

News of Liturgy

Editor: Colin Buchanan

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Editorial

The revised services for use with the sick (and kindred purposes) are now published, ready for the Revision stage in Synod in early July. The texts are as follows (all three being published by the Church House Bookshop, Great Smith Street, London S.W.1, and not available through the trade):

GS471A *Ministry to the Sick* (£1)

GS472A *The Blessing of the Oils* (20p)

GS530 *A Form for the Reconciliation of a Penitent* (20p)

All three are covered by a single report of the Joint Revision Committee—and it is labelled GS 471X/GS 472X/GS 530X (1). In a fairly bland way the report outlines the submissions made to the Committee and the fate each has met.

The services for use with the sick are the major provision. The Church of England has no official provision except that in the 1662 BCP, and that is completely unusable today. Here are forms for the communion of the sick—including distribution by laypeople to those absent from a celebration. The crucial 'linking' text in that provision is the statement:

'The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. I bring these holy gifts that you may share in the communion of his body and blood. We who are many are one body, because we all share in one bread.'

Once again, we advertise our strong desire that parishes should plan to use laypeople in this ministry, if necessary asking for an increased number of such people to be approved by the bishop (which is what the regulations require). Then the church members who are ill and wish to be communicant may well receive communion virtually straight from the parish church celebration and with a proper sense of oneness in Christ with those from whom they are perforce absent. And the exercising of this ministry is a fine opportunity for laypeople to take pastoral responsibility on a small scale, and to minister spiritually to the sick and thus mature in their own discipleship. Whilst it is no doubt true that the pre-Vatican II forms of eucharistic devotion—and particularly devotions to or before reserved sacramental elements—can alarm evangelicals (and certainly can dissuade others from being Anglicans at all), yet this provision of communion for those absent from the celebration has been treated by evangelicals as not only uncontroversial but also pastorally desirable. I do not suppose anglo-catholics will wait long to reflect on this, but I hope they will not treat the implicit permission to 'reserve' as *carte blanche* to go back to those divisive devotions. (Perhaps one could add that reservation which is clearly *not* for the sick—as, e.g. in College chapels where there is a daily celebration—is surely still outside of any Anglican provision?) In passing, it should be noted that the blessed words 'communion by extension' which the Liturgical Commission was quite pleased about are now

abolished. I fear we shall not all always manage 'distribution to those not present at a celebration' and I am toying with 'communion at arm's length'!

The communion of the sick contains one or two liturgical innovations. The versicle and response from the appendix to Rite A ('Jesus is the Lamb of God . . . Lord, I am not worthy . . .') has been promoted from appendix-status to become an option within the main text. And 'Send us out . . .' in the post-communion prayer, which was thought to be difficult for the bedridden to pray sincerely, has been amended to 'Strengthen us . . .'. (Another odd thought comes to me—I was speaking to the chaplain of Princetown prison the other day, and he said no-one had ever seen anything incongruous *there* about 'Send us out . . .'—but then perhaps even lifers pray it and mean it).

The material for the ministry of healing is called 'The laying on of hands with prayer and anointing' and the first provision is for these ministries to come within the communion. There is plenty of room for flexibility given, but the norm set out is for the penitential section to come after the intercessions, and for first the laying on of hands then the anointing to come next, before the Peace. The forms of words both ask for healing of the body, though in a larger context of healing of the whole person. The words used at the laying on of hands may be varied—indeed they may be extemporaneous. And laypeople may join in or administer the laying on of hands. Anointing is viewed in the opening Notes as a 'weightier' ministry than the laying on of hands, and is reserved to the presbyter unless Synod or somebody decides otherwise. Provision is also made for the healing ministry to come within the context of 'arm's length' communion.

There was some argument around the commendation of the dying, and the Bishop of Derby, who chaired the Revision Committee, drafted an 'indicative' (rather than subjunctive) address to the dying person:

'N., our companion in faith,
the Lord who gave you to us
is taking you to himself . . .
He is calling you to see him face to face . . .
enter into the joy of your Lord . . .'

Similarly, the Committee has added texts which can be used immediately after death, and these are careful not to stray into petition for the departed.

