

News of Liturgy

Editor: Colin Buchanan

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Editorial

The first production of the new Liturgical Commission was published early this month. It is the slim document GS (Misc) 163 entitled *Concelebration in the Eucharist*, and it was drafted (as it itself declares) by two members of the Commission who are both incumbents of parishes in the deanery of Harrow and are, conveniently, one catholic and one evangelical—namely, Hugh Wybrew and Trevor Lloyd. The rest of the Commission liked their work and endorsed it, and also allowed it to be made available to John Fenwick for his Grove Booklet (Worship Series no. 82) *Eucharistic Concelebration* which was published in October and thus anticipated the publication of the official document on which it provides a commentary.

The general lessons which emerge from both writings are as follows:

1 The Church of England (if no other Church) has passed from calling the presiding clergyman at a communion service the 'celebrant'. It is now more usual to think of the whole congregation as 'celebrating'. This is theologically accurate, but it removes the whole basis from under any concept of a plurality of priests 'concelebrating'. One priest presides as 'president'.

2 The origins of the modern practice of 'concelebrating' are twofold:

(a) there is the medieval usage at ordinations in which the new priests 'concelebrate' with the bishop in order to enter upon their new privileges and responsibilities. This has traditionally been indistinguishable from 'co-consecration', and is practised to this day (and not only in the Church of Rome) on the theory that there is a special significance to the narrative of institution, and this must be said aloud together accompanied by simultaneous gestures by the 'concelebrants'.

(b) there is a post-Vatican II usage which swallows up the traditional obligation for every priest to 'say mass' separately every day, and instead allows several priests to say it corporately.

It will be observed that (a) is foreign to the character of Rite A and (b) foreign to the discipline and expectations of the Church of England, though GS (Misc) 163 apparently thinks that some priests do look to the Church of Rome for guidance.

3 Rite A provides for a single 'president' to 'preside' at the celebration. The eucharistic prayer is in general said by him alone, though it is punctuated by congregational responses. The provision expects there to be only one person, one voice, saying the president's part. He presides on behalf of the whole community, steering and leading the celebration, and 'enabling' it to be the action of the whole community. The kind of 'concelebration' which we are so often invited to underwrite is more

concerned with the privilege of particular priests to act as priests even when they are not needed to do so, and the action rather terminates on their discharging of their role than on the enabling of the community.

I was myself involved indirectly in drafting the Church of England's response to the Ten Propositions which was accepted at York in July 1978, and in that response we said that 'concelebration' would be appropriate after the recognition of ministries. I think the term was slightly misleading, but the meaning was both clear and right—that it is one circumstance (or would have been, if the Covenant had survived) in which the actual immediate recognition of the true presidency of many many presbyters in one celebration was worth achieving. But that is not usually true, and the 'concelebrations' at ordinations in the Church of England tend both to force in ordinands who are unhappy with the dummy exercise and to fall foul of the liturgical principles set out in both publications. Some further hard thinking is needed here—yes, even at the consecration of bishops...

We were unable to send out GS (Misc) 163 with the October mailing, and held it over to go to 'Worship' booklet customers with the November mailing. In the event we were not allowed to despatch until 10 December, the date the General Synod office was despatching to GS members, so November booklets will have reached many folk late. We are sorry about that. Copies of GS (Misc) 163 can be obtained from the Church House Bookshop or from us for 15p plus a stamped addressed envelope.

Another year ends, the eleventh since Grove booklets began, and the eighth of *NOL*. It represents the first year in which we have published five series of booklets and three different journals. All continue into 1983, though all are under review. There is no difficulty about finding theological content, forward-looking (and, of course, partisan) policy, and authors and contributors to provide them. But we are short of time and energy, and (as we mentioned last month) are in need of more money. Christmas reminds us that above all we need the blessing of Almighty God. We hope never to forget *that*.

Colin Buchanan

LAUGHTER IN LITURGY

Peter Broadbent (he of Islington Borough Council Labour majority who recently held a 'mock funeral' on the Town Hall steps to dramatize the 'Save London from Haseltine' campaign of the Labour boroughs) sends in the following extract from *Hansard* (from 'Notices of Questions and Motions: 8th November 1982' page 222, item 36X):

TWENTY-THIRD PSALM

Mr. Albert McQuarrie

That this House rejects the new version of the 23rd Psalm and calls upon all Christian religions to retain the psalm in its present form, which is sung universally to the famous tune of *Crimond*, which was named after a village in the constituency of East Aberdeenshire.

