

News of Liturgy

Editor: Colin Buchanan

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Editorial

We are sending out with this *NOL* to all those who take Worship Booklets on standing order a copy of the new official services for use with the sick *Ministry to the Sick* (ASB 70, £1). The services are published on 26 May, and are authorized for use from 1 June 1983 to 31 December 1990. A card is also available for the communion of the sick who are absent from a main celebration (ASB 71, 25p). This is simply an extract from the complete booklet.

In one sense, all the commentary I could wish to put out on this occasion is already in print in the Worship Series no. 84, published last month and written by David Wheaton and me—*Liturgy for the Sick: The New Church of England Services*. I naturally commend that to readers' attention, and those who fumed last month at receiving a commentary which refers to a text which they did not have can now match the two together and make sense of both. However, there is also something a little historic about the coming of these new services, and perhaps that can be set out in summary form:

1. None of the 'Series' of services in little booklets from 1966 to 1980 (whether '1', '2', or '3') ever included provision for services for the sick. Apart from some vague hints in the ASB notes to Rite A, this is a genuinely new departure.
2. These services also represent the last work of the old Liturgical Commission, and have an air of tidying up an omission from the ASB, so as to complete the coverage provided. Although they will not go into the ASB till 1990 yet they clearly *belong* with it.
3. In the communion of the sick, there is for the first time since 1549 provision to take the elements to those absent from a celebration. This is a major shift of mind by evangelicals (not exactly a *concession*, because evangelicals actually want it!). It also includes a new step for many anglo-catholics—they are to use both elements (unless the condition of the recipients precludes one or other or both; and not, as they have so often done in the past, only use the wafer).
4. In the ministry of healing, there is provision for the first time since 1549 for the use of anointing in accordance with the provisions of James 5.
5. In both sick communions and the ministry of healing there is much bolder provision for the use of lay persons than has hitherto been the case.

So it could well be that the Commission and Synod have not only provided texts and Notes and rubrics to help the liturgical ministry to the sick, it may also be that there will be a jolting of minds, and thus of practices, such as to enable that ministry to take some kind of a leap forward. The services have gone through Synod almost without controversy—let them now be put into use boldly and imaginatively.

Colin Buchanan

TV, VIDEO, AND 'INTENTION'

Richard Buxton writes to comment on the report in *NOL* last month of his contribution to the Society for Liturgical Study. He includes the following:

'On one point you do misrepresent what I said—it was the viewer-worshipper who was to form the "intention", not the president being televised, the point being that the person at home had deliberately to make it his communion.'

We gladly print the correction. However, one problem is cleared up at the expense of several larger ones thereby created. Can there be any connection between *this* doctrine of 'intention' and any we have heard of before. How does it stand in relation to *Apostolicae Curae*? And could the same argument be transposed to ordinations—that is, that the candidate's 'intention' validated the rite, not the officiant's? And, if so, could a video of an ordination be viewed as conferring orders on a rightly intending viewer . . . ?

THE REQUIEM OF THE MARY ROSE

The *Church Times* on 20 May picked up our suggestion last month that there had already *been* a requiem for the sailors of the *Mary Rose* and aired it. Some correspondents also asked when the process ceased—do finds of Vikings, or human bones in the back garden, carry the same implication? And how do we ensure we get the rite the deceased would have recognized? And *is* that the right criterion, really? So come on, Provost, give us a fuller rationale.

EUCCHARISTIC MULTIPLICITY

This is the heading of an article by the Bishop of Warrington in the April issue of the *Liverpool Diocesan News*. His point is that

'My life is full of eucharists. For this. For that. For the other. Sometimes, I think, for everything! I'm frequently invited to Break Bread in houses, in Conference rooms, in the round, on the lawn, as a prelude to even a minor meeting. I'm beginning to cry "enough" . . .'

This tallies with the remark made by Michael Saward in his new book *All Change* (which we hope to review shortly) that one aspect of the progressive parts of the Church of England is that of a 'eucharistic soup-kitchen'. And this in turn raises the question of lay presidency—for i. eucharists are multiplied whenever clergy (let alone bishops) are present, are not the lay expectations being built up all the time?

On the other hand, is it possible that the rediscovery of communion as *kononia* means that 'fellowship' without eucharist will from now on always seem slightly second-rate? And, interestingly enough, did not the post-Pentecost church break bread gladly from house to house? So, it could at least be argued, Bishop Michael Henshall ought to be sure that he would have been a happy member of *that* church.

