

News of Liturgy

Editor: Colin Buchanan Issue no. 169 January 1989

Editorial

The date of Easter this year gives us an extraordinarily early Ash Wednesday, and, although advocating a fixed date for Easter would be an interesting if probably doomed side-track, the main effect at the time of writing is that the Church of England General Synod, which always meets in what used to be the week of Sexagesima, is beginning its February session in January at the very point that this issue of *NOL* is at the printers.

We cannot therefore anticipate here the outcome of the debates on indiscriminate baptism (moved in November and then adjourned – see November *NOL*) or on *Making Women Visible* (published in December – see last month's editorial). But we surely can anticipate, despite all delays, that the Ecumenical Canons will at last be promulgated. The text of the (less interesting) B43 about generally ecumenical behaviour was published in three instalments in these columns in 1988, and the text of (the Local Ecumenical Projects one) B44 was published in my Worship Booklet 101, *Anglicans and Worship in Local Ecumenical Projects*, in October 1987.

I declare a special interest in B44 – not only because I served on the working party which produced the draft Measure; not only because I think it is greatly needed around the land; but also because I chair what used to be called a 'Regional Sponsoring Body' for the Birmingham region. To be precise, we have 11 'LEPs' which include Anglicans and they will have to qualify under B44 if they are to nestle under the newly available umbrella of legality. (To be illegal when all are illegal, and the only means to local ecumenical sharing available is illegal, is one thing – to be illegal when all others have found the new way to be legal, that is another thing).

I make here three immediate points, partly from my earlier reflections in Booklet 101:

- The 'sharing agreement' mentioned in B44 has no content, *unless* the 'Instrument' providing for ministry and worship is agreed at the same time as the 'Sharing Agreement'.
- The 'Instrument' actually means that the diocesan bishop writes his own rules, indeed writes *the Anglican rules*, for each LEP, superseding the existing rules about ministry and worship, but doing so canonically under B44.
- The House of Bishops was provided a Code of Practice, drafted by the Liturgical Commission, to guide diocesan bishops in their procedures.

The great difficulty I have been facing on the Birmingham scene is that no draft legal format seems to exist for an 'Instrument'. I invented a mythical one myself a year ago, and provided it as a model for our LEPs, but with the Health warning that it needed the lawyers to check it out for infelicities and imprecisions. To my sorrow it has been impossible to get any definitive comment on my draft, or any alternative recognized and recommended draft, or any alternative recognized and recommended draft, from the lawyers in those twelve months. We thus face a timetable in which LEPs have been pencilling in arrangements to get their Anglican Annual Church General Meeting to give the statutory approval under B44 – only to find that the Instrument cannot be drafted for lack of firm legal ground on which to stand. The Code of Practice does not seem to include this.

Well, as I write, the Board of Mission and Unity in London has convened a briefing day on 6 February, when the 'Code of Practice' will be interpreted to us. Perhaps there will be more to report next month.

Two personal notes:

- I am spending twelve days from Ash Wednesday at the Maramon Convention – a great Bible-teaching gathering – for the Mar Thoma Church in Kerala in South India. You will not get replies to letters in that period. (It is of course all done for the sake of keeping my diary colourful . . .).
- There is a new book out on church music – *In Spirit and in Truth*, edited by Robin Sheldon (Hodder and Stoughton, £6.95). I am a contributor to this, despite my generally recognized inability to read or sing a note of music. To my great joy (and perhaps a note in season for my epitaph when the day comes) the publishers' blurb reads 'Well-known musicians represented in the book include Colin Buchanan . . .'. There then follow some other names (including Lionel Dakers and David Fellingham) who also fall into this category. (It has to be confessed, with the usual ruthless honesty I try to impose on these columns, that inside the book itself Robin Sheldon introduces me in slightly different terms, half-suggesting that music is *not* my forte – but no-one can take the publishers' accolade away from me). Oh yes, and what did I actually *write*? Well, dip into it in a Christian bookshop and see.

