

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

I have been spurred by two ecumenical enterprises to take a synodical action to which I wish to draw attention. It pulls together the two separate matters and appears on the agenda of Synod for the first time.

In February this year the House of Bishops proposed to introduce a motion 'declaring' that the Church of England is in 'full communion' with the Church of South India. To this Archdeacon Peter Dawes and I both submitted amendments, his being that the Synod should take steps to change the Canons so as to enter full communion with the CSI on the traditional (i.e. Lambeth 1958) basis—in other words provide for full interchangeability of all ministers (whether episcopally ordained or not). My amendment was a fall-back—to enable the question of redefining 'full communion' to precede any attempt to define our relationship with the CSI. In the event the unhappy debate (and unhappy it would have been) was not reached, and it has now been delayed until November. Meanwhile an attempt is being made to get the Anglican Consultative Council meeting in Lagos in July to look at the question of the definition of 'full communion'.

The other matter is the working party on Local Ecumenical Development. I have sat on this working party since its formation shortly after the defeat of the Covenanting proposals in July 1982, and it is now about to publish its report. The kinds of issues it has had to face have related to earmarking certain areas of the country as 'Local Ecumenical Projects' in which, it was hoped, some of the Canons could be relaxed for the sake of better ecumenical integration. In particular those Canons which relate to the forms of worship, and to the qualifications to preside at the eucharist, were in view. This in turn has precipitated questions about when and under what conditions a corporate act of worship should or should not be deemed an Anglican one, attracting the force of the Canons. It has become clear that some more general 'enabling' of all ecumenical worship would be appropriate, and the working party has been exploring ways whereby, *within the existing rules*, some flexibility could be given to the whole country.

I have been persuaded that the Synod needs some stroke to cut through the more tortuous elements in both of the issues above. I have therefore now tabled my own Private Members' Motion as follows:

'That this Synod believes it theologically acceptable and pastorally and ecumenically desirable that presbyters of the main non-episcopal Churches in England, and of the Church of South India and other overseas Churches which are in communion with the main non-episcopal Churches in England, should be allowed and authorized to preside at the holy communion in the parishes of the Church of England and in such ecumenical contexts as this Synod may in future determine, provided that:

- (a) such presbyters acknowledge that they exercise their ministry under the authority of the respective Anglican bishop and receive written authorization from him;
- (b) that the congregations where they minister approve and desire their ministry;
- (c) that they do not by such means (unless further provision is made) become presbyters of the Church of England, or become entitled to financial or constitutional benefits attaching to being clerks in holy orders of the Church of England, and requests the Standing Committee to take action to give legal expression of this belief.'

This Motion, if accepted, would pave the way to 'full communion' (on the old definition) with South India, and take much of the ecumenical opprobrium away from the Church of England's stance in England itself. It would provide a much more constructive and promising backdrop to the proposals of the working party on Local Ecumenical Development than the present rules do. Above all, the Motion gives the working party and the Standing Committee and the House of Bishops the chance to test the waters—if my Motion goes quickly to the head of the queue, then the cautious guidance we have had so far will be exposed as over-cautious. If, on the other hand, there is little heart for my Motion, then the case for limited grudging concessions towards the non-episcopal Churches will be confirmed.

So—will members of General Synod who take my point please attach their signatures to my Motion?

During May and June I have been overseas—in Kenya, Uganda, Singapore, Australia, New Zealand, and the USA. To my Uganda report of May I can only add that eight days after I visited the seminary at Namugongo there occurred one of the occasional random (probably unpremeditated) attacks by soldiers and the principal was killed, along with four students. Please indeed pray for Uganda. I report in this issue on some points from Australia and New Zealand: and in both these countries and in the USA I was able to do some gentle research work towards my next collected volume of Anglican eucharistic liturgies, to be published as the 1984 Alcuin Club book near the end of this year.

Colin Buchanan

## MARRIAGE AFTER DIVORCE

The House of Bishops is duly responding to the notion accepted by General Synod in February 1984, and bringing forward to the July Synod its own package to help clergy through the throes of permitting or not permitting church weddings for the previously divorced. In part, they begin to touch on criteria. In part, they allow for the continuance of the 'Option G' panels—but only as courts of appeal in cases where the local clergy are unwilling to officiate. But they keep the marriage service unchanged for all cases where a church wedding is acceptable. At the same time there has just been published, in draft form, Services of Prayer and Dedication after Civil Marriage. We shall hope to report further on these in the July *NOL*.

