

News of Liturgy

Editor: Colin Buchanan

Issue no. 120

December 1984

Editorial

Last month we published first details of *Lent, Holy Week, Easter*. This month we have a review by Kenneth Stevenson, and also publish the 'agape' part of the report. It is the agape which, from many points of view, is the most original feature of the report, and it deserves publicity whether attached to Holy Week provisions or not.

There is every reason to reckon that the eucharist was a part of a larger meal from the days of the apostles—indeed from the Last Supper itself, and from the day of Pentecost. It is likely that in Acts 20 at Troas there was a meal context; and the case in 1 Corinthians is overwhelming. It is not only that there is evidence of disorder, it is also that the Pauline account of the Last Supper includes that famous phrase 'likewise after supper'. It would seem otiose if it were not that this fitted the liturgical celebration at Corinth.

To hold an agape does something very interesting to a congregation. It echoes the Jewish passover in that it cannot be wholly solemn and 'religious'. If you sit next to another believer for an hour, then your conversation may include the Gospel, and the exhortation upon it—but it may also include family and other chit-chat. When you pray for your neighbour you pray in the midst of this sharing with him or her—and when you pass on the eucharistic elements you do so in a context of genuine intimacy and love. Our ordinary services have a more abrupt sacred/secular divide separating them off from life in the world (and thus they are more open to formalism and somewhat powerless recitation of the truths of God). Once the divide is down, then there is a real risk of the church being aware of this world whilst in the presence of God—and think what could follow from that!

It is our custom to bid readers a happy Christmas, as the drafting of this editorial is always done in the run-up to Christmas. We fear it is unlikely in the rush this end and the vagaries of the Christmas post that you will receive it before Christmas. But in England you might get it in December, and that will be an improvement on recent months.

Along with festive good wishes, we draw your attention to a distinguished date in the ASB calendar. 31 December is John Wycliffe day—and 1984 is the six hundredth anniversary of his death. The event has been commemorated in Lutterworth this year, but all those who value the vernacular scriptures will give thanks on New Year's Eve this year for the 'morning star of the Reformation'.

Meanwhile I have been keeping a wholly unnoticed anniversary which might be of greater significance still. 1984 sees the 450th anniversary of the Act of Supremacy, and the final split with Rome and establishing of the independence of *ecclesia anglicana* (as embodied in its monarch). With whom did I keep this unnoticed event? Why, with the professors of the Catholic University of Milan, of course. They held a conference and invited

several surprised Anglicans along. This also gave the English sightseers a chance to recall that you can be *in* the Roman communion and pay less deference to Roman uses than some Anglicans do—thus the Ambrosian rite has a six week Advent, and has the Peace in the primitive (and Anglican) position as over against the Roman use. But I had little chance to *experience* the liturgy; instead we paid pilgrimage to Ambrose's bones (there entire and fully vouched for) and (even more movingly) to the recently excavated baptistry where Ambrose baptized Augustine in 387. That was something.

Many people have been kind enough to ask if the financial crisis of Grove Books has somehow gone away, as I have tried not to bleat about it. The answer is 'no'—but the process of getting clearance from the Charity Commissioners and the Revenue to set up the charitable trust has been very slow indeed. And meanwhile, to my relief and gratitude, the financial position has got no worse and marginally better. It is still grim, and the new arrangement is much needed. My hope is that we shall be circularizing the information about this with the January Grove Books mailing.

Thus closes the thirteenth year of the publishing of booklets, and the tenth of *NOL* itself. Thank you for your support and encouragement. To have a monthly 'platform' to address above twelve hundred believers around the English-speaking world has been a great privilege for me, and I am conscious of the need to rise to the opportunity it gives me. I shall go on trying to do this.

Colin Buchanan

THE AGAPE

The following is a reprint of pages 61 and 62 in the Liturgical Commission's report *Lent, Holy Week, Easter*.

THE AGAPE WITH THE HOLY COMMUNION

Agape is strictly the New Testament word for love. It was also applied to a fellowship meal or love feast which, in the early Church, often occurred in association with the eucharist. This was common enough in the second to fourth centuries, as is shown by references in the writings of Ignatius and Tertullian. But it created problems of discipline and fell into disuse. The last reference is in a Council of 692.