Colin Buchanan

BARBARA HARRIS TO BE MADE BISHOP ON 11 FEBRUARY

We report this as a simple news item. We have our reporter there, and hope to give an account. The Archbishop of Canterbury has made it clear that he hopes no English bishops will join in the laying on of hands, though we learn of one retired bishop who will be there under a 'press' label, commissioned by Fleet Street, not Lambeth, and reporting not (visibly) conniving.

There is muttering round the Anglican Communion of somehow renouncing communion with the diocese of Massachusetts. But it is difficult to see how this could be effected . . . or what it would effect.

COB'S SELECTIVE DIARY

December: I overlooked last month the occasion on which I went along the line confirming a row of candidates, each with a sponsor holding a name just behind. The last candidate and his sponsor look at me oddly, so I ask myself what is special, and decide it is that *two* names are on the sponsor's card – so I say them both clearly as I lay my hand on him. Afterwards I discover that in fact I was supposed to receive him into the Church of England (which had been discussed prior to the service), but such people, in my experience (and I have usually given instructions) *stand* at the end of a kneeling row of people, so that they advertise their different treatment. This man had not (for whatsoever reasons) and he had got the confirmation treatment.

And that reminds me of a November occasion. A vicar from another parish (innocently – very innocently) asked me in the vestry whether it would be all right for me to 'receive' two Methodists he had prepared. I said 'no, – and that they must be confirmed (however sensible 'receiving' might seem). Well, they duly were confirmed. I *then* discovered that the wife had first had Roman Catholic confirmation, and had then received a non-episcopal confirmation on taking up Methodist membership at a later date, and I had now required her to be confirmed yet again . . . I shall try to remember next time I am asked about a Methodist to be received whether or not she has in fact had earlier Roman Catholic confirmation . . . How foolish of me to have omitted the question this time.

January: the most remarkable feature to me – in what has otherwise been a quiet month liturgically – has been a certain visit to the Queen's College. I chair the West Midlands Course, and we arranged an evening in which the Course Committee would meet in the afternoon, and stay to chapel and supper in the College, and meet informally with the Course students afterwards. The College is ecumenical and has its own illegal rites – but we are warned that it may be even more illegal than that because the worship arrangements are in the hands of a group of students and 'they might get up to anything'. So we approach the chapel service with those fearful apprehensions of a chandelier-swinging charismatic enterprise for which some of us might not well qualify . . . What in fact happens? It is unbelievable – it is 1549. I have never (as far as I can recall) ever been present at the use of the 1549 rite, so this certainly goes into my personal scrapbook. It is, however, as it emerges, a streamlined and modern use of 1549 – the sheer use of a museum-piece has been too much for its own advocates. So we have a warm Peace with much mutual encounter at the point where a very residual spoken 'Pax' came in 1549 – and, more extraordinarily still, we have Cranmer in 'inclusive' language. This is that most odd of all liturgical exercises – getting a museum-piece out of its glass case, and attempting to make it serve to-day's needs – like making tea in an ancient Greek urn. Perhaps we need a booklet on principles for such practices – Rite B will soon be calling out for it.

HOUSE OF BISHOPS IN JANUARY

The House of Bishops in January were due to consider a whole series of documents in the queue from the Liturgical Commission – particularly centering on the draft 'Directory'. The evidence is that Liturgical Commission members sat in attendance all day whilst the House failed to reach their business. If so, I can just imagine the comments at the Commission. What it means, in terms of what is published and when, I cannot now say but will provide whatever leaks I can tap in the next month or two.

THE EUCHARIST IN SRI LANKA

The Anglican Church in Sri Lanka consists of two dioceses, a Anglican relic of the old CIPBC, every other part of which has, since 1970, been in a church union scheme – and in that scheme has seen a reasonably modern and flexible eucharistic liturgy come into use. Thus Sri Lanka alone has retained a distinctively Anglican presence, and it has been using the old Ceylon rite (finally authorized in 1938), or (possibly) CIPBC rites. Now a modern English text has been provided, derived from the Ceylon liturgy, and labelled 'experimental'. It is only available thus far in typescript, as a printed version will be bilingual and takes some time to prepare.