How many errors, of fact, judgement, and political context, can you spot?

THE MIXED CHALICE COELACANTH

After all our attempts to get it clear that the mixed chalice, though hallowed by very long tradition, should be *functional* (i.e. genuinely weaken the wine) if it is to fulfil its primitive purpose, lo and behold, in comes a great screed on the symbolism from an evangelical in Liverpool. We quote part of it from Ed Mitchell of Whiston:

'As a young lad I was taught that the mixed chalice was connected to the blood and water which flowed from Christ's body... This... was connected to the idea that... Jesus was broken-hearted at death...

'This idea seemed to me at least more attractive than the idea of watering it down because water is cheaper... or because wine is intoxicating...

'The broken heart theory, which we are told has become a classic for preachers, was originated by J. C. Stroud in 1847... the idea owes more to preachers' imagination than medical evidence...

'Lev.14.4,7 includes water in the sacrificial offering of birds; this is noted in Heb.9.19.—when Moses offered calves. Tasker's commentary on John 19.34 mentions the shed blood signifying that salvation has been procured; and the water... is symbolic of the new spiritual life...

'Barrett makes the point that "blood" and "water" are significant elsewhere in John's Gospel [he mentions 3.5; 4.14; 6.53; 7.38; and 13.5... and of course 1 John 5.6-8...]

'One interpretation... is a contrast between the baptism of John the Baptist [water]... and the crucifixion [blood]... The water had to be mingled with Jesus' blood before the Spirit could give testimony...

'None of the commentaries [he mentions others also] see fit to take the idea of water, blood, and the Spirit, as far as connecting them with the mixed chalice... Personally I find the interplay of themes, ideas, symbols, and imagery, adds a lot to the study of scripture...

So there is a series of sermons—and if an evangelical (albeit surely a romantic one?) can produce this and the much more omitted, what can an anglo-catholic in full flight muster? Ed has in most of the doctrines of the creed—cannot an anglo-catholic find the *una sancta* here to boot?

THE ASB'S RIBS ARE SHOWING

A handful of correspondents have been suggesting that the Preface in the third eucharistic prayer is a real weak point, almost every line being cited by somebody to prove the point. One episcopal writer even suggested that 'was seen on earth and went about among us' induced the thought that 'sightings have been reported'...

This month's booklet...

... is Liturgical Study no. 32, *Whose Office? Daily Prayer for the People of God*, by David Cutts and Harold Miller. There has been no previous treatment of the offices in either the Liturgical Studies or the Worship series, and this is long overdue. The authors discuss a three-way pull on the offices—whether they are for monks, parish clergy, or ordinary laity—and trace the varying influences which have pulled them this way or that throughout their history.

... and next's month's

is Worship Series no. 83, *Renewing the Congregation's Music*, by David Parkes. This is a fresh and invigorating look at not only the *content* of the music in worship, but also the planning, the leadership, and the production of the music—always with an eye to the spiritual reality of the worship, and not simply to technical accomplishment. It is a very *Christian* booklet! And students of our last catalogue should note that this has been promoted from being no. 84, due in April. 83 had been going to be *Liturgy for the Sick*, that is, a commentary on the new services just authorized in November by General Synod. We now learn, however, that the official booklets will not be published till May (for use from 1 June), so that we reckon that to have the commentary out in April will do perfectly well (there is a long tradition that we get the commentaries out a little before the official text, and we certainly intend to sustain that tradition).

... and reprints

now available include: *Thinking about Baptism* (12p, or £5.50 for 50); A Certificate of Thanksgiving for the Birth of a child (10p, or £1.25 for 20); Liturgical Study 7, *What did Cranmer think he was doing?*, by COB; and Liturgical Study 12, *Worship in the New Testament (1)*, by C. F. D. Moule.

... and prices in 1983

are 75p for all the series of booklets save the Liturgical Studies which are £1.50. *Renewing NOL* on its own costs £3.25 (£4.25 by air), and there should be a renewal slip with this for those who take it on its own. To take *News of Hymnody* with it puts the subscription up to £3.75 (£5.00 by air), or *Theological Renewal* with it costs £6.30 (£9.00 by air). All three together come out at £6.90 (£10.00 by air). Or taking *NOL* with booklets on Standing Order means that you pay in arrears once every six months, each copy costing 15p when sent with booklets, or 25p in months when it is sent on its own. For dollars (US) double the sterling figure.

