

to the mystical washing away of sin.' On its own this could be misunderstood, but it has to be read in conjunction with Article XXV. Contra the modern Zwinglians we hold that baptism really is 'effectual' *by the which he doth work invisibly in us*, but that this effect is 'wholesome' *only in such as worthily receive* (for others, the effect is to *purchase damnation*). This, I contend, accords fully with what we find in Scripture where to sanctify, in relation to things, is to set something aside for holy use. The prayer in the BCP is about asking God to use the water, not change its nature.

Therefore, I believe that this phrase is in itself consistent with Anglican doctrine. But, I continue to believe that the intention of the prayer as a whole is otherwise. For myself, it was the prayer and the tenor of the service as a whole that I believe to be mistaken.

Yours in Christ Jesus

David Phillips

Member of General Synod, now Director of the Church Society

[The following concludes a letter of last month]

Dear Colin,

[In the draft marriage rite] Although I have rarely been asked for Holy Communion at a marriage, I have more often been asked for the 'traditional vows.' The loss of 'worship and obey' [as options] will ensure that some couples insist on the *Prayer Book* service, much to my regret.

Some more work needs to be done on the theology of a covenant. The unnecessary preamble to the giving of rings assumes the covenant has been made, but a covenant can hardly be considered made before the selfgiving, the sharing of property and the exchange of the symbol. These are all vital elements of the covenant.

The note allowing a question about 'giving away' is a mistake in my opinion. It is an archaic and meaningless ceremony. It can be assumed that if a member of the family walks a bride up the aisle, he or she is the one 'who brings this woman.' For the minister to ask such a stupid question is demeaning and a mockery of liturgy. The bride should give her own hand to the groom as a sign of consent, she has probably already given a good deal more! We might as well ask 'Who brings these rings?' or 'Who plays this organ?'

But at least we haven't seen the introduction of the Americanism; 'You may now kiss the bride.' So it is not all bad!

Stephen Leeke

Warboys

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Editorial address: 37 South Road, Forest Hill, London SE23 2UJ

Telephone: 0181-699-7771 Fax: 0181-699-7949

Email: bishop.colin@dswark.org.uk

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

I have been reflecting on a verb which has been intruding itself into eucharistic texts recently, and, to be honest, has been worrying me. The worry takes this form: 'Does the eucharistic action at any point warrant being described as "setting [a variety of possible objects] before" God?'

I have been sufficiently undisarmed to start to talk to others about this form of words (which is what I am trying to do here), but I frame it partly as a question. There is, of course, quite a widespread impatience around in relation to text-chopping—and a consequent possible urging of me to stop nitpicking and to have regard for the large sweep of the text. Sometimes I have been told that I myself admitted 'bring before you these gifts' in the Third Eucharistic Prayer in Rite A—and is there any difference between that innovation and this one?

I think there *is* a shaded difference of meaning, and I shall come back to that shortly. But the most obvious difference is this—that 'bring before' was a true innovation. The 1978-79 Revision Committee walked all round it, changed another word they found too difficult (*that's coming too*), and decided we could allow 'we bring before you these gifts' to go to Synod and see if it provoked difficulties there—and we took the view it represented the absolute limit of the distance we could bend towards the concept of the eucharist as a 'Godward memorial.'

The 'set before' terminology on the other hand has a history—interesting in itself, but perhaps not such as to encourage the Church of England to accept it. It starts (as far as my own knowledge is concerned—which may be inadequate) with the reply of the two Archbishops in 1897 to Leo XIII's papal encyclical of 1896, *Apostolicae Curae*, which condemned Anglican orders. The centenary of this dismal business has recently occurred and led to a volume of essays and considerable other comment.

It will be recalled that the Pope said (as his most important *gravamen*) that Cranmer's eucharistic rite had no eucharistic sacrifice, and therefore his ordinal could hardly be designed to ordain true priests, as, by definition, their priesthood, to be true, would lie in offering the eucharistic sacrifice. The Archbishops should have challenged the presuppositions of this, but, lo and behold, they appear to accept the presuppositions and instead to query the relevance of them to Cranmer's rite. This was a perilous step indeed. 'No eucharistic sacrifice in our rite?' they indignantly reply, 'Of course there is for "*Primo enim sacrificium laudis et gratiarum offerimus; tum vero sacrificium Crucis Patri proponimus and praesentamus, et per illud remissionem peccatorum...impetramus.*"' (*Answer para XI*).

So the question to us is 'What does "*vero sacrificium Crucis Patri proponimus et praesentamus*" mean?'

