

# News of Liturgy

Editor: Colin Buchanan

Issue no. 130

October 1985

## Editorial

We mentioned last month that the Knaresborough report, *Communion before Confirmation!* (C10 £3.50), would not be published till 18 November. Our complaints have been heard (a usually reliable source in Church House was heard to mutter 'that will never happen again'), but the date has not been much shifted—we gather it will be reported in the Church press on 15 November, five days before the debate in the new General Synod. We are ourselves therefore torn between utterance and silence and are duly compromising. The report has gone to 550 members of the new Synod. It was given to the Boston Consultation, which in turn has cited it in its Statement. So total silence would be over-scrupulous. Indeed, it is by now a well-leaked secret that the Knaresborough working party will recommend unanimously that young children should be admitted to communion on the basis of their baptism (and with regard to their life context) long before confirmation. Indeed, as with the Boston Statement (which Grove Books will shortly have to reprint), the working party has declined to consider a 'minimum age', thus in principle opening the door to infant communion. We wait to see what Synod will make of this on 20 November. The Synod will only debate the report on that date on the basis of a harmless motion (to 'take note' probably) and sharp-edged proposals about a new regulation to be incorporated into Canon B.15A (or about referring the matter to the dioceses) will follow in February. The kids can wait a little longer, I suppose.

The Synod also has before it—again without decisions to be taken this time—a report from the Standing Committee entitled *The Worship of the Church* (GS 698, Church House Bookshop, 30p). It is impossible here to go into details, but the report has not been produced without reference to the Liturgical Commission (which indeed thought of such a document before the Standing Committee did!). The report makes this clear and states that Part 1, which is the largest part of it, is 'no more than an edited version of the Commission's own statement of the position'. As it is now a Standing Committee document it is entirely open to a member of the Commission to say that the report now touches on exciting things in the part acknowledged to come from the Commission, and then reads as though the most conservative programme follows from that. The centre-piece of the proposals is that the ASB, as it is, should have its licence renewed until 31 December 2000, or until Halley's comet returns again, whichever is preferred by the Standing Committee of the 1990s. There is some acknowledgement on the side that creative new tasks can be undertaken in the meantime (what of 'inclusive language', for instance?), but the central policy of standstill dominates all other *sotto voce* revolutionary utterances. A nameless (or even corporate) Sir Humphrey has scored another triumph.

Finally, as we look forward to the next five years (or, in the case of the above, avert our gaze), we are told that the Archbishops have already named the chairman of the next Commission. He is to be the Bishop of Winchester, Bishop Colin James. I cannot myself give testimony as to how good a chairman—or how good a liturgist—he is, as I have only dealt with him on other kinds of business. But I have conceived a considerable respect and affection for him in those other areas, and the Synod will be well served by having a senior bishop providing this vital link. The scale of work is difficult to predict (it depends on the *sotto voce* stuff mentioned above) but there is much that must happen in those years. The old Commission signs off with a dinner on 10 December (following its press conference on Lent etc.), and the new Commission will emerge from consultations between the new Standing Committee and the two Archbishops.

For myself, I failed to be elected to the General Synod. My natural constituencies amongst the Southern suffragans—the geographical midlands and the theological evangelicalism—had already candidates with support waiting before I appeared on the scene. There is no sufficient constituency of *NOL* readers among this electorate, so out went COB. I am licking my wounds, but meanwhile promise my readers that I shall constitute myself 'liturgical press' and haunt the press gallery of Church House when liturgical debates are on the agenda. The dates are already in my diary—so why not?

I have a rare third item to add here. Many subscribers to *NOL* and to Grove Booklets will know the name Trevor Lloyd well. Trevor has written on many topics about liturgy, and has become well known recently for his promoting of the agape as the single truly innovatory contribution in the Holy Week and Easter package. But much of his most solid wisdom in the past has been in the sphere of funerals and ministry to the bereaved. He wrote two early Ministry and Worship Booklets (nos. 27 and 28) on these subjects, and provided a masterly chapter in the 'funbook'—*Anglican Worship Today* (1980). On 5 October Trevor's youngest son, Peter (13 years old), was drowned on a school trip to Majorca, and the Lloyd family have found themselves having to live in person that which has been so strong a feature of Trevor's ministry. The funeral service—a communion (in line with Trevor's own convictions)—was held in Holy Trinity Wealdstone on 16 October, and was a most moving occasion to attend—a privilege. Our picture of this delightful lad (whom I had not known well myself) was touched with glimpses of glory through the hand of Christ. Readers will perhaps pray for Trevor and Eldey and their three older children, and will understand why his Worship booklet on Holy Week and Easter has been delayed till next month.

