

# News of Liturgy

Editor: Colin Buchanan Issue no. 165 September 1988

## Editorial

We begin this month our expanded service and new deal, providing uncensored and relatively unfettered column space to the new editors whose names 'emerged' (as from an old-fashioned Tory-party-process) as the two persons to represent diocesan liturgical committee interests in the Church of England. At the same time, the size of *NOL* is increased to a ten-page concertina, and the intention is that around two and a half pages (or 25%) of each issue should be edited by our two persons. They are warmly welcomed this month, and the first contribution comes from John Corbyn. They intend to take alternate months, and have already done a rough North/South divide of the country between them, to ensure the fullest coverage.

A paradoxical feature of the appointment of these two pundits-cum-journalists is that they have both abandoned the dioceses in which they became known as liturgical persons. As neither is now his diocesan liturgical committee secretary, technically the basis for attending the London gathering of diocesan representatives has ceased. However, a happy compromise has been reached – the gathering will be open to them both, not as diocesan reps, but as *NOL* reps! This means they are reporting their own dioceses (Oxford and Blackburn) as objectively as all the others – and it also means that *NOL* picks up the tab for their fare.

The gathering which John Corbyn reports I went to myself, as chairman of Birmingham liturgical committee – the first time I have attended London in that capacity. John Corbyn, in his script, included the narrative of institution and 'epiclesis' of the responsive eucharistic prayer which was provided by the Commission for use at the experimental rite in Church House Chapel that day. I had earlier decided to print the whole prayer, so I have edited him to the extent of not duplicating the material. I have seen the same text in use in one of the special trial uses in Urban Priority parishes, so it is difficult to believe it is wholly confidential, or immune to the journalist's penetration. Thus I publish it – not as definitive, nor even a draft released for comment prior to the putting it into final shape. I have added my own comments after the text.

I would add – as I tried to say on the day – that the concept of a *Directory* goes far beyond a concept, and the Commission is to be congratulated on the imaginative new material they laid before us – mostly responsive material, in the form of thanksgivings, intercessions, or other prayer forms on the one hand, and to meet a variety of calendrical and thematic occasions on the other. Their next publication is bound to be a great advance on from the unexpected archaeologizing of their *The Liturgical Ministry of Deacons* early this year. Roll on the day.

I was delighted to find Hamish Hamilton now have a picture book entitled 'Colin's Baptism'. As, like all good pedo-baptists who once practised what

they now preach, I do not actually remember my baptism, I am very pleased to discover what actually happened. The family likenesses, however, are not good . . .

Colin Buchanan

## SOCIETY FOR LITURGICAL STUDY

Summer is the conference season and SLS met from 30 August to 1 September in St. John's, Nottingham. The society was founded by Geoffrey Cuming for the encouragement of younger liturgists and this year was the first conference that he was unable to attend. The theme was adult initiation and I give a few of my own impressions of the conference.

Four papers were given on this theme including a scholarly study of adult initiation in the nineteenth century, a vintage paper from COB on the Anglican scene, and discussion on RCIA and the catechumenate. It would seem that the new Canadian *Book of Alternative Services* allows the option of omitting confirmation for those who are baptized as adults. Strong opinions were expressed for and against this, and it was encouraging to know that the Roman Catholics seemed equally at sea with confirmation. The presentation of the catechumenate was appealing not least in the integration of liturgy, experience and teaching, but my nagging doubts about the ecclesial status of this strange creature, the catechumen, were not queried. Despite the good points, are we still engaging in a piece of patristic fundamentalism? Why put so many hoops to baptism?

Shorter papers were given on a variety of themes reflecting different interests from an anthropological study of worship and the construction of self, to a detailed examination of the intercessions in Addai and Mari. Perhaps the paper that caused the most interest was on the Roman Catholic Marriage Service in England. In the discussion it came out that Germany has a joint Lutheran-Catholic service for mixed marriages. What a good idea. How about one for England, to be ecumenically devised (JLG?) and used in every Church when there is a mixed marriage.