The smaller reports will follow this main one in the Synod debates. The 'Blessing of the Oils', has had minor revision, including especially a re-touching of the prayer over the 'oil of confirmation'—now called 'chrism' for the first time. This prayer now rests upon our having been made a royal priesthood through baptism, and thus does not imply that confirmation (let alone oiling at confirmation, which is actually pretty rare in practice) makes us that priesthood. No doubt the majority of *NOL*'s readers, probably even the great majority of Anglican clergy, will have great difficulty in getting excited about this somewhat esoteric use of oil, and the solemn form of 'blessing' which apparently has to go with it. But anointing the sick is a different matter, and the text here can be used locally at any time, and does not depend upon a trip to the cathedral on Maundy Thursday.

I discuss the 'Reconciliation of a Penitent' below. The Synod timetable is also set out below.

Colin Buchanan

THAT ABSOLUTION

NOL printed last month the proposed texts of the Absolution in the 'Reconciliation' rite. I still believe that it is inappropriate, unhelpful, misleading, and unnecessary, for the Church of England to authorize texts which include the priest saying 'I absolve you from all your sins'. The rubric above the absolutions allows any form to be used at the priest's discretion, so that nothing is excluded if it is not printed. Indeed, the argument has now collapsed that we must continue the text printed in the BCP Visitation of the Sick—for that has indeed gone, but a new text has replaced it.

I am forwarding my own amendments to alter the second form of absolution or to delete it entirely. I have warned the Revision Committee that if I fail in this I shall resign from the Steering Committee and vote against the whole rite. If there are readers who are in a position to request their representatives on Synod to do the same, I ask them to write to them (probably at Church House London if time is short).

C.O.B.

GENERAL SYNOD—JULY SESSION

General Synod meets from Tuesday 6 July to Friday 9 July inclusive. It has revision stage for the three liturgical texts proposed by the Revision Committee, including some hours on the Tuesday and at most two and a half hours on Friday. Including the debate on the report of the Committee it is possible that not all the texts will be completed for revision in this session of Synod. The texts themselves are discussed in the editorial on pages 1 and 2 above.

The debate on the Covenant (see last month's *NOL*) comes on the Wednesday morning. The debate on women ordained abroad comes at 5.30 p.m. on the Thursday. There is a tiny tadpole of legislative business which rescinds the old Convocation regulations about the admission of divorced and remarried persons to communion at the bishop's discretion. And second in line among diocesan motions is that long-awaited Winchester one on admitting children to communion prior to confirmation. Third in line among private members' motions is that not-so-wanted one by Brian Bindley on the Roman lectionary.

THE NEW ROYAL BABY

Amid all the press photographs and general euphoria we detect a growing unease in the church about the prospect of this one being 'done' in a drawing room at Buckingham Palace. The Canons expect baptisms to be done publicly. The opening Notes in the ASB rite emphasize the same. And, after all, royal weddings and funerals are fully public. So why not baptism?

Book Review

Peter Moore (ed.) *Bishops: But What Kind?* (S.P.C.K., 1982, 176pp, £4.95).

This title just touches on liturgy. The book is an attempt to spread before a waiting world the whole possible spectrum of episcopacy—from Western business managers to Eastern gurus, from prelates to employees, from chief pastors to mere decorations. Much of it is anecdotal, though usually to illustrate points of principle. A major point—and one which affects liturgy—is the size of the diocese. A bishop with the oversight of few pastors and congregations has a real presidency of the eucharist (and perhaps responsibility for baptisms) in a way in which a Church of England diocesan has not. *His* liturgical role is to conduct ordinations, and to be wheeled on as a special attraction on big occasions. He will do confirmations, but will spread them among suffragan and assistant bishops also. His teaching role in the diocese is almost nil. And so one could go on. Whether the book will sell widely except to bishops (and those with a mitre in their knapsacks) is difficult to tell.

PAPAL PONTIFICAL CONCELEBRATION

The Papal visit introduced us to another form of 'concelebration' (that undefinable will o' the wisp that is so alluring to so many). Separate persons in the team took separate paragraphs of the eucharistic prayer, though the Pope as far as we could see usually got the beginning, the narrative of institution, and the doxology. Basil Hume and various others got speaking parts. Do we therefore need a new label for this activity—perhaps 'Sequential-concelebration' or 'Con-sequential-celebration'?

Incidentally, an unattributable but usually reliable source tells us that the Pope was going to wear a mitre to anoint the sick at Southwark, but was advised not to, and refrained. So there can be few rules on the subject for popes—perhaps the Alcuin Club could come to the rescue.

