

News of Liturgy

Editor: Colin Buchanan

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May 1988

Editorial

There is a lull in liturgical affairs at the time of writing. We expect soon to have reports from the current Liturgical Commission about all sorts of matters (like inclusive language, innovative eucharistic prayers, worship in LEP's, etc. etc.). We will presumably also be hearing within a month about the legislation to admit women to the presbyterate, and also the background paper for this from the House of Bishops. The Ecumenical Measure which ushers in the new Canons is due to go to the House of Commons shortly, and then get the Royal Assent and be promulgated at the November session of General Synod. So a flurry is due. But this month ends before the public arena is affected.

It gives us the chance to announce a new step in *NOL*'s life. Whilst the independence of *NOL* is not in question, and its enjoyment of probing forms of journalism, to make the Commission, the Synod, and the House of Bishops watchful about putting out anything half-baked, is affirmed, yet there has been a thought around that *NOL* could be more useful if its independence could be toned down a whisker, or be counter-balanced by varied contributors. The Kenneth Stevenson column is a step in this direction, and it will run till August. The varying of diarists (and we welcome our first volunteer this month) is another such step. But we now have something more thorough in view.

Clearly, in the Church of England, diocesan liturgical committees have grown in confidence, expertise, and imaginative planning in recent years. The secretaries of these take their part in the annual consultation with Commission members, and are themselves starting to set national agendas, and to ask the Commission to be answerable. But the diocesan committees have had no channel through which the work of one could be shared by all.

To achieve this end, *NOL* has put itself partly under the eye of the Alcuin-GROW Joint Editorial Board, which, because it already has regular meetings and has an 'across-the-board' composition, is fairly well fitted to exercise some oversight. *NOL* is, by agreement with the Board, asking two prominent diocesan committee persons, Martin Dudley of St. Albans and John Corbyn of Blackburn, to take over an average of two and a half pages per month, and use them for clearing diocesan information and news. This will start in September, and *NOL* will step up then to ten pages each month. Pictures are not yet in view, but who knows . . . ?

The Liturgical Commission itself has cast its blessing upon this move, and the chairman, the Bishop of Winchester, has written to all diocesan committee secretaries to commend the new pattern to them. All readers are encouraged to take the matter extremely seriously, and to correspond about

their diocesan developments with either the Rev. Martin Dudley (the Vicarage, Weston, Hitchin, Herts. SG4 7AE) or the Rev. John Corbyn (24 Milking Stile Lane, Lancaster LA1 5QB). They themselves will shortly be advertising here what kinds of submissions they would most like. Do use them – and push them hard.

Incidentally, we like the look of the new Manchester Liturgical Committee journal, *Roots*, edited by Peter Hobson, the vicar of Trafford Park, and a notable exponent of UPA worship.

I am myself one of the nominated suffragans attending the Lambeth Conference. There is to be a sub-group of the 'Mission and Ministry' section, which will consider 'The Church's Renewal in Liturgy'. It is not yet wholly clear what the agenda will be, though it is bound to be dictated in part by the fence-sitting statements from ACC-7, which met at Singapore last May. Nor is it clear to me at the time of writing whether the members of the sub-group will be radical bishops, fired with the possibility of rejuvenating traditional liturgy, and facilitating truly inculturated ways for all parts of our multi-ethnic Communion – or whether they will be fear-ful 1662-lovers, dumped in a sub-group which does not especially appeal to them, simply because they had failed to bid for anything else. The liturgists and the bishops of the Church of England do not overlap greatly with each other – so, inclusive brethren, please pray for us.

Colin Buchanan

TWO SPLENDID ABSURDITIES

The Bishop of Leicester writes that the January issue of the *Lancashire and Cheshire Bulletin of the Prayer Book Society* (which *NOL* itself does not always receive hot off the press) contained the following memorable commentaries on the ASB:

1. It is 'a further step towards the deification of the Virgin Mary'.
2. Its 'impetus is quite undiminished by its unpopularity'.

What enormities we who use the ASB commit each Sunday.

WORSHIP AT NEAC3

[This is the larger report promised; the reporter is the new lecturer in worship at Trinity College, Bristol]

At NEAC3 we were offered a snapshot of the best and worst in Evangelical Anglican worship. By contrast to previous events, worship featured prominently in the programme, starting with options for early morning worship in groups, and concluding with the big plenary gatherings in a Big Top in the evenings.

