

News of Liturgy

Editor: Colin Buchanan

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Editorial

This last month has seen the five hundredth anniversary of the birth of Martin Luther—the event falling on 10 November, during the session of General Synod. The Archbishop of Canterbury regaled us on the opening day of the session—i.e. on Tuesday 8 November—with a presidential address to meet the occasion. The part which sticks in the memory is the reference of Henry VIII's book, *De Septem Sacramentis*, which was supposed to refute the heretical German and certainly earned Henry the title of 'Fidei Defensor' from the Pope. (The Pope took the title away again later, after some regrettable misunderstandings, but Parliament restored it, so the monarch carries the title to this day.) By all accounts the Luther anniversary has roused great celebration, and no little tourism, in both East and West Germany—and in East Germany the reformer has even achieved the status of a verneable forerunner of the communist revolution. Good for him. In England, there has been little chance to match these celebrations. There is only limited mileage in the monarch's courtesy title, and there is very little actual Lutheranism in the country. It is an open question as to whether we should be glad to be spared yet another major denomination confusing the English ecclesiastical scene, or sorry that our ecumenical encounters have not been pushed to handle the doctrines of grace in the way that Lutheran agendas usually require.

The members of General Synod were issued with an interesting report entitled *Anglican-Lutheran Dialogue: The Report of the European Commission* (SPCK, London, 1983—51 pp., £1.95). This report has brief coverage of the ways in which the two traditions impinge on each other in Europe, and a fuller treatment of some theological themes. Liturgy gets a page and a half on baptism, the same on eucharist, and the same again on 'Spiritual Life and Liturgical Worship'. However, unlike the other recent statements on these issues, they are preceded by a section on 'Justification'. So Luther's own priorities (which the Anglican reformers knew and followed themselves) still dictate the order of the agenda. We need that.

The baptismal material describes the two traditions, whilst the eucharistic attempts new expressions. The sacrifice of Christ is not *exactly* 'present' or 'made actual' in the eucharistic action (see last month's Worship booklet on ARCIC and Lima on the eucharist concerning this)—but it is 'still operative' (p.12). Readers are invited to reflect on the possible meanings of 'operative' (let alone of 'still'). But they should also note that the team may have been short of anglo-catholic sacramental theologians... An Appendix contains material from the 1973 report of the international conversations between Anglicans and Lutherans—conversations in which, of course, the Americans were fully involved on both sides. At the time of going to press the international conversations were themselves being resumed, and the teams were meeting in Birmingham.

NOL cannot pretend to give Lutheranism great coverage. But to commemorate the important anniversary (more important on the world scene

than a domestic 150th which has had some passing attention this year), we are including a short article by Bryan Spinks on Luther's own impact on liturgical practice. And Grove Books has twice published Liturgical Studies about Lutheran worship in the Reformation period—Robin Leaver's *The Liturgy and Music: A Study of the Use of the Hymn in Two Liturgical Traditions* [i.e., in Lutheranism and Anglicanism] (no. 6, 1976, and now almost out of print), and Bryan Spinks' own *Luther's Liturgical Criteria and his Reform of the Canon of the Mass* (no. 30, 1982, and breaking some new ground).

Let us be honest. We do not expect to crowd our pages with Lutheran materials or reflections in the coming months. But we do stop and doff our liturgical caps in memory of one of the dozen greatest men of Christian history (leaving aside the first dozen), and acknowledge not only that we have under God a considerable debt to him, but also that the Church of England might have done better to have learnt more from him.

Colin Buchanan

LUTHER AS LITURGIST

The cavalier treatment of Luther by Gregory Dix in *The Shape of the Liturgy* may well have something to do with the chauvinism shown by many Anglicans towards Luther's liturgical work. Dix's view was that it represented the fag-end of medieval liturgical deformity, and could be safely dismissed. The truth of the matter is that, in Lutheranism, Luther's liturgical forms and suggestions have been as influential as Cranmer's have been in Anglicanism; furthermore, whereas modern Anglicans have felt less and less tied to Cranmer's forms, the Lutherans have generally stayed closer to their proto-liturgiographer. Whoever involves him- or herself in ecumenical liturgies will sooner or later have to wrestle with Luther.