However, a new division of opinion now looms up. Nine bishops, led by the Bishop of London, have circulated to Synod members a note of their own dissent from the House of Bishops' proposal. They desire a wider nullity provision, a generous provision for the blessing of a civil marriage, and a retention of church weddings for first marriages only. We shall report the Synod outcome.

## GENERAL SYNOD JULY 1984

General Synod meets at York from 7 to 11 July. Whilst liturgy does not feature strongly on the agenda, there will be the adjourned debate about the Roman Catholic three-year lectionary to be resumed. There will also be the revision stage of the Measure to give minor acceptance to woman priests ordained in other parts of the Anglican Communion. This will not now need the two-thirds majority and reference to the dioceses about which there has been dispute in the past—the Measure has been amended in committee to be only temporary in its effects, and this changes its constitutional category.

There is reference elsewhere in this *NOL* to the ecumenical issues and to the marriage after divorce issue. But it is worth noting here that the proposal to re-authorize lapsed Series 1 services (see *NOL* for March) does not figure on the July agenda. The relevant meeting of the House of Bishops which would decide to proceed came *after* the fixing the agenda by Standing Committee, so November is the earliest it can come. Rumour has it that the Church House staff have been trying to rise to the challenge issued in these columns in March and April, viz. to demonstrate that there is a substantial difference in text between Series 1 communion and Rite B presented so as to be as like to Series 1 as possible. The point is that a microscope would be needed to detect the differences, and if the Church House have to reach for a microscope at all they have already conceded that Rite B substantially already offers everything apparently desired. The Bishop of Birmingham and the secretariat alike are keen to save the time and costs of General Synod—it would be highly paradoxical if they were to find themselves laying on further debates and votes and documents for the sake of microscopic changes . . .

*NOL* would gently venture a fraction further. The Liturgical Commission declined to back this move, saying that everything which could reasonably be wanted was already on offer. The House of Bishops and the secretariat knew of the Commission's reluctance, but apparently failed to do the detailed textual work before pressing the Synod in February to start the process. Meanwhile they have given yet another handle to the David Martin brigade to complain that the Synod is being beastly to the dinosaurs, and have thus roused the dinosaurs' nest which will not lightly be persuaded that Series 1 services are actually a non-issue.

## This month's booklet

. . . is Liturgical Study no. 38, *The Liturgy of the Frankfurt Exiles 1555*, edited by Robin Leaver. The text, never previously published in this way, exhibits a modified 1552 use, and it is accompanied by a scholarly introduction and notes. Whilst no one could pretend that such a text is 'popular', and probably few are going to attempt to worship with it, yet it is a most satisfying collector's piece, and those with any interest in the early development of Anglican liturgy should ensure they have it.

## . . . and next month's

is Worship Series no. 89, *Preaching on Special Occasions*, by Charles Hutchins. The series of booklets on 'Preaching at . . .' already boasts five titles (though no. 70, *Preaching at Baptisms*, is virtually out of print). This sixth one covers 'once-off' occasions such as Harvest Festivals, Remembrance Sunday, anniversary services, and the like. As we have commented before, there is now provision for almost everything except *Preaching at Coronations*.

## . . . and the Ethics Series

resumes in July with no. 54, *The Ethics of Videos*, by Francis Bridger, and the series will then return to a once-a-quarter regularity.

## . . . and a reprint

is Pastoral Series no. 5, *The Wisdom to Listen*, by Michael Mitton.

## SON OF ICET—BIRTH ANNOUNCEMENT

Press Release

Washington, D.C., May 1984

Ecumenical liturgical committees representing various English-speaking churches across the world have come together to form a new consultation to succeed the International Consultation on English Texts (ICET) whose work has had such an important influence on all worship books currently in use.

The new body, to be known as *The English Language Liturgical Consultation* (ELLC), has the support of the Australian Consultation on the Liturgy (ACOL), the Consultation on Common Texts (CCT) (USA and Canada), the Joint Liturgical Group (JLG) (Great Britain), and The International Commission on English in the Liturgy (ICEL) of the Roman Catholic Church. A steering group composed of representatives of each of these groups has met in Washington, D.C. and has planned the initial full meeting of the Consultation which is to be held on 7-9 August 1985 in Boston, Massachusetts, U.S.A.