... and other increases

will come on 1 February 1983 for the following: *Rome, Canterbury and the Future* will be £1.25 instead of £1; the *St. John's Setting* of Rite A (organ) will be £1 instead of 60p.

... and St. John's College Newsletter

should also come with this mailing (to inland customers).

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GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

14p

THE BLESSING OF THE OILS (The rejected text)

[The Notes and Sections 1-8 were printed in last month's NOL.]

THE OIL FOR THE SICK

9 *A minister presents the oil for the sick, and says*
The oil for the anointing of the sick.

10 *Bishop*

Lord, Holy Father, giver of life and salvation
and skill in many kinds of healing;
your apostles anointed those who were sick
and healed them:

May this oil be blessed for our use,
in the name of our Lord Jesus Christ,
as we continue this ministry in your Church.

Bless those who are anointed with it,
free them from pain and suffering,
give them inward peace,
and fill them with the joy of your salvation;
through your Son, our Saviour, Jesus Christ.
Amen.

THE OIL FOR SIGNING WITH THE CROSS

11 *A minister presents the oil, and says*
The oil for the signing with the cross before baptism.

12 *Bishop*

Lord God, the protector of all who believe in you,
may this oil be blessed for use in the name of
our Lord Jesus Christ,
bless those who are anointed with it,
strengthen them in their fight against sin, the
world, and the devil,
and bring them to share in the victory
of your Son, our Saviour Jesus Christ. **Amen.**

THE OIL OF CHRISM

13 *A minister presents the oil of chrism, and says*
The oil of chrism for anointing at confirmation.

14 *Bishop*

Eternal Father,
We thank you for the gifts
you have given us in your love:
we thank you for life itself
and for the sacraments that
strengthen it and give it fuller meaning.

Under the Old Covenant
the kings and priests you gave your people
were anointed with oil for your service.
In the fulness of time you gave us your beloved
Son,

at his baptism you anointed him with the Holy Spirit and with power

and revealed him as the Christ,
the Saviour and the servant of all.
When he had ascended on high,
he sent his Holy Spirit upon your people
that by baptism into his death and resurrection
they might be transformed into his likeness
and anointed to serve you in the royal priesthood
of the New Covenant.

By your blessing
let this chrism be to those who are anointed with
it
a sign of joy and gladness.

Let your Holy Spirit rest upon them
that they may bear witness to Christ,
and so live in the power of his Gospel
that they may proclaim the coming of his Kingdom
through Jesus Christ your Son our Lord,
who is alive and reigns with you and
the Holy Spirit
one God, now and for ever. **Amen.**

15 *Then the Bishop says*

Now to him who is able to do immeasurably more
than all we can ask or conceive, by the power
which is at work among us, to him be glory in the
Church and in Christ Jesus throughout all ages.
Amen.

16 *Proper Preface*

And now we give you thanks because by your Holy Spirit you anointed your only Son to be the servant of all and ordained that he should enter into his kingdom through suffering. In your wisdom and love you call your Church to serve the world, to share in Christ's suffering and to reveal his glory.

17 *Postcommunion Sentence*

God has set his seal upon us, and as a pledge of what is to come has given the Spirit to dwell in our hearts. (2 Cor. 1:22)

[N.B. This text is printed for the sake of the record. An account of its rejection by General Synod in November 1982 is contained in NOL for November. Those who wish to use the texts do so on their own authority—the texts are both the only ones the Church of England Synod has ever approved in any way (it gave 'Provisional Approval' in July 1982), and are also the only ones ever disapproved and rejected by the General Synod!]

METRICAL GLORIA IN EXCELSIS

I preached at the Patronal Festival of (St. Peter's and) St. Andrew's Corby, and found myself singing the following version of the Gloria in Excelsis (tune: Slane (i)):

Glory to God in the highest we give;
be peace to his people on earth as they live.
Our God and our Father, our heavenly King,
we worship and thank you; your praises we sing.
Lord Jesus Christ, of the Father, his Son,
have mercy on us for the wrong we have done;
you reign with the Father, all glory to share;
to you, Lord God, Lamb of God, we offer our prayer.

Gloria to God! Be by all men adored,
for you are the Holy One, you are the Lord;
to sing of your glory, our voices we raise,
the Father and Son with the Spirit we praise.

This is attributed to the music teacher at Wellingborough School.

The same service included the singing of *At the Name of Jesus* to the tune of Land of Hope and Glory (justified by the remark of William Booth 'Why should the devil have all the best tunes?').