Although primarily a preacher and exegete, Luther found himself called upon to offer guidelines for liturgical revision. Within the period 1523-29 he compiled two eucharistic rites, two baptismal rites, an order for marriage, two litanies, and guidelines for the offices. His ordination rite in 1539 was not the first, but seems to have been the definitive text. Equally important were the hymns, canticles and notets. Between 1523 and 1555 no fewer than 135 Church Orders were compiled, based upon Luther's rites. A few follow his reforms of 1523 and retain more elements of the medieval western rites than those based on his 1526 formulae. The Lutheran proposals of Herman von Wied, 1543, came into the hands of Cranmer, and the evidence compiled by F.E. Brightman—reinforced by Geoffrey Cuming—shows that part of the early history of Anglican liturgy is part of the history of Lutheran liturgy.

Many scholars have found Luther conservative. It is true that in comparison to the Swiss Reformers he stayed close to the Latin liturgical forms; even today Lutheran Vespers is closer to Roman Catholic Vespers than is Anglican Evensong. The offices, however, did not really concern Luther, and his various suggestions for their reform were not consistent. Generally, where Luther did make changes in liturgy, these were based on his theology of the Word and justification by faith through grace. Modern Lutheranism has, like us all, learned much from study of the earlier

periods of liturgy. Nevertheless, the existence in the USA of *Lutheran Worship* of the Missouri Synod alongside the *Lutheran Book of Worship* of the Inter-Lutheran Commission on Worship indicates that some Lutherans prefer Luther to the Patristic period. The real importance of Luther, however, is that he teaches against an inviolate golden age, Patristic or Reformation. His concern for rites based on sound theology rather than upon certain shapes and patterns has much to teach modern liturgists; it may be that in this respect, Anglicans will ultimately find Luther of more liturgical significance than Gregory Dix!

Bryan D. Spinks

MARRIAGE IN CHURCH AFTER DIVORCE

The Synod on the Thursday afternoon spent four and a half hours on amending and fixing the form of the draft regulation about marriage in church of divorced persons. The procedure was not meant to be one which reopened the question about whether 'Option G' itself should be followed—it was all based on the decision about Option G in July. However, one-third of the Synod voted against the paragraph in the regulation which rescinded the existing Convocation regulations, and it is clear that this represented widespread unease. The bishops are all consulting their diocesan synods (or, in some cases, their clergy) before the regulation returns for final approval at the February session of General Synod. The of the regulation is very lengthy, but we hope to print it for the record next month. We learn that Philip Grove (of Breadsall Rectory, Derby) has produced a broadsheet against Option G (send 25p to him).

LITURGICAL EVENTS IN SYNOD

In question time on the Tuesday, Brian Brindley pursued his previous questions about how now to 'bless oils' by slipping in this resounding *non sequitur*:

'Following the failure of the "The Blessing of the Oils" to secure a sufficient majority on 9 November 1982, what form is available for consecrating the Oil of Chrism for use at the Coronation of the Sovereign?'

This question makes a connection never made at any point in the compilation of the now defunct prayers for 'blessing oils'—nor during revision of them, nor during the debates in Synod. Indeed, it might have been reasonable to suppose that a text which was only proposed for authorization until 31 December 1990 *could* have a Coronation in view! And all previous Coronations (just as all previous anointings of the sick) were all done without a synodically approved form for consecrating oil. Did Brian Brindley really think that the prayer about 'chrism' (i.e. for confirmands) would in fact stretch to monarchs? If so, he never told us.

The chairman of the Liturgical Commission rubbed his hands with glee and delivered himself not of a rebuke to his questioner for his lack of logic, but instead of a delightful meander down the backpaths of liturgical history in relation to Coronation oil. We hope to print the full text of this next month.