ELLC will have a wide constituency across the English-speaking world and will be dealing with the provision of common liturgical texts but also other related matters of liturgical concern, such as lectionary systems, which the present-day ecumenical atmosphere makes possible. It will offer its work to the constituent churches for their consideration and possible future adoption.

*Further information:* The Rev. Canon Donald Gray, Liverpool Parish Church, Old Churchyard, Liverpool L18 9TF, England.

## IN MEMORIAM—SIR JOHN BETJEMAN

John Betjeman died on 19 May, and we failed to record it. Who will provide us with an adequate *Liturgical* obituary?

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## VIGNETTES FROM AUSTRALIA

In Australia the liturgical scene is far more static than in New Zealand, and the very success of *An Australian Prayer Book* (1978) has, for the moment, left a calm picture. There has been mention at times in these columns of continuing work on, e.g. collects, but the surface in parish life remains unruffled. There seems to have been little or any of the conservative backlash which we have to spend all too much space and time recording in England.

The most immediate liturgical question in Australia is that relating to admitting young children to communion. As the official canonical steps towards this seem to be tortuous, several bishops have both encouraged the practice and then sheltered behind the old 'confirmation rubric' in the BCP (which is a foundation document in the constitution). But scrupulous persons doubt whether the confirmation rubric will so stretch as to allow that those are 'ready and desirous' whom, by its actions in not confirming, the church seems simultaneously to be deeming not ready. There was even a fierce letter to be seen in the church press taking to task one of the bishops who had made public statements regretting the Archbishop of Sydney's consecration of Dudley Foord for the Church of England in South Africa. The bishop concerned had complained of the unilateral way (as it seemed to him) the Archbishop had acted: the correspondent complained by the same token about the bishop's admission of unconfirmed children to communion.

There was a little harmless fun in Western Australia when the Christians of Carnarvon—far up the coast in the enormous diocese of North West Australia—called an ecumenical prayer meeting to ask God to send water. The river had not flowed for many a moon, and the welfare of the people and the land depended upon it. Apparently (though this I did not see at first hand) the Archbishop of Perth raised a strong theological question-mark over the wisdom and percipience of the Christian people of Carnarvon. But God adjudicated in the dispute and sent the rain! The river is flowing, and the people are glad. (Indeed, rain became so prevalent that COB nearly got cut off by floods in the middle of the bush, where the normal condition is scrub of a near-desert variety.)

## LITURGICAL REVISION IN NEW ZEALAND

The (Anglican) Church of the Province of New Zealand was one of the pioneers of modern language liturgy, and reached a more or less definitive form of its eucharistic rite in 1970. However, the Provincial Prayer Book Commission has remained hard at work, partly in preparing texts of other services, but in recent years giving serious consideration to the production of a eucharistic rite of a somewhat different kind. A draft text was produced in 1982, and from this reaction was culled by a controlled experiment in a limited number of parishes. Now, with that consultative period behind, the Prayer Book Commission has produced imaginative new eucharistic rites, which went to General Synod in May this year.

Whilst the language of the new rites took into account the question of 'inclusive' forms (i.e. those that do not appear to exclude women from being loved, or children from received communion), and drew upon the

1974 ICET texts, yet the most obvious change is in the flexibility of the rites. A large amount of new material has been provided for both intercessions and eucharistic prayers (much of it original to New Zealand), and the rites include a principal whole alternative eucharistic order, and then two more orders, entitled 'A Celebration of Praise and Thanksgiving' and 'A Celebration of Redemption'. Finally there is an outline order, consisting of rubrics only, for informal and *ad hoc* celebrations of the eucharist. The principal rite includes a further alternative eucharistic prayer, which is printed in this *NOL*.

The Prayer Book Commission also presented to General Synod in May new rites for baptism and confirmation. Whilst these look rather like the ASB rites in structure and language there are notable differences. Children are baptized with a rite where the parents' and godparents are interrogated and answer in the following style:

*Qu.* Do you believe in God the Father, maker of all things?

*R.* I believe and trust in God the Father, and so I will teach this child.

There is an interesting stamping-ground for controversialists in *that* form of vows!

In confirmation there is no mention of admission to communion, as New Zealand has for many years admitted young children long before the time of confirmation. Instead there is the assumption that the age of confirmation, released from the pressure to qualify children for communion at an early age, has floated upwards to around sixteen years. There is strong evidence that this is in fact what is happening in many parishes. The emphasis therefore is on 'commitment to Christ's service'. One instance which illustrates this is the formula at the laying on of hands:

'Loving Father, strengthen *N.* with your Holy Spirit to follow Christ in witness and service.'