A splendid Patriarchal paper was given by A. S. Todd on the 'The Cosmic Liturgy in the Eucharist Prayer', where there seemed to be echoes of Alexander Schmemmann in man as priest praising God for creation. The worship of the conference drew from the different traditions there, and I was interested in the URC eucharistic prayer used, as it had no narrative of institution. In fact what amazed me was that I did not miss it, but then it was read immediately before.

I come from the conference happy to have this forum to meet liturgical scholars from the other Churches. There was a strong emphasis on initiation (and marriage) being seen as a process rather than as an event. This needs thinking about. I am also challenged to try to see baptismal and confirmation preparation in a way more integrated to the life of our local worshipping community.

Phillip Tovey

## Correspondence (as promised last month)

Dear Colin,

I am eager to respond to Geoffrey's letter because I believe that the issue is worth exploring in depth. Such exploration could lead to greater sympathy between the traditions of the Church of England and a better understanding of how church and individual handle sin in the life of a Christian. Those of us who do not make use of 'sacramental confession' can fail to recognize it as an intimate part of a fellow-Christian's relationship with Christ. Those familiar with the 'traditional' practice may be blind to difficulties of alternatives. Also the issue focuses other tensions: 'priesthood of all believers' versus the 'Catholic' character of the Church of England and its clergy.

Exploration should, I believe, take the following ideas into account:

- 1 'Sacramental confession' conflates spiritual guidance and ecclesiastical discipline. This may be legitimate but clarity of thought requires unpicking the package.
- 2 There are different types of absolution: 'charismatic' – one Christian ministering to another; liturgical; official (secret); official (public). Each has different authority implications and may appropriately be exercised by different people.
- 3 Official restoration of sinners needs to be related to baptism and the Holy Spirit – the primary referent of John 20.23.
- 4 I believe there is a case for restoring a public rite of restoration of sinners to make visible, in a phrase of David Silk, 'the scandal of forgiveness'. Needed in its own right, it would set other forms of declaration of forgiveness in a better context.
- 5 The case for official but secret restoration (reconciliation) needs to be made again in the church and some agreement reached about the rules governing its exercise. An absolution which the majority of Church of England members do not recognize loses credibility!
- 6 The report *Deacons in the Ministry of the Church* notes that in the past deacons have, under some circumstances, been allowed to reconcile penitents (?17), and sets diaconal ministry within the context of reconciliation (?246). Should we not authorize some deacons (and not all priests) to this ministry?
- 7 How does the spiritual direction that underlies some practice of sacramental confession relate to the commitment of counselling currently flourishing in the church?

Further exploration may show some of these questions to be wrong headed. But careful and open discussion has to be the way ahead and could be very fruitful. In the meantime I see little gain in giving new status to a form which some find questionable in our present context and which can lawfully be used anyway.

Yours sincerely,  
Michael Vasey

P.S. My interest in the *Didascalía*, on whose lethargic sales as a Liturgical Study you often comment (!), springs from the light it brings to this subject – practical, liturgical and particularly theological. You will tell me that it remains unsaleable!

## THE DRAFT RESPONSIVE EUCHARISTIC PRAYER OF THE LITURGICAL COMMISSION

The Lord is here.

**His Spirit is with us.**

Lift up your hearts.

**We lift them to the Lord.**

Let us give thanks to the Lord our God.

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

Lord God of justice and mercy,  
you care for the world and for each of us;  
we glorify your Name.

You call us to share your life and give us your love.  
You are a kind and compassionate Father, always ready to forgive.  
You rejoice in our joy, listen patiently to our troubles,  
and comfort us in distress.

**Father, we glorify your Name for ever**

You show your love in Jesus Christ your Word made flesh.  
He is your Good News to the world; through him we are saved.  
He gave up his life on the cross to gain forgiveness for us.  
**Lord of the city, we praise you.**

At supper the night before he died, he took bread and broke it,  
giving you thanks and praise.

