

News of Liturgy

Editor: Colin Buchanan Issue no. 167 November 1988

Editorial

In a presidential address to the General Synod on 7 November 1988, the Archbishop of Canterbury gave his personal assessment of the ways in which the Church of England would have to react to the episcopal acts of a woman bishop in ECUSA or elsewhere. This had, it seemed, formed part of the evidence he had given to the Commission he had established under the chairmanship of the Archbishop of Armagh, Dr. Robin Eames, at the request of the Lambeth Conference.

His starting point was that the Church of England cannot in law recognize women presbyters as presbyters. The main point where that would strike in the life of the Church of England is that such women presbyters cannot be recognized as presiding lawfully at the eucharist, and thus that such eucharists as are staged under their presidency are strictly illegal, and represent a form of defiance of authority. This sense of defiance has, of course, arisen recently at the use by St. Hilda's Community of the chaplaincy building at Queen Mary College in London. I return to it another month.

But the Archbishop's main contribution related to the acts of women bishops – for it is they which create a new cluster of problems, and it is those problems on which the Armagh Commission was asked to reflect. Not surprisingly, the Archbishop had to say that even men ordained by a woman bishop could not be recognized as ordained, in the Church of England's eyes. This means that the signatory of the Letters of Orders of American deacons and presbyters would have to be examined in the future, before it could be told whether, from the standpoint of Church of England law, they had been, in the strict sense, 'episcopally ordained'. (Could this in turn lead a woman bishop to send her ordinands to be done by Letters Dimissory by male bishops somewhere?)

The Archbishop's words on confirmation given by a woman bishop are worthy of note:

... Canon law clearly states that admission to communion is to be given to those who are episcopally confirmed – or *ready and desirous to be confirmed*. It surely cannot be in doubt that those who have been confirmed by a woman bishop *are* in such a state. We can affirm this about those confirmed by a woman bishop without implying the recognition of the episcopal ministry of the woman bishop.

This, it seems to me, will not do. Whilst it would mean that, on any interpretation, there was no case for refusing communion to such an American, the actual case made dodges a question we need to have answered. The Archbishop says that, yes, the American can be a communicant. But the Church of England needs to know whether or not a particular person is or is not confirmed for all sorts of other purposes – as, e.g. sitting in the House

of Laity, or being a candidate for ordination. Whilst both cases may seem unlikely in the immediate future, the increase in American women bishops (and of those they have confirmed) will precipitate the matter at *some* point, and it is as well to get the matter clear before an actual such candidature crops up.

In order to ensure that the problem is seen in all its breadth, it might be helpful here to set out a series of cases of 'confirmation' which do not conform to Canon B.15, upon which the Archbishop's case rests:

- (i) In the Eastern Orthodox Church, the 'seal' by anointing is given immediately after infant baptism, and is generally reckoned to correspond to the West's 'confirmation'. It is given by a presbyter. Is this 'episcopal confirmation'? If so, how so? If not, should we not be confirming the Orthodox who are received into the Church of England (but perhaps we are?)?
- (ii) In the Church of South India and in the Roman Catholic Church, the ministering of confirmation is often delegated to a presbyter. Is this 'episcopal confirmation'? Again, if so, how so? If not, should we not confirm those received from those Churches?
- (iii) In ECUSA itself, if an adult communicant is received from another Christian Church, there is a different rite from confirmation for such 'reception' (including the laying on of a bishop's hand, but *not* called 'confirmation'). If such person comes to the Church of England, has he or she been 'episcopally confirmed'?
- (iv) In the Anglican Church of Canada, as has been noted here in the past, adult baptism is treated (under the 1985 *Book of Alternative Services*) as being sufficient for full communicant membership of the Church, without any hint of a supposed confirmation. How can you be 'ready and desirous' of that which is not on offer to you, and you can hardly be assumed from the system to want . . . ? How is the Church of England to view such adults if they come here (and what if any of them has been ordained without benefit of 'episcopal confirmation'?)?
- (v) Then there are those who are 'confirmed' but in a non-episcopal Church – how do we view them?
- (vi) So, to return to the beginning, what of those who may in the future have episcopal confirmation from her who is not canonically a bishop? If the Church of England finds itself deciding one way or another about such oddities, we might find some funny implications for one or more of the other categories above . . .

