

News of Liturgy

Editor: Colin Buchanan

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Editorial

Having last month noted that the fortieth anniversary of the Church of South India fell on 27 September 1987, we this month pay tribute to the contribution made by that Church to the worldwide liturgical scene.

Firstly, there were decisions taken before union, some of which are contained in the liturgical provision for the act of uniting in September 1947. By definition it was a liturgical act – and an unprecedented one. The three Churches read their respective resolutions committing them to union and accepting the bases: then the three who had read the documents in turn joined in praying in unison, blessing God for the way he had led them thus far, asking for his bonding of those of differing backgrounds, and looking for an outreach of the gospel to spring from the union. There was then a solemn declaration that they were now one Church of South India. There was then a commissioning, first of existing bishops, and then of existing presbyters. A second service followed – of communion with the consecration of new bishops. This all bore a resemblance to 1662, but the consecration of bishops included both as candidates presbyters from Churches without bishops (who had thus not themselves been episcopally ordained), and as co-consecrators presbyters of the three traditions. There was precedent for the candidates in the 1610 consecrations for Scotland, but the joining of presbyters in the laying on of hands was without precedent.

South India gained further fame by its liturgical innovations. The names we associate with these innovations from an English standpoint are Leslie Brown, Tom Garrett, and Marcus Ward (though, from an Indian standpoint, these may be a quite untypical group). They have all written about their liturgical work in various places.

The main innovation of early years was the eucharistic liturgy, first authorized by Synod in 1950. This followed Gregory Dix' 'shape' of the liturgy, though with more evangelical content than he would have considered appropriate. At every turn the liturgy brought in new elements – an Old Testament reading, a litany form of prayers, the first use of the kiss of peace, the eucharistic prayer with acclamations after the narrative of institution, and so on. And time and again these items influenced later Anglican liturgy. Time and again, the Church of South India pioneered what are now liturgical commonplaces. Indeed, it is at least arguable that the mighty Church of Rome itself looked to South India when incorporating acclamations after the narrative of institution in its revised liturgy of 1966.

I am the more conscious of our Anglican dept, because the same scenario has been repeated with ordination rites. I worked on a collection of Anglican rites which was published last month, with an ever-increasing awareness of that dept. The ordination rites were first authorized in 1958, and a second edition was approved in 1962 and then included in *The Book of Common Worship* published in 1963 – and these rites are still in use.

Of course a different story could be told. Of course many congregations clung tenaciously to 1662 or to hymn-sandwiches. But forty years marks a time when all the clergy and lay readers are from the post-union period, and all have some understanding of the unity in diversity which is South India. Furthermore (and this may be forgotten in England), the Church of South India includes a veritable Babel of different languages. It also includes at the time of writing a suffering diocese in Jaffna, actually in Sri Lanka, to which so many Tamils, including a number of Christians, emigrated during the period of the British Raj. We should pray for Christians there. Here in Birmingham, from where I write, we also salute Lesslie Newbigin, one of the ex-Presbyterians consecrated bishop on that day forty years ago – and still young and fresh in his theologizing for us here.

CSI – we congratulate and salute you, and we acknowledge our indebtedness.

Colin Buchanan

DIOCESAN LITURGICAL COMMITTEES

Jonathan Young, a long standing-reader of ours, reports from the Ely diocese that, in the reordering of St. Luke's Cambridge (partly to facilitate ecumenical sharing with a contemporary usage of the building) the diocesan Chancellor recently issued his judgment in this form 'I urge that the Diocesan Liturgical Commission be consulted as well as the D.A.C.'. Our reader points out that, although this is not quite the right title, this kind of precedent is a valuable reinforcement of the role of Diocesan Liturgical Committees – which have often been wholly ignored when the D.A.C. has been in action.

THE REVISED KENYAN SERVICE OF HOLY COMMUNION

Whilst many other provinces of the Anglican Communion were busily revising their liturgies, the Church of the Province of Kenya stood its ground, staying with 1662, albeit in modernized language, 'until sufficient liturgical scholars emerge from amongst us with ability to devise a truly indigenous liturgy for Kenya.' Now, in July 1987, a draft text has appeared which is still in the process of revision. I had been sceptical of the promise when it was made, and now I was eager to see to what extent it has been fulfilled.