Colin Buchanan

## MISPRINTS

The September *NOL* was peppered with amazing misprints—perhaps the editor and printers are suffering from being physically apart now. The Chilean dialogue on page 1 was ruined by the 'caller' having his part placed after both parts by the pastor. Her Majesty's Mandate would not have

convinced the Archbishop of Canterbury that he ought to have consecrated anybody ('... the asid ... give him all such sconecrations ...'). I even received a cartoon from one reader of the Archbishop giving me scores ... We also had on that page 'Vicaroria' 'noice' 'ezchange' 'fianncially' 'Palin'. The other pages were slightly better. We do of course reckon that occasional misprints advertise how up-to-date and rushed-from-the-press the news is—and that provisionality in turn saves anybody from taking the 'News' in *News of Liturgy* as too definitive. But we are genuinely sorry when it reaches the point of not just keeping you on your toes, but actually concealing from you what we are trying to say! COB's telephone number was also wrong but is now correct on page 4.

## LATEST ANGLICAN LITURGIES 1976-1984

edited by Colin Buchanan (SPCK/Alcuin/Grove Books, 1985) pp.x. 278 £25.

*NOL* has not yet received its review copy of this book, so I am doing my own introduction to it. *LAL*, as it will be called, is shorter than its predecessors, as it was produced under very great constraints of space. It has a total of 288 pages, and the saving on space has been achieved by eliminating the essays which introduced each text in '*MAL*' (1968) and '*FAL*' (1975). Blank pages between sections and chapters have also disappeared; there are no prefatory general chapters; and the appendixes have been squeezed of everything except the most essential material. The upshot is that the liturgical texts have been preserved from censorship, and are reproduced in something near their original entirety. And a bonus is that the folding charts at the back—containing proper prefaces and kindred materials—have utilized both sides of the paper. There are nearly 50 eucharistic prayers presented—including some of the draft materials used at stages of preparation of final texts (e.g. in the Church of England, in Australia, and in Canada). The past fifteen months in which I have been preparing the texts for publication have seen new texts published in Wales, Ireland, Canada, and New Zealand, and thus this was exactly the right time to catch up on the last decade.

There are two Grove Liturgical Studies which flank this reference work, and thus subtly enable the space to be extended. One is no. 41 which I produced in March, *Anglican Eucharistic Liturgy 1975-1985*, which fills the role of an introduction—and the other is no. 43, from last month, *Liturgies of the Spanish and Portuguese Reformed Episcopal Churches*, which supplements the texts provided.

*LAL*'s predecessor, *Further Anglican Liturgies 1968-1975*, is still in print from Grove Books ('*FAL*') and costs £17.50 for the hardback edition and £10.50 for the paperback.

I shall next month publish corrigenda to this.

## This month's booklets are ...

... Spirituality Series no. 15, *Dreams*, by Russ Parker, and the second half of the two Ethics Booklets on evangelicals and social concern—Booklet no. 59, *How Evangelicals Endorsed Social Responsibility*, edited by Chris Sugden. The former of these two has been brought forward a month, because of the death of Trevor Lloyd's son (see Editorial) whilst the interchange of Worship booklet and the November Spirituality one will not

affect the pattern of invoicing standing order customers. If you were due for an invoice this month which would, e.g., include the Worship series but not the Spirituality ones, well you will get that same invoice, and we would be glad if you would take it on trust that the Worship one will come next month. This protects the regularity of our invoicing pattern.

## ... and next month's

is Worship Series no. 93, *Celebrating Lent, Holy Week and Easter*, by Trevor Lloyd. The official services, tried out in public at the Keble demonstrations reported in last month's *NOL* should be published later this Autumn. It has become a point of pride to Grove Books to get the Commentary out before the text is published, and this is happening again next month. The author is, of course, a member of the Commission who has been closely involved in writing the texts.