The only reasonable translation surely is 'Truly we set the sacrifice of the cross before the Father and offer it to him.' This then is how the two Archbishops (splendidly though they answered the Pope in general) attempted to give him assurances that we offer the eucharistic sacrifice (indeed the crucifixion itself) to the Father. It is not a good start for 'set before' language—for all it is an idiosyncratic exposition of the 1662 eucharistic rite, a special pleading.

The 1927/1928 Prayer Book (followed in a few overseas cases, notably the Ceylon rite of 1933) enshrined 'set before' in the anamnesis, though here the actual text was 'make here and set before thee the memorial of Christ our Lord.' So many other issues in 1927-28 were controversial that it appears that the anamnesis never moved centre-stage in controversy as it did in 1966. On the other hand, later revisions of the Prayer Book (as, e.g. in Canada, India and the West Indies) looked for other ways of expressing the anamnesis; and, as the eucharistic rite from 1928 was rarely if ever used (being outflanked in catholic use in England by the 'Interim Rite'), it never gained even unofficial, let alone flagrantly unlawful, currency in this country.

The next outing of which I am aware came in the text which Beckwith and Brindley submitted to the Revision Committee on Series 3 Revised (ie on the rite which became Rite A). They picked up the (Hippolytus-based) Roman Prayer II, and included more directly from Hippolytus the phrase 'Send the Holy Spirit upon your church's oblation.' They were presumably clear that they could not persuade the Revision Committee or the Synod to accept 'oblation.' However, they did apparently see no such problem in requesting us to accept a text which invoked the Spirit upon the elements, and retained the main thought, and so they proposed to us: 'Send the Holy Spirit on all that your Church sets before you.' We on the Revision Committee, stretching quite a point in allowing the material in any case, were not prepared to invoke the Spirit on the elements (a clean limit set in 1980, totally disregarded by the more recent Liturgical Commission, cleaned up again by the Revision Committee on the ill-fated six eucharistic prayers, and apparently challenged again by the Commission in the new draft prayer E). So we changed the whole line into that which the Third Eucharistic Prayer in Rite A still has 'Send the Holy Spirit on your people,' and this went unchanged through the Synod. Indeed, the change we made in that text may have made us more amenable to letting 'bring before you' stand—though, because we were going to change the destination of the Holy Spirit (if I may so put it) anyway, I do not think we debated at length the merits or demerits of 'all that your Church sets before you' (let alone its '*oblatio*' original). This editorial is an attempt now to stimulate that debate.

Of course the verb 'set before' does not stand in a vacuum—something has to be set before God. In the Archbishops' reply it was 'the sacrifice of the cross' (whew!); in the 1928 anamnesis it was 'the memorial' (perhaps meaning the

Dear Colin,

...some brief comments, simply to throw these into debate:

Prayer D: 'He touched untouchables...' Untouchables is only, surely, used of Indian Dalits? Fair enough to make a vivid point in a sermon, but not for week-by-week repetition in liturgy.

'He came to table...' Clumsy phrase—neither poetic nor colloquial. I thought at first glance that 'table' was the verb, as in 'table an amendment'!! cf 'He came to dine...'

'Defying death...' Too reminiscent of dare-devil stunts!

Prayer E: 'We set before you the bread of life...' Theologically very dubious! Better 'You set before us the bread of life.' The Communion bread may be said to represent the Bread of Life, but surely cannot be *identified* with it?

Prayer F: 'The garden of your delight...' Ugh! In fact I wince at the whole four-line paragraph.

'In our unending joy we echo on earth...' Who, precisely, has unending joy on earth? In heaven, yes—but it is never even promised for us in this 'vale of tears.'

'On the night you gave up your Son...' A strange suggestion that God's 'giving up his Son' happened on Maundy Thursday. At the incarnation, perhaps; on the cross, maybe; but Maundy Thursday?

'Make us a perfect offering in your sight.' I don't like it! We are urged to 'present our bodies,' yes; but does God make us a perfect offering? 'In your sight'—I'm not sure quite what this means in this context, either...

Chris Jenkin
Barrow

Dear Colin,

You commented in *NOL* on the new Initiation services and the notion of 'sanctify' as applied to the water. As you indicated the debate in Synod was rather confusing. I was pleased that the wording at this point in the service had been changed at the Further Revision in response to submissions, including my own. As it came to Synod in November 1996 the prayer over the water included the phrase:

Now sanctify this water by the power of your Holy Spirit, that your children may be cleansed from sin and born again.