Well, they say that the distinguishing mark of Anglicanism is untidiness and loose ends. We have them a-packet here. Perhaps we might actually benefit from someone interested in principles.

Colin Buchanan

GENERAL SYNOD NOVEMBER 1988

Firstly, the private member's motion by Roger Godin, about indiscriminate baptism, which we set out last month, was moved, but then adjourned. It will thus be taken up at the February 1989 group of sessions of General Synod. The other private member's motion which bore on liturgy, that from Mrs. Ann Shirley-Williams, was not reached.

Secondly, there was some fun with the questions. The Bishop of Winchester, chairman of the Liturgical Commission, answered questions: (a) about eucharistic liturgy for use with children (the Commission is preparing materials which might well serve this purpose); (b) about whether you are allowed to use the full (unexpurgated) Venite at Morning Prayer (yes, it is not a change of substantial importance); and (c) about the 1662 communion rite 'Does [it] contain within it an "epiclesis" and an "anamnesis"?' (On this we note that question-time in General Synod is going to become a substitute for lecture courses on the history of liturgy – and could yet save the Colleges from having to address questions about 1662, as this better spare-time course for clergy and laity replaces them). This question was remarkably replicated, in that Dr. Giddings asked it about the 1662 'service', and Hugh Craig about the 1662 'Thanksgiving' (a title which itself begs certain questions . . .). What crime was there alleged? Was it the crime of having these extraordinary Greek bits in the liturgy, or was it the crime of not having them? Anyway, the Bishop of Winchester clearly bet himself that they were worried about the crime of omitting these crucial recondite bits, so he set about assuring the Synod that they were safely there:

'Members will have noted that these terms are mentioned on page 25 of GS 843.

'The terms anamnesis and epiclesis are recent tools of the liturgical scholar whose main purpose is to delineate various overlapping ingredients in the eucharistic consecration. Most scholars would agree that both elements are present in the 1549 and 1552 communion rites. The prayer in the 1662 rites is the same as 1552 but with the title added.

'The crucial words in the 1662 Prayer of Consecration are in the section beginning "who made there (by his one oblation of himself . . ." down to " . . . partakers of his most blessed Body and Blood". Everything in that section which refers to the memorial of Christ's death constitutes an anamnesis. The second part of the prayer – "Hear us, merciful Father . . ." – refers to the consumption of the elements in memory of Christ, and that must be an epiclesis since it is an invocation.'

Here must be the clue why two members asked such a seminar-type question at the time – GS 843 (*On the Way to Visible Unity*, a report on relations between the Church of England and Evangelical Churches in East and West Germany) mentions anamnesis and epiclesis as 'bound up with' the narrative of the institution, in a statement apparently about the basic nature of the eucharist in what appears to be an explanatory footnote to an intended 'Common Declaration' (*On the Way . . .*, p.25). No wonder then that some assurances are needed about 1662.

But who drafted the answer? Usually an 'anamnesis' is a paragraph which responds to our Lord's 'do this'. It is arguable that the dynamic action of distributing the communion *is* the anamnesis in 1552. It is true that 'in remembrance' also comes in the prayer earlier before the narrative of institution. But the answer suggests we are almost at the point where someone says 'the whole liturgy is anamnestic and the whole liturgy is epiclesis'. It lies in part in the area of definitions – there used to be an argument about whether there should be an epiclesis, because by definition an epiclesis included an invocation of the Father to send the Spirit upon elements, action, or worshippers. Now any petition can be an epiclesis, so Cranmer had one . . . There were further questions about the implications of the Ecumenical Canons (which we hope to pick up next month); about timetable for bringing forward the Knaresborough report (on which it appears that the House of Bishops is awaiting debates in dioceses on *Children in the Way*); and on 'what action does the House of Bishops propose to take to ensure that the Book of Common Prayer is used in a significant proportion of both Confirmation and Ordination services?' (answer: none).

(This last point reminds me that my arithmetic was at fault last month. I reckoned that 1662 ordination had been used once out of 130 ordination occasions in the three years under review – but anyone who followed my argument would see it led to nearer 300 occasions, . . . COB).