The morning options varied from BCP to 'Experimental' forms, taking in possibilities such as 'Urban Priority worship' in the 'Star Cruiser Club', 'Informal worship' in 'Jumbo's Bistro', and the Kenyan Rite in the 'Bull and Bush'. (Was the architectural setting deliberately picked to match the form of the worship?) For those who got up in time, these provided useful opportunities to widen their worship horizons. On Sunday there was an early morning service on the beach, with the sun rising out of the sea. Sadly this was less exciting than it might have been, as the sand was too cold and damp to sit on, so everyone had to stand which created a crowd and obscured the vision. It was a nice try nevertheless.

The move from University campus to Holiday Camp may have confused people's expectations. Seasoned 'Spring Harvest' attenders who were expecting more of the same were disappointed. More conservative groups were distracted by the sea of raised hands, although use of charismatic gifts was muted if nevertheless present. Reading, drama, prayer, dance, and solo performance were linked together by a structure which was centred around the preaching of the Word. Highlights of the evening celebrations included: a short song by Ben Okafor (a Christian Reggae artist), a dramatic reading of John 20 (in the AV!) by actor Paul Alexander, poetry by Stewart Henderson, and, of course, the addresses. Sometimes the structure was too 'bitty': there was a lack of discipline over long, unnecessary, and self-indulgent notices, and more time should have been given for more open and relaxed worship. Unfortunately, brief liturgical responses set for each evening failed because they were unfamiliar and hard to find in the programme. Likewise, an attempt to provide a Holy Week theme to the evenings failed really to take off because most people only heard about it in the second or third celebration. Perhaps such subtleties were lost on us: we tend to like to keep things simple and obvious, and perhaps many would have preferred to be more spoon-fed.

Can only bishops lead worship at NEAC nowadays? Aston led the Evening Celebrations, and Chester presided at the Sunday Eucharist. COB had the difficult job of tying the various elements of the evening celebrations together against a tight time schedule, and sometimes this pressure came across in a rather clipped switch from one item to another. Michael Baughen's presidency still reflected the old evangelical habit of steering around the liturgy: Eucharistic Prayer 1 was punctured by an explanatory gloss halfway through and subsequently deflated. Would it have been better if the leadership were shared more widely across the event – even outside the episcopate?? By contrast, the (lay) musical leadership of Roger Jones was confident and sensitive, and his new musical setting of the Eucharist worked astonishingly well, considering its unfamiliarity and the lack of time to rehearse.

One of the main morning workshops was entirely devoted to 'Renewing the Church's Worship'. This was led by Trevor Lloyd and Maggie Durran with help from other members of the Group for Renewal of Worship. It aimed to provide a model for a workshop on Worship which could be put on within a parish setting. It was not just a spectator event either – attenders became participants making banners, learning dance and singing. The clarity of presentation and abundance of handouts made this into a valuable resource for all who attended.

What did NEAC3 say of the present state of evangelical worship? It was obvious that we were a diverse lot, handling our Anglican and evangelical traditions in differing ways. Many of us are going totally in the direction of free-form Charismatic worship, looking neither to the left nor right; a lot of us are still unsure of how to live with liturgy; some of us are showing the benefits of all the changes which have affected worship since Keele days: we understand our heritage and yet are not enslaved by it, but are taking initiatives and developing using a wide range of resources, driven on by the dynamic which is contemporary Anglican evangelicalism.

Paul Roberts

This month's booklet . . .

is Evangelism Series no. 2, *The Place of Healing in Evangelism*, by Edmund Willbourne – and the Series is thus well launched. There is also a delightful Spirituality Series no. 25, *Dear Diary: A Guide to Spiritual Diary-keeping*, by Lawrence Osborn.

. . . and next month's

is Joint Liturgical Study no. 6 (or Grove Liturgical Study no. 54), *The Bishop in Liturgy*, edited by Colin Buchahan. There are chapters provided by David Hope (Bishop of Wakefield) jointly with Colin James (Bishop of Winchester and chairman of the Church of England Commission); by David Stancliffe; by Michael Perham; by John Halliburton; by David Holeyton; and by David Gitari (Bishop of Mount Kenya East and chairman of the Kenyan Liturgical Committee). The study is intended not only for bishops (who are congregating at Canterbury for the Lambeth Conference on 16 July), but also for those all who have bishops visiting their parishes (let alone bishops' chaplains . . .).

