

News of Liturgy

Editor: Colin Buchanan

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Editorial

An event at the York Synod in early July which was not part of the constitutional processes of the Synod may yet prove to have been the most important. This was the visit for an informal consultation with the Synod members of the 17 'external' and 56 'internal' members of the 'Partners in Mission' exercise which had been taking place over the previous three weeks. The 17 included participants from various denominations, from many parts of the world, and of all ages, colours, and sexes. They had spent two of their three weeks being exposed to the Church of England as it really is and then the third week in residence at Scargill comparing notes and assimilating reactions in close fellowship with the Church of England's own 56 persons. Five of the 17 then spoke at York to launch the afternoon's consultation. In part they had been enquiring into the role of the structures of the church (including the General Synod) and of the voluntary societies, but in part they were reflecting on the readiness and equipment of the Church for mission.

They left their hearers in no doubt that they really had seen the real Church of England. Whilst the wording of the duplicated interim report is very guffish and abstract, the people who spoke were concrete in the extreme. Where in your Churches, they asked, are the working-classes, the young people, and the immigrants? And how would a newcomer meet Jesus Christ in your Churches? And are you not so often merely a society for the preservation of the past? Your heritage is tremendous, your riches unparalleled, your culture exalted, your buildings outstanding—but where is the gospel?

One particular area of intense criticism was the establishment of the Church of England. It is not the theme of *NOL* (directly), but it is refreshing to those in the Church of England who have problems about the concept to discover that really none of the 56 bigwigs had so been able to explain and defend the establishment as to buy off the criticisms—even after a week together at Scargill. And one worshipper at least was sad to hear Dr. Stuart Blanche (in admiration of whom we yield not one jot on any other front whatsoever) say in his sermon at the Synod eucharist in York Minster that church and society were 'inseparable'—a comment which, if it was not merely a self-evident triviality, must have been meant as a warning note to those who had been rocking the boat from the outside at the meeting of minds at Scargill.

The problem to a naive Anglican is this: if church and society are so intertwined, then how can the church ever find or define its mission. If it views all the English as by nature Anglicans who do not attend, then it will never find or confront the unbelievers. And if the church itself is spread as widely and thinly as that, not only will the people of God not discover their mission—they will also be unable to discover themselves!

And this is where the church's worship is central to the argument. If the people of God are actually to 'come together' (the biblical terms) each week, and take each other seriously as the people of God, then the worship will be that of the people who are committed to the mission of God, and the agenda when they meet will reflect it. Perhaps history can now teach us that when the Parish Communion began in the late twenties, it represented an inarticulate fumbling after a concept of mission. It is certain in the eighties that the people of God will have to stand up and be counted—and how shall they do so except by being weekly together in communion? And it is even more certain that unless when they meet they learn to be articulate about Jesus Christ, they will have no true mission in the world.

The 17 'external partners' held up a mirror to the Church of England for just long enough for some of us to get a glimpse of a cosy dying church in which the members were busy reverently burying each other, and preparing to go the same way themselves—though without much hope. It seemed all too true to so much of our Church. It looks as though the Good News of Jesus Christ has to begin at home—and now.

Colin Buchanan

REVISION IN THE CHURCH OF IRELAND

In 1980 the draft order for Holy Communion failed to receive a two-thirds majority of laity present and voting. Many were unhappy that the Church of Ireland would have no modern language eucharist and the newly-elected committee was asked to co-opt extra members to provide a more 'balanced' theological spectrum. This was done and most of the winter sessions were spent in re-appraising the reject draft. The Liturgical Advisory Committee was able to submit to the 1981 General Synod a unanimously agreed text with alternative orders for the Ministry of the Sacrament. These involved not just two eucharistic prayers but also slight but significant differences in the post-communion. The first order is Ireland 1972 almost unaltered; the alternative is the 1978 Australian Second Order but with a mandatory post-communion prayer including the phrase which was the focus of controversy if it were mandatory in a pre-communion position as in 1980 i.e. 'accept this our sacrifice of praise and thanksgiving'.

