

## GROVE BOOKLETS UPDATE

### This month's publication . . .

. . . is Worship Series no. 142, *Prayer and the Departed*, by Chris Cocksworth. This is the beginning of the six-a-year flow of Worship titles to march with the increased flow of official material. And the title is highly relevant, and is very satisfyingly handled by a genuine (up-and-coming) expert.

### . . . and next month's

is Alcuin/GROW Joint Liturgical Study no. 38, *Coronations Past, Present and Future*, edited by Paul Bradshaw. The contributors are: Henry Everett, who won the Gregory Dix prize a year or two back for his essay on the Coronation of James II and writes here on Coronations of the sixteenth and seventeenth centuries; Paul Bradshaw himself, who writes on Coronations from the eighteenth to the twentieth centuries, and COB who, from his prejudiced disestablishmentarian position, writes on coronations—that when a group of authors found themselves doing it, they would know they had reached the rarefied end of the liturgical world and were writing their last (and unsaleable) piece ever. Now everyone is talking coronations—or nearly everyone.

### . . . and last month's—that is, the one that got away in last month's

which was a brief paragraph much valued by the author, Michael Vasey, but unfortunately excised by another hand during a tidying up against the clock at page proof stage. It would have read as follows:

'My own attempt in the July 1996 debate on this Report to extend the open seasons of Epiphany and Lent—if local choice was "good enough for Augustine, it is good enough for me"—failed to gain the forty supporters necessary for further debate, and thus never reached a vote.'

Please turn to your copy of Worship Series no. 141 and see if you can find in the Vasey section of the booklet the place where this bit has proved evaseyve.

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# News of Liturgy

Editor: Colin Buchanan

Issue No 272

August 1997

## EDITORIAL

Well, the Synod finally debated eucharistic presidency. I say 'finally' because the subject has been around all my lifetime (I recall in the 1960s, when I started teaching at the old Northwood LCD before we moved to Nottingham, one Michael Green, who taught New Testament, used to tell the students that it was 'lay presidency' as far as one could tell from the Bible)—but it has never really had an official debate before. The records show that in February 1983 (the group of sessions which saw the defeat of a certain rite of reconciliation), John Williams of Chelmsford diocese moved that:

'This Synod requests the House of Bishops to set up a small representative group to consider in what circumstances lay people should be permitted to celebrate Holy Communion in the Church of England and report to Synod.'

There was one fearsome (and fear-ful) speech against ('I hope . . . that most of this Synod will feel with me that they would rather die than say "yes" to this incredible motion'); and then a certain Canon George Austin moved 'that the question be not now put', and gained a narrow majority for this procedural manoeuvre. And in one sense that sums up the whole pre-history of this issue—I quote the brief outing by John Williams as it more or less epitomizes the whole treatment of the subject until the last three years: 'Mr. Chairman, I move that we pass to next business.'

The subject itself is not new for Anglicans, and was first given a quasi-academic profile in Trevor Lloyd's symposium *Lay presidency at the Eucharist?*, no. 9 in the previous Grove Liturgical Studies series; it was the subject of a serious debate (and an 8-7 vote against) in the Provincial Synod of the Southern Cone of South America in 1986; it was run out of the discussion in the 'Mission and Ministry' section of the 1988 Lambeth Conference; and in recent years it has been strongly canvassed in the diocese of Sydney, and has surfaced in other parts of the globe also. It has become a true theological subject.

The lead-up to the present solid report was another Private Member's Motion in General Synod, one which called upon the House of Bishops to spell out why the presidency is currently confined to bishops and presbyters. The bishops got the original motion amended, and the Synod then asked them to report on a theology of the eucharist with reference to the respective roles of clergy and laity—a task which is more subtly worded but not far different in substance. The report, *Eucharistic Presidency*, was reviewed in NOL last month. It has

considerable depth, and is defensive of the present rules, but stops a long way short of saying that they are in place through divine decree.

So how did the Synod handle it? At the procedural level it did so by suspending standing orders and running a kind of seminar—in which no motions were debated, and no votes taken.

It was perhaps not surprising that the context in which lay presidency might be needed was explored. There was quite a call for Christians to be ready for 'spiritual communion' in the absence of a presbyter; and there was also a strong statement that extended communion divides the supposed unity of pastoral care and liturgical presidency; but the concept of 'local ordained ministers' did not get the critical investigation it perhaps deserves. Christina Baxter asked why some functions of presidency are delegatable and others not—which I suspect is unanswerable.