. . . and the Pastoral Series

restarts next month. Are you sure that our despatch department in Nottingham knows whether you expect to have both 'Ev' (Evangelism) and 'P' (Pastoral) Booklets from now on.

. . . and Reprints

include Pastoral no. 27, *Biblical Headship and the Ordination of Women*, by Colin Craston.

. . . and last month's mistake

in *NOL* was getting its own month wrong. Misprints are regular, but no editorial proof-reading at all (as happened this time) is quite rare. The odd result was that the April issue (no. 160) bears the title 'March 1988' the same ascription as was carried by no. 159 (the true 'March 1988' issue). It is worth pen-correcting the month on no. 160 if you hoard or collect issues, and, having achieved yet another 'first' in the area of misprints, *NOL* will go looking for new fields to muddy.

A MORE RECENT ODDITY

We understand that in the Oxford diocesan oiling service on Maundy Thursday, a rubric was included during the (long) prayer over the 'chrism' as follows:

'All Concelebrants extend their right towards the chrism, without saying anything, until the end of the prayer.'

There is of course a Roman background, but is it useful, is it significant, is it Anglican, for there to be 'concelebrants' to do this sort of thing?

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THE STEVENSON COLUMN

The Eucharistic and the Eucharistic Prayer

Bryan Spinks has recently reopened the question of whether it might be possible to use a eucharistic prayer that did not contain the institution narrative. In this month's column, I want to make a similar discussion about another matter – whether it is possible to have a eucharistic prayer with only one epiclesis.

Of course, it is possible, there are millions of Christians all over the world who worship Sunday by Sunday at eucharists whose anaphoras contain only one epiclesis. One can think of Byzantine rite Christians praying the anaphora of John Chrysostom, or Canadian Anglicans using one or other of the several prayers in the 1985 *Book of Alternative Services*. But what is the history?

Early Development

The first text that we know for sure contained the invocation of the Holy Spirit is our friend, Hippolytus, in the EP that he happens to give us as a sample for use at episcopal consecrations. (Twentieth century liturgists tend to forget just how much has relied on that chance piece of evidence). The Spirit is prayed for on the *offering* of the Church. Much later on in the third century, in the early (Coptic) version of the anaphora of Basil of Caesarea, the movement of ideas is more explicit. The Spirit is to 'come upon us and upon these gifts that are set before you and . . . sanctify them and make them holy of holies'. We are not yet into definite theologies of consecration – that comes later in the following century with the classic texts of the West Syrian (and Byzantine) Churches.

But all these epiclesis-texts appear *after* the Institution Narrative and it is important to see the logic of this sequence of ideas. After the thanksgiving series, the narrative and anamnesis ('Therefore, Lord, we do this . . .' in the corresponding ASB text), the Spirit is prayed for in order to ratify the eucharist, to accomplish the intentions of the community in celebrating the death of Christ with bread and wine.

Subsequent West

The Western Church has always had a bit of a problem here. Whoever Hippolytus was (and I think he was a Syrian archaizer, disenchanting with the trendy radical Pope), the Roman Rite, probably from the fourth century, prayed for the consecration of the gifts *before* the narrative, and for the sanctification of the congregation *after* it. (The same sort of logic is to be found in the Coptic Church's anaphora of St. Mark, though this has a different sort of development; see Cuming and Co. on the *Strasbourg* papyrus). However, the Gallican and Visigothic rites often had a full epiclesis, and one only, after the institution narrative – but these varied from occasion to occasion, according to the liturgical year, a principle never accepted in the East.

The Reformation

The Reformers all concentrated on the role of the Narrative, but they handled it differently. Cranmer, in 1549, has an epiclesis of the 'Word and Holy Spirit' before it, and a prayer for the communicants after it. In 1552, this was altered to the text we all know well that survived into 1662.

