

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

Just before the British General Election in June, I ventured to give some 'non-liturgical advice' on how to cast a Christian vote. Similarly I have let drop at intervals a passing comment on church-state relationships in England (favouring a faster movement towards disestablishment than we are currently witnessing). Now I have been taken to task by a correspondent for straying beyond my liturgical brief, and (at least in the disestablishment question) introducing views which are not only non-liturgical, but also—to at least one correspondent—unwelcome. How can I defend myself?

Curiously, what I now write I would have wanted to write this month even if I had not been provoked by this correspondent. I am constantly forced back to the recollection that the whole of Christian living is in principle contained within the words and actions of the liturgy. We cannot properly settle for a notion of a liturgy which is self-restricting in its scope and themes. If it too narrowly uses God-talk in a circular and self-contained way, then it will exactly cater for those cartoon worshippers who get a lift of some sort from going to church, but it has no influence on their lives. If we want to produce some routine ritual which gives a breather from the rest of life once a week, but has otherwise no more meaning or connection with life than playing patience or solitaire has, then we can no doubt do it. A look around many parishes on a Sunday would suggest that we have done it, and done it all too well. That is not the concept of 'liturgy' which *NOL* would promote.

The problem may in fact be twofold. One is that we may have too narrow a 'God-talk' within the verbalization of liturgy. But the other is that the style of liturgy conspires with the natural defences of the human heart to prevent any impact on the will. One of the best papers at *Societas Liturgica* (see pages 4 and 5 below) invoked the principle 'solemnization is alienation'—i.e. that when the liturgy is solemnized it is also rendered impotent. We shall return to this next month. For the moment we note the general ineffectiveness of liturgy in changing people's lives. It is undeniable.

But it is *not* inevitable. The character of Christian assembly on Sundays ought to see the people of God strengthening each other's hands before God and in the Spirit. The tradition of words and prayers and songs ought to invigorate. Preaching ought to be prophetic and upbuilding. Hearts ought to be open to the call and summons of God. The church ought to go out from worship on its mission. There should be no logical gap between liturgy and life.

This in turn means that the whole of corporate and individual discipleship is properly within the liturgical agenda. We thus make just this much concession to our correspondent—if we give advice on voting again, we shall not label it 'non-liturgical'.

Colin Buchanan

## MAKING DEACONESSES DEACONS

We published in July the text which the Synod commended for adapting the ASB ordinal for the deaconing of deaconesses. We now add the BCP material.

### SCHEDULE 1

An outline of a Form of Service in the style of the B.C.P. Ordinal as an adaptation of the Service for the Making of Deacons, suggested to be authorised by the Archbishops of Canterbury and York in accordance with clause 1(7) of the draft Measure for ordaining existing deaconesses as deacons.

*The Archdeacon:* Reverend Father in God, I present unto you these Deaconesses, to be admitted Deacons.

*The Bishop:* We give thanks and praise to Almighty God who hath called these persons to serve Him in the Order of Deaconesses and hath richly blessed their ministry and made it fruitful. And now believing that He calleth them to serve Him in the office and ministrations of Deacons, we are come today to admit them to the same. Wherefore if there be any of you who knoweth any reason why any of these Deaconesses may not be ordained Deacons, let him come forth in the Name of God and declare it.

*The Litany* (according to the Ordinal)

*The Collect* (according to the Ordinal)

*The Epistle*—either Isaiah 6.1-8 or Romans 12.1-12

*Before the Examination the Bishop says:* In order that we may know your mind and purpose and that you may be strengthened in your resolve to fulfil your ministry, will you before God and this congregation, reaffirm the commitment you made when you accepted the office of Deaconess out of love for the Lord Jesus and his Church?

Do you trust . . .

*At the end of the Examination the Deaconesses return to the Bishop the New Testament which was handed to each of them when made Deaconess.*

*The Bishop:* Take thou authority to execute the Office of a Deacon in the Church of God committed to thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

*Then shall the Bishop return to each one of them the New Testament newly inscribed saying:*

Take thou authority . . .

*The Gospel*—Mark 10.35-45.

*The Communion.*

*After Communion the Second and Third Post Communion Collects only shall be said.*

## This month's booklet . . .

. . . is Pastoral Series no. 15, *The Christian Student and the Local Church* by Bruce Gillingham, who is chaplain of Jesus College, Oxford, and member of the Oxford Pastorate team of chaplains. He draws out in a systematized way the various needs of students, the varied pitfalls which await them, and the flexible character of the requisite ministry to them (by local churches as much as by specialist chaplains).