In short we have a good report, we have an above-ground debate, and we have a dawning awareness that our rule about presbyteral presidency is historically contingent. All that amounts to quite a sea-change. Watch developments.

Colin Buchanan

### FIRST DOCUMENT—LITURGICAL WORD-WATCHING

Which of the three definitions given is the closest to the liturgical meaning?

- |                      |  |                          |
|----------------------|--|--------------------------|
| <b>1 Acclamation</b> | (a) raising arms in worship                | <input type="checkbox"/> |
|                      | (b) congregational affirmation of faith    | <input type="checkbox"/> |
|                      | (c) applause                               | <input type="checkbox"/> |
| <b>2 Agnus Dei</b>   | (a) agony of God                           | <input type="checkbox"/> |
|                      | (b) commemoration of a Roman martyr        | <input type="checkbox"/> |
|                      | (c) an anthem                              | <input type="checkbox"/> |
| <b>3 anamnesis</b>   | (a) forgetfulness                          | <input type="checkbox"/> |
|                      | (b) prayer of remembrance                  | <input type="checkbox"/> |
|                      | (c) use of white wine                      | <input type="checkbox"/> |
| <b>4 anaphora</b>    | (a) prayer of consecration                 | <input type="checkbox"/> |
|                      | (b) wine flagon                            | <input type="checkbox"/> |
|                      | (c) something abhorrent                    | <input type="checkbox"/> |
| <b>5 antiphon</b>    | (a) prohibition on mobile phones in church | <input type="checkbox"/> |
|                      | (b) sentences said or sung alternatively   | <input type="checkbox"/> |
|                      | (c) a corrective to heresy                 | <input type="checkbox"/> |
| <b>6 Benedictus</b>  | (a) final prayer in a service              | <input type="checkbox"/> |
|                      | (b) Song of Creation                       | <input type="checkbox"/> |
|                      | (c) follow-on to the Sanctus               | <input type="checkbox"/> |

After the misery of the bishop's service, the boat-trip from Greenwich to Southwark Cathedral put me in better spirits.'

So how may COB defend himself? The liturgical self-rehabilitation goes like this:

- (a) On the Monday before the pilgrims came to Canterbury cathedral to worship in the presence of the Prince of Wales. Everyone else was dressed up, and so was the worship. Utley himself reflects that 'we scruffy pilgrims were the stars of the show'. The Wednesday planning for the *Cutty Sark* do attempted to be at street level.
- (b) Utley's objections come up one by one:
  - (i) The 'folk band' was simply instrumentalists leading us in traditional hymns as well as a couple of modern choruses—and the people sang, and asked to sing again of the riverboat. Did Utley expect an organ on the quay at Greenwich.
  - (ii) Hand-clapping (a little during some robust singing) is admittedly dangerous, but it was not mandatory, not exclusive, and not greatly intrusive.
  - (iii) And ecumenical Lord's Prayer was the ELLC version ('Save us from the time of trial'), simply trying to prepare us together for the millennium (and the eschaton).
  - (iv) Extemporaneous prayer by pilgrims standing in circles was, admittedly, pushing the boat out a little, but it was founded upon a private bet that it was the only time in the whole pilgrimage anyone would suggest it to them. On the platform the local RC bishop, URC Moderator, Norwegian Chaplain, etc. all joined gladly in prayer very little more sophisticated than that which Utley found such a special 'torture'.

It was a relief to see he found the river trip a relief—perhaps he did not notice that it was COB doing the tourist commentary over the public address system—or perhaps tourist-guide COB is more endurable than the liturgy-torturing Bishop of Greenwich.

And 'sadistic'? Not me, sir.

### AND AN ANNIVERSARY

It was on 7 July 1976 that Series 2 Communion was passed by the House of Laity of the old Church Assembly, and the era of new texts began. What a multitude of new work has sprung from that.

## THE INTERCESSION

One of the forms printed or other suitable words may be used.

The prayers usually include these concerns and may follow this sequence:

The Church of Christ

Creation, human society and those in authority

The local community

Those who suffer

Then communion of saints

These responses may be used

Lord, in your mercy

All **Hear our prayer.**

or

Lord, hear us.

All **Lord, graciously hear us.**

and, at the end,

Merciful Father,

All **accept these prayers**

**for the sake of your Son,**

**our Saviour Jesus Christ. Amen.**

or a Litany may be used.