The actual text looks relatively unrevolutionary, bringing in flexibility congregational participation, a greeting of Peace, etc., much in line with the general run of liturgies over recent years. The eucharistic prayer is shortish, more responsive than the ASB ones, and with an 'Eastern' view of the epiclesis. Perhaps the most encouraging feature is the opening note which reads:

'The Commission would also draw attention to the effectiveness of symbols and actions that are part of the life of our people. These include the use of light, fire, water, flowers, joss sticks, incense, drumming, dancing, nagasaran, blowing of the conch, etc., all of which could be meaningfully incorporated into our worship . . .'

THE METHODIST REPORT

Let the People Worship: The report to the 1988 Methodist Conference of the Commission on Worship (Methodist Publishing House, 20 Ivatt Way, Peterborough PE3 7PG, £1).

'Since the Methodist Conference of 1957 commissioned a previous report on *Christian Worship*, there have been significant changes, both in society and in the life of the Church'. Thus begins the report to the Methodist Conference of 1988 from the commission on worship, which in its approach is a very different document than its predecessor.

After a brief social analysis which identifies that it is no longer to assume a common Christian belief in God within the community at large, the 1988 report begins to tackle the question of widespread disquiet about Methodist worship.

The commission identifies the four major areas which need attention amongst the Methodist people at worship as being;

- To encourage an increased sense of the presence of God.
- To restore a proper balance between teaching and worship.
- To highlight the necessity of preparation of worship.
- To develop the understanding of what it means to participate in worship.

The twin starting points of any act of worship are identified as being, on the one hand, the reality of human life and the anguish of the world, and on the other, the reality of God's love and goodness. Whilst the Commission affirms that these two are not in conflict it recognizes that worship must begin where the congregation is, which is often mixed emotions of both sorrow and joy. These emotions must not be discounted, for the whole of the human nature must be utilized and offered in worship. Two intentions of worship are identified as being the offering of adoration and enabling the congregator to be transformed by God, 'worship opens our eyes to discern God's presence and activity in every aspect of our life and the life of the World'.

The close relationship between worship and mission is emphasized, the point being made that 'worship leads to life in all its fullness'. The communal aspect of worship is highlighted in the report, 'Worship builds community – worshipping together can bind a group of people into a more loving fellowship.'

The Commission recommends that all Methodist Churches should develop their local Worship Consultations into more effective instruments that the local congregations might be enabled to take more responsibility for worship and promises to provide material to aid this development.

Having looked at worship and worshiper the report briefly turns its attention to the leader of worship, who in Methodism are traditionally either Ministers or Local Preachers. The commission calls for Methodism to recognize that some people have a vocation to be leaders of worship but not preachers.

The report emphasizes the need for established preachers to retain freshness by constant study of the practice of worship, through specific study groups as well as in their personal preparation. Methodism also ought to consider the increased co-operation between preachers, local organists and stewards. A collection of materials to enable preachers to consider more fully their role as leaders of worship has been produced by the Commission.

I consider that one of the most important features of the 1988 report is that it recognizes that the sermon should not be regarded as the sole point of worship. So many Methodists still go to Church in order to hear the sermon, rather than to give or receive anything in the encounter with God through worship. Methodism has still got a long way to go before it fully appreciates the importance of this concept. History has deprived our people of an appreciation of aesthetics and symbol. This report goes part way towards initiating the recovery of these important aspects.

Supplementary material is *Worship in the Local Church: A collection of discussion starter papers from Church Councils, Worship Consultations etc., and Leading Worship: A similar collection of papers aimed at Preachers and Worship leaders.* £1 per set, also from the Publishing House.

Adrian Burdon

This month's Booklets . . .

are two in the Worship series, both by COB: no. 106, *Lambeth and Liturgy 1988* (published on 16 January, the same day as the Lambeth Conference Report – providing the text of the statement and also the resolutions of the Lambeth Conference, insofar as they bore upon liturgy), and no. 107, *Revising the ASB*, published with *NOL* at the end of the month, and intended as a gadfly to the Church of England to help it to be ready for liturgical change to move fast in the near future (and thus make a mockery of the idea that the ASB is our main diet till the year 2000) – and also, of course, a prod to the Liturgical Commission to make sure they take us in the right directions . . .

