

News of Liturgy

Editor: Colin Buchanan

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Editorial

Through lack of space I confine myself to a very short Editorial. But I want to mention two books which are in 'Mowbray's Lambeth Series' on 'The Anglican Church To-day' – the first, from Autumn 1986, is Francis Penhale's *Catholics in Crisis*, and the second, from four months ago, is Michael Saward's *Evangelicals on the Move*. The titles themselves may be significant – but, though Michael Saward claims that his title is modest, in fact his book is unconsciously triumphalistic. But we ask here what contrast there is in the kinds of worship revealed in the two books.

Francis Penhale has a large amount of post-1833 history, including a 'case-study' of 'Benediction'. This section includes the remark of Conrad Noel (vicar of Thaxted after the First World War) that 'he who denies the doctrine [sc. of the Real Presence] forfeits the right to regulate the worship arising from it' (thus freeing himself from all authority of Watts Ditchfield his Bishop). It also includes the pregnant remark of Jarrett-Kerr (quoting R. G. Collingwood) 'the more magic the better' (it is *slightly* unfair of me to quote these words out of context, but the itch for magic is mentioned elsewhere in the book also . . .). The chapter itself is entitled 'Ritualism and Re-enchantment', but its last section is entitled 'The new disenchantment'. The Parish Communion and the ASB alike have conspired to rationalize and secularize from this author's point of view. If anglo-catholicism was born in Romanticism, then it is perishing without it. And, of course, all this is concentrated and focussed in the liturgical field.

Michael Saward on the other hand is irrepressively optimistic – and his optimism derives from his own sense of having moved from a last-ditch to a forward-moving position. If he is over-concerned about the proportions of dignitaries evangelicals can number from their ranks, when it comes to worship, all is well, or nearly so. Seven pages are devoted to 'Liturgical Advance', including: 'If you want to see lively liturgy conducted in a welcoming style then you could do worse than attend Anglican Evangelical worship today.' (p.55). He charts evangelical involvement in the drafting of official liturgical texts, and points with pride to their hymn-writing, and their pioneering in other areas such as baptismal discipline.

The contrast between the two books itself suggests that *Crockford's Preface* should not simply have lumped Anglican Catholics and evangelicals into a single category – it is not simply a question of who is holding fast to the truth, but also one of who can look imaginatively and creatively upon the future whilst doing so.

Colin Buchanan

GENERAL SYNOD FEBRUARY 1988

It does not look as though General Synod was over-bothered by liturgical matters this month. It was reported that the Church of England (Ecumenical Relations) Measure is with the Ecclesiastical Committee of Parliament: it discussed cohabitation without benefit of liturgy; it 'took note' of the Bishop of Portsmouth's report on deacons (despite a frontal attack by

the designate Bishop of Derby, one Peter Dawes), and apparently did not reflect on the Liturgical Commission document; and it debated Peter Hobson's Private Member's Motion, which read as follows:

'This Synod invites the Standing Committee to introduce a Draft Amendment to Canon B8 so as to give legitimate channels of expression to the desires of some congregations for their ministers on occasion to conduct divine service without wearing the customary vesture.'

This was defeated on a show of hands.

The Central Board of Finance has now published a short booklet entitled *Liturgical Texts for Local Use: Guidelines and Copyright Information*, and this may be had simply by sending a stamped addressed envelope to the Copyright Administrator at CBF, Church House, Great Smith Street, London SW1P 3NZ.

HOUSE OF BISHOPS

The minutes of the House of Bishops' meeting on 26 January reveal the following decisions affecting liturgy:

- 1 'The House noted that its Standing Committee had agreed a suggestion from the Liturgical Commission that, in the light of the motion concerning the Reconciliation of a Penitent carried at the November 1987 Group of Sessions, the Commission should prepare an explanatory report for the House which might accompany the reintroduction of GS 530 to the General Synod.'

(*NOL* reserves comment on this, but the explanation will have to be good . . .)

- 2 'The House considered a report concerning the use of the Book of Common Prayer with "customary variations" which were not authorized for use but have nonetheless been in customary use over a good many years. After discussion the following resolution was carried:

"That the House of Bishops is agreed in regarding the continued use, where well established, of any form of service which has, at any time since 1965, been canonically authorized (notwithstanding the fact that such authorization was not renewed after it lapsed) as not being of 'substantial importance', within the meaning of Canon B 5.4."