However, the Scottish 1637 rite restored the 1549 order, wherever that was used north of the border, and this laid the ground for the Non-Jurors to go Eastern in the following century, culminating in the 1764 Scottish rite, wherein Word and Holy Spirit are to 'bless and sanctify' the bread and wine, 'that they may become the body and blood of thy most dearly beloved Son.' With slight alterations, this was the text included in the 1929 Scottish Liturgy, as well as the 1790 USA rite. It proved too high a doctrine of eucharistic presence for English Evangelicals, as discussions have shown. It is not the 'height' of this theology that is my purpose here to investigate. It is the *position* of this petition in the whole prayer.

Today

The new eucharistic prayers that appear in the Missal of Paul VI (1970) reproduce the pattern of the Roman Canon, with the so-called 'split' epiclesis, which consecrated the gifts before the narrative and the communicants after it.

With a 'lower' theology of the eucharist, this is precisely what the ASB prayers do. But several prayers used by Roman Catholics, including the English text of the Anaphora of Basil of Caesarea (produced by ICEL), revert to the older structure. The USA had little trouble in convincing the Canadian reviewers that this was the better path to follow.

One of the criticisms of the ASB prayers is that they are long, they sound the same, and there is little scope for participation. My fundamental concern here is that IF the next move is towards shorter prayers, would it not be more coherent and cohesive if a single epiclesis were adopted, that followed the narrative? And would it not achieve a more balanced theology of the eucharist (however that be expressed in detail) if bread and wine, and communicants, were brought into the same phraseology – and spirituality? This is the conclusion reached in John MacKenna's excellent book, *Eucharist and Holy Spirit*. I would be interested in reactions to this. (And I'm NOT trying to bate COB!!!)

GUEST LITURGICAL DIARIST

[Our first guest diarist is the Rev. Michael Ainsworth, tutor on the Northern Ordination Course, one of the regional Courses in England training people in a part-time way for ordination and other ministerial service. Others are invited to write with an offer. Our first guest writes:]

As chaplain of a Course training all sorts of Anglicans from nine dioceses, and some Methodists, when it is not a residential weekend I spend Sundays either visiting their churches, sometimes preaching, sometimes hearing them preach, or assisting around Manchester diocese. So I have a fairly varied liturgical diet, but more humdrum than an episcopal diarist's. Here is a selection:

March: (6) With group to Serbian Orthodox liturgy in Bradford – ex-Congregational plant fully used for catering and classes; church carpeted and pewless, soulful scratch choir. We understand not a word (though one claimed to spot banns), but follow the 'shape', and are warmly welcomed, from *antidoron* onwards: (10) Staying with friends at Little Gidding, I feel immensely privileged to share morning office. in comfortable prayer-room overlooking Ferrar's church. The present-day Community has its own calendar (including 'Sundays after the Covenant'), lectionary (including NT

'psalms') an un-wordy homegrown liturgies (published SPCK 1986): (12) To Whitefield, a North Manchester LEP until recently in sole charge of a female deacon who 'borrowed' presidents – so I'm known there, but have never preached before; baptisms, with a fat Methodist register opened in 1802 (odd, for a UPA); we can't find the aumbry key for the oil, so do without; also Mothering Sunday, with distribution of cards rather than daffodils – we try not to exclude the childless or single (most of the congregation) [I recall a year when a blue-veiled MU procession brought me, unwarned, an 'offertory' of trays of pot plants and bootees]; (20) Just over Pennines, preaching at Golcar – in this non-conformist valley, the church a galleried pitchpine-filled preaching box, with big west-end organ and tiny tacked-on sanctuary, making Rite A hard work: (25-27) Residential weekend – 1982 Scottish rite proves a strong text for late evening Annunciation eucharist; 'red book' penitential service on Saturday evening leads into 'greater silence', for once; on Sunday, to separate 'passion' and 'joyful entry' theme and we link latter with a third year presentation on St. John of the Cross, we have synaxis with dramatic passion Gospel before breakfast, then a procession (and linked readings), all with staves of pussy willow (called 'palm' in Yorkshire) I'm told Kelham used to use local bamboo: (29) In back streets of Ashton-under-Lyne (parish 60% Muslim) a diet of EP plus eucharist with (student) address plus Compline, even with well-chosen taped music between, is excessive for Monday of Holy Week – the student will need Egerian stamina to get through to Easter . . . (31) I query parish request for morning celebration on Maundy Thursday – but we use 'oils' readings and link ourselves with cathedral service. I give blood on the way home, and reflect how it is indeed 'life'.