Readers will see that this asks God to change the water in its substance, in effect so that it becomes holy water able to act *ex opera operato*. This understanding seemed reinforced by the way the Initiation service had been shaped like the Holy Communion service whereby the prayer over the water has the same shape and function as the Eucharistic Prayer. I was assured informally that this form of words had not been intentional and in response to submissions it was duly changed to:

Now sanctify this water that, by the power of your Holy Spirit, they may be cleansed from sin and born again.

This is much better, it can readily be seen that it accords fully with Anglican doctrine as set out in the *BCP* and Articles. In the *BCP* we do indeed pray 'sanctify this Water

GEORGE TIMMS

Yes, of course, he edited *Cloud of Witnesses*; and he wrote hymns (there are about ten in the *New English Hymnal*, one of them honouring him with a tune (by Arthur somebody) called GEORGE! (Or was that for the Archbishop of Canterbury?)—though there are none in *A & M Revised Standard*).

Last month's publication...

...was Alcuin/GROW Joint Liturgical Study No 39, *Anglican Orders and Ordinations*, edited by David Holeton, delivering the essays and statement from the IALC Interim Conference at Jarvenpaa in August 1997—but...it is still not ready. A contributor is horribly late and the whole Study has been delayed

...and this month's

is Worship Series No 144, *Interactive Preaching*, by Tim Stratford.

...and next month's

is Worship Series No 145, *The New Initiation Services*, by Colin Buchanan and Michael Vasey. The new texts were finally authorized in November, to be current from Easter Eve (11 April). The official publication of them will come on 26 March, but the commentary (by two persons on the inside of the process) will be out first. The format of the official texts will be like the Calendar and Lectionary ones—and the full book of 176 pages, published by CHP, will cost £10.

CORRESPONDENCE

[The following letter appeared in *Church Times* in December and has been followed by further pressing by David Frost to discover the 'biblical scholars']

Sir,

Your report (5th December) of the Synod's debate on a proposed new Psalter prompts us to repeat the important question we posed in your columns a fortnight ago, 'To which Hebrew specialists had the Commission entrusted the highly technical work of checking the accuracy of the American version and the Commission's revisions?' We have since seen their 'background paper'—'A New Psalter for Liturgical Use.' Page 9 speaks of 'checking by a group of biblical scholars from Cambridge.' Who were they, and especially who were those with the special expertise in Hebrew needed for the work? We have asked all the teaching officers responsible for teaching biblical Hebrew in the Faculties both of Divinity and Oriental Studies, and none of them know anything about this checking.

J A Emerton, A A Macintosh
St John's College, Cambridge CB2 1TP

eucharistic *action* at large). In the Beckwith-Brindley text it was the elements themselves (though translating 'oblatio'). And now, in what may be a coincidence of two different kinds of texts, the 'set before' terminology has come back to us.

In Eucharistic Prayer E of the new drafts (see *NOL*, November 1997) we have a full-blown anamnesis (interestingly preceding the acclamations) with these lines:

'So, Father, as we remember all that Jesus did,
we plead with confidence his sacrifice made once for all upon the cross.
We set before you the bread of life and the cup of salvation.
We proclaim his death and resurrection until he comes in glory.'

My own view is that this is an unhelpful central verb of the anamnesis. In Rite A, the anamnesis of the Third Prayer had as its central verb 'We celebrate this memorial of our redemption.' That may not be ideal, but it conforms in an imprecise way to Jesus' command. Part of the objection to the Hippolytan 'we offer to you the bread and the cup' is simply that it is not what Jesus commanded. At that level of discussion we may quite properly ask what it means. Normally, when we set food and drink before other people it is for them to eat and drink. It is exactly the word of the disciples setting bread and fishes before the five thousand (Mark 6.41). So we are left to ask why we should be setting bread and wine before God *as the central feature* of our obedience to Christ's command. It could hardly be *for his consumption*. On the other hand, when we give thanks to God before a meal and for that meal, we hardly say 'God, look what we set before you,' but rather 'Thank you for what you have set before us' ('You prepare a table *before me*...'—ie that I may eat and drink). It is difficult to discern whether the Commission were naive or knowing when they drafted it thus.

I have found this one a problem all the more because the draft text of the Revised Eucharist (i.e. Rite 1) has a redrafted set of Roman 'offertory prayers.' In the past it has proved almost impossible to redraft these, as those who like them have always declined to use the texts in any form other than the Roman 'through your goodness we have this bread / wine to offer.' That is why Rite A had that odd rubric that the president '*may praise God for his gifts*' followed by the (offertory prayer) response, '**Blessed be God forever;**' in 1978-79 no agreed alternative English-language text of those prayers could be found, so no translation could be published and authorized.