As sent to Synod in the 1981 text 'The Offertory' had become 'The Preparation of the Gifts' but an amendment from the floor restored the familiar title. In other places where the committee had sought to align Ireland's rite with A.S.B. Synod demanded the 'traditional' 1972 forms!!

On a vote by orders in a very full house less than 10 lay votes were registered against and there was no clerical opposition. Declaration of the result produced a spontaneous outburst of applause. It only remains for the service to receive final approval in 1982. No further amendments are permitted.

Final approval was given to Morning and Evening Prayer and Rules to Order the Service passed the first stage. The Order Paper contained echoes of the English Prayer Book Society's campaign in various lay motions to insist on the Prayer Book being used at least once a month. (The problem in many areas of Ireland is to find anything else!). The legal Assessor ruled the motions out-of-order as there are adequate regulations in the 1976 Irish Canons to deal pastorally with the question when new services are authorized.

The Liturgical Committee is about to submit for 1982 Synod the Initiation Services, a form of Compline, and in final form the Lectionary with Collects. The Lectionary is largely that of A.S.B. and if, as we hope, the Church of England is provided with an edition of the Readings for the lectern rather more compact than *Altar Services* this could well have a sale in Ireland (S.P.C.K. etc. please note). When the Initiation Services have been circulated to General Synod it will be possible to give *NOL* some information on these.

Brian Mayne

Dean of Waterford

... AND IN WALES

There has been since September 1980 a white book called *The Holy Eucharist and the Collects in Modern English*. It is allowed by the Bishops and the Governing Body for experimental use under controlled conditions, but it does not pretend to be more than a modern language version of that hardy survivor, the Wales rite of 1966—a Series 2 service with permanence. However, at the meeting of the Governing Body in April this year there was a motion to allow the use of Rite A from the ASB under the same controlled conditions—and after a long debate there was a majority of roughly 100-60 *against* allowing Rite A into the Principality.

Further in the offing the Church in Wales is moving towards a definitive bound '1983 Prayer Book'. As far as we can discover, the characteristics of this book are:

- (i) It will contain any of 1662 which is to continue in use—and 1662 itself as a separate Book will lose its legality (would not Parliament like to take interest in this?).
- (ii) The main eucharist in it will be the 1966 'thou' form rite—probably unaltered (but its emphases are very much those of mild Catholicism of the mid-1960s—surely controversies about eucharistic theology, and about petition for the departed, in England and Ireland and overseas have some relevance to Wales?).
- (iii) Some modern-language eucharist will be bound with the 1966 rite—but the relationship of that to the 1980 'White Book' we do not yet know.

This month's booklet . . .

. . . is Pastoral series no. 7, *What we are about to receive: The Holy Spirit in initiation and experience*, by David Newman. This is a largely biblical treatment, relating the relevant texts to experience, and trying to find guidelines for pastoral help to individuals (in the course of which COB's form of renunciation of a 'rebaptism'—see booklet 61—is itself renounced!). There is an especially useful handling of the 'one-stage/two-stage' controversy.

. . . and next month's

is Liturgical Study no. 27, *Infant Communion Then and Now*, by David Holeyton. The author is a Canadian who has made a special study of the history of children at communion, and delivered his findings as the Alcuin Club Annual Lecture in 1980—findings not only scholarly and memorable but also quite humorous for those who were present.

. . . and a reprint

is Pastoral Series no. 3, *Sharing Pastoral Care in the Parish*, by David Prior—a consistent good seller.

LAUGHTER IN LITURGY

A hearsay report originated with the last Bishop of Kensington, Bishop Ronald Goodchild:

The Bishop marched to the communion table to begin the eucharistic prayer at a confirmation, flung out his arms, and declaimed:

'The Lord is here'

Silence followed. Then a voice came:

'No, he isn't. It is Series 2 this morning.'

