

News of Liturgy

Editor: Colin Buchanan

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Editorial

We can hardly let this month depart without noticing the publication (on 31 March) of *The Final Report* of the now-disbanded Anglican-Roman Catholic International Commission (S.P.C.K., £1.95). This was agreed by the Commission itself last September, but, after some behind-the-scenes hassles, it is only published now. (Its publication is in no sense to be connected with the visit of the Pope to England in May—the Church of England must never, in its insularity, forget that this report arises from the conversations of representatives of two *world communions*, and it is not necessary that everything on that front should be related to specifically English timetables.)

The substance of the report is not strictly liturgical. However the Introduction (pp. 5-8) does concentrate both helpfully and biblically on *koinonia*, or 'fellowship'. 'In the New Testament it is clear that the community is established by a baptism inseparable from faith and conversion.' (para. 8). It is looking towards true unity—'Full visible communion between our two Churches cannot be achieved without mutual recognition of sacraments and ministry...' (para. 9). But its thrust is not towards an examination of ecclesiology, but rather, as the sentence above goes on, '... together with the common acceptance of a universal primacy...'!

So here the agenda for the final 'Statement' are set. The Commission is resolving what was left unsolved in the 1976 statement on Authority, the position of the Pope. What it ends up with is a universal primacy somewhat removed in character from what Anglicans think the papacy is at the moment (and therefore with some risk-taking indulged by the Roman Catholic members of the Commission), but with a clearly defended universal jurisdiction (with some equal risk-taking therefore also involved by the Anglican members). It is a variant on Ronnie Knox's 'How much can we get Jones to swallow?'. It honestly looked at first sight to me like attempts to do up a coat which is too small for the wearer—first one pulls the buttons across towards the buttonholes, then one tries to hold them there whilst pulling the buttonholes the other way towards them, then one painfully gets one button into place, and hopes to use this as a starting-point for getting the others in—then one finds that these only fitted because the third button was going into the second buttonhole, and thus the joining of the two was actually creating a distortion. The attempt to get a fit is well worth trying, but the solution attempted in order to make *this* coat fit is not as bad as leaving the coat hanging open! It is not a directly liturgical question, and I need not stay on it. I am ready for closer inspection to prove me wrong anyway. And I am practised in writing elastic liturgical formulae, so I recognize in part what has been happening on the Commission. But I am still very pessimistic as to whether this sort

of attempt to stretch both Anglicanism and Romanism till they just meet and hold on to each other will in fact work—and work at the level of conviction. (STOP PRESS — the Vatican is hesitant too!)

Perhaps I should just add how much I deplore the interrupting and disrupting of the Archbishop of Canterbury. The enormity of this enterprise is all the greater when it is done by non-Anglicans who nevertheless claim the right, as British citizens, to 'own' the Church of England. Let them dissent if they wish. Let them call for disestablishment by all means. But let them not act as though in favour of establishment whilst themselves dissenting. And above all, let them both act as Christians, and also trust the Church of England to know how to welcome the Pope without falling into their (or anyone else's) version of popery.

Colin Buchanan

COMMENTS FROM READERS ON 'PRIESTLY' BLESSINGS

Last month's editorial produced the occasional response. The following deserve inclusion:

- 1 From Geoffrey Cuming:
'Many congratulations on your piece... Two points. I have always held that the absolution in 1662 in M & EP is *not* declaratory. It consists of a statement that God forgives and an invitation to prayer for amendment of life. No "by his authority committed to me". Even the HC absolution is only optative: "[may he] have mercy upon you". So why can't a layman say both of them? This goes for ASB too... [Secondly] the laity often bless each other in ordinary life... so why not in church? Do keep the pot boiling!'
- 2 From Richard Higginbottom (Nuneaton):
'It has increasingly gone against the grain with me to say "you" and "yours"... I wrote of my difficulty to the Archbishop of Canterbury... I've stewed over it since, but was delighted [to see] your editorial in February's *NOL*. I'm tickled pink! SUPER-SACERDOTAL-ISTIC-EXPLOD-IFI-CACIOUS!...'
- 3 From Frank Pickard (Northampton):
'... my first reaction was to seek a suitably saucy postcard and let it bear the simple legend "Cheeky Arab" [which would surely be racist?—COB]... I am fully inured to hearing the views of the benighted (I) and in any case, I like to know what the opposition is saying. Or should I say "The Government"; you appear fairly to have taken over the C. of E. [we doubt this, but hope to do it wholly fairly when we do it—COB]... Generally, I am surprised that you concentrate so much on *order* and so little on *jurisdiction*. The Church, I would say, through its bishops (you probably wouldn't) can theoretically give almost anyone authority to do almost anything... At the moment, the best argument for leaving things as they are are pastoral. The laity draw very great comfort from Presbyteral Blessings, especially when sick. Whether or not this is a superstition out of which people ought to be educated and whether the good Lord pays more heed to Presbyteral-invoked blessings than lay-invoked blessings is, I agree, a matter of honest Anglo-Saxon doubt...'

MUSIC ON THE BENCH (continued)

We committed a horrible mistake last month by calling the forthcoming *Hymns for Today's Church* 'Hymns for the Christian Year'. We apologize to the men of today's church (and women too) who are not only going to launch this book on us in November (keep Wednesday 10 November free for the sing-in in London), but who have also got their author, Chris Idle, into this year's Grove Booklet list to set out the reasoning behind the book. So there we are—our apologies are coupled with an extra plug.

But, of course, we were asking for suggestions for the Baughen hymnody at the bishopping of Baughen. None of our readers has indulged in the close and dedicated research that *NOL* itself has put in, but we will do without and print our list ('YP' = *Youth Praise*; 'PP' = *Psalm Praise*):

At the entry: *The fields are white unto harvest* (YP 131)

Gradual: *Come, rejoice before your maker* (Ps. 100, PP 17)

After the creed: *The earth is the Lord's* (Ps. 24, PP 79)

After the litany: *If any man will follow* (YP 81)

After the Peace: *The Lord is my light and salvation* (Ps. 27, PP 80)

During communion: *Bring forth the fruit* (YP 110)

I'll live for Christ (YP 119)

I can do all things (YP 95)

After communion: *Thank you* (YP 13)

Recessional: *Sing to God new songs of worship* (Ps. 98, PP 27)

Will that provoke comment? Mostly both words and music stem from the Bishop-designate of Chester, but in one or two cases it is only words. Or, alternatively, would readers like to speculate on what *will* be sung (*NOL*, without altering its own list of suggestions above, has been finding out)?

SPCK

**WORSHIP
IN THE
CHURCH OF ENGLAND**

D. E. W. Harrison and Michael C. Sansom

After the experiments of the 1960s and 1970s which prepared the way for the Alternative Service Book of 1980, the worship of the Church of England has reached a period of stability. The opportunity has been taken to publish an expanded, extensively revised and really reset edition of D. E. W. Harrison's book which has long been recognized as the best short history of Anglican worship. The work is now arranged in three sections: the meaning of Christian worship and its development before the Reformation and subsequently; the contents of the Book of Common Prayer (1662); and the Alternative Service Book.

Worship in the Church of England has the rare merit of holding in focus both books in which the Church of England now expresses itself liturgically.

paperback £3.95

This month's booklet...

... is Liturgical Study no. 29, *The Liturgical Portions of the Didascalia*, translated and edited by Michael Vasey and Sebastian Brock. A large proportion of this third century document from Syria is devoted to a description of liturgical practices (in a broad sense), and a modern reader will not only find much to illuminate his understanding of early Eastern worship, but will also find much to ponder in the role of deaconesses.