Jesus enjoyed regular table fellowship with his disciples (Luke 13.26), and the sharing of a meal together has remained a sign of the intimate fellowship inseparable from true Christian discipleship. But the agape as a distinctive Christian celebration must retain its connection with the eucharist. It is this connection which provides the agape with any validity it may have in the modern age.

Its history, and not least the experience related in 1 Cor. 11.17-34, shows that, where it is introduced, there is need of a high degree of discipline. There should be careful preparation of the people, perhaps an indication of how conversation should be conducted, and meticulous attention to practical details. The service may take place in church, hall, or home, with the people seated at tables or moving around for a buffet-style meal. Everyone should be in visual contact with the place where the bread is to be broken and the sermon preached. If the bread and wine are to be passed round from hand to hand, there must be a clear and obvious route. There may be need to help the elderly. The food should be simple. There should be a minimum of noise and bustle.

Within the Rite A service there is scope for informality. The people should be relaxed, not necessarily standing to sing, or kneeling to pray. A sequence of hymns or songs might be sung. There could be discussion instead of a sermon. Extempore prefaces might be appropriate, allowing for the expression of thanksgiving. But in all this the structure of the liturgy should stand out. It is necessary for the president to steer, order and guide the congregation so that all is done without uncertainty and with dignity.

The agape might be combined with the Holy Communion at any time. It is appropriate on Monday, Tuesday, and Wednesday in Holy Week. Some may particularly wish to use it on the evening of Maundy Thursday. The following order may be found suitable (numbers from ASB Rite A).

- 1 Sentence
- 2 Greeting
The introductory part of the meal
- 3-8 Prayers of Penitence
- 11 Collect
- 12-18 The Ministry of the Word
The main course of a simple meal may be taken here
- 30-21 The Intercession
- 20-31 The Peace
*The people may move about as they exchange the Peace.
The second course may be taken here*
- 32-35 The Preparation of the Gifts
- 38-45 The Eucharistic Prayer
The consecrated bread and wine may be passed round the table or the communicants may move to a central point
- 50-56 After Communion.

Review

Lent, Holy Week, Easter: General Synod (GS 643), 1984.

Most parishes which do anything special in Lent, Holy Week, and Easter, tend to follow one or other of the sets of material available from established sources such as the new Roman rite, the American Episcopal *Book of Common Prayer* (1979), and unofficial adaptations, based wholly or in part on resource-material from the Bible-readings during the season.

To meet this variegated need, the Liturgical Commission has produced an anthology of services, which, broadly speaking, adapt traditional (Roman) customs, but also supply extra services of a more devotional character, such as Lenten services for a Late Evening, and Prayers on the Passion of Christ. The language of many of the prayers is more intimate and less clinical in style than *ASB*.

The book is aimed to supplement the *ASB*, and the reader will find that the supplementary material contained here can be adapted well. Douglas Jones defends a 'rememorative' view of Holy Week liturgy in his Introduction, and implies that this forms the underlying view of special services at this time, instead of the more 'representational' types of service in popular piety, whether these be Stations of the Cross or informal Family Services. These draft services, therefore, aim to be more classical in style than many churches actually use. Particularly fine are the provisions for the Easter Vigil, which separate the vigil-lections from those of the eucharistic synaxis by the liturgy of light, thus establishing at long last the principle that the vigil is essentially a service of waiting and watching, and the eucharistic lections are the result of that waiting and watching, in which the people of God rejoice in the fullness of the Easter gospel, in a blaze of symbolic light.

Kenneth Stevenson

This month's booklet

... is Liturgical Study no. 40, *Essays on Eucharistic Sacrifice: Reflections on Rowan Williams' Study no. 31*, a symposium edited by Colin Buchanan. Four members of the Group for Renewal of Worship—Michael Vasey, David Gregg, Nick Sagovsky, and Christopher Hancock—have responded to Rowan Williams' Study, *Eucharistic Sacrifice: The Roots of a Metaphor*, and they have been joined by Kenneth Stevenson who handles the early liturgical evidence. Rowan Williams himself contributes a reply to all five, and Colin Buchanan stitches it together as editor. It has been one aim of the Liturgical Studies to give an airing to a leasured dialogue about this highly divisive subject, and previous writings by David Gregg and Colin Buchanan, along with Richard Hanson's Study no. 19, *Eucharistic Sacrifice in the Early Church*, have helped this dialogue forward. It is probably not over yet.