Following Don Humphries' hospital disclosure reported in last month's *NOL*, John Porter writes: 'A few years ago I had an operation for the removal of a kidney stone. The anaesthetist (whom I knew before as a very conservative evangelical Anglican) told me that as I came round from the op. he said to me—"There, Vicar, you can go and write your Sunday sermon now." And, quick as a flash, I am reputed to have said—"Yes, and the text will be, They took him out and stoned him!"'

12p per copy (£2.70 by post for the year 1981)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

SOME SNIPPETS FROM ACTUAL SERVICES

Chris Idle (one of the famous 'East End Five' whom George Timms said should be retitled the 'North End Five'—but in 1982 to be a Grove Booklet author) writes that he recently baptized a lady in the sea. Despising the River Thames, which his Limehouse parish abuts, the lady concerned suggested the coach outing of the parish to the Sussex coast. Chris Idle himself seems uncertain how much of the ocean he 'blessed' (and whether it will ever need to be repeated), and describes how the candidate wore a white baptismal robe, and he himself 'washable black trousers and a terylene clerical shirt'. A real constitutional issue is raised about where to record such baptisms (as when Michael Botting baptized in the Wharfe at Bolton Abbey), but Chris Idle cheerfully resurrects an old legend that baptisms and marriages at sea are entered in the Limehouse parish registers in any case—so he got it right. But let all other incumbents beware—not only must you not lightly let babes from other parishes into yours for baptism—equally, you should not lead your own adults *out* for baptism.

The consecration of the new Archbishop of Perth (Australia) on 25 May was a notable event—partly because the diocese had elected a man not already a bishop, Dr. Peter Carnley from Brisbane. The event was thus planned for *both* the consecration *and* the installation in the diocesan cathedral all in the same ceremony. The Primate, Sir Marcus Loane, who is Archbishop of Sydney, flew over from the East to preside at the consecration (and in the photos is almost the only bishop without cope and mitre!), but he did not preside at the eucharist. Instead the new Archbishop, after being installed by the dean, and then presented to the diocese and province, led the Peace himself, and presided at the eucharist.

Hippolytus himself could hardly have set it up better . . .

Ian Aveyard writes with a happy description of a Sunday morning eucharist-plus-marriage service at Barnt Green, Birmingham, on 19 July. The groom was one J. H. Eaton, author of the Torch commentary on the Psalms—an interest which shone through in the use of three metrical Psalms in the service.

CHILDREN AT COMMUNION—THE NEW ZEALAND

GUIDELINES

The editorial in *NOL* in May mentioned that there is now long-term Provincial provision in New Zealand for young children to be admitted to communion prior to the age of confirmation. Readers may be interested to see the text of the provision:

'ADMISSION OF CHILDREN TO COMMUNION

- (a) Admission to Communion may take place at baptism or some time later. Children may be admitted:
 - (i) when the family and parish priest judge appropriate;
 - or (ii) after formal instruction and at a special service;
 - or (iii) after the laying-on-of-hands by the Bishop following instruction.
- (b) The names of those admitted to Communion are to be entered in parish and diocesan registers and an official certificate issued to each candidate. Such children will be welcome to receive Communion within any parish of the Church of the Province.
- (c) Children of non-participating parents who desire to be admitted to Communion may be baptized and admitted to Communion with the support of sponsors who have accepted responsibility for their spiritual nurture.

CONFIRMATION or LAYING-ON-OF-HANDS BY THE BISHOP

- (a) Candidates may receive the laying-on-of-hands before admission to Communion or after.
- (b) Candidates will be ready to affirm their faith and to be commissioned for their ministry as responsible Christians in the world. They will be participating in the worshipping life of the Church, and have undertaken instruction to equip them to express the Church's faith in word and action.
- (c) The Bishop shall administer the laying-on-of-hands.
- (d) The Service of Episcopal Reception and Commissioning (Confirmation) is an occasion for the re-affirmation of Christian faith by the whole congregation.

Book Review

Donald Bridge and David Phipers *The Meal that Unites?* (Hodder, £3.25).