. . . and next month's

is Evangelism Series no. 5, *Strategies for Rural Evangelism* by Chris Edmundson.

. . . and reprints

of Joint Liturgical Study no. 1, *Daily and Weekly Worship: from Jewish to Christian*, by Roger Beckwith, and of Pastoral Series no. 18, *What Me? A House Group Leader?*, by Patsy Kettle, do now exist, and may be ordered.

. . . and a catalogue

of new titles should accompany this.

Other Books

There is a bunch of books awaiting mention, without perhaps meriting full reviews. Newly flown in from Sydney is the learned if slightly bizarre *An Australian Book of Common Prayer* by John Bunyan, published by the author's own 'Broad Churchman Series', P.O. Box 9, Chester Hill, NSW 2162, Australia (Australian \$12.00 plus postage) (fancy, Broad Churchmen in Sydney . . .). This is Part 1 of a larger project, aimed to mark the bi-centenary of the arrival of the 1662 Book in Australia. Part 1 includes Morning and Evening Prayer, Litany and Communion. Two points strike the reader at sight: firstly, there is a great range of alternative 'metrical forms' (yes, even for the Lord's Prayer); secondly, the Communion rite has alternatives based upon the erstwhile English 'Interim Rite' – something never recognized in Australia.

We failed to notice here the BCC Working Party paper *Christian Initiation and Church Membership* (BCC, 32pp., 1988, n.p.). This is a very slight document, partly given to descriptions of practice in particular 'interchurch families', partly to vignettes of particular Local Ecumenical Projects, partly to a page or two of 'principles'. The hidden rocks lurking under the term 'membership' are duly exposed – but remain a danger to shipping. SPCK Libra books have sent us *Praying with Saint Teresa* (Foreword by Elaine Storkey) (£2.50) and *Praying with the Jewish Tradition* (introduced by Lionel Blue) (£2.50) – the Introduction being viable, but not (as you might have expected) actually funny.

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**GROVE BOOKS LIMITED BRAMCOTE NOTTS.
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Waiting over a year for mention, and now getting less than it deserved is Robin Green's *Only Connect* (DLT, 1987, £4.95). The book is subtitled, *Worship and liturgy from the perspective of pastoral care*. There is here the caring radical who is far more interested, for instance, in what the baptismal enquirer is hearing (and needing) than in the church's worries about baptism and its candidates – indeed 'seeing from the inside' may be here to an excess.

A LOOK AT THE JOURNALS: BRYAN SPINKS

Many scholarly and provocative articles on liturgy are hidden away in journals, some of which are not readily accessible outside a university library. This is the first of a series of quarterly reports to bring some of these articles to the attention of *NOL* readers. Cambridge UL has a vast number of journals, but by no means all of them. If there are important omissions, please let me know the details so that these could be incorporated in future reports. This first report looks back over the whole of 1988 from November.

JTS (April) contained two pieces on the post-baptismal prayer in Apostolic Tradition. Tony Gelston suggests a Greek archetype from which the Latin and Oriental versions derive, and in which the Holy Spirit was associated with both water-baptism and the subsequent episcopal laying on of hands. A further note by Geoffrey Cuming makes some further suggestions about the changes in the derived versions. *Ecclesia Orans* has Anscar Chupungco on a definition of liturgical inculturation – a progression of acculturation, inculturation, and finally, liturgical creativity. A. Chavasse looks at some changes in the Roman mass around the fifth century (this should be read alongside J. Baldovin's *The Urban Character of Christian Worship*). Eileen Roberts has a short note on the Exultet in 12th century Sicily. Amongst the several issues of *Ephemerides Liturgicae*, Menahem Macina writes on the liturgical and eschatological function of the eucharistic anamnesis, and E. Mazza has a useful study of the anaphora in the lectures of Theodore of Mopsuestia. *La Maison-Dieu* 173 concentrates on the hymns of the Liturgy of the Hours, with an interesting article by Anselme Davril on the reform of the Divine Office. 174 is on sacraments and acts of faith. *OCF* has a thorough analysis of the *sursum corda* by Robert Taft – against Armitage Robinson, Taft argues for Greek being the original language. Every bishop will want to read V. Ruggieri's paper on the consecration and dedication of a church according to Barberini 336! *Le Museon* has an article on a Byzantine Office for those who are killed in war. Five of the six 1988 issues of *Worship* have appeared. Many articles in this journal have an anthropological and sociological slant, and some seem to be 'favours' to promote names in print to ensure tenure! Liturgy and justice is the theme of two articles; John Rigg says something on the Book of Worship of the United Church of Christ; M. Frances Mannion writes on liturgy and the present crisis of culture; and Raymond Moloney looks at the Zairean mass and inculturation. An article on marriage as worship struck me as totally unrealistic. *Lutheran Quarterly* carries the first of two articles by Paul Rorem on Calvin and Bullinger on the Lord's Supper. *Studia Liturgica* 18:1 carries the papers of the 1987 Societas Liturgica conference, on the theme of penitence and reconciliation. And last – but by no means least – in *Theology* March 1988 Kenneth Stevenson looked at a liturgy prepared for Schleswig-Holstein, where Pietism and the Enlightenment clashed head-on, and he draws some interesting lessons on liturgical revision.