... and next month's

is Worship Series no. 91, *Adult Baptisms*, by Colin Buchanan. It has been said that the Church of England baptizes more adults each year than the Baptist congregations do, and yet the suspicion lingers that it is somehow, 'un-Anglican' to baptize adults. This booklet considers the candidates, the preparation, the rite, and the theology of baptizing adults.

... and running out of print

are *Hymns with the New Lectionary*; Ministry and Worship no. 49, *Prophecy*, by David Atkinson; the off-printed Compline service; and *Evangelical Anglicans and ARCIC* by John Stott. The latter two may be reprinted—the former two will not.

... and reprints

already off the press are: Ministry and Worship no. 14, *Recent Liturgical Revision in the Church of England down to 1973*, by Colin Buchanan (£1.60—double price for oversize booklet more of Liturgical Study character); Pastoral Series nos. 1, 5, 16 and 18 (in recent months).

... and prices in 1985

rise for booklets to 85p and for Liturgical Studies (and one or two extras as mentioned above) to £1.70. *NOL* will be 17p when sent with booklets to Standing Order customers.

ERRORS IN THE ASB

On 'old true error' has come to light:

Page 201: Preface of 'Thursday before Easter' (a very curious title—how did the Commission or the Synod invent that?) line 3: 'night he suffered' read (what is perfectly obvious when you see it) 'night before he suffered' (COB). But perhaps Rite B with First Thanksgiving and Proper Preface is not much in use on Maundy Thursday, and the odd clergyman who has been using it has read innocently what is clear sense without seeing the incongruity—a very easy thing to do, but it *is* straight error when read.

ISSN 0263-7170

(£3.55 by inland post for the year 1985 — £4.20 with *News of Hymnody* added)

GROVE BOOKS
BRAMCOTE NOTTS. NG9 3DS (0602 251114)

IRISH LITURGICAL HANDBOOKS

The Irish have published booklets to accompany the new *APB* (copies of which should be available again in January). The booklets carry names of authors, and what looks like the name of a printer—'Renewal Print', Dunmurry—but not publisher. Thus far Grove Books are not stocking them, but we will make cautious overtures to the authors and see what we can get. (There is a sneaking resemblance to Grove Booklets in the format of these handbooks, but not many jokes in them . . .). Titles are:

Notes for the Worship Leader at Morning and Evening Prayer by Brian Mayne. This is simply a four page folder, with 21 tips in it. Cost 5p.

The Renewal of Worship with the APB by Gilbert Mayes. This has eight pages, four about the new contents of the *APB*, four about 'practical considerations' and 'the layout of the church building'—down-to-earth commonsense, but not very radical. Gilbert Mayes says that the layout 'has an important part to play in the renewal of worship', but actually only gives seven pages to it. Cost 50p

A Commentary on Morning and Evening Prayer and the Holy Communion by Brian Mayne. This has sixteen pages (80p). There are short introductions to each service, then short notes on each section, almost 'talking you through' the rites. A sample comment in the communion rite is:

'Section 26, The Breaking

This is the action by which the service as a whole was often known in the Early Church. Priest and people together declare that our unity is in Christ who gave himself for us and in whose risen life we share in the Communion of his Body and Blood.'

ASB IN BRAILLE?

Can any reader enlighten *NOL* as to what parts of the ASB are available in Braille, and from where?

LAUGHTER IN LITURGY

Misprints in hymnody are 'in'. Michael Saward sends his Christmas gleanings:

... laid her baby
in a manger for his bed.'

AN ORIGINAL EUCHARISTIC PRAYER from ICEL

ICEL is the Roman Catholic Commission which produces normative English-language translations from official (Latin) Roman Catholic texts. However, they have now published as a booklet *An Original Eucharistic Prayer: Text 1*. It is the first such original work they have done, and Roman Catholics throughout the world are being asked to comment. The prayer is, of course, only for study and has no authority. Comment should be sent to ICEL, 1234 Massachusetts Avenue N.W., Washington D.C. 20005-4591, USA. We have tried to set out the text as it appears in the ICEL booklet. Oh yes, and it raises some interesting questions.

AN ORIGINAL EUCHARISTIC PRAYER: TEXT 1

The priest begins the eucharistic prayer. With hands outstretched he sings or says:

The people answer:

He lifts up his hands and continues:

The people answer:

With hands outstretched, he continues:

The people answer:

The priest continues the preface with hands outstretched:

At the end of the preface, he joins his hands and, together with the people, concludes by singing or saying aloud:

The priest, with hands outstretched, says:

The Lord be with you.