## ... and annual subscribers

will get their renewal invoice with this issue—the tariff is in the catalogue and in the September *NOL*.

## ... and the Company

offers the following titbits of news. The capital in hand now tops £20,000, of which one third is in loans and the rest hard cash—and the covenants and other forward income suggest a further £2,500 or more per annum for each of the next three years. Thus the situation is comfortable and healthy, and the Company (and COB) thanks God and the generous givers and lenders. There will be a fuller report in due course.

However, we are venturing to send the original appeal brochures round again next month. This is distinctly not in order to prod those who have responded into responding again. Nor is it to irritate those who did not want to know first time, and still do not. It is not even primarily to raise more money (though that will always assist). The particular point is to increase the membership of the Association. This is currently 117 or so members, and they in effect own the Company. The Board would like to see the ownership more broadly rooted in the constituency, and particularly among the standing order subscribers. So please use or scrap our appeal literature when it comes just as you see fit.

## ... and reprints

will come in the following order: Ministry and Worship no. 70, *Preaching at Baptisms*, by Gordon Ogilvie, is now available. *Hymns with the New Lectionary*, edited by Robin Leaver, is being reprinted over the coming few weeks (184 pages, £4). Liturgical Study no. 2, *Language, Liturgy and Meaning*, by Anthony Thiselton (who, incidentally, is the new principal of St. John's College, Nottingham) will follow that. Ethics no. 1, *The Christian and the Unborn Child*, by Oliver O'Donovan, is being updated for its fifth printing. And COB is hoping to revise Ministry and Worship no. 3, *Baptismal Discipline*. The flow of funds into the Company has helped enormously with this programme. Oh yes—*Good News down the Street*, which we have difficulty in keeping in print, so popular is it, is about to be printed again also.

ISSN 0263-7170

(£3.55 by inland post for the year 1985 - £4.20 with *News of Hymnody* added)  
Editorial address: 60 Handsworth Wood Road, Birmingham B20 2DT (021-554-5129)

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### PUTTING IN A BISHOP

I have been involved in various ways in installation services this Summer, so have not written about them. But one notable variant on liturgy-and-life was Bishop Barry Rogerson's entry into the See of Bristol on 4 October. The diocese of Bristol is a kind of ribbon development from the old Great Western Railway from Swindon to Bristol—so Bishop Barry mounted a 125 at Swindon (it was dubbed the 'Episcopuffer' by his wife); shut his eyes as the train passed through Bath (which is territory outside his diocese); and came to Bristol Temple Meads station, from where he processed to the cathedral. His obiter dicta included the text 'his train filled the temple'.

### ... AND PUTTING ONE OUT

John Pratt writes about Bishop John Trillo's farewell service in the Chelmsford diocese:

'At the end he did not actually say the words set out for him but handed over the crozier in silence; it was laid on the altar together with cope and mitre, and he walked out with Pat Trillo, robed only in alb and stole; escorted only by a verger. Although surrounded by applause and our love, the effect was overpowering. One priest told me he could hardly stand it. Although intended to symbolize the laying down of the burden we know he has been carrying... the emotion created was more of a stripping, an unfrocking, or a verdict after a drum head court martial.'

### SERVICES OF PRAYER AND DEDICATION AFTER CIVIL MARRIAGE

The official text of these services (with this title) is published on 31 October by CIO at 60p for a 24-page booklet. Penitence is allowed but no recommended (there is nothing in the text to suggest that one partner has been married before, and at times neither will have been). There would be no possibility of dressing up this rite so that it smacked of being the wedding itself. And the status of the text is set out in the foreword by the Archbishop of Canterbury:

'These services have been commended by the House of Bishops of the General Synod and are published with the agreement of the House.'

Under Canon B4 it is open to each Bishop to authorize, if he sees fit, the form of service to be used within his diocese. He may specify that the services shall be those commended by the House, or that a diocesan form shall be used. If the Bishop gives no directions in this matter the priest remains free, subject to the terms of Canon B8, to make use of the services as commended by the House.'

This wording matches that which can be expected with the *Lent, Holy Week, Easter* provision. A further note at the back of the booklet provides for free reproduction of the material, without further permission or fee, for use on a single occasion. Beyond that permission should be sought—or even booklets bought!

