

News of Liturgy

Editor: Colin Buchanan

Issue no. 137

May 1986

Editorial

On Sunday 4 May the Rev. Barry Naylor of the Southwark diocese welcomed a woman priest as guest preacher at his parish eucharist. The next day *The Times* had a headline 'Row over Woman celebrating communion'. On inspection, it proved in the columns below that she had 'assisted' the vicar in the celebrating of communion.

Anticipating the row, I wrote to the vicar and asked what had actually happened. The answer was that he had invited her to 'con-celebrate' with him. Meanwhile that Friday's *Church Times* had come out with a front-page column headline 'Woman priest's breach of law'. This report started with the classic words 'The Bishop of Southwark . . . does not propose to discipline the parish priest who took part in an illegal concelebration of the Eucharist with a Canadian woman priest . . .'

We have been round this ground before (notably in January 1978, when a Manchester priest 'concelebrated' with his dying deaconess wife, which is not strictly comparable but does involve the same principles of law), and it looks likely that we shall go round it again. All discussions of what is law-ful – and thus, naturally, of what is illegal – *must* be properly based on the law (or so we would humbly assert). And the rubrics of the Church of England know nothing of an event called 'concelebration'. At the eucharist there is a president (one and one alone, and that one should, according to usual interpretations of the present law, be a (male) presbyter episcopally ordained); and there is a congregation. There may also be 'ministers' who lead intercessions etc. *But there is no such thing as 'concelebration'.*

Thus we have the highly paradoxical situation that some persons – particularly perhaps (if we may believe the *Church Times*) the neighbouring clergy around Mr. Naylor – have decided on their own authority that there is an event called 'concelebration', and that there are rules governing its participants and procedures, and that, judged by these invented standards, the occasion in question involved a flagrant breach of what is now called 'the law'.

NOL's view would be far otherwise. The objectors prove too much or too little. If they wish to appeal to the law about 'concelebration' then all uses of it (whatever 'it' is) must be deemed illegal – whether the 'participants' (whatever that means) are priests, deaconesses, or laity, or whether they are male or female. That would surely be an overkill of a result? It would certainly be impossible to make any charge stick that an illegal recognition of a woman as a priest had occurred (the law would be as inept at pinning this charge on the incumbent as, for instance, it would be if, for instance, attempts were made to show that he allowed this woman guest to (horror of horrors) wear a dog-collar . . .). But, if the opponents wish to get off

the legal ground (which would be odd in the light of accusations of illegality), then we are left with the question as to what 'concelebration' can mean – and the whole choice of 'president' for the 'one and one alone' who presides was made to allow room for the general modern concept that the whole congregation celebrates together. On this basis, the 'concelebrants' are all those who are present worshipping, and that is bound to include laity – and almost bound to include women.

Well, of course anyone can stand beside a presiding priest and join in in various ways, and sometimes the priest himself 'illegally' encourages the congregation to say the priest's part, or something like that – and on strict interpretation that might stray into illegality. But it would not be the dreaded, the appalling, illegality of giving a woman ordained overseas such a role in the celebration that the vicar or the parish (or the whole C/E?) could be deemed to be giving recognition to her orders. Anyone who wants to get into that daring area of illegality must opt out himself and invite her to preside. Anything else is a legal non-event.

So we are back where we have been before – 'concelebration' will need defining, need a consensus recognition, need a rubrical and legal framework, before anyone can possibly be booked for doing 'it' illegally. And by the time that daunting programme of manufacturing the sledge-hammer has been completed, the nut, which is in any case impossible to find in the current fog, will perhaps no longer even be sought by those who profess to be nut-lovers.

Colin Buchanan

WOMEN AS DEACONS REBUFFED

Stop Press: We hear as we go to press that the Ecclesiastical Committee of Parliament has deemed the Deacons (Ordination of Women) Measure to be 'inappropriate' to lay before the Lords and Commons! Why? Because of the 1662 rubric that provides for the deacons to go on to become priests! So General Synod will have to go back to the drawing-board. More next month.