... and next month's

is Worship Series no. 80, *The Kiss of Peace*, by Colin Buchanan. All the Worship booklets since the publication of the ASB have been designed to assist the presentation and pastoral use of Rite A, and this booklet closes a gap in that provision. Indeed, we just wonder whether there has ever been a booklet on the Peace of this size anywhere? There is a background of history, some explanation of the purpose of the Peace, a careful look at its role in Rite A (and Rite B), and some practical help in the use of it. Although our usual cartoonist is to hand, we invite readers to submit cover designs for this booklet (to reach us by 18 April).

... and a catalogue

should also come with this—please note the special front-page announcement about a double-size Ethics Booklet in May, *A Christian Critique of Socialism*.

... and St. John's Newsletter

should also come to all but air mail customers.

... and News of Hymnody

reaches issue no. 2 at the end of April—another feast of good things.

... and titles going out of print

include Ministry and Worship 5, 9, 14, 26. Write quickly for the odd copy. Liturgical Study 7 will be reprinted during the summer.

... and Anglican Worship Today

is still available in limited quantities at £6.95. In a week or two it will be £7.50 as shown in the catalogue.

LITURGICAL COELACANTHS

Re 'the Gospel for the Goths': Cyril Taylor wrote some time back that in Percy Dearmer's book *A Short Handbook for Public Worship* PD says 'When people thought that the north was inhabited by evil spirits, there was perhaps some meaning in the Reader [sc. of the Gospel] turning in that direction; but now that we know it to be inhabited by Scotsmen, the gesture seems uncalled for.'

THE ASB IN FRENCH

Canon Roger Greenacre of Chichester Cathedral writes that the Abbé Jacques Gres-Gayer of Yale Divinity School has been producing an official French translation of the ECUSA Prayer Book (though he is himself a Roman Catholic, of course). In passing he has apparently produced a French translation of the eucharistic prayers of Rite A.

14p per copy (£3 by post for the year 1982)

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

Book Reviews

The Daily Office (Society of Saint Francis)

The beautifully bound and printed volume collects together all the devout Franciscan would ever need for his Daily Offices. It is a drawing together, updating and expanding of materials already used in the different houses of the Society of St. Francis. It is intended that this book should be used within the European Province of the Society, and it will be a uniting factor in Franciscan worship, which has tended to use various different additions to the basic offices from house to house. The language, style and much of the material is that of the ASB, but ASB provisions are freely adapted to meet the particular monastic needs for which the book is written.

This breviary-plus begins with a brief and helpful introduction (pp.7-15) to the theology behind the concept of the Daily Office. Needless to say, modern critical questions are avoided, and the introduction simply provides a devotional *raison d'être*. A four-fold Office is provided (Morning Prayer, Midday Office, Evening Prayer, and Compline), and a wealth of propers for Saints' and Holy Days, and the Collins' Liturgical Psalter are included.

Morning and Evening Prayer from the ASB are not followed slavishly, but adapted. For example, the Benedictus is made the focal invariable canticle at MP, and the Magnificat at EP, following the suggestion on p.72 in the ASB; but the second canticle on each occasion is chosen from a wide variety of new material and is taken in the morning always from the O.T. and in the evening from the N.T. This, in the case of the morning Office breaks the normal flow from Old and New Testament—and beyond. Provision is also made for an alternative second set of versicles and responses, using in the Morning the third section of the *Te Deum* in versicle and response form, following the American BCP and the Irish Revised Services (1973).

Theologically, evangelicals will have many qualms about this book (if it comes into their hands). It has not sought to be particularly careful in providing material which will be acceptable to all churchmanships, which is a pity—e.g. some things which previously would have been considered additional and optional have been written in a way which suggests that they are mandatory (the Angelus and Regina Coeli on pp.51-52 are examples of this). Does this mean that the S.S.F. does not want members who cannot use such material? There are also several one-sided eucharistic devotions (p.336f), which, in the past, were an optional part of worship for those who wished to attend.