He gave it to his disciples and said:  
'This is my body given for you'.

**Jesus, you are the living bread.**

At the end of supper he took the cup of wine and said:  
'This cup is the New Covenant in my blood.  
Drink it in Remembrance of me'.

**Jesus, you are the true vine.**

God of all holiness, we are gathered in your Name  
to celebrate the sacrifice Jesus made for us all.  
As we do this in remembrance of him,  
May your Spirit show these gifts of bread and wine  
to be for us his saving body and blood.

**Holy Spirit, you are the Power of God.**

Lord and giver of life, help us to work together for your kingdom,  
and for that day when your justice and mercy will be seen  
everywhere.

By your grace unite us in Christ with your whole Church on earth and in  
heaven,

so that with one voice we may worship and praise your Name.

**Holy, holy, holy is the Lord God Almighty,  
Who was, and is and is to come.  
To him be honour and glory for ever and ever. Amen.**

*Silence may be kept.*

## COB's COMMENT

I enthuse about the concept of a highly responsive prayer, and this is a good instance (for all it is in draft) of the *genre*. The comment here relates more to the content, and not especially to the form. But perhaps we may note the unforced way in which the text moves to the Sanctus (though in the wording from Revelation rather than from Isaiah). This fulfils the Ratcliff and Couratin dream of Hippolytus (though surely not for doctrinaire or archaeologizing reasons?), and interestingly takes forward the test in *Eucharist for the Seventies*, the unofficial responsive rite drafted twenty years ago by Trevor Lloyd and Christopher Byworth. One of these was playing a leading role in the Commission's presentation of their latter-day text.

So to the content. Here for arguing over are some tintacks:

- (i) Is it appropriate to pitch into God's providence and omit his work of creation?
- (ii) Is it appropriate, even in responses, to address each of the persons of the Trinity separately in order? Indeed, in the 'epiclesis' (after the narrative) 'you' refers to 'God' in between a response addressed to Jesus in the second person and a conclusion to its own sentence in which he is mentioned in the third person. In contrast, it looks as though the response addressed to the Holy Spirit is followed by a paragraph addressed to him – as it begins 'giver of life', which is remarkably like a classic address to him, though the opposite case may also be made.
- (iii) How did 'the city' get into the second main response? Surely a UPA eucharistic prayer, if such is to be, must say either nothing about the city – or considerably more? This looks tokenist, and quite out of relationship to the material to which it responds.
- (iv) Did the Commission really intend to omit all reference to the resurrection? The idle spectator would guess that a revision or shuffling of one or two lines somewhere in the interests of some other theological or poetic concern has incidentally knocked out that which poor Cranmer always gets accused of omitting. Back to the drawing-board, folks.
- (v) And what of an epiclesis (solely in the Eastern position), which avoids invoking the Spirit directly upon the elements by artificially introducing an extraordinary verb from the eighth book of the *Apostolic Constitutions*, namely 'show'? I cannot believe that anyone in a UPA can make anything of that on the one hand, and would be surprised if academic commentators could do much with it on the other.
- (vi) A more pernicky question would relate to the groundplan of the anamnesis – that is, that there was a time (it may have passed) when on the Commission there would have been pressure to respond to the Lord's command 'Therefore, Father . . . in remembrance of Jesus Christ [etc.], we do [whatever we do do] . . .' No doubt that has been inspected.

However, none of this is to do other than offer a few slight wounds of a friend – the wounds which are supposed to be faithful. The *genre* is excellent and the text offers great hopes, once the detailed polishing is done.  
COB

### This month's publication . . .

is Joint Liturgical Study no. 7, *Inculturation: The Eucharist in Africa*, by Phillip Tovey (who also makes other contributions to this issue of *NOL*). He once taught liturgy in Uganda, and worked on enabling local creativity to give birth to new rites. On his return he has done research into the worship of the African Independent Churches, as well as into the patterns imported into Africa by the 'Mission Churches'. Thus there is a fascinating general introduction, and then detailed consideration of different examples from different places.