Its fundamental pattern is derived from 1662, the traditional use throughout the Province. Unlike the Church of the Province of Tanzania, whose protestant and catholic wings each had its own liturgy, Kenya had no ecumenical incentive to revise, and there has been no need to accommodate 'catholic' theology within this liturgy. Indeed, it seems to owe little or nothing to the liturgical 'family' of C.S.I. which in the past spawned a Liturgy for Africa and the East African United Liturgy (both of which had only ephemeral use).

The Preparation includes sentences, versicles and responses, a new collect for purity reflecting the darkness/light motif of the East African Revival, and then the Decalogue (without an accompanying penitential section). The Ministry of the Word includes an Old Testament reading and a few minor features peculiar to this liturgy, but is otherwise unremarkable. Wide variety is permitted in the intercessions, which offer a litany based on Kikuyu tradition drawn from Jomo Kenyatta's *Facing Mount Kenya*, and another form which includes prayer for national development and the oppressed, a thanksgiving for Christian ancestors and a prayer that we might follow in their 'footsteps' (a Kenyan national slogan). Here, and repeatedly in the liturgy, Jesus is acclaimed as 'Our Elder Brother'. A new confession and absolution have been composed, with a much revised Prayer of Humble Access inserted as a response to the absolution.

The 'Consecration Prayer of Thanksgiving' (sic) begins with a long series of Trinitarian acclamations before the *Sursum Corda* and proceeds with a radically new form, including special emphasis on God's mighty acts for his people of the Old Covenant and on traditional African names for God. There are separate congregational responses to the words of institution spoken over the bread and those spoken over the Cup. The element of praise is as marked as in Rite A, but epiclesis and anamnesis are so indistinct as to be almost invisible. The congregational acclamations are put into the first person plural, as follows:

We are brothers and sisters through his blood.
We have died together;
We will rise together;
We will live together.

After the prayer, there is a strange sequence. The 'Presiding Minister' (sic) and assistants receive bread and wine and then speak the traditional words of invitation to the congregation. Then follows the Lord's Prayer and a new series of versicles and responses which profoundly reflect basic African philosophy. Then at last the people receive, with no words of administration prescribed. A rubric says additional supplies of bread and wine are taken without further prayer.

Two new African post-communion prayers of thanksgiving follow and then either the traditional Gloria or a new litanic Gloria, strongly Trinitarian and African, accompanied by rubrically prescribed 'joyful shouts of praise' and rhythmic handclapping. At this point follow the Peace, the Blessing and a final dismissal – *not* of the people, but by the people of their problems, difficulties and all the devil's works which 'we send to the setting sun' with sweeps of the arm towards the West, and the setting of all their hopes on the Risen Son, with a final sweep of the arm towards the East.

A liturgical purist might complain of reactionary preservation of some outdated tradition here, of regrettable neglect of some ancient catholic tradition and even of certain liturgical 'howlers', but this liturgy seems to me to break new ground for Africa and even to blaze a trail which the rest of the continent might enthusiastically follow and even develop, feeling a shade rueful that they hadn't thought of it first. I mean among Anglicans, of course; these forms are merely a tentative excursion into what the Independent Churches have been doing for two generations – and their worship is a key factor in their phenomena.

Roger Bowen

This month's Booklet . . .

is Worship Series no. 101, *Anglicans and Worship in Local Ecumenical Projects*, by Colin Buchanan. This is an attempt to prepare existing and potential 'LEP's for the coming into force of the new Canons, some time in 1988.

. . . and next month's

is Pastoral Series no. 33, *Deacons at your Service*, by Alison White and Di Williams.

. . . and a catalogue

should come with next month's booklets.

. . . and a renewal slip for 1988

should come with this issue, if you take *NOL* on annual subscription.

. . . and a Reprint

is (yet again) Pastoral Series no. 9, *Good News down the Street* by Michael Wooderson.