MORIB – A PERSONAL STATEMENT BY COB

The Movement for the Reform of Infant Baptism has four Aims:

1. To bring to an end the practice of indiscriminate baptism.
2. That baptism be seen to be 'the sacrament instituted by Christ for those who wish to become members of his Church' (ASB page 212).
3. The Reform of Canon Law relating to baptism.
4. A review of all aspects of Christian initiation.

I mention the Aims because I have a personal statement to make. I have been approached by the MORIB committee to become their 'President'. I had lunch with the committee, and indicated that, although I assented to the Aims, I did not necessarily assent to all the public statements I had read from committee members – and would not want to put either the committee or myself into a difficult position if this recurred. I thus advised them not to persevere with their invitation to me. They, however, conferred at their residential meeting in October, and renewed the invitation. Everybody now knew the terms of the discussion, and knew they must not push the relationship to breaking-point if I were to sustain my Presidency. Thus I accepted, and a press release has been made in November to this effect.

I view my Presidency as a general encouragement within the Church of England of the stated Aims of the 'Movement'. I think that the impressio of a vigorous thrashing about without great sense of a united direction is over. It is the 'Reform' of Infant Baptism which is the task. The Open Letter to the bishops in October this year was a thoroughly responsible expression of the Aims. And thus there is a sense in which the Movement has an element of trusteeship for the future missionary task of the Church of England. Naturally I now encourage readers of *NOL* to join MORIB – please write to the secretary, the Rev. Clifford Owen, 29 Hollybrook Road, Bordon, Hants., GU35 0DL (mentioning *NOL* . . .). Membership costs £5 per annum, and there is a lively pastoral and theological quarterly newsletter included within the cost.

HOUSE OF BISHOPS

We suggested last month the meeting of the House of Bishops on 18 October may have had liturgical matters to consider. Sure enough, the minutes are now available, and they indicate Liturgical Commission documents not yet published. There were in fact five reports, and they are minuted as follows:

8. a) Inclusive Language in Liturgy

The House considered a Report from the Commission and a note of the comments on the Report made by a sub-group of bishops appointed at its previous meeting (HB (88) M2 para 11). The House agreed that, with some amendments, the Commission's Report should be published for discussion and debate in the General Synod.

This, of course, has been overdue for some time.

8. b) Reintroduction of GS 530 (A Form for the Reconciliation of a Penitent)

The House considered the Commission's report and advice concerning the reintroduction of GS 530 following the motion carried by the General Synod in November 1987. The House accepted the Commission's advice that ways be sought to re-open consideration of the wider issues in a less technical context in due time, rather than precipitate further controversy by reintroducing to the floor of the Synod, unamended, a report which had already been rejected and had been overtaken by five years of subsequent thinking

This is a great relief, and entirely statesmanlike – and the re-opening has already begun in these columns. But it would be fun to see what the Commission wrote on the subject.

8. c) Re-affirmation of Baptism Funeral of a Child Dying near the Time of Birth Ministry at the Time of Death

The House considered reports from the Commission on each of these matters. The House invited the Commission to consider the points raised in discussion and to report further to the House at its next meeting.

So we shall not see these reports until the Commission has sufficiently pleased the bishops. The first of them should prove an interesting exercise in sacramental squaring of the circle.

THAT ELUSIVE INTERNATIONAL ANGLICAN LITURGICAL COMMISSION

Readers will recall that ACC-7 at Singapore 'invited' the ACC Standing Committee to establish an international Anglican Liturgical Commission. After that, the Brixen Consultation in August 1987 asked the ACC Standing Committee not to do it. Some behind-the-scenes encountering occurred at the Lambeth Conference, and out of that an informal gathering of relevant persons who were in England at the time occurred during the November session of General Synod. This meeting is being reported to the Standing Committee which meets from 28 November, and we hope to be able to report next month what the ACC Standing Committee has done. All straws in the wind suggest that, even if the will for a Commission survives the various counter-blows, yet there still may be no finance for it.