UGANDAN SAINTS?

The ASB does not record 3 June as a saint's day, but perhaps some would like to keep it so this year. It will be the 100th anniversary of the martyrdom of the first Ugandans to die for Christ – page boys of the king of the Baganda (both Anglican and Roman Catholic) were burned to death at Namugongo on 3 June 1886. Annually, on the anniversary, Christians come in thousands from miles around to commemorate their courage and appalling deaths. I visited Namugongo (now the site of a regional theological college, but with a shrine and plaque to mark the site and the deaths) in May 1984. I was then preaching in Sydney, Australia, on 3 June that same year, and described in my sermon how the Christians would gather at Namugongo on that day for their celebrations – and was greeted at the door by a woman who had heard on the world service radio how there had been a new massacre there by Obote's soldiers, and the principal I had known had been killed, along with others, and the property looted. I was hesitant then to write much – but, as I say, if this reaches you by 3 June, perhaps in some way in your prayers you could join with the Ugandan Christians as (after two revolutions and much further loss of life and property) they join to worship and keep the centenary. I wish I were there.

1662

Out of deepest Suffolk comes this protest from the erstwhile chaplain to the Bishop of Eds. and Ips.:

Dear Colin,

I was very interested in your remark in the recent *NOL* that 'it is clear that the 1662 texts are almost departed from the scene'. I have a suspicion that this is meant to be deliberately provocative, partly because I cannot imagine that you think the subsequent sentences offer any sort of logical proof. Surely all that your experiences in the Birmingham Diocese can suggest is that the BCP has largely departed from the episcopal scene. I would support that assertion from my own experiences based on attending approximately 100 confirmations in a period of just under three years – only two were BCP.

If a Bishop comes to confirm here he will be asked to take ASB Confirmation and Rite A Communion because the service will almost certainly be at Coddendam (the biggest church) or Henley (the largest village) and in these places we use Rite A for Holy Communion. The Bishop might on the basis of this be tempted to think that we no longer use the Prayer Book. Not so – of the 17 services each month in this benefice 9 are BCP (1 Holy Communion, 3 Mattins, 5 Evensong), 5 are Rite A, 1 is Rite B, 2 are Family Services, one of which is largely the first half of Rite A.

Of course I realize that you may have asked all the incumbents about their liturgical patterns and your assessment is based on that. So be it but then how typical is the Birmingham Diocese or this diocese or this benefice for that matter. One of the major problems in all this debate is that no-one actually knows.

I am actually very happy with using the BCP here and am content to leave the congregations with whatever they want (and change may come). I also offer wedding couples the choice including lending them a copy of Series 1 and the ASB Marriage Services. Most couples opt for the old service!

Yours ever, David Cutts

The parishes of Coddendam with Gosbeck and Heminstone with Henley.

[To this I can only reply that the great majority of Birmingham confirmations are done on Sundays in the context of the particular parish's usual eucharistic rite: that certainly there are very few incumbencies with four parishes (I can think of only one – mentioned in this month's scrapbook); that Birmingham does have Series 2 confirmation with Rite B eucharist available in a specially printed booklet, but there seems little demand for it; and certainly that I only wrote in April of my own experiences in Birmingham – obviously 1662 evensong may be more usual than ASB evensong, but relatively few attend it anyway. COB]