## COB'S EXCRUCIATING LITURGICAL DIARY

There is no full diary this month but, because a reader has written in asking for an explanation, here is an extract from a future diary, with explanation, to get it out of the way during the season. It arises from this column by Tom Utley in relation to the Canterbury pilgrims, published in *The Daily Telegraph* on 9 June 1997:

**Wednesday, May 28:** This morning I went to the most excruciating religious service of my life. It was an ecumenical affair, conducted by the Rt. Rev. Colin Buchanan, Bishop of Woolwich, in the open air beside the *Cutty Sark*. The *Songs of Praise* crew were about and so we all had to grin.

I could have borne it—even the folk band, the hand-clapping and that grim version of the Lord's Prayer—but for a special torture devised by the bishop.

With a sadistic chuckle, he instructed us to split into groups of five or six, stand in circles and take turns in telling each other what we thanked God for.

"Thank you for sunshine"; "thank you for my lovely children"; "thank you for my good health" etc. This was fine for the enthusiasts but I do not think it seemly to be on such matey terms with my creator.

7 canon	(a) the retired priest who helps out when the vicar's on holiday	<input type="checkbox"/>
	(b) the photocopier in the vestry	<input type="checkbox"/>
	(c) the eucharistic prayer	<input type="checkbox"/>
8 epiclesis	(a) prayer for the work of the Holy Spirit	<input type="checkbox"/>
	(b) recital of a dramatic story	<input type="checkbox"/>
	(c) central moment of a rite	<input type="checkbox"/>
9 eucharistic prayer	(a) communion service	<input type="checkbox"/>
	(b) prayer of thanksgiving	<input type="checkbox"/>
	(c) praying for the dead	<input type="checkbox"/>
10 fraction	(a) a calculation of the number of communicants	<input type="checkbox"/>
	(b) parish income in relation to the quota	<input type="checkbox"/>
	(c) the breaking of the bread	<input type="checkbox"/>
11 Humble Access	(a) side door to the church	<input type="checkbox"/>
	(b) prayer for the sovereign	<input type="checkbox"/>
	(c) prayer before receiving communion	<input type="checkbox"/>
12 Institution Narrative	(a) story of the calling of a priest	<input type="checkbox"/>
	(b) story of the Last Supper	<input type="checkbox"/>
	(c) story of the church	<input type="checkbox"/>
13 Kyrie eleison	(a) penitential responses	<input type="checkbox"/>
	(b) prayers that can be amalgamated	<input type="checkbox"/>
	(c) words from the Cross	<input type="checkbox"/>
14 manual actions	(a) the role of the choir mistress	<input type="checkbox"/>
	(b) gestures by the priest	<input type="checkbox"/>
	(c) protests against women clergy	<input type="checkbox"/>
15 post communion	(a) collect after the distribution of communion	<input type="checkbox"/>
	(b) the sacrament sent to the housebound	<input type="checkbox"/>
	(c) coffee and biscuits	<input type="checkbox"/>
16 propers	(a) seasonal material	<input type="checkbox"/>
	(b) the sacrament sent to the housebound	<input type="checkbox"/>
	(c) coffee and biscuits	<input type="checkbox"/>
17 rubric	(a) minister's words	<input type="checkbox"/>
	(b) red vestments	<input type="checkbox"/>
	(c) stage directions	<input type="checkbox"/>
18 Sanctus	(a) a song of the angels	<input type="checkbox"/>
	(b) made holy	<input type="checkbox"/>
	(c) part of the church where the altar is	<input type="checkbox"/>
19 Sursum Corda	(a) a belt	<input type="checkbox"/>
	(b) call to worship	<input type="checkbox"/>
	(c) bookmarks for the lectern Bible	<input type="checkbox"/>
20 versicle	(a) reading from a minor prophet	<input type="checkbox"/>
	(b) small multi-purpose box	<input type="checkbox"/>
	(c) sentence from scripture with congregational response	<input type="checkbox"/>

**SECOND DOCUMENT**  
**DESERT ISLAND LITURGIES**







You are about to be cast away on a desert island, and have a very limited amount of time to collect things to take with you. You want to be able to receive Holy Communion on the island.

**BUT**

You can only take **FOUR** items with you. For some strange reason size and weight are no concern. What do you think is indispensable? There are some suggestions below.

**THINK CAREFULLY**, but do not make your choice on the basis of general usefulness. The things you take can only be used in your Communion Service, not to help you live in the island. However, you are allowed to use things that you find on the island 'in church'.

Choose any **FOUR** of these items.