But perhaps the bishop's problem is that he is constantly being asked to *preside* (because he is a bishop)—and to preside on more or less unfamiliar territory?

HOW TO HELP GROVE BOOKS

We have had so many letters of advice and offers that a brief set of suggestions here may help trigger off that modest expansion in sales which we need to be thoroughly viable. It is increased sales which would make the difference—though collecting debts in reasonable time is not to be despised. Do any of the following suggestions move *you* to action:

1. There is good reason to think that many titles never reach the laity at large. Are there titles which PCCs or study groups should have in quantity? Spread the ideas by spreading the literature itself.
2. Are there special conferences—e.g. diocesan residential clergy schools—at which Grove Booklets would sell well? Could you put the organizers in touch with us for a large sale-or-return display?
3. Does your favourite conference-centre have them on display? The few that do (and they are pitifully few) move them very nicely. Christian literature sells far more easily to folk on conferences—they have time to pick it up, get the feel of it, and recognize the usefulness of it.
4. Does your local Christian bookshop stock them? Some—e.g. Mowbrays bookshops in London, Birmingham, and Cambridge—reckon to keep the complete range on display. But many SPCK bookshops (for instance) do not bother. Please push them a bit. The shops that do have a good range also have a good turnover . . .
5. Could your diocesan leaflet or newsletter give an occasional 'plug'? This might mean that we should be asked to send stuff to them for review—but folk who want to help us could well write the odd review and send it in themselves. Something selective may well be more useful than a blanket distribution from us.
6. Have you thought of asking us to send *NOL*, or more than *NOL*, as a gift to a Christian friend. Perhaps it would be a helpful gift to send all booklets on standing order to an overseas missionary linked with your church (it will be a fringe benefit, over and above his income, and will keep him in touch with issues here . . .)

Cash-flow can of course be helped by folk who will pay, say, £10 or more in *advance*, when reordering. We do not expect to change the system of payment in arrears (we like it to be painless to renew . . .), but those who want to help have the remedy to hand. We are glad to record credit and exhibit it in your next billing.

Above all, we are dependent upon the confidence of purchasers and subscribers—if you value Grove Books, go out and enthuse others. Thank you so much.

AND THE FUTURE?

The Registrar of Southwell diocese, Mr. Peter Mellors, who attended the consultation on 25 March is at work (as indicated by the press release at the time) on a scheme to form a company registered as a charity. The working party which emerged from the consultation is due to meet with him in the early days of June, so we hope to report more next month.

This month's booklet . . .

is Pastoral Series no. 14, *Jesus or Britannia? A study in Nationalism*, by David Prior. David Prior's own thinking was forged in part by his years ministering in South Africa, but the Falklands Islands conflict led him into further work on the subject. The booklet is a well-argued but passionate plea for Christians to be a truly universal society, distanced more than their custom is from the vagaries and the partisanship of this world's rulers.

. . . and to readers of Worship booklets

we are also sending (as announced last month) a postfree copy of *Ministry to the Sick* (ASB 70, £1), concerning which see the Editorial on page 1.

. . . and next month's

is Liturgical Study no. 34, *Eucharistic Liturgies of Edward VI*. We have been trying for some time to discover whether or not Dent intended to reprint their Everyman edition of *The First and Second Prayer Books of Edward VI*, and we have now finally learned that they do not. We have kept the June Liturgical Study hanging fire until we received this information, but we now act fast to fill the gap. We thus offer the complete communion services of 1548, 1549, and 1552 between one set of covers for the student to use. In part, the material is available within the Jasper and Cuming publication *Prayers of the Eucharist—Early and Reformed* (Collins Liturgical Publications), but that is expensive in Britain, and only produces the central parts of 1548, 1549, and 1552, in full. So we think that there will be a considerable student usefulness for this much cheaper Liturgical Study. However, if you already have the texts on your shelves and want to cancel your standing order, do simply let us know. We have reason to hope, however, that even those who possess the Everyman edition, or the Jasper and Cuming, will find that for a small sum they have something which gives them exactly the material they need in following the mainstream of Cranmer's liturgical revisions.