GROVE—GROW—AND ALCUIN

We are now in a position to disclose a deal which has been brewing up for a while. The Alcuin Club made approaches nearly a year ago to the Group for Renewal of Worship to see if a pattern of joint working could be established. The Alcuin Club were unsure whether they could provide one solid book per annum in a predictable way for the coming years and were also unsure who would publish their wares if they did secure them. The quarterly monograph of the Grove Liturgical Studies seemed an obvious alternative. Equally the Group for Renewal of Worship was beginning to assume it was the main (broadly) Anglican publisher of scholarly works on liturgy, and thus responded gladly to the approach (especially as the Alcuin Club had some ready money which GROW did not!). A working agreement has been devised for joint publication, though the separate entities will still be in existence behind the joint editorial board. Thus from March 1987 the quarterly Studies, whilst numbering in sequence from 49 onwards, will be under a new title and format, and should be on average slightly more substantial. Alcuin Club members will renew as usual in November or thereabouts, and should receive the monographs at somewhat less than the marked retail price. Existing Grove Books customers will (obviously) have the right to join the Club and get the benefit also. And membership of the Club, with payment in advance, can be combined with receiving other Grove Books publications in the usual payment-in-arrears way. The Joint Editorial Board consists of COB, Geoffrey Cuming, Donald Gray, Trevor Lloyd, Michael Perham, and Michael Vasey. It has already begun meeting and titles for 1987 will be announced in due course.

This month's booklet . . .

. . . is Pastoral Series 26, *Taking on Faith in the City*, edited by David Newman. Just as both last month's booklets responded to *Faith in the City*, so does the Pastoral one now. The contributors have considerable first-hand experience of ministry in Urban Priority Areas, and reflect with critical realism as well as undimmed vision upon the issues thrown up by the Archbishop's Commission.

. . . and next month's

is Liturgical Study 46, *Count us in – Inclusive Language in Liturgy*, by Vivienne Faull and Jane Sinclair. This is a serious review of the principles of language involved in the 'Inclusive Language' debate, along with a close look at the implications for the ASB. Since Jane Sinclair took on this commitment she has been appointed to the Liturgical Commission – so she will have the opportunity to practise what she preaches . . . (She is also lecturer in liturgy at St. John's College, Nottingham, which ought to be more than sufficient recommendation.)

. . . and the Company's AGM,

which was scheduled for 2 May, failed to attract a quorum. It had been expected and intended to be boring, but the result was ridiculous! Under the constitution, a meeting of those available a week later then became the AGM, and did the necessary legal business.

ISSN 0263-7170

(£3.55 by inland post for the year 1986 – £4.20 with *News of Hymnody* added)

Editorial address: 60 Handsworth Wood Road, Birmingham B20 2DT (021-554-5129)

GROVE BOOKS LIMITED

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

18p

COB'S LITURGICAL SCRAPBOOK

April: (16) Afternoon communion at a home for mentally and physically crippled young people – they respond in congregational parts far better than I expect. (18) Lunch with the European committee planning 'Acts 86' a great Christian convention (5000 participants?) to be held at NEC at end of July – I have been picked to preside at final eucharist – must have air of renewal, but not too much of Anglicanism – committee ultimately leaves responsibility with David MacInnes and me (mental note to lay in 30 loaves . . .); in evening licensing of priest-in-charge for two parishes, with attenuated liturgy in one, and full rite with sermon at the other. (20) rural confirmation in Birmingham's countryside – squire forgets four parishes are having confirmation at different time from his expected 1662 matins and arrives half an hour late – a woman in a beret asks me if I will confirm her with the beret still on – I reply that it is unprecedented in my short time doing confirmations, and she doffs it; and in evening I begin a Visitation in a parish where the usual 9.15 congregation submit to having parish communion at 6.30 so as to meet me (and we have a liturgy of welcoming new PCC, as well as all renewing baptismal vows at it). (23) the diocesan 'renewal eucharist' mentioned in April *NOL* – perhaps 850 persons in cathedral (including an estimated one-third of parochial clergy of diocese), and at the time of the prayers they are invited to turn chairs into small groups and minister to each other, though there is also scope for those who wish not to say too much to a group to slip to the front and have one trained person pray with them – later a shortage of wine leads to a delay during which David MacInnes, who has already received bread, is asked to pray with someone, ministers accordingly, and returns to receive the cup (very apostolic, of course, though in Paul's case it was 'Likewise after supper . . .'). (25) St. Mark's day, and Patronal Festival at a St. Mark's in the diocese, with confirmations also – joy in confirming an engaged couple who prove to have been converted through ministry of friends of mine when undergraduates at Leicester – and a woman in the congregation had prepared intercessions for which there is really no place in Rite A when doing confirmations, so I ask her to lead them before we reach the Collect, and it goes well. (26) involves a five-hour parish conference on facing the future, and, in a rush of enthusiasm (some of the folk had been at the renewal eucharist) we pray in groups at the final eucharist at this. (27) in the morning baptisms and confirmation in Newtown – inner-ring Birmingham – and as we had a mix-up over dates I am (to my delight) baptizing an Afro-caribbean infant as well as two 13-year-old twins – what a good thing some of us worked some time ago to get a baptismal rite which would take adults and infants at the same time; in the evening it is Lincoln College, Oxford, as visiting preacher – marked, to my pleasure, by prayer for 'Simon our Bishop' (Lincoln College stoutly insists that it is still in the diocese of Lincoln, and has resisted visitations from the latter-day upstart Bishops of Oxford . . .).