Another person		Aumbry	Bible	
Bishop		Bread	Candles	
			Faith	
Chalice or cup		Cross		
Incense		Matches	Musical instrument	
Paten or plate		Priest	Puricator	
Service Book (of your choice)		Something not on this list (what?)	Stole	
Table		Tablecloth	Thurible	
Towel		Vestments	Water	
Wine				

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As you transfer to the desert island, the box containing all your items is washed overboard. Which **ONE** do you grab before the box sinks?  
[No prizes were awarded.]

*President* Almighty God,  
who forgives all who truly repent,  
have mercy upon *you*,  
pardon and deliver *you* from all *your* sins,  
confirm and strengthen *you* in all goodness,  
and keep *you* in life eternal;  
through Jesus Christ our Lord. **Amen.**

GLORIA IN EXCELSIS *may be used*  
*All* **Glory to God . . .** [as in ASB].

**THE COLLECT**

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

*The Collect is said, and all respond*  
**Amen.**

**THE LITURGY OF THE WORD**

**THE READINGS**

*Either one or two readings from scripture precede the gospel reading.*

*At the end of each the reader may say*

This is the word of the Lord.

*All* **Thanks be to God.**

*The psalm or canticle follows the first reading; other hymns and songs may be used between the readings.*

**THE GOSPEL READING**

*An acclamation may herald the gospel reading.*

*When the gospel is announced the reader says*

Hear the gospel of our Lord Jesus

Christ according to N.

*All* **Glory to you, O Lord!**

*At the end*

*Reader* This is the gospel of the Lord.

*All* **Praise to you, O Christ!**

**THE SERMON**

**THE CREED**

*On Sundays and Principal Holy Days the Nicene Creed is used, or on occasion the Apostles' Creed or an authorised Affirmation of Faith may be used.*

*All* **We believe in one God . . .** [text slightly amended].

## PRAYERS OF PENITENCE

*The Summary of the Law, The Commandments, the Comfortable Words or the Beatitudes may be used.*

*A minister uses a seasonal Invitation to Confession or these or other suitable words.*

God so loved the world  
that he gave his only Son Jesus Christ  
to save us from our sins,  
to be our advocate in heaven,  
and to bring us to eternal life.

Let us confess our sins in penitence and faith,  
firmly resolved to keep God's commandments  
and to live in love and peace with all.

<p><i>All</i> Almighty God, our heavenly Father, we have sinned against you and against our neighbour, in thought and word and deed, through negligence, through weakness, through our own deliberate fault.</p> <p>We are truly sorry and repent of all our sins. For the sake of your Son Jesus Christ, Who died for us, forgive us all that is past; and grant that we may serve you in newness of life to the glory of your name. Amen.</p>	<p><i>or</i> Most merciful God, Father of our Lord Jesus Christ, we confess that we have sinned in thought, word and deed. We have not loved you with our whole heart. We have not loved our neighbours as ourselves. in your mercy forgive what we have been, help us to amend what we are, and direct what we shall be; that we may do justly, love mercy, and walk humbly with you, our God. Amen.</p>
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*Or, with suitable penitential sentences, the Kyrie Eleison may be used.*

Lord, have mercy.

*All* Lord, have mercy.

Christ, have mercy.

*All* Christ, have mercy.

Lord, have mercy.

*All* Lord, have mercy.

*If another confession has already been used, the Kyrie Eleison may be used without interpolation here or after the Absolution.*

## CORRESPONDENCE

Dear Colin,

I was most interested to read Paul Summers' piece on the Chrism Eucharist of Maundy Thursday, and the fascinating results of the questionnaire sent out to the Ripon clergy.

With regard to the question of greater lay involvement, I am hoping that the 19% who said 'no thanks!' will prove more significant and prophetic than the 59% who said 'yes please'.

At a recent clergy training day in Wakefield Diocese, Professor Paul Bradshaw, cited the Chrism Eucharist as a liturgy which served to heighten unhelpfully the division within the Body of Christ between those who are ordained and those who are not.

His suggestion, drawing on his experience of the Episcopal Church in the opposite direction to the view expressed by the majority of Ripon clergy. Why not make the Chrism Eucharist, instead of an 'open house' event at the cathedral, a more intimate affair when the bishop takes aside his presbyters and deacons (in the unhurried context of a retreat or at least a quiet day together) to prepare prayerfully for Easter, to reflect on the mystery of God's call to the ordained ministry, and to bless the Oils for use in enriching that ministry. The time required for this would suggest a time other than Holy Week, but it could take place as near as possible to Palm Sunday.