. . . and two non-liturgical tailpieces

with which we indulge ourselves are:

- (a) do come to St. John's College's Open Day from 2.30 to 6 p.m. on Saturday 11 June—ending with an open-air eucharist.
- (b) on 9 June do vote for those who would bring in true proportional representation if elected (i.e. those who seek *justice* in representation).

LAUGHTER IN LITURGY

The laugh is on us again. We announced in the March catalogue (and in our columns) that the July booklet would (tentatively) be entitled *Having Children at Communion*. We now have letters from clergy who say they are watching the pregnant mothers in their congregations carefully, lest they take the title too literally. And we are changing it . . .

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GROVE BOOKS

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Book Reviews

Peter J. Jagger *Clouded Witness: Initiation in the Church of England in the Mid-Victorian Period, 1850-1875* (Pittsburgh Theological Monographs, New Series no. 1, Pickwick Publications, Alison Park, Penn., USA, 1982)—available in Britain from T and T Clark, Edinburgh) 228 pages, \$16.50 (£10.50).

Here is a specialist work, which is nevertheless not merely recondite. The quarter century which Peter Jagger charts with care and penetration is not just any old quarter of a century—it is a highly formative time, and almost a hinge of history for confirmation and its implications for the episcopal office. In baptism the period is ushered in with the climax of the Gorham controversy, and the theological conflicts rumble around for more than ten years after the Judicial Committee's findings. Nor are they then solved—rather they start to fade from the memory whilst still affecting the unconscious! And the ground is worked over in a very different way by F. D. Maurice who conceives of baptism as expressing a membership of the kingdom of Christ already received at birth by all infants (Peter Jagger calls this view 'ecumenical'). There were also highly exclusive practices to set alongside this inclusive view—including the baptism conditional or *ab initio*, of dissenters or even Roman Catholics received into the Church of England. It is all carefully documented.

The confirmation half of the book interested me more than the baptism one. I recently wrote (in *Anglo-Catholic Worship*) that the doctrine of confirmation seems to have been of little interest to the original Tractarians (even whilst they were preparing to shed their blood over baptismal regeneration), and this book confirms (by its relative silence) that there was still virtually no exposition or conflict about the doctrine in this post-Tractarian era. What there *was*—and this laid the foundation for later doctrinal excesses—was a return to a universal *practice* of confirmation. If 'Soapy Sam' came early (he was not the first—they were Ryder and the Sumners) yet he was followed closely by many others. The statistics here are impressive, and in the process not only confirmation but also the nature of the episcopate were being refashioned.

C.O.B.

'A STUDY IN SCARLET'

This is the title of an item on the agenda of my cathedral's chapter meeting on 2 July. One does not have to be prescient to know what it means. We are back to the royal prerogative—Her Majesty was apparently distressed (was it at the Maundy service at Exeter cathedral?) to come across the colour of her chaplains' cassocks meretriciously adorning the trunks and nether limbs of choiristers. The Clerk of the Closet (the Bishop of Bath and Wells) has cracked a gentle whip—and up and down the land choirs and others who sport scarlet cassocks are being asked slowly to get out of them—i.e. to replace them with different shades when they wear out. So who will cling to royal scarlet longest?

WHERE IS THE CHURCH OF ENGLAND?

This issue arose some time back in connection with services of communion presided over by women—both in the deanery of St. Paul's Cathedral and also at Swanwick. (It might also arise in a theological college . . .). The point was that these occasions were outside the writ of the Church of England, and the Canons had no force in such cases. (There is of course an inconvenient Canon which forbids *any* celebration of communion in private houses, except for the sick, and thus affirms that all dwellings in all parishes are always within the Church of England and there is no escape—but perhaps our cited precedents have over-ruled this and similar Canons?)

The issue has recurred interestingly in the General Synod working party on Local Ecumenical Development. This working party (chaired by the Bishop of Derby) is trying to find some positive moves the Church of England can take, following the failure of the Covenant, to facilitate ecumenical progress in areas where there is a keen desire for it. This involves a complete review of the law of the Church of England where it touches upon what ministers of other Churches can do in Church of England buildings, what ministers of the Church of England can do in other denominations' buildings, what joint services can be used, and so on.