DIocese TO DIocese

Editors: Martin Dudley and John Corbyn

LEICESTER DIocese

In recent years there has been a growing concern with the church's role in the ministry of healing. One expression of this in the diocese of Leicester has been the drawing up of a eucharist for the sick. This was first used last October. The service follows the basic ASB Rite A order with supplementary material drawn from *Ministry to the Sick* 1983 (authorized alternative services) and other sources.

The 'Ministry of Healing' section of the service begins with responsorial intercessions, of twelve petitions in all, which were taken from those used in procession at Lourdes. The following is an extract:

Let us pray to God who showed his love by Christ's compassion for those who suffer:

You said to the paralytic:

Lord that I may walk.

You said: 'I am the light of the world'

Lord that I may see.

You said: 'Blessed are those who listen to my voice'

Lord that I may hear.

You are present among us now, as once you were present on the roads of Galilee

Lord, only say the word, and we shall be healed.

After the intercessions came the laying on of hands and anointing, these two actions being conjoined. This practice raises a number of questions: Are these actions equivalent? If so, is not the use of both repetitive and unnecessary? If these actions are appropriate in different cases then, again, is not the use of both inappropriate?

The holding of the service highlighted the care that needs to be taken in planning a service of this kind with regard to access into and around the building, the audibility of the service, and the recruitment and training of the ministers involved.

Copies of the service are available from, Mr. G. A. Clarke, Secretary of the Liturgical Committee, 3/5 St. Martin's East, Leicester LE1 5FX, on his receipt of a self-addressed SAE (A5 size).

HEREFORD DIocese

The Hereford committee is among those which gives attention to induction services. At a recent meeting they had a wide-ranging discussion which raised a number of interesting points.

Mention was made of a parish's former incumbent and the need to 'grieve' or 'celebrate' his departure. This opens up a whole new area, for the departure of an incumbent usually involves little more than a farewell service at which he presides and preaches, the presentation of a gift from the parish and a parish bash. Perhaps there is scope for a more imaginative liturgical conclusion to a ministry. I recall reading (in a past edition of *NOL*?) of a service marking the end of an episcopate where the retiring bishop laid aside diocesan cope, mitre and pastoral staff before, alone, processing out of the cathedral. Perhaps this could, in some adapted form, be one element in a valedictory service for departing incumbents.

There was also discussion of the scope for the departing incumbent to hand over to wardens and the wardens to the new incumbent. But what about old and new incumbent appearing together? Are we right to pretend that a previous incumbent has fallen off the edge of the world, even though he may have only moved down the road? When the Croydon archdeaconry was transferred from one diocese to another a service was held to mark the occasion at which the Archbishop of Canterbury handed over to the Bishop of Southwark a pastoral staff, symbolizing the transfer of pastoral care. If one bishop can hand over to another a whole archdeaconry surely one incumbent can hand over his parish to another. With all this 'handing over' of parishes in mind perhaps a new incumbent's former parish ought in some way to hand him over to his new parish?