This approach struck a chord with many of us in Wakefield, and it would be interesting to know what others (including Ripon's 19%!) feel about such a development.

Yours sincerely,

Richard Giles  
Huddersfield

## GENERAL SYNOD IN JULY

The July General Synod handled a variety of liturgical items.

- (a) On the Saturday evening (12 July) there was the session labelled 'Eucharistic Prayer'. Two of the papers circulated to members of Synod for this informal session are reproduced on pages 2-3 above.
- (b) On the Sunday afternoon the Synod handled 'Eucharistic Presidency'—see COB's Editorial above.
- (c) On the Monday morning (14 July) there was the second Revision Stage of the Initiation Services, reported by Peter Lock on page 6 below.
- (d) On the Monday evening we began, but adjourned, the General Approval Stage of the 'Extended Communion' report, and this will have to come back in November.

## GENERAL SYNOD—INITIATION SERVICES (SECOND REVISION STAGE)

At the November meeting of General Synod two particular sections of the baptism service were referred back to the Revision Committee. The resulting re-draft (GS 1152B) was printed on glorious blush pink paper but the Committee had nothing to be embarrassed about. As noted last month, the Committee, the first ever to have to go to a Second Revision Stage, broadened its own remit in various ways.

First was section 11 where the parents, godparents and sponsors are asked about their rejection of evil, and their willingness to turn to Christ. One of the series of questions had included the phrase 'all *proud* rebellion against God' (my italics). Clearly there could be other ways of rebellion, pride is just one of them. So 'pride' is duly omitted. The introduction to this section has also been tidied up and strengthened with the introductory sentence 'Faith is the gift of God to his people' and spelling out more precisely the nature of the commitment asked of parents and godparents. The text of sections 10 and 11, as printed last month, was accepted by the Synod.

Second was section 16 and where a candidate can answer for him/herself the response has been improved. Previously, the question 'N, is this your faith?' the candidate replies 'It is'. Uttered quickly and quietly this might sound more like a cough or sneeze! This has now been altered to 'This is my faith'—a change made on the floor of Synod beyond what was recommended by the Revision Committee.

There have been some other minor amendments made. Under emergency baptism, for instance, the words at the signing of the cross 'Christ claims you for his own' were altered by an amendment because of how this might be interpreted by parents worrying about a sick child. On the suggestion of a Hospital Chaplain 'May Christ protect you . . .' was considered and accepted as being more pastorally sensitive.

On a lighter (*sic*) note candlemakers might also like to know that the committee in their report ducked the real issue—of what is meant by a 'large candle'. In trying to avoid the word 'paschal' they managed to come up with:

*"The Committee recognizes that in the Church of England circumstances [making] such a direct reference is not possible, nor would it be advisable to define precisely what is meant by "large". The clear implication of Note 16 is that a candle larger than the ones to be distributed to the candidates is to be used . . ."*

Eat you heart out, Sir Humphrey!

Peter Lock

## AND CHILDREN AT COMMUNION DIOCESAN POLICIES AND GUIDELINES

We trailed a coat about this, but very little has emerged so far. Please reach for your laptops.

## HOLY COMMUNION RITES A & B REVISED

As mentioned last month the 'Interim Printing' of the work of the Revision Committee on these Rites has been made available in GS 1211. We publish below Rite A Revised, as far as the Creed.

### RITE A REVISED

#### THE PREPARATION

*At the entry of the ministers a hymn may be sung. The president may say.*

In the name of the Father,  
and of the Son  
and of the Holy Spirit. **Amen.**

#### THE GREETING

*The president says*  
Grace, mercy and peace  
from God our Father  
and the Lord Jesus Christ  
be with you all

*All* **and also with you.**

*Or*

The Lord be with you

*All* **and also with you.**

*Or, from Easter Day to Pentecost,*

Alleluia! Christ is risen.

*All* **He is risen indeed. Alleluia!**

*Words of welcome or introduction may be said.*

#### PRAYER OF PREPARATION

*This prayer may be said.*

*All* **Almighty God,**  
**to whom all hearts are open,**  
**all desires known,**  
**and from whom no secrets are hidden:**  
**cleanse the thoughts of our hearts**  
**by the inspiration of your Holy Spirit,**  
**that we may perfectly love you,**  
**and worthily magnify your holy name;**  
**through Christ our Lord. Amen.**