May: (4) confirmation in Birmingham cathedral – choirboys with big supporters' club – our cathedral has good family atmosphere to it; in the evening a Rite B (quite a rarity in my experience) at St. Anne's Moseley. (8) Ascension Day – communion with a Chapter 'in the sticks' (I persuade the nine of them to sing the main six verses of 'Hail the day that sees him rise') and rush back to Queen's where the Archbishop of Canterbury is

presiding and preaching – I note he refers to the 'bodily resurrection' in his sermon, and varies the invitation to communion thus: 'Remember that he died for you – and that he lives for you' – I try to get details of next royal marriage rite from him for readers' benefit but without much success: in the evening I have two adults to baptize and thirty-seven candidates to confirm – again some amazing stories of conversions. (11) morning adult baptism and confirmation at Barnt Green, unique for having six male candidates and no female ones – duplicated service follows ASB order strictly, which is possible with portable font at front (nearly impossible – as Commission was aware – using font at West end); in the afternoon we install a new chairman of Council of Churches in Solihull and I donate a sermon; and in the evening I begin a Visitation with Series 2 confirmation and Rite B eucharist – I face the East wall again (as last Sunday evening), and again endeavour to turn to face congregation for manual acts (as Edward King did after the 'Lincoln Judgment') – Rite B reflects an older era in all sorts of ways. (14) evening baptism and confirmation at Acocks Green begins with visiting home of elderly disabled woman and confirming her there – in the service itself I lose my voice through huskiness halfway through the laying on of hands upon 40 or so candidates and have to be rescued with a glass of water – can hardly ask someone else to stand in for me! (15) day conference on 'Christian Initiation' for Manchester diocese, organized by Kenneth Stevenson, and involving (what confusion) another Bishop Colin (i.e. one Scott of Hulme). I argue with Mark Dalby, who once upon a time thought baptism sufficient for admission to communion, but now – as the whole world starts to believe his earlier case – has come late in the day to a (more-or-less) Mason-Dix position himself; I also hear that other Bishop Colin preach – he muses aloud on whether miniature fonts make miniature Christians (a somewhat unnecessary sell-out to the necessity-of-dipping denominations, I would have thought), and also derides clapping at the welcome in baptisms (which we do cheerfully in Birmingham – but apparently the slide from formality in liturgy has gone further in Manchester than it is likely to in Birmingham).

PRAYER BOOK SOCIETY IN AUSTRALIA

We have no news of the membership of this body (or branch of the English body), but *Church Scene*, the Australian Anglican weekly, in a May issue tells of David Martin addressing the faithful in Sydney (which sounds like an attempt to attach barnacles to helicopters). Amongst other gems was this attempt to bury the modern rites: ' . . . gutted remains of old liturgies in modern middle class grammar'. Incidentally, we have still seen nothing of his offer in *PN Review 13* to write (or get written) a truly literary modern liturgy. The rest of us must ro on floundering till he comes to our help . . .