## . . . and the Spirituality booklet

is no. 6, *Knowing God Incarnate*, by Richard Bauckham of Manchester University. The booklet is an entering into the paradox for spirituality of a relationship with *the* Christ who is also *that* Christ who was once in the past incarnate in Galilee and Judaea. The handling is intriguing and satisfying.

## . . . and reprints

immediately include Liturgical Studies nos. 12 and 13, *Worship in the New Testament* by C. F. D. Moule. Now that both halves of our divided edition are out of print, we have put the two halves back together and the result is an 80-page Study for £3. Other reprints are also likely soon—nos. of Worship booklets recently going out of print include 58, 59, 61, and 64. The last two of these in particular are urgent needs for reprinting.

## . . . and a mistake

in the June Liturgical Study, *Eucharistic Liturgies of Edward VI*, has been detected. The rubric and opening line of the Nicene Creed in the 1549 rite have fallen down the crack between pages 8 and 9. We have produced a sticky corrigendum slip which can be stuck in at the actual point in the rite, and will circulate this with the September Liturgical Study (probably inside the cover of it). We have also done a similar sticky slip to correct an error in no. 7, *What did Cranmer think he was doing?* (second edition). The error was reported in *NOL* no. 97 in January this year, and the slip can be had on application to us.

## . . . and next month's

is Liturgical Study no. 35, *Background Documents to Liturgical Revision 1547-1549* edited by Colin Buchanan. The exact contents of this are still dependent upon getting the jigsaw right (all such Studies have to observe space limits) but the major features will be the Royal Injunctions of 1547, the Royal Proclamation attached to the 1548 *Order of the Communion* and the 'Great Parliamentary Debate' of December 1548.

## . . . and Theological Renewal

is, as its own most recent issue mentioned, due now to close after the November 1983 issue, no. 25. We are very sorry about this, but never quite got that boost in circulation necessary for it to be financially viable. As our readers will know, Grove Books cannot carry financially difficult ventures at the moment. On the other hand, we have good hopes that a new theological journal will soon be born to fill the gap left by the sacking of the editor and editorial board of *Churchman* by Church Society. We shall report on progress each month, and, if hopes are fulfilled, this might well provide a natural follow-on for readers of *Theological Renewal* as well as for readers of *Churchman*.

## . . . and a catalogue

should be available with next month's distribution.

## . . . and the backlog

ought to be virtually cleared now. We have never until June this year sent a despatch with an item missing, but both Liturgical Study 34 and *Theological Renewal* were unprecedentedly late, and our system got into difficulties as one month's despatch flowed into the next's. Finally, at the end of July the only major problem left was that the Ethics booklet for July (no. 52, *Artificial Insemination by Donor*) was not delivered to us till mid-August, and that delayed the July despatch to many customers. Now, despite holidays, we think it is getting straight. But if you missed something in the course of our difficulties, please let us know.

## . . . and SPCK/Mowbray Almanacks for 1984

are now available at 60p for the pocket editions (BCP or ASB) and £1.10 for the combined desk edition.

## SOCIETAS LITURGICA 1983

The 'Societas' met in Vienna from 18 to 22 August to tackle papers on 'Liturgy and Spirituality'. In the event the technical aspects of liturgy may have occupied the minds more than the title warranted. The papers from the Paris meeting in 1981 on 'Liturgical Time' have now been published, and the theme and place for the 1985 meeting were decided—the Lima statement as the theme, and Boston, Mass., as the place. Geoffrey Wainwright, one of the most prodigious and prolific English-language writers on liturgy, was elected president for the years 1983-85.

## FURTHER FLURRY ABOUT 'CONCELEBRATION'

The Church Union has issued a counter-blast to the Liturgical Commission's paper (GS Misc. 163) *Concelebration in the Eucharist*. Its General Council has published a resolution which states that the practice has been misunderstood ('notably by evangelicals') and indicates that the General Council of the Church Union will resist any attempts to restrict the availability of the practice. A very full reply from John Fenwick (the author of Grove Worship Series no. 82, *Eucharistic Concelebration*) appeared in the columns of *Church Times* on 12 August.

The difficulties *NOL* perceives are twofold:

- (i) we simply do not know what 'concelebration' is—we know what a celebration is (we think), we know what a liturgical president is (we think), but we do not know what the Church Union is approving and what it is resisting.
- (ii) once a diocesan or similar occasion has been decreed to be a 'concelebration' (and particularly at the ordination of presbyters) then the pressures are on all clergy present to go along with the programme (which varies of course from place to place and time to time because of the difficulty set out under (i) above).

So . . .

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GROVE BOOKS  
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## SON OF ICET?