COELACANTHS

We are giving the mitre a rest this month, though correspondence on it continues (including a plea for a sensible clerical hat—not a Canterbury cap, nor a biretta—to be used at outdoor funerals in wintry rains). Instead we raise a new question. Is not the practice of turning East for the Creed a classic coelacanth? We cannot pretend to have done much research on it, but it was never rubrically directed in the BCP, and its use has been by convention only. Is it possible that the Laudians picked up the ancient use of turning East to confess the faith in the Trinity at baptism, and decided that all creeds warranted a turn East? We do not think Roman Catholics have ever done it. Not a choir in the land which insists on doing it knows *why* it has been the tradition. Clergy who loathe it shrink from confronting their choirs and instead settle for a mixed usage. Is this not another emperor with no clothes on—or a coelacanth wearing the clothes of the fourth century baptisms at Easter, now putting them on twice daily? Can our readers help?

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

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

COLLECTS TO ACCOMPANY RITE B

4 July	Pentecost 5	The Church's Mission to all Men' (yr. 2)	BCP Easter 3
11 July	Pentecost 6	'The New Man'	BCP Trinity 19
18 July	Pentecost 7	'The More Excellent Way'	BCP Quinquagesima
25 July	Pentecost 8	'The Fruit of the Spirit' Almighty God, who didst send thy Spirit to abide in thy Church unto the end: Mercifully grant that we may receive the gifts of his grace and bring forth the fruit of the Spirit; through Jesus Christ our Lord. (Scottish Prayer Book, Whitsun Post-communion Collect (amended))	
1 August	Pentecost 9	'The Whole Armour of God'	BCP Lent 2
8 August	Pentecost 10	'The Mind of Christ'	Translate ASB backwards

A NEW SCOTTISH LITURGY—THE 'BLUE BOOKIE'

The Episcopal Church of Scotland has historically had an influence with its liturgy out of all proportion to its size—witness the effects of Samuel Seabury going home with one in his pocket in 1784! More recently the 'Orange Bookie' of 1977 provided a eucharistic prayer (of a highly divisive sort) for the Covenanting proposals, and that has had to be amended. Now the 'Orange Bookie' has been overtaken by the 'Blue Bookie'—*Scottish Liturgy 1982*. It has adopted the English 'incarnate of' in the Creed (and removed the brackets from the Filioque); it ceases to print intercessions in the main text; it puts 'us' 'our' in italics in the absolution rather than 'you' 'your'; and it has relegated the Roman offertory prayers to an appendix, whilst inserting that famous 1 Chron. 29 passage in the main text. The main alteration in a eucharistic prayer which has been worked over closely throughout is that all 'Seasonal Prayers' have been eliminated (they did not come in the Preface in 1977, and were therefore not called 'Proper Prefaces'). 'Time of trial' survives in the Lord's Prayer (and an ancient text now stands beside the modern one). There is a new text at the breaking of the bread:

The living bread is broken for the life of the world.
Lord, unite us in this sign.

The Cuming version of the Agnus Dei is printed as an option for the first time, and the text of Humble Access has finally perished from the rite.

The 'Bookie' is published by the Representative Church Council of the Scottish Episcopal Church, 21 Grosvenor Crescent, Edinburgh EH12 5EE at 50p. Please write to the publishers rather than Grove Books for copies.

APPEALS FOR BOOKS

We have requests for secondhand copies of F. E. Brightman *The English Rite* and J. A. Jungmann *The Mass of the Roman Rite*. Anyone with copies to sell should write to *NOL* stating prices desired.

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- 3 Any additional material included (e.g. canticles or 'stage directions') is to be clearly distinguished from the service itself, e.g. by a marginal mark or by different type, with an explanatory note added; and any additional prayers should be listed on the Acknowledgements page of the booklet (See also 8 below).
- 4 The incumbent and the parochial church council must have agreed to use of the service, in accordance with Canon B3 of the Canons of the Church of England.
- 5 The copies are for use only in the parish and will not be offered for sale or use outside the parish. The name of the parish is to be clearly shown on the front cover or first page.
- 6 A fee of £8.05 is payable to the CBF, (this is inclusive of Value Added Tax at 15%).
- 7 A copy of the final version of the parish edition will be sent to the Legal Adviser as soon as it is ready.
- 8 Copyright Acknowledgement is to be made in the text. The Legal Adviser will supply the applicant with the form of wording for the particular service.

The incumbent or PCC secretary will have to sign a Form of Acceptance that the parish accepts the conditions. Copies of the conditions and Forms of Acceptance are obtainable from Church House, Westminster. The Legal Adviser has asked us to make clear that a separate permission is required for reproduction of each service and a fee of £8.05 is payable for each permission given (and therefore for each service reproduced).