Much of the rest of the book is taken up with a very wide variety of propers. Collects and saints have been brought in from all the different Franciscan houses, so that the book can meet local needs. 'Saints' included are e.g. Jack Winslow, Thomas Merton, Isaac Watts, Albert Schweitzer, William Booth, Pope John XXIII, Martin Luther King, Dietrich Bonhoeffer, John Donne, and Charles Gore . . . something here to suit all tastes!

So, this is a very full and well designed resource book for Offices in the communities for which it is written. For reasons of copyright it is only for private circulation in the Society of St. Francis. But, its anglo-catholic emphasis will not be helpful to evangelicals who wish to participate in the community prayer.
Harold Miller, Phil Tyers

D. E. W. Harrison and Michael C. Sansom *Worship in the Church of England* (S.P.C.K., 181 pp. £3.95).

This thorough rewriting of D. E. W. Harrison's *Common Prayer in the Church of England* fills a very important gap in the literature available to Anglican Christians and students of liturgy. The book is divided into three sections: The Development of Christian Worship, The Contents of the English Prayer Book, and The Alternative Service Book. It provides, therefore, a short, clear, and perceptive introduction to both English Prayer books. The book includes a wealth of information, well selected, and presented, without losing the reader in a welter of confusing detail.

Michael Sansom manages to bring alive the different eras of the Church's worshipping life, and to weave together well balanced theological and literary comment. In this and other ways it is not a dry book, and the writer clearly understands the concerns of the more traditional Anglican Christian and also his post-charismatic brother with an innate suspicion of liturgy, history, and form. The merits and limitations of Cranmer's work emerge clearly. Equally the section on the ASB is often more illuminating than the Liturgical Commission's own Commentary, and weaknesses, as well as strengths of the new book are identified. A reference to the Evangelical Revival as 'the first of the two movements to foster changes in Anglican practice regarding the sacraments' illustrates the book's avoidance of party polarization. At the same time it avoids a bland indifference to doctrinal questions, and is fairly uncompromising in its allegiance to those Reformation emphases that are rooted in the New Testament. A concern with Anglican liturgy at all may seem somewhat inappropriate in an age of ecumenism and change, but the book is written with an obvious awareness of these dimensions. At the same time if Anglicans are to contribute they need to understand their inheritance, and a new generation to whom the BCP is a closed book (cf. Judges 2.10!) should find their perception of the development of the Christian worship healthily re-adjusted in reading this book. It is again clear that accounts of the liturgical renewal of the Western church must not leave Cranmer out of account.

Perhaps not surprisingly in a book that aims to do so much in so short a space some controversial areas are alluded to with misleading brevity: so (p.15) it is not certain that it was Jewish custom to pray at noon, and p.45 para. 2 may overestimate the influence of Bishop Gardiner in precipitating Cranmer's second Prayer Book. There are also one or two errors of fact: p.23, the Western Church did not originally baptize with the formula, 'I baptize thee in the name etc.'; p.30, English was also used in the medieval services in the priest's address to Godparents in the Sarum rite of Baptism, and when the Bidding of the Bedes occurred at Sunday Mass. A comparative chart of the 1549 and 1552 Communion Services might have helped. But these are small defects in such a clear and theologically and pastorally sensitive introduction to the new and old liturgies of the Church of England.
Michael Vasey

Worship and Doctrine: A Guide to Parishes (Fourth Edition—January 1982, Church House Bookshop, 10p)

The famous hoo-ha following the Great Parliamentary Debate in April 1981 led to the House of Bishops not only leaning on the Colleges (re the use of the BCP), but also asking for a new and more detailed edition of the Synod's guide to the *Worship and Doctrine Measure* for parish use. This has now come to pass (embargoed till 2 April, despite the 'January 1982' dating on the front cover), and it is an eight-page pamphlet which sets out the legal position (along with some information about use of copyright) admirably.