### . . . and next month's

is *two* Worship booklets, nos. 105 and 106. The first of these was commissioned long since, and it is Maggie Durran's *Creative Liturgy*, which takes to its natural conclusion her existing work on accompanying words in worship with congregational actions. Now she applies it to the eucharistic prayer – a daunting thought indeed, but full of profound theological significance as well as needing psychological liberation . . . No. 106 is Colin Buchanan's *Lambeth and Liturgy 1988*, which reprints by permission the section of the Lambeth Report (published the same day) on Liturgy, and provides it (and some related Lambeth resolutions) with an introduction and commentary. Both Worship Booklets will be sent to all Standing Order customers – we have owed you one since we left a gap in April 1985, and we are glad to make good the loss, and will try to keep an even flow from now on.

### STOP PRESS – WOMAN ELECTED TO BE BISHOP

On Saturday 24 September 1988, the Diocesan Synod of the ECUSA diocese of Massachusetts, on the eighth count elected Ms Barbara Harris, a black woman presbyter from Philadelphia, to be suffragan bishop of the diocese. This election still has to be confirmed (by what means and on what timescale we are unsure) by the other ECUSA dioceses.

If her election is confirmed, she will duly be consecrated, and will become the first woman bishop of the Anglican Communion. Will English bishops, whether serving or retired, participate in her consecration? If so, then the division will be shipped into the heart of the Church of England itself.

More – no doubt.

COB

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### A DEACON'S INITIAL LITURGICAL DIARY

[Charles Read is the curate of Oldham Parish Church]

**July:** (3) Morning: Ordination at Manchester Cathedral. Unfortunately no liturgical oddities to report but there was the usual applause for the candidates which accompanies Bishop Stanley wherever he goes. Building too cramped to allow deacons to assist at communion. Priests ordained elsewhere (in areas) due to pressure of space. Is this satisfactory? Only one woman candidate and the sermon makes a pointed reference to the injustice of her not being priested next year. (The preacher publicly apologizes to her for this state of affairs and vows to do all he can to change it. She later tells me she was unsure what the appropriate liturgical response to this special mention ought to be!). The same girl had previously been told she could not be ordained Brenda Ann as she was baptized only Brenda and it is *the name given in baptism* which is the official one. This liturgical howler provokes a minor riot among students at St. John's Nottingham (where she trained) and she is presented at ordination as Brenda Ann. (The DDO knows more about liturgy than the Diocesan Registrar does). Evening: Sing evensong. We will see who gives in first, the congregation or me! Includes anointing and handlaying for healing. Small congregation, most of whom come forward. Post-anointing prayers include Hail Mary, which my wife and I do not know (apart from first line) and are left mumbling while everyone heartily joins in. (6) I avoid the mid-morning BCP eucharist since I have the option of not going! Attend 12.30 eucharist (ASB I) – led by one of our team vicars – includes kissing the altar etc., and I forget to reverence the altar as I go to read the Gospel (but remember on the way back). (10) Eucharist with baptisms. A very unresponsive set of baptism parties (three in all) and the vicar calls for the vows to be repeated. Not much improvement, but we press on. We suggest to him afterwards that it may be better to get them all around the font for the *whole* baptismal rite – at present they can hide in the pews! Evensong is uneventful (liturgically) – but the sermon and prayers reflect the fact that it's Sea Sunday. Could have been much more of a 'Sea' flavour to the whole service. (13) Mid-morning and lunchtime eucharists. I am amazed to see three times as many at the BCP celebration as at the ASB one. (14) Bluecoat School open air eucharist – it rains, so we operate in three venues. I deacon for a fairly 'high' celebrant at a eucharist where they sing Kendrick songs and the Head of the House does an impromptu sermon. Combination of the music and the ritual feels right. (17) Parish eucharist! and I preach for the first time, a bit conscious of the debate I've been engaged in in the *Church of England Newspaper* over word and sacrament. Hospital Chaplain as celebrant and he isn't quite sure which bits of the service I am to do. We manage. In the evening, it's 1928 evensong. The sermon precedes the intercessions (unlike 'true' 1928) which seems right theologically/liturgically most of the time. I wonder *why* we use 1928 (and not BCP?). (20) Usual 10 a.m. BCP eucharist and 12.30 ASB eucharist. In between, at 11 a.m., it's the Bluecoat School Founder's Day service. Really a hymn sandwich, with no act of dedication and prayers in archaic language which have taken some time to rehearse the day before. Service includes a solo of Purcell's *Fairest Isle* beautifully sung, but which I find infuriating, painting, as it does, a picture of England as a green and pleasant land – surely in a town