The Legal Adviser will deal with the application as soon as possible but applicants should allow four weeks following the submission of the draft to Church House before receiving a full reply.

So far as the choice of a particular service is concerned the *Worship and Doctrine* leaflet—the fourth edition (the blue and white one)—will be of help to incumbents and PCCs and is available from the diocesan office or Church House bookshop.

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This month's booklet . . .

. . . is Liturgical Study no. 30, *Luther's Liturgical Criteria and His Reform of the Canon of the Mass*, by Bryan Spinks. There is good reason to think that Luther has been misrepresented in this century, and Bryan Spinks traces this back to the *fons et origo*—a source quoted by all later writers. He attempts instead to let Luther answer for himself, and concludes that the Reformer's work on the canon of the mass was an entirely principled re-working of it, and not a mere hatchet-job founded on nothing better than prejudice.

. . . and the next Spirituality Booklet

is Spirituality Series no. 2, *A Beginner's Guide to Spirituality*, by Michael Botting. This is exactly what the title says, and the author deals practically and simply with a whole series of basic elements in living the Christian life—based in part upon his own investigating how and by what means lay Christians have developed and grown. This booklet should pass into regular use for adult and teenage confirmation candidates, and for new converts also. It represents some of the greatest strengths in a fairly traditional evangelical pattern of spirituality.

. . . and next month's

is Worship Series no 81, *Hymns in To-day's Language*, by Chris Idle. This was advertised in the catalogue as '*Modernizing Hymnody*', but appears under a different title, though with the originally intended contents. Chris Idle is one of the team of editors producing *Hymns for To-day's Church*, to be published by Hodder and Stoughton on 8 November. This booklet both covers much general ground, and also acts as a trailer to the particular hymnbook. It includes a hard look at the controversial features of 'updating', and leaves the reader in no doubt as to the author's standpoint. Robin Leaver contributes a foreword, emphasizing the need for the church to weigh up the case presented here.

. . . and the next issue of *Theological Renewal*

is no. 21, dated July 1982, but going out with this issue of *NOL*. It includes articles by Eddie Gibbs on 'Church Growth' and by Peter Ashton on the

theological understanding of art. (If that sounds highbrow, it should be read with a recollection that Peter Ashton does most of the cover cartoons for the *Worship* and *Pastoral* series of booklets, and appears far from highbrow there!). There is another contribution on the demons—Tom Smail suggests that the journal may soon be known as '*News of Demons*'.

. . . and the Certificate of Thanksgiving for the Birth of a Child is back at 10p for a single copy and £1.25 for 20—inclusive of VAT.

. . . and extras on the Anglican-Roman front.

are due soon. We are rushing through the press a statement by the Church of England Evangelical Council, drafted by John Stott, entitled *Anglican Evangelicals and the ARCIC Final Report*. This should be 16 pages long, and will cost 50p (please send extra for postage or a 9in. x 6in. SAE if wanting one copy only). Publication around 12 July—earlier if possible. Then within the next six to eight weeks we also hope to publish Julian Charley's reflections upon where the dialogue between Anglicans and Roman Catholics has reached, and he will be commenting upon the CEEC/Stott document. (Grove Books is not over-emotionally involved in either document—we think the CEEC one is marginally tougher than the report itself warrants, (partly because the conservative RC document *Observations* has been taken strongly into account), and that Julian Charley may have let the RCs, and perhaps the other Anglicans, away with a fraction too much . . .). More next month about the latter.

. . . and *St. John's College Newsletter* should also come with this issue of *NOL*.

LAUGHTER IN LITURGY

This month we draw upon our own publications:

In Liturgical Study 29, *The Liturgical Portions of the Didascalia*, there is a chapter heading on page 22 which reads '*On the appointment of deacons and deaconesses: how they should conduct themselves in their ministry without . . . licence.*'

This is very tame compared with the (quite unmeant) *doubles entendrés* that the St. John's students have been diligently unearthing in *Worship* Series no. 80, *The Kiss of Peace*, particularly:

'The Liturgical Position of the Kiss' (chapter heading, page 11)
. . . the importance of horizontal relationships . . . (page 18)

But I confess there were one or two others which were meant . . .

Reminder: Do not forget that the second edition of Geoffrey Cuming's *A History of Anglican Liturgy* is published by MacMillan during July at £20. We hope to review it next month. We can supply copies.