Appendix material includes a form of admission to communion (which assumes the candidates are of age to articulate), a form for reaffirmation of commitment by those already confirmed, and some guidance on the (wholly optional) use of chrism. There is provided an optional text for 'blessing' the oil to be used by the bishop, though it is unclear whether, if it is not used, it is because it is not needed, or because it has been used earlier (e.g. on Maundy Thursday). If the Bishop is not present *the priest may use Oil of Chrism obtained from the bishop*. But even this does not make it clear whether the bishop is seen as a source of blessing oil, or merely an entrepreneurial source for 'obtaining' oil! The text set out is:

'God of all creation, at baptism your Son Jesus Christ was anointed by the Holy Spirit: grant that those signed by this oil with the cross of their Saviour may be sealed as yours for ever, and share in the royal priesthood of your holy church; for you live and reign one God for ever. Amen.'

The actual use of the oil is like that in the ASB—i.e. as a mere addition to the existing ceremony and text for signing with the sign of the cross, and without any significance, other than the signing, being attached to it during the administration of the sacrament.

The baptism and confirmation rites raise in passing an 'inclusive language' issue which is not confined to initiation. There has been a general tendency in New Zealand to use the address 'Brothers and sisters' at points like the greeting of peace. This is inclusive—but is odd when there are none, or only one, of either of the sexes present. An inclusive corporate form of address has been sought, and the answer which it is thought may grow in the future is a Maori form 'E te whanau'. In the baptismal rites (but not yet in the eucharistic ones) it is provided as an alternative set out before 'Brothers and sisters', and a footnote says *The English words are not a translation of the Maori and the bishop may choose either of the phrases. "E te whanau" means "the family"*. My information is that it is a highly inclusive word, clearly identifying the speaker with those addressed, not separating him from them.

## NEW ZEALAND RITES 1984

### AN ALTERNATIVE GREAT THANKSGIVING

[from an appendix to the principal new eucharistic rite]

### 'CELEBRATING THE GRACE OF GOD'

The Lord is here.  
**God's Spirit is with us.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give him thanks and praise.**

Honour and worship are indeed your due,  
our Lord and our God, through Jesus Christ,  
for you created all things;  
by your will they were created  
and for your glory they have their being.

In your loving purpose you chose us before the  
foundation of the world to be your people;  
you called Abraham, Isaac and Jacob,  
and bestowed your favour on the Virgin Mary.  
Above all we give you thanks and praise  
for your grace in sending Jesus Christ,  
not for any merit of your own  
but when we had turned away from you.  
We were bound in sin,  
but in your compassion you redeemed us  
reconciling us to yourself with the precious blood of Christ.  
In your Son you suffered with us and for us,  
offering us the healing riches of salvation  
and calling us to freedom and holiness.

Therefore with people of every nation, tribe and language,  
with the whole church on earth and in heaven,  
joyfully we give you thanks and say:

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

All glory and honour to you, God of grace,  
for you gave your only Son Jesus Christ  
once for all on the cross  
to be the one perfect sacrifice for the sin of the world  
that all who believe in him might have eternal life.  
The night before he died, he took bread,  
and when he had given you thanks  
he broke it, gave it to his disciples, and said:  
Take, eat, this is my body which is given for you,  
do this to remember me.  
After supper he took the cup,  
and when he had given you thanks  
he gave it to them and said:  
Drink this, all of you,  
for 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,  
to remember me.

Therefore heavenly Father,  
in this sacrament of the suffering and death of your Son,  
we now celebrate the wonder of your grace  
and proclaim the mystery of our faith.

**Christ has died,  
Christ is risen,  
Christ will come in glory.**

Redeemer God, rich in mercy, infinite in goodness,  
we were far off until you brought us near  
and our hands are empty until you fill them.  
As we eat this bread and drink this wine,  
through the power of your Holy Spirit  
feed us with your heavenly food,  
unite us in Christ,  
and bring us to your everlasting kingdom.  
O the depths and riches of your wisdom, O God.  
How unsearchable are your judgments and untraceable your ways.

**From you, and through you, and to you are all things.  
To you be the glory for ever,  
through Jesus Christ our Saviour. Amen.**