Now, however, the appendix in Rite 1 which contains these prayers has them in this form:

'Through your goodness we have this bread / wine to set before you.'

It seems a fair guess that those who love these prayers will want to go on using them as they did before (for they are deeply entrenched), but that, if they are authorized, the 'set before' text in the authorized form will tend to reinforce the retention of the new anamnesis one, as at least a statement of the central action of the eucharist.

Maybe I'm over-scrupulous. Maybe I am over-mindful of that *Crucis sacrificium proponimus*. But we are still at the stage of debating, so I think it fair—even if I am slightly privileged—to raise some question-marks here. No doubt the church and the eucharist will survive unsatisfactory texts. But why should we revert to them?

Colin Buchanan

GENERAL SYNOD FEBRUARY 1998

General Synod meets on 10 and 11 February, the rare February session we now allow ourselves. The main liturgical business will be the resumption of the 'General Approval' debate on 'Extended communion' which, it may be remembered, began its course last July, got in a few minutes and was then adjourned, and in November was never reached. So it is early in the agenda this time. It will be followed by the adjourned Revision Stage on Rites 1 and 2. There are around seven motions for recommittal to come, and, judging from the November session, we may look forward to a three-cornered contest between the Steering Committee, the would-be re-committers and the Standing Orders. The first two combatants, however, have some reassurance from the readiness of the chairman, Brian McHenry, to dispose of Standing Orders himself—and that might reduce the complications of the three-way contest...Then will come the Lord's Prayer—perhaps.

THE REST OF THOSE TRIAL PERIOD EUCHARISTIC PRAYERS

We published (slightly prematurely) in November the text of the new prayers—D, E and F in the set of six. A, B and C are slightly retouched forms of the eucharistic prayers from Rite A. The actual changes in these are as follows:

A (from first and second eucharistic prayers with a common Preface)

[The Preface may be omitted if a Proper Preface is used]

...giving him to be born of a woman...

Through him you send upon us...

...and make us a people...

...Accept our praises [as First Prayer]...

...in remembrance of me.

Great is the mystery of faith

Christ has died...will come again

Therefore, heavenly Father,

we remember now his offering of himself
made once for all upon the cross;

we proclaim his mighty resurrection and glorious ascension;

and as we look for the coming of his kingdom,

we make with the bread and this cup

the memorial of Christ your Son our Lord.

Bro Tristram, *Exciting Holiness: Collects and Readings for the Festivals and Lesser Festivals of the Church of England* (Canterbury Press, Norwich, 560 pp., hardback, £17.99)

In December we recommended the PRAXIS *Lectionary Training Pack* (£5, or £6 by post from Mark Earey, Sarum College, 19 The Close, Salisbury, Wilts. SP1 2EE (01722-424815, FAX -338508, E-mail praxis@sarum.ac.uk)—this also got a passing good puff from the Rochester diocesan report.

We now add the following further items which have come NOL's way (and may yet have a fuller review):

Alan Luff, Alan Dunstan, Paul Ferguson, Christopher Idle and Charles Stewart, *Sing His Glory: Hymns for the Three-Year Lectionary Years A, B & C* (Canterbury Press, Norwich, 1997, xiii/194 pp. paperback, £8.99)

Martin Kitchen, Georgiana Heskins and Stephen Motyer, *Word of Life: A Commentary on the Lectionary Readings Year C* (Canterbury Press, Norwich, 1997, xiii/125 pp., paperback, £9.99)

Raymond Chapman, *Leading Intercessions: Prayers for Sundays, Holy Days and Festivals Years A, B & C* (Canterbury Press, Norwich, 1997, xi/147 pp., hardback, price?)

Michael Counsell (ed), *More Prayers for Sundays: For Use with the Revised Common Lectionary or Any Other* (Harper-Collins, London, 1997, xii/320 pp., hardback, £14.99)

Francis Stephens (ed), *Church Pulpit Year Book 1998* (Chansitor, Norwich, 1997, xvii/233 pp., paperback, £14.99) (We receive this publication every year, but have never mentioned it before—it is now following the three-year lectionary)

Chris Ball of The Liturgical Publishing Group adds the following further items:

Visual Liturgy (CHP, well publicized) has the Calendar, Lectionary and Collects as an element in the software product.

Canterbury Press also has a *Church Book and Desk Diary* with lectionary references included.

Cassell (using the Mowbray imprint) have the *Revised Common Lectionary* in an NRSV Lectern edition, and also in a pew paperback and on CD-Rom.