(This is not without interest. Whose report was it? Should the Synod see the report? Was the Synod wasting its time in 1985 (yes, as recently as that) in debating at length whether to renew the licences of Series 2 and Series 3 communion when they ran out? The Synod deliberately illegalized them, and the House of Bishops is cocking quite a snoot at the Synod by this. (We know incidentally that the Synod was wasting its time – at the behest of the House of Bishops – over Series 1 communion . . .) Is it necessary to have *continued* a lapsed and illegal use now to be respectable with the House of Bishops – and do those who in 1985 conformed to the illegalizing and stopped particular uses now have no right to revive the lapsed use? And, not for the first time, are we going to have a series of 'case-law' findings – by different kinds of opinion-making bodies – as to what is or is not of 'substantial importance'? It looks like a pretty pickle.)

THE NEW ZEALAND PRAYER BOOK

We carried news last year of the introduction into the New Zealand General Synod of *A New Zealand Prayer Book*, which was provisionally approved in May 1987 with a view to being endorsed by diocesan synods, prior to returning to General Synod this year. We do not know how progress is going, but think it time the book had a thorough mention. At the moment it is the form of two paperbacks – Part One being 539 pages (of A5 format) and containing the rites, and Part Two taking this to 862 pages and containing Propers and Psalms, the latter in the New Zealand Anglican translation, partly unique (and amongst things, omitting 'Zion' for political reasons). As far as we can tell, copies are not available for purchase.

The first and most notable comment upon the Book must be a sense of amazement and congratulation that it happened at all. The Province has only around 350 parishes – the equivalent of a single medium-sized English diocese – but they are scattered over a land as long as England and Scotland combined as well as all over Polynesia. So getting together for Commissions is difficult and expensive – and finding the capital for an investment like this is somewhat perilous. However, the New Zealanders have lived out of little booklets for over twenty years (there is little evidence of a back-to-the-BCP lobby, and modern services are used everywhere) – and they are ready for something more lasting.

But perhaps the New Zealanders themselves were not expecting what they in fact got. We have seen some of their creativity in the eucharistic rite which was authorized in 1984 – now we have a whole range of equally imaginative liturgical material. Over and above a great range of provision for the eucharist, there are daily services with separate orders for morning and evening for each of the seven days of the week – and also 'Daily Devotions' (a Theme, a Call to Worship, a Gospel Reflection and an Epistle Reflection, and Prayers) for private use. The Prayers are introduced by two lines of the Lord's Prayer differing through the week. And so it continues through all the standard occasional offices and sacramental rites.

In baptism there is a clear dependence upon *BEM* (page 326), and the post-baptismal laying on of hands may be used for 'confirmation' and also for 'renewal' (with differently worded prayers accompanying). There is no mention of admission to communion, as this is still in process of finding a fixed point as the age comes down. The bishop's confirmation prayer asks God to fill them 'with the joy of your presence'. In marriage there are three basic forms, with much variable and optional material – the first form is based on the tradition, the second is a more adventurous form, and the third a more literary one. The ordination rites are unique to New Zealand (see Joint Liturgical Study 3 for some notes on this), and are notable for having the pronoun 'her' as *first* option before 'him' with reference to the candidate at the consecration of a bishop! The 'Pastoral Offices' include the Ministry of Healing, the Reconciliation of a Penitent (retaining an '*Ego absolvo te*'), and the Blessing of a Home.

Along with much imaginative and exploratory writing the Book also presents much material in Maori – some of it included optionally in the general Pakeha usage. There is also a lesser use of Polynesian languages. But the most striking linguistic feature is the arrival of an advanced stage of 'inclusive language'. We would expect this to be the case as between men and women – the whole English-speaking liturgical world is moving in that direction. But now God has got to watch out for Godself. There is much

less reference to 'Father' and 'Son', though it is still recognized that the incarnation involved, at least incidentally, masculine pronouns. There is also deflective language like 'God our creator, God in history, God in revelation' (which may be supposed to be a transmutation of 'Father, Son, and Holy Spirit'). And there is positively provocative language – as in the alternative Lord's Prayer (printed first) in Night Prayer:

'Eternal Spirit,
Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven . . .'

There is also a new Catechism which does not make this an alternative, but simply teaches straight that God is the Father and Mother of us all. (Perhaps the Catechism itself is the alternative.) One wonders how John 20:17 would come out on that hermeneutical principle. Well, if there is to be an inter-Anglican liturgical instrument, then the folk 'down under' have put in a strong bid to get their stuff on the table – it is rich in colour, experimentation, and risk-taking . . .