blighted by unemployment etc., we need something more realistic? (23) Wedding. Vicar (in cope) officiates. I assist. To my surprise, there is no tying of the couple's hands with the stole – perhaps the cope gets in the way? (24) Sunday School perform during sermon slot at morning eucharist. Lack of sermon compensated for by a homiletic notice by visiting Methodist local preacher at end of service. Evening: confusion on the service rota means two of us appear at evensong *both* expecting to preach and lead (and we are both Charles R. – which is how the confusion arose). So I preach and do the notices and Charles Razzall leads, including singing the collects – to the amazement of all concerned (except him!). (25) Attend Patronal Festival in neighbouring church. I am glad not to be the deacon – much more complicated than *our* parish. Incense and bells, plus concelebration, with the crowd of priests reciting parts of the Eucharistic Prayer (particularly the Institution Narrative) in chorus and extending right hands for the dominical words. Congregation stands for first part of the anaphora, then kneels after Benedictus. We are urged not to genuflect on approaching the altar to receive communion as it may cause others to stumble! The sermon includes an attack on those of us who are pro women priests and I feel rather uncomfortable (and a bit angry) at this and amid all the anti women priests propaganda in the parish room afterwards. I resolve to buy a NOW badge (and yes, I am a member). (31) One of the other evangelical members of the team presides at the eucharist and changes the offertory prayers to say ' . . . you give us this bread, It is our spiritual food' etc.

### 'DIOCESE TO DIOCESE'

Editors: Martin Dudley and John Corbyn

'Nation shall speak unto nation', is the motto that adorns the BBC's Broadcasting House, a high ideal indeed. The aim of this column is not quite so high. It is our more humble hope that through this column, with respect to matters of worship, 'Diocese may speak unto diocese'.

For some time there has been growing concern that diocesan liturgical committees have been beavered away, each in its own corner, unaware of work being done in other parts of the country, without any clear way of helping one another. This column, a joint venture between the Liturgical Commission and Grove Books, is an attempt to bridge this gap.

Martin Dudley and I, John Corbyn, will jointly edit this column. Martin Dudley is at present a parish priest in the St. Alban's diocese where he has been secretary of that diocese's liturgical committee, but is soon to move to the parish of Owlsmoor in the diocese of Oxford. He is a member of the Alcuin Club committee, of the Society for Liturgical Study and of the Theological Committee of the Church Union. I am priest in charge of St. George's in the Parish of Lancaster, diocese of Blackburn, to which I moved from the Manchester diocese at the beginning of the year, where I too was secretary of the liturgical committee. I serve as a member of the English Anglican-Roman Catholic Committee (English ARC).

It is our expectation that the column will develop over the months responding to the needs of the dioceses. We anticipate however that it will include reports of events and publications and requests for assistance. Our addresses can be found at the end of this column.

### DIOCESAN LITURGICAL SECRETARIES' CONSULTATION

On 16 September, the Liturgical Commission held the first of two autumn consultations. This first consultation concerned the Commission's proposed 'Directory' for worship in inner urban areas and for 'Family' services.

The proposed Directory will have three sections. An introduction will examine the issues involved in devising worship for inner urban areas and family services. The Directory proper will consist of suggested outlines, instructions and guidelines, and a resource section. The resource section will include, introductions and opening prayers, penitential forms, intercessions, scriptural creeds, forms of praise, suggestions of symbolic actions, introductory words to the peace and eucharistic prayers. The final section will consist of sample outlines for publication as cards.