ICET (the International Consultation on English Texts) is known to worshippers in the Church of England as the perpetrators of the 'common texts' which the General Synod adopted into the ASB—notably the Gloria in Excelsis, Apostles' Creed, Sursum Corda, etc. (but *not* the Lord's Prayer, which is strictly a GS production). ICET itself last met in 1974, and its proposals from that meeting were reviewed in *NOL* no. 1 in January 1975. Since then the texts have run without the parent consultation monitoring them.

Now, however, a successor, or a forerunner to a successor, has hived above the horizon. Before the meeting of Societas Liturgica in Vienna (reported elsewhere in this issue) a gathering of around sixteen English-speaking Christians from different countries and denominations met from 16 to 18 August to explore whether there was a need for a renewed ICET. It was convened at the request of 'CCT' (the American 'Consultation for Common Texts') and chaired initially by Fr. John Fitzsimmons, of ICEL and Horace Allen, the Presbyterian chairman of CCT. The members were appointed by ecumenical groups (in the British case by the Joint Liturgical Group, who sent Donald Gray and Gordon Wakefield), and, in an indefinite way, the meeting is known as the 'Vienna Ecumenical Consultation.'

The persons who met have yet to report to their sending bodies, and thus seemed a little shy of speaking to reporters. However, off the record, they did give some lead to a larger discussion by all the English-speaking liturgists at a special meeting during the Societas Liturgica congress. This meeting discussed:

- whether there is a problem of 'sexist' language in texts (for which see last month's editorial in *NOL*)
- whether the 1974 ICET texts (or previous ones, as in New Zealand) were finding common acceptance in common forms (it seems they are not)
- particularly whether anything could or should be done towards finding a common eucharistic lectionary (on which matter the Roman lectionary has the largest world-wide use, but is itself apparently being marginally trimmed and improved by CCT in America).

What we did learn about the earlier consultation was that it has viewed itself as exploratory, and has unanimously recommended to the sending bodies that there should be a duly constituted common body to co-ordinate and monitor ecumenical progress in liturgical forms and uses throughout the English-speaking Christian world. We may well expect that the recommendation will be accepted, and will try to keep readers posted.

## LIMA AND VANCOUVER

By the time this is published, the Vancouver services of the WCC Assembly will be rather old hat. But we intend to publish both comment on the Lima statement and also the eucharistic liturgical text in our October booklet.

## Notes on Books

We have received a couple of paperbacks from Hodder which touch on our themes. One is Michael Green *Freed to Serve* (£1.25), which is a rewritten edition of his 1964 book, *Called to Serve*. This includes one chapter on 'Sacrificing Priesthood?', which is obviously germane to his theme (ministry), but also to ours. If there is going to be that half-desired debate on priesthood in the Church of England, then this doughty biblical statement that in New Testament terms 'priesthood' has nothing to do with ordained ministry in the church is a good first shot. It is not just reprinted from 1964—the author has worked carefully over every word and retouched much of it without altering the basic affirmations. The other book—wholly new—is Michael Saward *All Change—The Local Church Changes Gear* (£4.95). There is of course a Saward pun in 'changes gear' and both senses emerge. The chapter on the worship of the local church is entitled (amazingly) 'Happy together upwards', the title being justified in terms of celebration, corporateness, and God-directedness. Yes, it makes plausible sense that way. And the patterns that follow reveal Michael Saward as a very progressive evangelical—one who has taken seriously the almost universal captivity to the pew (with its consequent cramping of the spirit of both fellowship and worship), one with a tremendous commitment to both teaching and song, and one with plenty to prod the conscience about leadership, roles in worship, baptismal discipline. There is, of course, never a *dull* word in the book.

Collins have also been sending new titles—each of some interest. First there is *Sharing Communion* (£2.95) edited by Ruth Reardon and Melanije Finch, subtitled 'An Appeal to the Churches by Interchurch Families'. This is largely personal pleas, in one chapter in the form of extended testimony, in others by brief extracts, for intercommunion between Roman Catholics and others in such a way as to permit couples in 'mixed marriages' and their children to communicate freely together. There is also *Day to Day: A Short Office Book for Families, Schools and Other Informal Occasions* edited by Brother Kenneth CGA, (£1.95). This is drawn from the ASB—offices, collects, psalms, etc.—with the addition of 100 'office-type' hymns. It is imaginatively put together, and very accurately displays the possibilities of using the ASB as a source for smaller volumes adapted to special needs. *Thanks and Praise*, edited by Alec Martin (£1.50), is a similar extension of the ASB—this time of Rite A eucharist. The text is on the right-hand page, and comment and illustration face it. The effect is not dissimilar to *Series 3 for the Family* which we published many moons ago—but it is very professional looking. The type-size of the comment may be a little on the small size. Finally, Collins have sent us *A Feast of Words . . . An Anthology for Exploring Christian Worship*, edited by Leslie Francis and Nicola Slee (£2). The chapters are headed: 'Meetings and Encounters', 'The Symbol of Water', 'The Presence of Mystery', and 'The World of Music'. The readings are drawn from authors ancient and modern, prose and verse, including the scriptures and the ASB but with far wider catchment than such 'official' sources. Even *Anglican Worship Today* makes a contribution . . .