This month's Booklet . . .

is Evangelism Series no. 4, *Church Planting 1*, by Bob Hopkins. 'Church Planting' has now become a field of study – even a science! Bob Hopkins leads a group which plans annual conferences to relate the scientific study to the realities of the Church of England, and he plans to write two Evangelism Booklets on the subject, of which this is the first.

. . . and next month's

is Joint Liturgical Study no. 8, *Essays in Early Eastern Initiation*, edited by Paul Bradshaw.

. . . and that 'Extra'

Worship no. 107, *Lambeth and Liturgy 1988*, by Colin Buchanan, is held up pending the publication of the Lambeth report itself – originally scheduled for 1 November, it appears it is now not due till early to middle January, and our re-publication of the text of the part of the statement entitled 'Renewal of the Church in Liturgy' (with COB's introduction and commentary) is correspondingly delayed

. . . and reprints

include Joint Liturgical Study 1, *Daily and Weekly Worship – from Jewish to Christian* (£2.75) by Roger Beckwith – and Spirituality 16, *Silence* by David Runcorn.

. . . and price rises

come into effect on 1 January 1989 – 10% all round, which catches up on the 'stand-still' as between 1987 and 1988, the first for ten years or so. But order quickly to beat the price-rise.

. . . and renewing your subscription

(if you take *NOL* or *NOL/NOH* on subscription) should be done smartly. Please note slightly increased price.

Correspondence

Dear Colin
I was struck by the contrast between the Commission's draft responsive Eucharistic rite (in September *NOL*) and the draft Kenyan Liturgy (in the September Liturgical Study), both of which arrived in the same packet.

The English responsive liturgy was worthy, well-meaning, and had some merit; but it sounded as though it had been put together by a committee (perhaps it had). The Kenyan rite, on the other hand, though a bit 'tribal' in some respects, had enormous vitality, and with a few emendations (I personally didn't like the word 'Allocator' after 'Creator' – and 'Sustainer' might do in its place) could well be used by an English congregation – perhaps a small group.

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It seemed that the English rite lacked 'soul' – or do I mean poetry? Perhaps all our liturgical committees should have poets on board, to avoid some of the bland and pedestrian English we use, and to help with the rhythm of the phrasing. This is where Cranmer's ear was so sound.

With all good wishes.

Yours sincerely,

Peter Hancock
Northwood, Middlesex

COB'S LITURGICAL DIARY – HIGHSPTS

My own doings have not been reported since June, so I now slip in one or two highlights (leaving aside the Lambeth Conference), as I recall them.

July: (5) evening Partnership in World Mission rally in Birmingham – I am returning by train from Bristol just in time – when the train stops more or less *under* the rally – I reckon in frustration I can almost hear them – and a taxi gets me there in the last verse of the first hymn to do my stuff next.

(11) a day in Canterbury with the SOMA pre-Lambeth jamboree – ends up with plenary rally in the Sports Hall, very unlike the poker-faced Lambeth Conference worship of a week later – Graham Kendrick again, and this time nearly 1000 people go into a vast ring round the walls of the Hall to sing worship songs – and a conger starts! As I go, I say to myself 'Is this actually a great height of worship, or has it ceased to be worship altogether?' (15) After an evening Committee I go to a Smethwick parish which is running a sponsored sing for 24 hours, going through the new *Hymns A. & M. Revised Standard*. I get there around 10.25 p.m. and join in 'The day thou gavest, Lord, is ended' and other evening ones – and go my way. It is the Lambeth Conference to-morrow.

August: (30-31) Society for Liturgical Study – back on my old premises at St. John's, Nottingham – and, once again, all the liturgists sit at the back . . .