In the first instance, the question is, what makes a service an 'Anglican' one? Is it the ordained Anglican clergyman who presides who does so?—but suppose he is presiding at what is in all other respects a Methodist communion service. Or is it the building? But what happens when the Methodists borrow both the president *and* the building? Is that then an Anglican service? Or is it the bulk of the congregation—an Anglican majority makes it an Anglican service? But in many ecumenical situations that would be absurd (*and* unverifiable!). So is it the rite? But free-churchmen can already use Rite A etc. as they are not bound to use their own denominations' rites. Or is it *A and M* . . . ?

Thus the working party found itself with great problems of definition to sort out before it knew how both to liberate and to limit the activities of the Anglican clergy (who are bound by the Canons—at least whilst they are in the Church of England, wherever that is). One of these days the answers to the problems may emerge. Certainly the concept of a defined 'Ecumenical District' with slightly different legal provisions in relation to liturgy is likely.

One interesting footnote should be added—Bishop Kenneth Woolcombe recently participated in Bradford in a Moravian episcopal consecration. Should Church of England bishops be *allowed* to do such things (he had goodwill from all possible relevant parties)? And suppose that 'ecumenical bishop' for Swindon, or Milton Keynes, were actually to happen—who would consecrate him, and where?

THE EUCHARISTIC PRAYER OF THE COVENANTING PROPOSALS

This time last year we were dropping hints that the Churches' Council for Covenanting had rewritten the eucharistic prayer, to which COB had objected as enshrining several major theological problems. The liturgical sub-committee had been sent back to work, had rewritten the prayer, and had submitted it to the main Council. This Council had in turn adopted it, but had to keep it up its sleeve until after the various denominations completed their voting. By then of course the Covenant was defeated, and the Council disbanded itself. The eucharistic prayer was recently set out in the slim document *The Failure of the Covenant*, and is therefore in the public arena.

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Father, all-creating and ever-living God,
it is indeed right, it is our duty and our joy
and a foretaste of our salvation
always and everywhere to give you thanks
through Jesus Christ your only Son our Lord:

Through him, you bring us to the knowledge of your truth,
that, united by one faith and by one baptism,
we become one Body in him;
with Christ, you pour out the Holy Spirit upon all flesh;
wonderful are his works, revealed in so many gifts,
yet marvellous is the unity which he creates from such diversity,
filling the whole Church with his presence,
and guiding it by his infinite wisdom.

Therefore, in Christ, we join with angels and archangels,
and with the whole company of the redeemed,
to bless your great and glorious Name,
for ever praising you, and saying

**Holy, Holy, Holy Lord,
God of power and might;
Heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the Name of the Lord:
Hosanna in the highest.**

Glory and thanksgiving be to you, most loving Father,
for the gift of your Son;
He is your eternal Word;
through him you have created all things,
and through him it is your will to make all things new.
We thank you that you have given him,
born flesh of our flesh,
to die upon the cross and to rise again for us,
to set us free from sin and death.

Hear us, most merciful Father,
as we obey the command of Christ your Son our Lord:
Grant that, through your Holy Spirit,
these your gifts of bread and wine
may be for us his Body and his Blood;

For the Lord Jesus, in the night in which he was betrayed, took bread;
and when he had given thanks to you,
he broke it, and gave it to his disciples, saying:
'Take; eat; this is my body which is for you.
Do this in remembrance of me'.
After supper, he took the cup,
and when he had again given thanks to you,
he gave it to his disciples, saying:
'Drink from this, all of you;
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins;
Do this, as often as you drink it,
in remembrance of me'.

**Christ has died;
Christ is risen;
Christ will come again.**

Therefore, Father, we stand before you in Christ,
our great High Priest:
we do this in remembrance of him,
to proclaim with this bread and this cup his perfect sacrifice,
his death upon the cross, his resurrection and ascension,
until he comes in glory.

Unite us, Father, as one Body in him,
that we may be in him a living sacrifice to you;
kindle us with the fire of your love;
and renew us for the service of your kingdom.

**Help us who are baptized into the fellowship of your whole Church
to live and work to your praise and glory;
that we may grow together in unity and love
until, at last, in your new creation,
we share to the full in the life of all your saints
and take our place in the blessed company
of all your faithful people,
apostles, prophets, martyrs,
and all our brothers and sisters in Christ.**

Accept, Father, this our bounden duty and service through
Jesus Christ our great High priest, for through him, and with
him and in him in the unity of the Holy Spirit all
honour, and blessing, and glory and power is yours, Holy
Father, Lord of the ages, for ever and ever.
Amen. Amen. Amen.