. . . and prices in 1988

are preserved (at least for the first six months) at 1987 levels – the first such freeze in ten years.

JOURNALS

We have been sent a copy of *Ecclesia Orans*, a new liturgical journal published by the Pontifical Liturgical Institute at San Anselmo in Rome. The tort is scholarly, about *JTS* level, and it is certainly not for beginners. Unlike most European liturgical journals, it is not confined to Eastern liturgies, but provides a forum also for scholars whose interests lie in the West, thus filling a gap. It comes out twice yearly, and costs L30,000 (roughly £30) per annum. Address: c/c Postalt 56910003, Pontificio Atento S. Anselmo Amministrazione, via di Porta Lavernale 19, 00153, Roma, Italia.

And *Studia Liturgica*

At the Brixen Congress of Societas Liturgica (see *NOL* for August), there was published a special twenty-fifth anniversary edition of *Studia Liturgica*, entitled 'Gratias Agamus'. Anglican (and English language) contributors include: Oliver Tomkins, Paul Bradshaw, COB, Geoffrey Cuming, David Holeton, Bryan Spinks, Kenneth Stevenson, Tom Talley, Louis Weil.

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GENERAL SYNOD NOVEMBER 1987

There are two points of liturgical note before the November session of General Synod:

- 1 There is a complete new set of Standing Orders for handling liturgical business. This still includes the basic provision for amendment in plenary session before provisional approval, there is a new procedure for 're-committal' to the Revision Committee for that Committee to correct items named in the motion for re-committal. Only after that do members have the right to move amendments from the floor during the plenary leading to provisional approval.
- 2 Second on the list of Private Members' Motions is one by the Rev. T. Knight as follows:

'In view of the Report by Professor John MacQuarrie entitled "The Reconciliation of a Penitent (GS Misc 258)" the Synod requests the House of Bishops to reintroduce "A Form for the Reconciliation of a Penitent (GS 530)" at the earliest opportunity.'

Readers of *NOL* will recall that this MacQuarrie Report was investigated fairly thoroughly in the February Editorial – and found naive, with some questions lying around why the Standing Committee had commissioned it in this form in the first place, or allowed it to be published when it was submitted to them.

A PRAYER FOR THE CHILD OR CHILDREN OF MARRYING COUPLE

(Suggested for use between prayers 26 and 27 of the Marriage Service, ASB 1980, pp 296-7 – see September NOL).

O God our heavenly Father, we pray for.....the child(ren) of (N) and* [and for.....the child(ren) of (N) and.....*] that his/her/their needs may be acknowledged, his/her/their relationship with both his/her/their natural parents may be respected, and his/her/their individuality nurtured; grant that the love between (N) and (N) may in a special way bring him/her/them happiness and security; bless this new family: that in sharing their life with one another this child/each of these children may find personal encouragement and enrichment in his/her/their pilgrimage of faith; through Jesus Christ our Lord. **Amen**

**Christian name of former partner.*

Rev. John Bradford
Chaplain Missioner
September, 1987.

The Children's Society
London.

GUILDFORD BONES

The Kenneth Stevenson Column

At the bottom of the hill just down from the old town centre of Guildford, near the banks of the River Way, is a large modern shopping centre called the Friary. It doesn't take much to guess that the name is a symbolic reminder of the fact that there once stood on that site in the Middle Ages a Dominican Friary and Church. However, when the preliminary excavations were underway prior to the construction of the shopping centre, diggers, keenly followed by archaeologists, unearthed about 113 skeletons dating from the later Middle Ages. Over the last years, these medieval remains have resided in the Ancient Monuments' Laboratory in London, and have been examined by all manner of experts. Earlier this year, the Curator of Guildford Museum got notice that these experts had finished with the bones, and what was to be done with them?

It wasn't quite a 'Mary Rose in Portsmouth'! (Readers of *NOL* in recent years will have followed the details of THAT episode!) But it was clearly a question that had to be wrestled with. We came to the decision that the skeletons should be reinterred in the smaller of the two churches in the Parish, St. Mary's, which is not far from the Friary itself.