September: (3) Wedding (at a mature age!) of David Gillett (Principal of Trinity College, Bristol) at Lewsey. The bride is escorted in by her two brothers, and the officiant chooses to say (what the ASB does not encourage him to) 'Who gives this woman to be married to this man?' and then responds himself, 'Ah, I see, both of you'. I preside at communion, and find, already duplicated for me, not an ASB eucharistic but (infamy of infamies) a Grove Books one – that is, one of those from the back of Booklet no. 103, *Making the Eucharistic Prayer Work*, adapted for a marriage use. I am caught in illegality in another man's diocese! (11) Confirmation season restarts – over 20 candidates at an estate church. In the afternoon a home confirmation on another estate; and at 6.30 the licensing of a second curacy man at St. John's, Harborne (and join in a preaching series working through the Pastoral Epistles). (12) Launch an Oak Hill team in Water Orton Parish mission, using diocesan rite. (21) St. Matthew's day – eucharist to launch our diocesan 'Lay Foundation' course. (22) Dedicate new chapel (jointly with RC bishop) at Orthopedic Hospital. (27) Start off two clergy in one day – Aston chaplain (with ecumenical service) at lunchtime; incumbent of Dosthill in the evening. (29) Take liturgical bicycle to (sunlit) Canterbury for consecration of new bishop of Rochester.

October: (1) Saturday afternoon and I do what I can properly do at only one place in the world – I induct a Baptist minister in an ecumenical

Project. (6) Suffragans meet at Lambeth – fascinating the motifs now painted on Lambeth Palace Chapel ceiling. (8) Enthronement of new Bishop of Southwell. Service closely modelled on one three years ago, though Pat Harris, once he is clad in cope and mitre, looks exactly like Davis in Saul's armour. In his seromn he tells us how he was consecrated fifteen years ago in a tin hut (or the equivalent) in Northern Argentina, and then the sound system fails and we hear no more up the sharp end. (9) Harvest eucharist – I have avoided most this year . . . (10) A noted retired priest of the diocese has died, and diaries have to be re-arranged – my part is the reception of the coffin (the priest's way round, of course) in his erstwhile parish church. The present incumbent adds a whiff of incense, and places 'symbols of ministry' on the coffin whilst I follow the brief form in the ASB. Afterwards I gently enquire whether a collection of 'symbols' which included biretta and stole (and one or two other matters) but omitted a Bible had got it right. Actually, the omission had been inadvertent. (12) Renewal Eucharist in the cathedral – I go as member of congregation and greatly enjoy it. (16) First of two services this week to celebrate forty years of the National Health Service – this one at Sutton Coldfield. In the evening three country parishes present 25 confirmation candidates – four of them from a parish of 55 souls – must be near a record proportion . . . (19) Other Health Service service – this one with far more participation by nurses, cleaners, cooks, medics, etc. – I score briefly by mentioning dentists. (23) Preach at Baptist Church – and encounter (for my first time ever) a child 'Dedication' service including promises to bring up the child in the faith – and taking of the child into the minister's arms for prayer. (25) Institution at Highters Heath. (30) Preach this time at a Methodist Anniversary in Four Oaks. (31) Leading a study day for our Nursing Sisterhood – create a mid-day office from text of Philippians – must give it another whirl some time.

DIOCESE TO DIOCESE

Editors: Martin Dudley and John Corbyn

DIOCESAN LITURGICAL SECRETARIES CONSULTATION

On 21 November the Liturgical Commission held the second of its autumn consultations. This consultation concerned the Commission's proposed 'Directory' for worship during the period Advent to Candlemas.

The consultation began with a service using material proposed for the feast of All Saints. It was later explained, by Dr. Geoffrey Rowell, that the directory would stray outside its scope a little to include All Saints, All Souls, and Remembrance Sunday. Indeed because Advent tends to get obscured by the early celebration of Christmas the Commission had discussed extending the period of Advent in order to assist its observance. Instead, however, of extending Advent as such, the Commission proposes simply to alter the lectionary so that Advent themes are addressed in the weeks before Advent itself begins. They envisage a scheme of themes such as: All Saints, the departed, the prophetic hope, the end of time, the fore-runner, and the annunciation. Bible Sunday would therefore disappear from the Advent season. However, the Commission having consulted some of those with a special interest, Bible Sunday, it is thought this observance could, with profit, be transferred to elsewhere in the year – where we were not told. On the subject of the lectionary we were told that a

number of options would be offered, including provision for continuous readings. Dr. Rowell described the pattern as 'like an hour-glass', a number of options narrowing down to a core of readings for Christmas itself and then widening out again. In the short term at least, however, this seemed to clash with a desire to progress to a lectionary common to the churches. As well as revised themes and a new lectionary, additional canticles would also be provided for this period.