COB

BICENTENARY IN CANADA

When I was in Canada in March, I learned of preparations for the bicentenary of the landing of Charles Inglis as first Bishop of Nova Scotia in Halifax in October 1787 (he had been consecrated in London in August that year). I asked in the Autumn if any reader could send an account, and now a copy of *Canadian Churchman* for November has been sent me (without the name of the sender attached). It records how on October 18, a Sunday, around 8000 persons attended the celebration service – the Bishop having asked all congregations in Nova Scotia and Prince Edward Island (i.e. within the area of his diocese) to cancel local Sunday services in order to come. The tabloid carries a picture of four bishops carrying the bicentennial cross, which started journeying a year ago, and has gone round the parishes of the diocese in that time. Its last stage was to be carried on the actual day from Halifax cathedral to historic St. Paul's (where Inglis is buried).

This month's booklet . . .

is Evangelism Series no. 1, *Beggar to Beggar*, by Peter Hyson. There is no Pastoral Booklet this month, and those who get Pastoral Booklets on standing order will be receiving this first Evangelism Booklet instead. By June subscribers must decide whether to have one or other or both of these series.

. . . and next month's

is Joint Liturgical Study no. 5, *A Kingdom of Priests: Liturgical Formation of the Laity*, edited by Tom Talley. This is an edited selection of the papers read at the Brixen International Anglican Liturgical Consultation last August, and the ACC requested to have the findings made public. Perhaps the most fascinating is the contribution on Enculturation by Elisha Mbonigaba of Uganda

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THE KENYA DRAFT TEXT – A PART REPRINTED

THE CONSECRATION PRAYER OF THANKSGIVING

Minister: We all stand, for thanksgiving and remembrance.

The People Stand.

Minister: Is the Father with us?

People: **He is.**

Minister: Is Christ among us?

People: **He is.**

Minister: Is the Spirit here?

People: **He is.**

Minister: Now who is our God?

People: **Father, Son and Holy Spirit.**

Minister: And who are we?

People: **His faithful people.**

Minister: Lift up your hearts.

People: **We lift them to the Lord.**

Minister: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

Minister: It is right and our delight
to give you thanks and praise,
great Father, living God,
supreme over the world,
Creator, Allocator,
Saviour and Giver.
From a wandering nomad
you created your family;
for a burdened people
you raised up a leader;
for a confused nation
you chose a king;
for a rebellious crowd
you sent your prophets.
In these last days
you have sent us your Son,
your perfect image,
bringing our kingdom,
revealing your will,
dying, rising, reigning,
remaking your people for yourself.

Through him you have sent upon us
your life-giving Spirit,
filling us with energy and light.

Special Thanksgivings when appropriate (sections 36-44)

Therefore with angels and archangels,
and Christian ancestors in heaven,

we proclaim your great and glorious name,
forever praising you and saying:

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

*During the Words of Institution the Presiding Minister Performs the
Traditional Actions of Taking the Bread and Breaking It Etc.*

Minister: Owner of all things,
We thank you for giving up your only Son
to die on the cross
for us who owe you everything.

Pour your refreshing Spirit on us
as we remember him in the way he commanded,
through these gifts of your creation.

On the same night that he was betrayed
he took bread and gave you thanks;
he broke it and gave it to his disciples, saying,
Take, eat; this is my body which is given for you;
Do this in remembrance of me.

People: **Amen. His body was broken for us.**

Minister: In the same way, after supper
he took the cup and gave you thanks;
he gave it to them saying,
Drink this, all of you;
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,
in remembrance of me.

People: **Amen. We are brothers and sisters through his blood.
We have died together,
we will rise together,
we will live together.**

Minister: Therefore, heavenly Father,
hear us as we celebrate
this covenant with joy,
and await the coming of our Brother.
He died in our place,
making a full atonement
for the sins of the whole world,
the perfect sacrifice, once and for all.
You accepted his offering
by raising him from death,
and granting him great honour
at your right hand on high.

People: **Amen. Jesus is Lord.**

Minister: This is the feast of victory.

People: **The Lamb who was slain has begun his reign.
Hallelujah.**

Correspondence re Institution Narrative

Dear Colin,

I have only been allowed to preside at Communion for 8 months or so and Bryan Spinks' comments about the narrative of institution really struck a chord with me. Perhaps this was because I've recently become an active 'sayer' rather than an active 'pray-er' in the Eucharist, and the change has brought the whole thing into focus. I have for many years known in my head that the *whole* prayer is important and the heart of it all is the four-fold actions. As a lay person accustomed to taking seriously my role as silent 'con-celebrant', I used to find the narrative of institution a 'low-light' of a prayer otherwise shot through with great themes of creation, redemption, hope and praise: it simply does not lend itself to the tone of the rest. Now, as a presbyter, I find it a chore compared with the rest of the Eucharistic prayer because it still *feels* like an intrusion. In the BCP I can see the point and I am now able to feel my way inside the theology of that service but in the ASB it seems to be there merely for continuity's sake. Am I alone in feeling this way about it? Partly in response to this, when in informal home settings I have tended to use such texts as are found in GB Ministry and Worship No. 16. Interestingly enough this has provoked no comment to suggest that the narrative of institution was missed. This Anglican is certainly prepared to use a eucharistic prayer without the narrative of institution! . . .