On Wednesday (not on Thursday as predicted last month) Synod gave first consideration to the draft Women Ordained Abroad Measure. We had already been told that a petition to the Standing Committee had led to this being designated 'Article 8 business'—i.e. legislation touching the doctrine of the Church of England, and needing to be sent down to the dioceses and to have two-thirds majorities in each House of General Synod before becoming law. Michael O'Connor launched a thundering and colourful attack upon those responsible for this designation. The Measure itself in its draft form limits the period of 'Permission to Officiate' to six months in any period of twelve months, and for a maximum of fourteen days in any one parish (on the application of the minister of the parish, and the agreement of the PCC). After a heated debate the voting was as follows:

	Yes	No
Bishops	24	9
Clergy	122	73
Laity	130	71

So that a two-thirds majority at the end of the road is not going to come very easily.

ORDINATIONS IN SOUTHWARK

Following our lengthy description of the Petertide ordination in Southwark, we learn on impeccable authority that Southwark cathedral has changed its ways at two very notable points. The Bible is now genuinely *given* to the candidates—not simply held before them for them to touch. And the eucharistic elements which are to be distributed are all provided *within* the eucharistic celebration of the day, and are *not* 'pre-sanctified' to save bother. Both these moves sound to *NOL* like changes to make the ordination liturgy more authentic and genuine, so, very patronizingly, we welcome them and congratulate bishop and provost on bringing things back to where they once were.

LAUGHTER IN LITURGY

Following our news item last month about the vicar whose baptismal discipline was introduced by his twelve-year-old son on the telephone, we are now shown the other end of the scale. Richard Higginbottom (he who was the one recently trying to get tax relief on his OHP and got into the media as a result) writes in with this small ad from the *Coventry Evening Telegraph* of 28 October 1983:

'WANTED urgently: Understanding C of E Vicar to baptise baby without conditions.—Tel. 530213.'

Perhaps the next stage will be small ads in *Exchange and Mart*? (If any reader does choose to ring the number, perhaps he or she would then tell us the rest of the story...)

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GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

15p

THE NORTHERN ARCHBISHOP CATCHES THE SPOTLIGHT

Much colour and grandeur were promised for the Enthronement of John Haggood, the new Archbishop of York, which took place on Friday 18 November. Your reporter was the Southernmost legitimate Northerner there (and the South was not invited—had St. John's College been two miles further West and in the Derby diocese and the Southern province only the *Radio Times* would have told me the event was on at all). What then was in the service?

The programme was as follows:

The Entry (loads of processions)

The Reading of the Mandate (which came from the Archbishop of Canterbury and various other bishops designated by her Majesty, who, having got the appointment duly confirmed, now required the Dean and Chapter to take the new Archbishop in)

The Oaths (made on the Anglo-Saxon Gospels—and vowing allegiance to her Majesty, and due respect for York Minster; there was no reference to his discharging of his office—oh yes, and a nice touch in the rubrics *The Chancellor returns the Gospels to the Sub-Librarian*, which was presumably to ensure they got put back in the proper place in the Library...)

Prayer for the Archbishop (one Collect said by the Dean)

The Enthronement (the Dean took the Archbishop to his Cathedra in the choir and said he was installing him—most of the actual text was a description of Dean Ronald Jasper's degrees and appointments, with the Archbishop and the privileges and prerogatives (but no appurtenances) running the Dean a close second. The choir sang the *Ecce Magnus Sacerdos*, the relevance of which would be a matter of dispute).

The Commissioning (the next senior bishop of the Northern Province handed the Pastoral Staff to the Archbishop with a charge to remember the duties taken on at his consecration)

The Presentation (a series of welcomes by church and society, including the memorable 'On behalf of commerce and industry in this Province, I welcome you'—one wonders *how* commerce and industry appointed their spokesman—but not including any reference to the *church* outside the diocese of York; and one of the printed welcomes wished the Archbishop 'God-speed'—where to is anyone's guess)

The Sermon and the Prayers (the Sermon was the Archbishop's chance to set out guidelines for his own archiepiscopate, whilst the prayers were a litany for every kind of person in need)

The Blessing

The Retiring Procession (and outside the West door *The Archbishop blesses the City, the Diocese, and the Province*—quite an undertaking, somewhat spoiled by anti-nuclear protesters in the City outside).