All Saints'

The material for All Saints' which we experienced consisted of an enlarged eucharistic proper. This extended beyond the standard proper material to include; extended greeting, a form of intercession, a call to confession, an absolution, introduction to the peace, an invitation to communion, a post communion prayer and a solemn blessing. There was some discussion as to how liturgical expression might be given to the saints as our contemporaries rather than as historical examples of faith, a matter of long-running dispute in the Church of England. We can join our praises with those of the saints but can we, and if so, how can we, join our prayers with theirs?

All Souls'

For this occasion in addition to extended propers it is intended to produce a short office for use on this occasion and otherwise where a form of prayer is required on the anniversary of a death.

Advent

In addition to what has already been said, prayers with respect to the Advent wreath will be devised, for use in the home or in church, and also some domestic liturgies.

Carol Services

Alternative biddings and scripture readings will be suggested.

Christmas Eve and Christmas Day

Presumably enlarged eucharistic propers will be produced.

Post Christmas Saints' Days

Consideration will be given to these, especially when such a day is a feast of title.

New Year's Eve

There will be a form of Watchnight service.

Epiphany

David Stancliffe of Portsmouth Cathedral introduced a form of service for this feast, which might be used on its own as an Epiphanytide Carol service or as the ministry of the word in the eucharist. After an introduction there are three sections each taking up one aspect of the feast; 'The king of all the world is revealed to the Magi', 'The new creation is revealed in the water made wine' and 'The Christ is revealed in the waters of baptism'. Each section is composed of a set of versicles and responses (based on a scriptural passage), a symbolic action with an acclamation prayer, a reading and a collect. The symbolic acts suggested are in order: presenting one or all three traditional gift at the crib, placing a chalice on the altar and blessing

water which is sprinkled on the people, placed in vessels by the church door for them to make the sign of the cross or poured out over the threshold. The first two uses of water are traditional, the last is drawn from an Orthodox practice and echoes passages in Ezekiel and Revelation. The service ends with what is called 'The renewal of the covenant'. Two forms are suggested; the first using a question and answer form of the Apostles Creed followed by five other questions and answers, the second being based of the Methodist Covenant Service. This provision is made for a renewal of baptismal vows type of service at the beginning of the civil year and other than at Easter.

Candlemas

Kenneth Stevenson introduced this item with his usual erudition. He unfolded the difficulties of 'rehabilitating' this ancient feast. He outlined the tensions there have been, over the years, between the purification of Mary and the presentation of Jesus, not to mention the third theme, that of the Meeting (of Jesus with Simeon, always, and Anna, sometimes). Whilst now this occasion has the character of a feast, in the past, we were told, popes would go barefoot in penitential processions dressed in black vestments. Dr. Stevenson suggested that the conflict between the penitential and festal approach to this time ought not to be 'ironed out'. This feast can serve two functions: either bringing to an end the Christmas cycle or serving as a hinge between the Christmas and the Easter cycle. Simeon's prophecy of a sword piercing Mary's heart, foreshadowing the passion, acts as the pivotal point.

As with Epiphany service, this material can either stand on its own as a vigil or compromise the ministry of the word in the eucharist. It begins with a seasonal service of light (the directory will include general provisions for such a rite) continuing with a series of readings each with versicles and responses or a psalm or a canticle, drawn either from scripture or from traditional sources, and a collect, after which follows the homily and prayers. The eucharist may then follow; whether or not this is the case, the service concludes with the Nunc Dimittis.

There was a significant difference between the material we examined at this consultation and that presented at the consultation on Family Worship and worship in UPAs. This time much of the material used in the services was taken, often in adapted form, from traditional sources, a ninth century sacramentary, a neo-Gallican missal, and the like. It would be interesting when the 'Directory' is produced to have full information of sources.

Representatives at the consultation have copies of the draft material and have been invited to 'try it out'. If others also wish to do this the material will be available from their liturgical committee secretary. The Commission looks forward to receiving responses and suggestions. If the lively discussions by representatives on first sight of the services is anything to go by, the Commission will not suffer from a lack of feedback.

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