Members of the Liturgical Commission spoke to the various aspects of their work and the consultation was able to examine some samples of work prepared for the Directory – some of this was used in a lunchtime Eucharist and in a concluding act of worship.

When speaking on a couple of proposed eucharistic prayers, Kenneth Stevenson outlined four 'desires' in the liturgical area – for variety, brevity, participation and pictorial language. These features could be seen in the order used for the lunchtime eucharist; the confession and the eucharistic prayer are good examples of what has been produced.

### The Confession

Come let us return to the Lord and say:

Lord our God,  
in our sin we have avoided your ways:  
Our love for you is like the mist  
disappearing in the heat of the sun.  
Have mercy on us.  
bind up our wounds  
and bring us back to the foot of the Cross,  
through Jesus Christ our Lord. Amen.

### The Eucharistic Prayer

[See pages 4 and 5 above]

In the confession, pictorial language abounds – a little too much? Congregational responses in the eucharistic prayer may help to avoid a long presidential monologue and so retain attention, but with frequent and different responses worshippers will have to keep their eyes firmly on the book. The word 'show' may sidestep an area of theological controversy, but should it?

The consultation heard from diocesan representatives about their work in this field, which seemed both varied and widespread.

The diocese of Southwark seems concerned to control and constrain home-grown parish family services. To this end, they are producing guidelines showing what is possible within the framework of the ASB. One wonders whether they are doing a similar exercise with parishes who, illegally, use the Roman mass?

The liturgical committee of the diocese of York has published a very well-produced booklet containing four family service orders, one each based on Morning Prayer, Ante-Communion, Holy Communion (the eucharistic prayer is based on the ASB prayer for use with the sick) and a freer form. The booklet is about the size of Series 3 Holy Communion and is illustrated with line drawings. A sample and order form is available from the Rev. D. W. Perry, The Vicarage, Skirlaugh, Hull, HU11 5HE.

In the diocese of Canterbury, a survey of parishes was conducted and virtually all claimed to be holding 'family services'. In an attempt to share ideas the liturgical committee of that diocese has produced a leaflet containing information about the approach taken by five such parishes. Information about this can be obtained from the Rev. H. Such, 19 The Precinct, Canterbury.

### FORTHCOMING EVENTS

#### Ely

October 24: 10.30 a.m.–3.30 p.m., Selwyn College, Cambridge, Day Conference on Advent. Speakers, John Sweet, Bryan Spinks, Nicholas Lash and the Precursor of Ely. Details, Johnathan Young, Cambridge (0223-61919).

#### Guildford

Two conferences on 'Lent Holy Week and Easter' 22 October, 10 a.m.–4 p.m., at Christ Church, Epsom with the Rev. Jane Sinclair, 29 October, 10 a.m.–4 p.m., at St. Alban's, Hindhead, with the ubiquitous the Rev. Michael Perham. Further information contact, Hugh McCurdy, 19 Cambridge Close, Woking, Surrey, CU21 1YS.

#### Hereford

19 November: 10 a.m.–12.30 p.m. Family Service Swop Shop, Bishop Mascall Centre, Ludlow. Details, Peter Privett, The Vicarage, Dilwyn, Hereford.

#### York

22 September: a day conference on using Adam and Eve and Cain and Abel stories at a family service! Details, The Rev. D. W. Perry (0964-562259) – but all over when you read this.

### REQUESTS

Worcester are working on Remembrance Sunday services: any ideas to The Rev. R. Jones, St. Francis Vicarage, 50 Laurel Road, Dudley, DY1 3EZ.

A number of dioceses are working on induction/institution/introduction and visitation services. If you've just devised one such, I'd be grateful for a copy. If you're about to do work in these areas I'll be happy to put you in touch with those who have already tackled them.

John Corbyn

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