And also with you.

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.

Celebrant alone

- 1 Blessed are you, strong and faithful God.
- 2 All your works, the height and the depth,
- 3 echo the silent music of your praise.
- 4 In the beginning your Word summoned light:
- 5 night withdrew, and creation dawned.
- 6 As ages passed unseen,
- 7 waters gathered on the face of the earth
- 8 and life appeared.
- 9 When the times had at last grown full
- 10 and the earth had ripened in abundance,
- 11 you created in your image humankind,
- 12 the crown of all creation.
- 13 You gave us breath and speech,
- 14 that all the living
- 15 might find a voice to sing your praise.
- 16 So now, with all the powers of heaven and earth,
- 17 we chant the ageless hymn of your glory:

**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.**

Celebrant alone

- 18 How wonderful the work of your hands, O Lord!
- 19 As a mother tenderly gathers her children,
- 20 you embraced a people as your own
- 21 and filled them with longing
- 22 for a peace that would last
- 23 and for a justice that would never fail.
- 24 Through countless generations
- 25 your people hungered for the bread of freedom,
- 26 From them you raised up Jesus, the living bread,
- 27 in whom ancient hungerers were satisfied.
- 28 He healed the sick,

- 29 though he himself would suffer;
- 30 he offered life to sinners,
- 31 yet death would hunt him down.
- 32 With a love stronger than death,
- 33 he opened wide his arms
- 34 and surrendered his spirit.

He joins his hands and, holding them outstretched over the offerings, says:

- Celebrant with concelebrants*
- 35 Father, let your Holy Spirit move in power over us
 - 36 and over our earthly gifts of bread and wine.

- 37 that they may become the body ✠ and blood of Christ.

- 38 On the night before he met with death,
- 39 Jesus came to table with those he loved.

- 40 He took bread
- 41 and praised you, God of all creation;
- 42 he broke the bread among his disciples
- 43 and said:

- 44 TAKE THIS, ALL OF YOU, AND EAT IT:
- 45 THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

- 46 When supper was ended,
- 47 he poured a final cup of wine

- 48 and blessed you, God of all creation;
- 49 he passed the cup among his disciples
- 50 and said:

- 51 TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
- 52 THIS IS THE CUP OF MY BLOOD,
- 53 THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
- 54 IT WILL BE SHED FOR YOU AND FOR ALL
- 55 SO THAT SINS MAY BE FORGIVEN.
- 56 DO THIS IN MEMORY OF ME.

Celebrant alone

Let us proclaim the mystery of faith:

People with celebrant and concelebrants

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

**Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.**

A

B

With hands outstretched, the priest says.

Celebrant with concelebrants

- 57 Father,
- 58 we commemorate Jesus, your Son,
- 59 as we offer you his sacrifice.
- 60 Death could not bind him,
- 61 for you raised him up in the Spirit of holiness
- 62 and exalted him as Lord of creation.
- 63 May his coming in glory find us
- 64 ever-watchful in prayer,
- 65 strong in love,
- 66 and faithful to the breaking of bread.

Celebrant alone or one concelebrant

- 67 Rejoicing in the Holy Spirit,
- 68 your whole Church offers thanks and praise together with N., our Pope,
- 69 N., our bishop,*
- 71 and all whose lives bring hope to this world.
- 72 Lord of the living and the dead,
- 73 awaken to the undying light of pardon and peace
- 74 those fallen asleep in faith,
- 75 and those who have died alone, unloved, and unmourned.
- 76 Gather them all into communion
- 77 with Mary, the Mother of Jesus,
- 78 and with all your saints.

Celebrant alone

- 79 Then, at last, will all creation be one
- 80 and all divisions healed,
- 81 and we shall join in singing your praise

He joins his hands.

- 82 through your Son, Jesus Christ.

Celebrant alone or with concelebrants

- 83 Through him,
- 84 all glory, strength, and power are yours,
- 85 Father of mercies,
- 86 in the unity of the Holy Spirit
- 87 for ever and ever.

Amen.

*When several are to be named, the general form is used: for N, our bishop and his assistant bishops as in no. 172 of the General Instruction.