From the Catholic Truth Society we ought to mention J. D. Crichton's *A Short History of the Mass* (£2.50). This is a bit pricey for 73 pages,

but for a layman it gives in succinct style a most useful synopsis. A protestant reader may quibble occasionally, but Jimmy Crichton is, as always, a fine and persuasive writer.

We have also received from Handley Vaughan a privately printed guide to daily prayers called *In Secret*—a nicely produced eight-page handbook for personal prayers for the week. It might well be useful to promote in a parish. Send for a copy (with 20p plus postage) to the Rev. J. Handley Vaughan, 194 Warwick Avenue, Derby DE3 6HP.

## THE REGURGITAL COMMISSION

The Australian Liturgical Commission apparently claims corporate responsibility for the papers we published in June. The second lot follow here—and we are glad to learn that these valued proposals are not simply spin-offs from David Frost when the business of the Commission got boring (as we had thought). No, tribute where tribute is due, they *are* the business of the Commission . . .

## THE FEAST OF MISANDRIST (COMMONLY KNOWN AS MANHATERS' MASS)

**Sentence:** You let men ride over our heads, we went through fire and water: but you brought us out into a place of liberty. (*Psalms* 66.1)

**Collect:** Almighty God, who, in the state of innocence, thought it not good for man to be alone: in your great mercy call to mind the misery that the fall of that same man has brought upon us women, and graciously re-consider whether the same applies to us;—for Christ's sake!

**First Lesson: Judith 13.3-10**  
Now Judith had told her maid to stand outside the bed-chamber and to wait for her to come out, as she did every day; for she said she would be going out for her prayers. And she had said the same thing to Bagoas. So every one went out, and no one, either small or great, was left in the bed-chamber. Then Judith, standing beside the bed, said in her heart, 'O Lord of all might, look in this hour upon the work of my hands for the exultation of Jerusalem. For now is the time to help your inheritance, and to carry out my undertaking for the destruction of the enemies who have risen up against us.' She went up to the post at the end of the bed, above Holofernes' head, and took hold of his sword that hung there. She came close to his bed and took hold of the hair of his head, and said, 'Give me strength this day, O Lord God of Israel.' And she struck his neck twice with all her might, and severed his head from his body. Then she tumbled his body off the bed and pulled down the canopy from the posts; after a moment she went out, and gave Holofernes' head to her maid, who placed it in her food bag.

**Psalm:** *Psalms* 140.1-4  
Deliver me, O Lord, from evil men:  
and preserve me from violent men,

Who devise mischief in their hearts:  
who stir up enmity day by day.  
They have sharpened their tongues like a serpent's:  
and the venom of asps is under their lips.  
Keep me, O Lord, from the power of the wicked:  
preserve me from violent men  
who think to thrust me from my course.

**Epistle:** *Romans* 5.12-14a

Therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned—sin indeed was in the world before the law was given but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sins were not like the transgression of Adam.

**Gospel:** *Luke* 24.1-12

But on the first day of the week, at early dawn, they went to the tomb, taking the spices which they had prepared. And they found the stone rolled away from the tomb, but when they went in they did not find the body. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, 'Why do you seek the living among the dead? Remember how he told you, while he was still in Galilee, that the Son of man must be delivered into the hands of sinful men, and be crucified, and on the third day rise.' And they remembered his words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but these words seemed to them an idle tale, and they did not believe them.

**Proper Preface:**

but most of all we give you thanks for your love and mercy to humankind, that by the priority of the womb you have given your servants the victory over the claims of sinful men; therefore with angels and archangels and all the women in heaven, we praise your great and glorious name . . .

**Post-Communion Sentence**

A great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. (*Revelation* 12.1)

**Seasonal Blessing**

May Sophia, Spirit of wisdom and truth, lead you and all mankind into truth;  
and the blessing of God, the intercessions of God's Holy Mother, and the prayers of Mother Church keep you now and always, till you come to your everlasting comfort.