### SOCIETAS LITURGICA

At its tenth biennial meeting—the second in North America—held at Boston University, 2-6 August 1985, the *Societas Liturgica* elected the Reverend Robert Taft, S.J., its tenth president. The *Societas Liturgica* is

an international and ecumenical professional association of scholars and students in the field of liturgy. Father Taft, a Jesuit priest of the Byzantine Rite, is a native of Rhode Island and the third American to hold this office. Since 1965 he has resided in Rome, where he is ordinary professor of Eastern Liturgy at the Pontifical Oriental Institute, and consultant of the liturgical commission of the Vatican Congregation for the Oriental Churches. The author of over ninety scholarly publications, including four books, Father Taft received the 1985 Berakah Award of the North American Academy of Liturgy for his contributions to liturgical studies. This past year he was the recipient of a Dumbarton Oaks Fellowship in Byzantine Studies from Harvard University.

Father Taft is associate editor of *Orientalia Christiana Analecta* and *Worship*, member of the editorial board of *Studia Liturgica* (Rotterdam), of the liturgy editorial committee of *Concilium*, and of the advisory board of *The Christian Orient* (Kottayam, India). He is a founding member of the North American Academy of Liturgy and of the Association of Jesuit Liturgists, a member of the U.S. National Committee for Byzantine Studies, and of the Society for Armenian Studies. He also serves on the official U.S. Catholic committee for dialogue with the Oriental Orthodox Churches, and is visiting forpessor of Eastern Liturgy at the University of Notre Dame.

The next Congress will be held in Brixen, Italy, 17-22 August 1987. Details from Canon Donald Gray, Liverpool Parish Church, Old Churchyard, Liverpool L2 8TZ.

### ORDINATION OF WOMEN IN AUSTRALIA

The General Synod of the Anglican Church of Australia meets only once every four years. This time, in late August, it accepted in principle the ordination of women as deacons, but declined (by a narrow decision in the House of Clergy) to send down to dioceses legislation permitting the ordination of women to the presbyterate. The only tiny crumb of comfort for the defeated majority was that apparently there will be moves for a special meeting of General Synod in two years' time. The Archbishops of Melbourne and Perth, about whom there had been rumours that if Synod did not decide in favour in 1985, they would take independent ordaining action, now made it clear that, if another meeting of General Synod were in view for 1987, they would not act independently in the meantime.

### EVANGELICALS AND LITURGY

We have been sent for review the new book by Randle Manwaring *From Controversy to Co-existence: Evangelicals in the Church of England 1914-1980* (Cambridge, 1985). COB hopes to review the whole book elsewhere—it covers very important ground, but in a hop-skip-and-jump way, which omits plenty of ground and only touches odd bits in a random way. There is a chapter on 'liturgical matters' which exactly illustrates the whole book's procedure. The 1928 matters had been raised earlier, though with inadequate rigor or insight. Now some items in Series 2 are mentioned (the word 'anamnesis' never appears), then the whole of revision running up to the ASB is virtually omitted, and the second half of the chapter on liturgy is about ecumenism, confessional standpoints, even theological colleges, but not about liturgy!

### Correspondence

#### EUCCHARISTIC SACRIFICE: A 'HIGH CALVINIST COMMENT

Dear Colin,

The subject of eucharistic sacrifice is a veritable quagmire, and apart from what I hope have been disinterested evaluations of the East Syrian rite in *DCP*, and of the Congregationalist eucharistic prayers in *Freedom or Order?*, I have tried to steer clear of this subject. The quote from Kenneth Stevenson's letter and COB's comments in *NQL* May 1985 have prompted me to tip-toe to the edge and drop the enclosed comments to those who wrestle in the mire!

Reflecting on the essays in Grove Liturgical Study 40:

- a) A study of the early anaphoras is important in its own right, and useful for illustrating a variety of ways in which sacrifice and offering have been articulated in various traditions. However, it seems doubtful to me that these anaphoras can be of *major* help to us today. The language, as COB points out, has lost its innocence, and, *pace* Aidan Kavanaugh (in *On Liturgical Theology*), the liturgy and its structures must be subject to theological scrutiny and correction.
- b) After James Barr's strictures on Lexicon-theology, the type of approach offered by David Gregg does not seem to me to be particularly useful.
- c) Surely Christopher Hancock has grasped the real point at issue today? It is not about historical precedent or tradition, or biblical exegesis of 'remembrance' or 'do', but it is about Christology.