COLLECTS TO ACCOMPANY RITE B

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|-----------|----------------------------------|---|---|
| 4 April | Palm Sunday | 'The Way of the Cross' | BCP Palm Sunday |
| 5-7 April | Monday to Wednesday in Holy Week | | BCP Palm Sunday |
| 8 April | Maundy Thursday | 'The Blessing of the Oils' | Translate ASB backwards |
| | | 'The Last Supper' | 1928 Thanksgiving for the Institution of Holy Communion |
| 9 April | Good Friday | 'The Death of Christ' | BCP Good Friday |
| 10 April | Easter Eve | 'The Burial of Christ' | BCP Easter Eve |
| 11 April | Easter Day | 'The Resurrection' | BCP Easter Day |
| 18 April | Easter 1 | 'The Bread of Life' (yr. 2) | |
| | | Almighty God, who hast given unto us the true bread that comes down from heaven, even thy Son Jesus Christ: Grant that we may be fed by him who gives life to the world, that we may abide in him and he in us; who liveth and reigneth with thee and the Holy Ghost, one God, world without end. | |
| 25 April | Easter 2 | 'The Good Shepherd' (yr. 2) | Translate ASB backwards |
| 2 May | Easter 3 | 'The Resurrection and the Life' (yr. 2) | |
| | | Merciful God, who hast made thy Son Jesus Christ to be the resurrection and the life of all the faithful: Raise us, we pray thee, from the death of sin unto the life of righteousness, that we may seek those things which are above; where he liveth and reigneth with thee and the Holy Ghost, one God, world without end. | |
| 9 May | Easter 4 | 'The Way, the Truth, and the Life' (yr. 2) | BCP Easter 4 |

CHILDREN AT COMMUNION

Readers of *NOL* will be aware that there is in waiting on the General Synod agenda a Winchester diocesan motion about admitting children to communion prior to confirmation (the text of this is to be found in Liturgical Study 27 on p.31). Now the Board of Education of the Synod has, through its committee which handles parish education, set up a working party to give a better nationwide background to the debate which may occur in Synod. The working party is chaired by the Bishop of Knaresborough, and first met on 22 March. It is hoping to conclude its initial work by September. Its terms of reference are:

- to discover parish experiments in admission to communion of children prior to confirmation and with the co-operation of bishops, clergy, and laity, to monitor and evaluate such experiments.
- to have responsibility for initiating further experiments following a positive vote after the General Synod's debate of the Winchester Diocesan Synod motion to encourage experiments.
- to disseminate information about experiments.
- to advise Committee II [i.e. the Board of Education's committee on parish education] of other responses which Committee II or the Board might take.

The working party may produce material for the November 1982 session of General Synod. Anyone who has either information or argumentation to present to the working party is invited to write to the Rev. Barry Miller at the Board of Education (General Synod, Church House, London S.W.1.).

SECONDHAND LAUGHTER IN LITURGY

As last month's 'Laughter in Liturgy' was being printed, suddenly one heard the joke ('Something wrong with this mike'—'And also with you') all over the place. It was obviously as old as the new services though it got interesting new details attached in different places—a bishop here, a newly rehearsed congregation there, and so on. Now Jane Reynolds writes in with the authentic origins:

'From the *Church Times* on 30 November 1979:

"However, after lunch on the Sunday, the vicar (the Rev. Nicholas Frayling) told the people about the difficult acoustics in another large church where there was a public address system. The vicar there . . . said to the verger, 'Fred, there is something wrong with this mike' and was answered . . ."

Many thanks, Jane Reynolds—our belated acknowledgments to the *Church Times* (they pinch our stuff sometimes). But will Nicholas Frayling please now tell us which was the parish whose verger was called Fred, where the vicar once said 'There's something wrong with this mike . . .'?

TAILPIECE - AN ADVERT

St. John's College will be advertising in April for an administrator. Please write for details.