The Church Union have put the 1997-98 lectionary references into their *Order for the Eucharist*.

Hodder have produced *The Church of England Lectionary*, a pew book with readings set out in NIV.

Kevin Mayhew has a rash of interesting-sounding stuff including:

Eleanor and Rachel Sayers, *Following in their steps: Short biographies for the Holy Days of the Revised Common Lectionary*.

EUCHARISTIC PRAYER E

WITH A DRAFT ADVENT 'LONG' PREFACE

The Lord be with you
And also With you

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

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.
We give you thanks and praise for your Son,
Our Saviour Jesus Christ,
who by the power of your Spirit was born of Mary
and lived as one of us.
By his death on the cross
and rising to new life,
he offered the one true sacrifice for sin
and obtained an eternal deliverance for his people.
And now we watch for that day when he shall come again
in power and great triumph to judge the world,
that we, without shame or fear,
may rejoice to behold his appearing
and with confidence stand before him
who redeems us from sin and death
and makes us heirs of everlasting life.
Therefore we join our voices with angels and archangels
and with all the company of heaven,
who for ever sing this hymn:

Holy, holy, holy Lord...

CALENDAR AND LECTIONARY RESOURCES

The actual resources listed in September to accompany the new Calendar and Lectionary are now appearing as a flood—and the Grove Booklet, Worship Series No 141, *Introducing the New Lectionary*, is selling its reprinted edition fast, and arguably leads the field.

We mentioned in October:

Michael Perham, *Celebrate the Christian Story: An Introduction to the New Lectionary and Calendar* (SPCK, x/118 pages, £7.99).

Accept through him [as First Prayer]...renew us by your Holy Spirit and nourish us with the body and blood of Christ, that we may grow into his likeness and become a living temple to your glory. Through Jesus Christ our Lord [as First Prayer]...
Blessing and honour and glory and power be yours for ever and ever. Amen.

B (From the Third Eucharistic Prayer)

[No change till...]
Great is the mystery of faith
Christ has died...will come again.
Alternative Acclamations may be used
And so...once for the sins of the whole world;
rejoicing...of our redemption.
We bring before you this bread and this cup
and thank you for counting us worthy
to stand in your presence and serve you.
[The three lines above change the Rite A order]
[No further changes till...] **Amen.**

C (From the Fourth Eucharistic Prayer)

[The only change is the addition of 'Great is the mystery of faith' to cue the Acclamations]

EUCHARISTIC PRAYER D

THE PREPARATION OF THE TABLE [Specifically belonging to this prayer only]

HYMN During this hymn the children may follow those bringing the gifts and gather around the holy table.

President These words may be used as the Prayer at the Preparation of the Table
Jesus Christ welcomes to this celebration
all the children of his kingdom on earth.

Adults or children may present the bread and wine, and say

All With this bread that we bring
we shall remember Jesus.

All With this wine that we bring
we shall remember Jesus.

a minister Bread for his body,
wine for his blood,
gifts from God to his table we bring.
All **We shall remember Jesus.**

The bread and the wine are placed on the holy table.

EUCCHARISTIC PRAYER E

WITH CITY, WORLD AND SOCIETY PREFACE FROM PATTERNS FOR
WORSHIP

The Lord be with you
And also with you

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

Living God, Father of light,
Hope of nations, Friend of sinners,
Builder of the city that is to come;
your love is made visible in Jesus Christ,
you bring home the lost, restore the sinner
and give dignity to the despised.
In the face of Jesus Christ
your light shines out,
flooding lives with goodness and truth,
gathering into one a divided and broken humanity.
With people from every race and nation,
with the Church of all the ages,
with apostles, evangelists and martyrs
we join the angels of heaven
in their unending song:

Holy, holy, holy Lord...

EUCCHARISTIC PRAYER E

WITH INCARNATION PREFACE FROM PATTERNS FOR WORSHIP

The Lord be with you
And also with you

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

Blessed are you, God of all glory,
through your Son Jesus Christ.

He is the heavenly King, born of Mary;
Jesus is the Son of God:
we worship and adore you.

He is the Word of the Father, crying as a baby,
Jesus is the Son of God:
we worship and adore you.

He is robed in glory, wrapped in infant clothes;
Jesus is the Son of God:
we worship and adore you.

Lord of heaven and earth, laid in a manger;
Jesus is the Son of God:
we worship and adore you.

Strong in weakness,
glorious in humility,
to him be all praise and glory.
We join with all the company of heaven, saying:

Holy, holy, holy Lord...