Book Reviews,

Thomas J. Talley, *The Origins of the Liturgical Year* xii plus 254 pp. (Pueblo, New York, 1986) \$17.50 (distributed in Britain by T. Shand, The Annexe, St. Mary's, The Ridgeway, Mill Hill, London NW7). Robert F. Taft, *The Liturgy of the House in East and West: The Origins of the Divine Office and its Meaning for Today* xviii plus 421pp. (The Liturgical Press, Collegeville, 1986) \$14.95 (available by mail-order direct from The Liturgical Press, Collegeville, MN56321).

Some years ago, the American Methodist scholar, James White, was bold enough to claim that the 'muse' of liturgical study, once so strong in

Europe, had migrated to North America. Paul Bradshaw's departure to the University of Notre Dame is perhaps a symbol of the poverty of liturgiology in these islands. The two books under review make the point more eloquently.

The first is the long-awaited Talley volume on the liturgical year. The fruit of several years intense work, it bears all the marks of Talley's style as a scholar and as a communicator. A mixture of Texan savour and Patristic depth, the volume finally buries the easy theory that Dix lulled us into accepting. Not to put too fine a point on it, the wedge that Dom Gregory drove between ante-Nicene 'eschatological' and post-Nicene 'historical' worship has been removed and the assiduous reader can take from Talley's text and detailed notes the essential continuity between those two eras. Indeed, Talley's high doctrine of the liturgical milieu from which the Gospels arose might tempt the reader to see the origins of the liturgical year in the life-time of the New Testament itself. Talley sifts the evidence, including the complex relationship between the various calendars of the ancient world. He also questions the traditional 'history of religions' theory for the origin of Christmas and Epiphany and shows how the Christmas cycle, (so frequently understood as quite separate from the Easter cycle), is in fact dependent on it.

The second book is the most thorough coverage on the history of the Liturgy of the Hours yet to appear in English. Written for a more popular market than the Talley volume, it sets out to explain the different strands of liturgical tradition in all the Eastern and Mediaeval Western churches over this now much-debated area of worship. The style is vintage Taft, with a clarity that at times borders on the impatient, and a bibliography that is sure to be all-embracing (and all-intoxicating). Limitations of time and space naturally make the Reformation chapter weak (he leaps from Cranmer to the 1979 American Book of Common Prayer), although he quotes Bouyer's praise of the Anglican tradition of the office as performed in our Cathedrals. Taft has the incisive mind of the East Coast Irish Jesuit, as well as the personal commitment to the Eastern rites of one who has long been canonically a Byzantine rite Catholic. The book is well laid out, with copious charts to show the structure of the various rites. The essential difference between 'Cathedral' over against 'Monastic' Office in East and West is the most important feature of this work.

The hermeneutical question, of course, must be asked – how will these fine works of scholarship affect liturgical revision? It is no secret that the new Liturgical Commission may look at services for Advent – Christmas – Candlemas, and (perhaps) the Daily Office. So what use will these books be? The answer is – a power of help. Talley establishes the theological richness of Epiphany and the fact that Candlemas is no mere appendage, but the proper end of the Christmas season. Taft, on the other hand, shows that the 'Cathedral' type of office, with its selective use of psalmody and hymns, scripture, and prayers, is the backbone of the liturgy of the hours, and that we in the modern west will get nowhere until we lay aside the unselective use of psalm and bible as a strange, Protestant version of the Mediaeval monastic tradition, which is all right for the cloisters, or the big church, but of little use for the ordinary parochial clergy and laity up and down the country.

Kenneth Stevenson

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NOTE: This Index was prepared the 1980 edition of the ASB. The 1994 (correct) text on pp.954-957 adds to 'Luke 10.1-9' (see April *NOL* '956', and subtracts '956' from 'Luke 12.35-44' and 'Luke 22.24-27'. Other adjustments will come in later months. In the list above 'Acts 10.34-38a' should have been printed on p.464 as Acts 10.34-48a.