Andii Bowsher, Grenoside, Sheffield

Dear NOL,

With regard to Bryan Spinks' suggestion that we might do without the Institution narrative at the Eucharist, I find myself asking one question – why? All he has to say is, truly of course, that God's word spoken once is effective for ever, and there is therefore no need for his Church to read the words ourselves to remind him or us.

But just what is to be *gained* by omitting the Institution narrative? We would be omitting a powerful reminder of what the Communion Service is about. No other words, surely, can begin to convey the purpose of our gathering at the Lord's Table, half as well as his own. Are they to be replaced by gems of the Liturgical Commission, as amended by General Synod, in an authorized alternative prayer for use when the President feels like abandoning the Lord's own words? Heaven . . .

Yours sincerely, David Ward, Chessington, Surrey

HISTORICAL ODDITY 1: CARRYING THE MITRE BEFORE THE BISHOP

Dean Close, in giving evidence before the Ritual Commission in 1867, apparently answered question 1598 ('Have you in your cathedral [Carlisle] any mitre, or cross, or anything of that kind, carried in procession?') 'No, nothing; a mitre is carried before the bishop . . .' Our informant, Alan Munden, notes that this years before mitres re-appeared on bishops' heads in the Church of England, and recalls that John V. Taylor started episcopal life in Winchester with this charming if opaque compromise with hatlessness.

COB'S LITURGICAL SCRAPBOOK

After two years of reporting everything attended, I now restrict myself to highlights – and am on the lookout for guest liturgical diarists (can you suggest someone whose liturgical month would make good reading?). But here goes:

January's top memory is the creation of a Group Ministry for three parishes in Handsworth, which also involved instituting three incumbents (with the deeds spread out like a pack of cards, and the three kneeling beside each other, each one holding the seal of his own deed), participation in Hindi by the Good News Asian Church (technically Anglican and in the area of the Group), and a sermon by Pastor Sidney Thompson of the New Testament Church of God.

February's best so far is the Enthronement of George Carey as Bishop of Bath and Wells on 6 February. It came across as a fine but dated Dean and Chapter creation, with perhaps little input by the actual bishop. The knocking on the door with (almost) 'Who goes there?' – 'I, George, seeking to enter my cathedral' – returned from the past (I recall an episcopal correspondent calling it the invention of a high church freemason), and the *double entendre* text for the Archdeacon of Canterbury also re-appeared 'I place you in this seat: may the Lord preserve and keep you in it' . . . However, there was a glorious kicking over the traces of John Bickersteth by the use (yes, in Wells cathedral) of the Rite A Lord's Prayer. Though George Carey was David in Saul's liturgical armour, he had a 'Youth Enthronement' the following Saturday, and this time the cathedral had drama, Zambian song, Taize intercession, Kendrick 'Shine, Jesus, Shine' and a host of instruments. This must surely have been David in his own kit, and liturgical Goliaths had better watch out for themselves.

BOOKS

There is no space for reviews, but some notes to catch up with recent review material sent us may help. Mention here neither entails nor precludes later true reviews.

Oxford have produced a lavish *Prayers in Church*, edited by John Conacher, and boxed and gilt-edged, and costing £19.95. Its 500 prayers, carefully indexed and tastefully displayed on the page, relate in the first instance to the Church of Ireland, and its Alternative Prayer Book, and its calendar and other provisions, but the collection should have a much wider use.

At the other end of the scale is Leslie Francis *Come and Worship*, a small format booklet giving an order for a family (non-sacramental) service. It has 16 pages, follows a largely eucharistic structure, and uses texts from ECUSA. It costs 75p.

The Scottish Episcopal Church has produced a 'Service of Affirmation', printed on a single large card (n.p.). It includes renewal of baptismal vows, and a laying on of hands, and it is not clear whether it replaces confirmation (which is never mentioned), or more probably, is to be used prior to it (the president is not self-evidently a bishop), or, possibly, subsequently to confirmation for those who lapse and are restored.

Finally, we have received Janet Morley's MOW collection *All Desires Known* (60pp. £2.50), which explores, quite responsibly but certainly controversially, every feature of feminist approaches to liturgy, and to God.