So what are we to make of it all? There was splendid singing, there was genuine affection for the Archbishop (more I think than he has previously inspired), there was a sense of history epitomized in the splendour of the Minster and the past ages brought to remembrance by it, and there was

a touching awareness of 'Northernness' in the actual persons present—for instance there were processions of the Northern bishops, of the Northern deans and provosts, and of the Lower House of the Northern Convocation—and, bar a handful of special persons, the South was rigidly excluded! The Province of York does not amount to much ecclesiastically, but it had its moments that day (but, oh, why no greeting from the Province?). And for the Archbishop his sermon, which was most typically his own and covered the matter of 'public faith' (or faith as evidenced in the public life of society), was his big chance to set the tone of his own future ministry.

But there must be some gnawing doubts. There might be little liturgical ones (does one *have* to say 'So help me God and these holy Gospels' merely because the book of Gospels dates from the dark ages?). There might be sheerly human ones (surely the 'welcomes' could have included a handshake or even a hug and not been left so surgically antiseptic?). But the biggest question of all, to which I came back and back, was: What is it all *for*? The event has its tourist attraction no doubt, but its significance was largely cosmetic (which is not nothing, but is not much). The Archbishop had been Archbishop for weeks; the service could not be about launching him on his archiepiscopate, and thus there were only tiny loose threads left hanging out to be tucked in liturgically. Indeed some of them felt as though they had been *pulled* out, in order to have some tucking back in to do! Surely we need an event which truly launches a bishop or archbishop on his particular *ministry*? At the moment in the Church of England bishops take up office from a day completely unknown to anyone except their secretaries and the monarch. They function in their ministry for some weeks. Then there is this blowing of trumpets and they take their seats in their cathedrals. Surely they ought to be consecrated in their cathedrals, or translated from another see, and launched in all in a single great act the day they actually begin? Hippolytus did it: Basil Hume did it. Cannot the Church of England do it?

[Of course, the monarch and Downing Street may be a problem. Mrs. Thatcher came to the York 'do', and, as a proctor in front of me whispered, she came as patron of the living! I am still nursing a slightly bloody nose from an attempt in the July Synod to get Downing Street and the Palace out of episcopal appointments, in which the platform dotted me a pretty one. So I suppose we cannot get our liturgy right until we get our ecclesiastical constitution right. And, from the tone of his sermon, Dr. Haggood is not going to hasten *that* process.]

Book Review

G. J. Cuming *The Godly Order: Texts and Studies relating to the Book of Common Prayer* (Alcuin Club/S.P.C.K., 1983). 200pp., £8.50.

Unlike previous Alcuin Club publications, *The Godly Order* consists not of a single major work but of a collection of essays bound—some may think loosely—by the common theme of the liturgical work of Cranmer. In the introduction Geoffrey Cuming tells us that in writing his *A History of Anglican Liturgy* he became aware of various topics which needed investigation at a deeper level than time allowed, and treatment at greater length than was available in a textbook. Here we have some of the results

of that further investigation. In chapter 1 he deals with Cranmer's first attempts at reform of the Breviary, antedating the 1549 orders for mattins and evensong.

In chapter 2 he examines Cranmer's work on the canticles and collects, in which it becomes clear that not all the credit belongs to Cranmer for felicitous translation and adaptation. Not infrequently Cranmer's strength was the felicitous choice of another's translation. At times Cranmer himself is capable of a 'clumsy literalism' as chapter 3 makes clear. A chapter entitled 'Cologne and Canterbury' provides an admirably succinct account of the work and influence of Herrmann von Wied, with some important qualifications on the massive work of Brightmann which suggest that Brightman was not always as scrupulously accurate as at first appears. The following chapter (5) contains an equally admirably succinct account of the canon of 1549, an essay to which many students will surely be directed.

The remaining half of the book is devoted to studies of the fate of Cranmer's text, first in the period from 1549-1662, then in the hands of Cosin, at the Savoy Conference, in the Convocation of November 1661, and, finally, somewhat as an afterthought, in the preliminaries to the 1928 debacle. Unfortunately the chapter on Cosin is the most interesting.