But what of the liturgy? St. Mary's, Guildford is one of the few churches in the area to use the Book of Common Prayer at nearly all its services. But that said, there were other questions that somehow had to be faced. What sort of service? What about the readings? What about the music? Although I am not wholly in favour of celebrating the Eucharist on every conceivable occasion, not least at civic services, I decided that it would be appropriate to celebrate Holy Communion, according to the Prayer Book Rite. Once that decision was out of the way, the rest seemed to fall into place. Since it was to be on a weekday, with some sort of 'Requiem' theme, we could dispense with the Creed and the Gloria. The service was not intended to recreate or relive the later Middle Ages. Those who had died had already received a Catholic burial, with all the rites that the Dominican Order could have mustered. The purpose of the service was to build some sort of link between ourselves and them, and also to celebrate the Christian hope. A Lesson for the Epistle immediately leapt to mind – Exodus 13. 17-22, which narrates Moses taking the bones of Joseph with him from Egypt. Here was one of the greatest leaders of the Old Testament having to come to terms with his people's past. For the Gospel, things were easier because the note we wanted to strike was that of hope, and actually following Christ today, so John, 14. 1-6 (I am the way, the truth, the life) provided the ideal word here. Then the question of the hymns came up. These would have to be well known, but apposite for the occasion. So we sang 'O worship the Lord in the beauty of holiness' as a processional which made the point that we were actually worshipping God, and not looking back to a golden age. Between the two readings, we sang 'Jesus, these eyes have never seen', which dwells on the relationship between Christ and the believer and ends with a reflection on the experience of death. What some of us (!) still call the offertory hymn – and here I naughtily placed this in the Prayer Book Rite between the Penitence and the Eucharistic Prayer – we sang a resurrection hymn, 'Love's redeeming work is done'. (This hymn appears in the 1936

Methodist Alternative Order for Holy Communion as the suggested hymn after Communion. That's an interesting comment on the connection between Easter and Eucharist).

It was the final hymn that created the major problem. This was to be the important 'bridge' section of the service. And as we all know, it's the juncture points of liturgy that are the most crucial. The aim at this point should be one of praise and affirmation, but somehow linked with the past, and also affirm our commitment to God now. Eventually we decided on Nichol Grieve's metrical version of Psalm 145, 'We would extol thee, ever blessed Lord', whose second verse begins 'Age shall to age pass on the endless song', and whose final verse ends 'Thou to compassion ever art inclined; we love thee with our heart and strength and mind'. At this point the Bishop of Dorking, who was the Celebrant, and the Curate and I walked from the altar to the large wooden chest which had been placed in the old chancel, and which contained the skeletons. It was a dramatic point, as the six strapping gentlemen required to take the chest out to the Churchyard had to remove the funeral pall, and were standing ready to act. Some sentences from the beginning of the Book of Common Prayer burial service were read, followed by a Collect, I fear in the Scottish Episcopal Version, 'O Almighty God of the spirits of all flesh'. Now was our one and only sop to the Middle Ages! The Choir sang the plainsong version of 'Into Paradise', from the New American Episcopal Hymn-Book, and in the modern translation, as we processed out to the churchyard. This was the moment in the Service that none of us will ever forget. We had celebrated the Christian hope, and I had preached a sermon about the uncertainty of the future, and our unbroken link with the Church in the past, as represented by these 113 anonymous people who lived so long ago.

When I originally planned the service, I had no idea that it would strike such a note among such a varied collection of people. I had experimented so often with modern services. One of the lessons of this occasion was that one can also easily experiment with the old, and pull off a hat-trick.