In the Church of England, at least, we have had a whole crop of books descend upon us in the last couple of years which have been intended to make the ordinary man/woman-in-the-pew aware of the background to recent liturgical revision. Last year the publication of the *Alternative Service Book* produced a new selection. Unfortunately many of these books and booklets drifted somewhat sketchily over the history of eucharistic theology and instead concentrated on the 'shape' and context of the new rites.

Donald Bridge and David Phipers, one an Anglican and one a Baptist, have produced a very readable paperback introduction to the many unhappy controversies which down the ages have surrounded that action of Christians which was intended by our Lord to unite rather than to divide, concentrating on the theological aspects rather than the liturgical.

This is a book which will be read with great profit by many church people who want to have a background to some of the controversies of which perhaps they are only dimly aware so as to ask themselves the question: have they any relevance at all to the worship and mission of the church today? This is a book which ought to be on the church bookstall of all those churches which are anxious that the renewal of their worship should be based on a sure foundation of knowledge.

Donald Gray

Other information on books:

S.P.C.K. (who republish on 3 September that ancient manuscript *Liturgy and Worship* (£15)) announce that the 1981 Alcuin Club book will be published on 24 September. It is Paul Bradshaw's *Daily Prayer in the Early Church* (192pp., £6.95).

And a well-known ultramontane book by the Jesuit Francis Clark *Eucharistic Sacrifice and the Reformation* has been republished by the Augustine Publishing Company for £6.

ERRORS IN THE ASB

We have given this a rest for some time, and we have ceased to award prizes. We have still had no confirmation from officialdom of where we were 'right' and 'wrong' in our claimed 'true errors'. But two more have now come to hand (awaiting confirmation like all the rest):

Page 541: In line 18 'again back' should read 'back again' (Ray Lockhart).

Page 642: In line 11 the word 'in' should be omitted (John Sargent).

FURTHER TO THE 'THIRD CANADIAN ORDER'

This was mentioned in David Holeton's report in *NOL* for June. There are some other features worthy of note:

- (i) there is no provision for penitence at the beginning of the service
- (ii) following the American pattern the Creed includes the line 'For us and for our salvation' (avoiding all suspicion of sexism!), but *not* following the American book of 1977 it excludes Filioque!
- (iii) after the 'Preparation of the Gifts' there is a cross-heading 'The Prayer over the Gifts, and a rubric reads 'When the gifts have been prepared, the celebrant may say the Prayer over the Gifts, following which the people say, Amen.' As the variables are only in the 'altar edition' which has not yet come to hand, it is impossible to know what is being said at this point. But the concept is getting out of hand. If Gregory Dix had been asked what was the 'Prayer over the Gifts', he would surely have replied 'The eucharistic prayer'? And, on this point, would he not have been right?
- (iv) the five eucharistic prayers have a richness of biblical language, with considerable echoes of America and of Rome. There are two sets of Acclamations triggered by different biddings—but only prayer 1 has both sets, and prayers 3 and 5, which are responsive in different ways, have neither. The prayers seem generally to be over-fond of calling down the Spirit upon the actual elements, and of offering the bread and cup to God (in a way which was very carefully avoided in the work leading up to the 1959 Canadian Prayer Book).
- (v) the fraction sentences are an attractive embellishment of the rite.

We would be glad to have other Canadian reaction. So would the Doctrine and Worship Committee of the Canadian General Synod. Both purchasing and commenting can be done via the Anglican Book Centre, 600 Jarvis Street, Toronto, Ontario, M4Y 2J6.

NAME THAT TUNE

Rev. David Gilchrist and his organist have come to the aid of any *NOL* readers who have been searching in vain for a tune to fit the alternative first canticle, 'O gladsome light', in Evening Prayer (ASB). They have discovered no. 936 in *The Methodist Hymn Book* (complete with the words!).

ROYAL WEDDING—TAILPIECE

The Bishop of Willesden has dropped a line to point out that there *was* a sermon (by Archbishop Garbett) at the Queen's own wedding. *NOL's* memory of no sermons embraces Princess Margaret's and Princess Anne's, but even then is not really sure . . .