a dozen short communications, the outstanding contribution undoubtedly being Professor Thomas Talley's study of the origins of Lent in Alexandria, which sounds a sufficiently recondite subject, but proved to be fascinatingly interesting. Here of course, there were large numbers of English scholars, including quite a few parish priests, and it is another wonderful opportunity to meet fellow-enthusiasts. There are no entry-requirements, and the cost is surprisingly low. It's a pity that they always coincide; neither will be meeting next year or in 1982; but it makes a vintage year when they do take place.

Geoffrey Cuming