COB'S LITURGICAL SCRAPBOOK

September: (21) Diary says 'Lay Foundation Cathedral', but it does not on inspection mean 'inaugurate the building of Birmingham Cathedral', but rather preach at the Cathedral for the beginning of the year of the Lay Foundation Course: (27) here begins a week of beginning things – to-day I ordain two presbyters in Aston parish church in the morning, and one deacon at Weoley Castle in the evening – and hear two sermons, good ones, instead of having to preach; (28) installation by the Bishop of Lichfield in the Queen's College Chapel of the new principal – still using the hybrid rite, generally attributed to John Hapgood from his time as principal, but including 'time of trial' in the Lord's Prayer (surely the last time-frozen bit of ecumenical liturgy in the land?):(29) St. Michael and All Angels – and to-day's launching is of the Rural Dean of Kings Norton Deanery who plays his own guitar for us (memo – must get the installation rite revised – very thin stuff): (30) no launchings to-day.

October: (1) Interviewing for a liturgy lecturer at the Queen's College – we launch David Kennedy: (2) open (well, attend opening of) a railway in the morning (ready for tomorrow) – at the lunch I thank BR and WMPTE for laying rails from the Bull Ring to the Cathedral to help us move our new

bishop that way to-morrow – interview to find new vicar for Knowle in the afternoon, and institute an incumbent in Smethwick in the evening: (3) Saturday – complete a week of launchings by participating in inaugurating of Bishop Mark Santer as our new diocesan – I have small walk-on part, but manage to fluff a word in it – service goes generally as planned (see August *NOL*) and my only disquiets are re using ancient Lord's Prayer and 'Blessing the City' from the cathedral door (ruined for us inside by gremlins in the mike), but Bishop Mark's plea in his sermon for justice in society is taken by the *Telegraph* as *ipso facto* an attack on the government – interesting (they head the virulent editorial 'Turbulent Priests' – which to untutored ears sounds from its historical ring like a call for arbitrary assassination – watch this space for developments) – oh yes, and the railway did its stuff, with the original 'Cathedrals Limited' headboard on *Isambard Kingdom Brunel*: (4) harvest morning and evening, the latter a first visit on a Sunday to St. John's, Harborne, where the plinth has been taken over by dancers and choir and the communion table is down on the floor arranged (surely temporarily?) on a East-West axis, with me perched uncomfortably along the North side: (10) Bishop Mark begins day Conference and Synod on ACUPA by presiding at the eucharist: (11) infant baptisms and adult confirmations (and a whiff of incense) at St. Andrew's, Handsworth (last separate such rite before Group Ministry is inaugurated), with nearly 200 worshippers, black and white, in church – one family stops at the door to ask me there and then to pray for a six-year-old with cancer, which I do laying hands on his bald black head with an aching heart – off to Crowborough, Sussex, to preach on our inner-city parishes in the evening, as this parish has been very generous to us: (14) Diocesan Renewal Eucharist, with as usual a packed cathedral, and a variant procedure for the prayers led by the visiting preacher – he asks the whole congregation to remain standing, and then those who have special needs are asked to sit, and those around easily and unobtrusively lay hands on them (my secretary tells me the next day that she had been tired and had wanted to sit down for that reason, but feared all around her would lay hands on her if she did!): (15) Centenary of British Jewellers' Association at lunch-time in St. Paul's – 'The Jewellers' Church' – we include prayer for the 'prosperity' of the Jewellers, and I do my cardboard cut-out role, reading a lesson, giving a blessing, and trying to look decorative – then two more launchings: at 5 in the Queen's Chapel to make a woman member of staff a deacon, and at 8 to institute a new vicar of Kingsbury.

ADVERT

We have to hand the advert of the Upper Room, 14 Boxwood Circle, Edison, NJ 08820, USA for 'The Cup of Eternal Life', The little card says 'Free Introductory Offer – 48 cups of bread and juice in each foil-sealed cup: Holy Communion . . . the most important ceremony commanded by Jesus Christ has often been lessened to secondary importance due to the inconvenience and time consumption of open cups: – Now – At last . . . inconvenience of filling cups and passing them out pew by pew is finally eliminated with THE CUP OF ETERNAL LIFE: Now . . . cups can be given out at the door before the service begins'. Thank you to a sharp correspondent who picked this and sent it to us (and, oh yes, it comes free by a system of paying \$7.20 for your 48 free cups and then getting the money back with your second order . . .).