Several texts are reproduced for us, some in the manner that is familiar to us of parallel columns (thus we have the various proposals from 1920 onward leading up to the 1928 book as well as a synopsis of 1549, 1552, 1637 and 1662 so that we can readily see what became of the canon). The original texts of Cranmer's first attempts at a revision of the Breviary are published here in comparative form in English for, it appears, the first time.

Two of the essays have been published before, the rest, it appears, are new. We should welcome this scholarly publication from the pen of a much respected contributor who continues to impress with his scrupulous fairness, his perceptiveness and his patient attention to detail. Its appearance coincides very happily with the two most recent Grove Liturgical Studies relating to the genesis of the BCP.

Michael Sansom

THE ASB'S RIBS ARE SHOWING

This month's complaint lies against the jejune line in the famous Frost post-communion prayer in Rite A—'Keep us firm in the hope you have set before us'. The Frost original was 'Anchor us in this hope that we have grasped' and, when prudence dictated a retreat from metaphor too violent or colourful, David Frost himself sadly consented to 'Keep us in this hope that we have grasped', and thus it was authorized in Series 3. But in 1978-9 the Revision Committee showed it no mercy, and duly banalized it into today's form.

AND ITS SPINE IS BREAKING

Mark Tweedy writes to say that his SPCK 'green 'un' is showing cracks in the spine after three years of his twice daily turning of the pages. Has no-one yet tested Oxford/Mowbray or Hodder to the point of destruction. (Incidentally, our impression is that replacements come pretty cheap at the moment...).

This month's booklet . . .

. . . is Pastoral no. 16, *Whose hand on the Tiller?*, by Graham Dow, Peter Ashton, David Prior, and David Gillett. It is the first response to the Tiller report *A Strategy for the Church's Ministry*, which was published in September and first debated in General Synod in November. Also this month is Spirituality no. 7, *Creative Prayer* by Jane Hatfield—the first of the series, oddly enough, to deal centrally with prayer. Pastoral 16 is late and may be despatched with our December mailing.

. . . and next month's

is Liturgical Study no. 36, *Liturgical Presidency in the Early Church*, by Paul Bradshaw. This is an expanded version of a paper he read to the Society for Liturgical Study in April this year, and it brings together in a way not previously seen considerable material—some of it allusive and imprecise, some firm and yet surprising. The author, despite his high reputation in England and beyond, has never previously written a Liturgical Study, though he made a notable contribution to Geoffrey Cuming's *Essays on Hippolytus* (no. 15, 1978).

. . . and numbers running out of print

include: Worship 20, *A Case for Infant Baptism*; 56 *The Eastern Orthodox Liturgy*; 70, *Preaching at Baptisms*; Liturgical Study 6, *The Liturgy and Music*; 8, *Hippolytus: A Text for Students* (second time); 10, *Gregory Dix Twenty-Five Years On*; and Pastoral Series nos. 1 and 5 (no. 9 has just been reprinted for the second time).

. . . and renewing for 1984

works as follows: if you have *NOL* with booklets, you pay in arrears at the end of six months. If you take it on its own you pay £3.45 (including postage) for 1984—or £4 with *News of Hymnody* added once a quarter. By air it costs £4.50 (US\$8.25) on its own, or £5.25 (US\$9.50) with *NOH*. Please renew early.

. . . and help wanted: in which country is 'Marondera'?

THE FUTURE OF GROVE BOOKS—A CATASTROPHIC MISPRINT

Last month, in contrasting *Anvil* with Grove Books, *NOL* carried the following message:

... there will be a prospectus sent to all our customers asking them to subscribe to the charity, in order to finance Grove Books' activities thereafter. *Anvil*, as a journal, will have its cash in advance, and should flourish on that—Grove Books, which has always attempted to function commercially, will not be asking for gifts, covenants, and subscriptions.

This has thrown some supporters. The first sentence says that subscriptions will be wanted, the last that they will not. The truth is that a misprint escaped undetected at a most crucial point—the last words should read '... will *now* be asking for gifts, covenants, and subscriptions'! The last thing we want to do is to turn off help before asking for it. (Funnily enough, on Advent Sunday, I found myself singing, as a visiting preacher around Nottingham, from a duplicated sheet which ran 'The Lord will come and now be slow...—the opposite misprint.)