To my mind a service marking the arrival of a new incumbent should not undermine the renewed emphasis on the ministry of the whole people of God. The Hereford committee seemed to share my concern, linking it with a concern that the whole ministry of the congregation should find a place at induction services. I quote from the committee minutes, 'This could take the form of putting the people, exercising their various forms of ministry in appropriate places in the church. (Bible study group by the leetern, parish secretariat with a desk and telephone, toddlers' group by the font, etc), who would briefly describe what they were doing, and welcome the incumbent to acknowledge and share that ministry'.

Finally on this topic I was relieved that it was minuted that it was necessary 'to recognize that the new incumbent was taking on a ministry among an established community of believers, not just taking over a building'. Amen! For one I can't stand the procession to various parts of church accompanied by appropriate parts of what I like to call the furniture hymn ('We love thy altar . . . etc).

BLACKBURN DIocese

Worship Video

The Blackburn committee has a concern for teaching about the meaning and significance of worship. It now has a script for a video on this topic and, in the form of 'Blackburn Diocese Tele-Video', production facilities and expertise. What it now requires is some 'angels', to use the theatrical term. Are there dioceses, or other groups, willing to share in production costs? If so the Rev. A. C. Taylor, St. Mark's Vicarage, Rossendale Road, Burnley, BB11 5DQ. Would be happy to hear from them.

Confirmation Preparation

The Roman Catholic Church in the United States has produced in recent years a great deal of catechetical material. Amongst this is that published by Silver Burdett; this includes 'We celebrate confirmation'. One feature of the programme is a number of specially constructed liturgies, which aim at involving the general congregation in the nurture and formation of candidates. The Rev. John Eatock has produced an Anglican and anglicized version of these liturgies. Anyone interested in these, especially in publishing them, is invited to contact him at, St. Peter's Vicarage, Haslingden, Rossendale, BB4 4BG.

MANCHESTER DIocese

Last September, I made so bold as to suggest to a particular diocesan committee that they might like to suggest to their 'Roman Missal' parishes how they might use the ASB. Little did I know that, even as I wrote, in the second issue of *Rubrics*, the journal of the Manchester committee, an article was appearing doing precisely that! The article was entitled 'ASB and Catholic Usage' and was by the Rector of St. Benedict's, Ardwick, the Rev. Derrick Lowe.

Using the latitude he finds in the rubrics of the ASB and the Canons (viz. B5) he conforms the ASB very closely to the missal. The interpolation of the Orate Fratres ('Pray brethren that my sacrifice and yours . . .'), the prayer over the oblations ('Blessed be God . . .') and the like he regards as allowed by the permission to make 'minor alterations'. The line gap between the end of the main part of the Lord's Prayer and the doxology he regards as an invitation to insert the Libera Nos ('Deliver us, Lord, from every evil . . .'). He recommends the use of the third eucharistic prayer altering 'be to us' to 'become for us' and 'bring before you' to 'offer'. He uses note 20 ASB p117, to allow the peace to be moved to the Roman position.

He thus proves that using Rite A as if it were the Roman mass is not at all like making bricks without straw. But in doing so he sets himself up as the arbiter of what may be regarded as a minor change and what is consonant with Anglican doctrine. That old protestant dilemma of everyman his own Pope!

In the light of this, I am tempted to ask the question, 'When is the Rite A not Rite A?', one answer to which might be 'when it is the Roman mass'. Rite A has, surely, its own theological and liturgical rationale, not entirely identical to that behind the Roman Mass. It can only be stretched so far before this snaps. Has Fr. Lowe stretched it a little too far?

Notwithstanding any admiration for Fr. Lowe's ingenuity, at the end of the day one wonders at the need for such an exercise. If the changes made are indeed 'minor', why go to all this trouble? If the alterations are more than minor, as may be suspected, then Fr. Lowe's alterations go beyond what is permitted.

As a member of the English Anglican-Roman Catholic Committee I look forward to eucharistic rite that can be held in common by both churches, a rite devised and authorized by them. To my mind the generally positive response from both churches to the ARCIC statement of the eucharist presents us with the challenge to produce such a rite. This will, however, come about only through hard work, and not by sleight of hand, however ingenious.

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