IN MEMORIAM—GEOFFREY WILLIS

Geoffrey Willis died some time in 1982, and we missed the event and do not know the date. But we pay tribute to his memory. If anyone gave colour and character to the early years of the Liturgical Commission, he, as secretary, gave most. I encountered him only in his last two sessions (September and December 1964), but he made a very lasting impression on me. It was highly appropriate that he was Rector of Wing (an Anglo-Saxon Parish Church) as he seemed to belong to earlier centuries (though I now discover that it was Wing *with Grove*—which puts a different complexion on the matter). He took snuff; he thought in Latin; he had no interest in writing new liturgies at all (!); and he was alleged to use his secretarial responsibilities to ensure that no-one else did so either. Certainly he never handed over his files to his successor as secretary, and they may now be somewhere among his effects. He loved 1662, and said it straight and fast (Mervyn Southwark said: 'I am myself a short-churchman, but if I get to chapel a minute late when Geoffrey is saying evensong, I meet hem all coming out'). And I guess he had to be prised out of his role as secretary in order to enable the Commission to meet the needs of the experimental era. He expressed his feelings by resigning from the Commission itself, when that had not been asked for.

The above sounds negative. But in fact everybody loved Geoffrey. He had three outstanding qualities of enormous scholarship, ready humour, and lovable eccentricity. He is known for his three Alcuin Club books—*St. Augustine's Lectionary, Essays in Early Roman Liturgy, and Further Essays in Early Roman Liturgy*. He also wrote many minor tracts against Series 2 and against ecumenism (both with crabbed arguments and old-fashioned anglo-catholic premises—he viewed the Free Churches as 'sects'). But it is the Christian humour and clerical eccentricity which remain in my memory. His impishness was touched with the gentleness of heaven, and all our lives were richer for having known him.

Book Reviews

David Miles Board (Ed.) *A Way of Life—Being Catholic Today* (Collins Liturgical Publications, 1982, £7.95).

This is an attractive book, despite the small size of some of the print. It appears colourful, although there are no actual colour photographs, and some of the black and white ones are rather on the small size. The overall impression is one of business, especially in the 'News View' sections at the beginning of each chapter which give a journalistic kaleidoscopic view of the subject and of what is actually happening in the Roman Catholic church today.

For instance, in the introduction to part one 'The Church Prays' on the subject of worship, which will be of most interest to NOL readers, there are items on the metropolitan cathedral of Christ the King at Liverpool ('Up to 25 people distributing communion under both kinds') where we meet its Administrator, Master of Music and Head of the Fine Arts Department—'All visual art could interfere to some extent with the liturgy'; the ecumenical festival of churches in Maidstone; the experience of a shared Anglican/Roman church at Telford, with joint reservation of the sacrament; the work of the St. Thomas More centre for pastoral liturgy and one parish's experience of the outworking of 'Easter People', the Bishops' message to the church after the national pastoral congress.

Throughout the book there are clearly things which are going to provoke people to think and which will not be accepted by everybody. For example, in J.D. Crichton's article on worship—'It is the liturgy that makes Christ our contemporary'. Or his comment on the word—'The word of God is itself a symbol, drawing us from mere words into union with the Christ who is present in it.' There is plenty to think about both from a practical, pastoral angle and from a theological angle in these pages, which will be of use to many people outside the Roman Catholic tradition as they reflect on their own tradition, as well as being a useful and very open description of the experience and issues of the Roman Catholic church in Britain today. There is a full index and a useful address list of organizations mentioned in the text. Trevor Lloyd

World Council of Churches Faith and Order Paper No. 111 *Baptism, Eucharist and Ministry* (WCC, Geneva, BCC, London, 1982) 33p., £1.95.

I had heard a lot about this document before I actually met it. It is one on which apparently many ecumenical hopes are travelling, and perhaps in England at the moment there is an ecumenical tendency to hang on to any straw which might offer hope. But I honestly have to say that the document does not seem to me to live up to the hopes. It is scanty in size. It is curiously conceived as both a Statement and a Commentary, with some differing status between them. And it has a tendency to produce the agreed and even platitudinous minimum of belief as though it were the *Deus ex Machina* to bring new unity.

This is grudging. A closer look at individual sentences reveals both light and shade—flashes of deep insight nobly phrased, alongside the tired or dated ('The bread and wine, fruits of the earth and of human labour, are presented to the Father in faith and thanksgiving' . . .). But in general it has to hold the ring for the debate to proceed. I shall hope to reflect further on it. C.O.B.