From these reflections, I would like to offer (1) the following comments, which are made from the stand-point or bias of a 'High Calvinist' Christology, by which I mean in the tradition of Milligan, Donald Ballie, and T. F. Torrance, with its particular understanding of the Epistle to the Hebrews. As A. J. Tait pointed out in *The Heavenly Session of our Lord*, the Anglican Reformers tended to ally themselves with the Lutheran interpretation at this point (p.150). A 'High Calvinist' Christology regards intercession in Hebrews as the Life and Presence of Christ in man's nature at the right hand of God. Thus:

- 1 The thought behind many of the classical anaphoras seems to be that the Son maintains a communion-identity with the Church secured by the Spirit, so that 'We offer' is nothing less than the Church united through the Spirit to the Offerer, Christ. A 'High Calvinist' Christology is sympathetic to such an explanation. However, the way this is actually framed in the classical anaphoras suggests a dangerous identification in the self-offering of the Head. Head and Body seem to be identical, and the Body offers the Head. This makes a poor Christology. This surely is the fault of the Scottish Episcopal anamnesis, which in attempting to avoid any pelagian offering, identifies our self-offering and the eucharistic memorial with the sacrifice of the cross to a point of utter confusion. (Prayer IV of the Roman rite is something different and even more alarming).

- 2 On the other hand, in answer to COB's question 'What sort of union do we envisage?', a 'High Calvinist' would urge that in a Christology which does full justice to the manhood of Christ directed towards the Father (anabasis), we are united to him in his life, death, resurrection and ascension. Because Christ our great High Priest makes intercession for us, his presence before the Father is a continual reminder to the Father of the perfect sacrifice. We can only approach the Father in, with, and through, Christ. An anamnesis which does not express this adequately is suspected by the 'High Calvinist' of concealing a Lutheran or a 'Zwinglian' Christology—the latter finding the resurrection and ascension of the body (manhood) difficult to come to terms with. (Would Edward VI have offered Zwingli a Northern bishopric?)

- 3 A 'High Calvinist' finds his or her Christology well expressed liturgically in another Scottish anamnesis—that of the *Book of Common Order*, 1940 and 1979 (though as far as I can ascertain, the form is first found in the United Church of Canada, 1932):

Wherefore, having in remembrance the work and passion of our Saviour Christ, and pleading His eternal sacrifice, we thy servants set forth this memorial, which He hath commanded us to make; and we most humbly beseech Thee to send down Thy Holy Spirit to sanctify both us and these Thine own gifts of bread and wine which we set before Thee, that the bread which we break may be the Communion of the body of Christ, and the cup of blessing which we bless the Communion of the blood of Christ...

The biblical purist will point out the 'eternal sacrifice' is open to misunderstanding, suggesting that the action of sacrifice on the cross is eternal. It is used with the meaning that, because Christ is in the presence of the Father, the sacrifice is taken up eternally into the life of God, and remains prevalent and valid for all time. Pleading this sacrifice, the Church carries out Christ's command, and through the Holy Spirit we have communion with him—we receive sacramentally his self-offering to us and for us (his katabasis), and because he dwells in us, and we in him, we are united with him in his resurrection and ascension (his anabasis). Ideally this ought to be safeguarded by the doxology (full marks for ASB; BCO loses a mark)—'. . . through him, with him and in him . . .'. All too often we regard the doxology as simply an elaborate ending to the prayer, theologically it can be the most important part.

In Anglican circles the debate on eucharistic sacrifice is often presented as being a shoot-out between the Catholic and 'Evangelical' wings of the Church, which rather peeves us 'High Calvinists', assuming, that is, that I am not alone in the Church of England! Having thrown out my comments, I shall now attempt to tip-toe away from the quagmire, hoping not to be dragged in by the long arms of COB and KWS.

Yours, Bryan Spinks

P.S. Having never been to Scotland, I have not travelled by the Western or Eastern routes. I have, however, visited some of the high peaks of Switzerland!