April: (1) At 'home' church for Good Friday, with all-day children's programme and 'red book' version of the liturgy of the day, my wife (a reader) movingly presiding, assisted by curate – I miss communion of 'pre-sanctified', which, whatever one's view of reservation at other times, surely today clearly signifies that Christ's offering at the Supper and on Calvary are one and the same? (2) Whitefield (see 12 March above) want a vigil, but have no memory of previous years, nor books nor service sheets; it's hard to 'improvise' from cold, but we manage a simple order of readings and psalms in the choir vestry, new fire in the porch, *Exsultet* (they indulge me, and let me sing it) and renewal of baptismal vows around font and candle: (3) I return on Easter Day, bless a garden (a first for me) and repeat baptismal vows renewal: (10) I hear student preach at St. Augustine, Bradford, an intriguing mix both of old and new, since 'selective demolition' and bold high-tec rebuild a year ago giving stunning plate-glass views over the bowl of a suffering city, and also of charismatic and radical, with prayer firmly focussed on God's world: (11-13) BCC conferences on ministerial training in a multi-faith society at Swanwick, with COB as workshop leader; visits to mosque and gurdwara in Derby, and indigenized eucharist rites on successive mornings – CSI 1985, led by Tamil theologian-poet-musician Thomas Thangaraj, who teaches us gestures of greeting, receiving light and offering, and two of his own lyrics, and Kenya 1987, led by Roger Bowen (who noted it for *NOL* 154), with God as 'great elder' and Christ as 'elder brother' and cheer-leader dialogue – WASP that I am, I find the former far more convincing and comfortable, perhaps because it is thoroughly new, while the latter retains an incongruous 1662 base (also, reflective Indian goes better than boisterous African at 07.30 in a

British conference hall): (17) Presiding in Stretford, and local German pastor preaches, an imaginative retelling of Emmaus road with Jesus as a Nigerian student: (23-24) At residential weekend, marking celebrations of Wesley's 'warmed heart' experience with drama, hymnody ('Anticipate your heaven below, and own that love is heaven' – an astonishing couplet), and Methodist communion 'by tables' with tots (as the catalogues call the glasses) and loaf.

May: (1) Preside at St. Cross, Clayton (UPA with magnificent Butterworth 'streaky bacon' church, spurned by Manchester's early bishops for its Tractarian ornaments and original title 'Holy Cross'), where parish deacon (male) really behaves like a deacon; notices warn that they will discontinue 'walking' at Whit unless 50 sign up: (8) Gleadless, Sheffield, to hear student preach on Julian – a welcome squeeze to fit in, especially when children join in.

NEW CHURCH OF IRELAND RITES

The Church of Ireland has produced in booklet form rites for what used to be called 'Occasional Offices' to supplement the *APB* of 1984, which did not include them. All are published by Collins Liturgical, and dated 1987.

Confirmation 1987 provides for confirmation in a eucharistic context – though with a recognition that an ante-communion may be all that is available. Thus the bishop may 'address the candidates' after the Gospel (though it looks as though all remain standing – through rubrical inexactness, I guess), and after the confirmation he may 'give an address' (shades of the old 1928 usage in the C/E, when bishops sometimes gave three addresses . . .). The rite is straightforward – with a bumped-up 'confirmation prayer', which we hope to print next month, and a formula at the laying on of (one) hand which virtually repeats 1662 (but 'Confirm . . .', rather than 'Defend . . .'). There is no provision for adult baptisms or the renewal of baptismal vows by others who are not confirmation candidates.

The Marriage Service 1987 is based very closely on the ASB rite, though the Preface is read *before* the Ministry of the Word, even if the rest of the nuptials come after it. Brides may say 'obey' (even without grooms saying 'worship'). And the prayers include a close adaptation of the forms provided in the eucharist.

Funeral Services 1987 follows the ASB funeral service quite closely, though flirting less with petitions for the departed. There is provision for communion at a funeral.

We hope to print prices next month.

STOP PRESS – VACANCY FOR LECTURER

General Theological Seminary, New York, is seeking a 'Professor of Liturgics' from 1 January 1990. Full details next month.