

News of Liturgy

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Editorial

MODERN LITURGICAL PSALTER NOT IN 1980 ALTERNATIVE SERVICE BOOK

The biggest upset of the General Synod's handling of liturgy at York from 8 to 12 July was the defeat of the modern liturgical psalter (i.e. *The Psalms—a New Translation for Worship*) for inclusion in the prospective Alternative Service Book. The way in which it happened was this.

First of all, there was a motion on the Sunday afternoon for the final approval of the Psalter under the Versions of the Bible Measure for use in the Church of England's worship. The Archbishop of York moved it formally—having spoken to it in February. The Bishop of London returned to the attack with the general complaint that this is not a modern version at all, but a Coverdale-type antique one—and for those purposes the *Revised Psalter* which is already authorized would do perfectly well. There was a certain amount of tussling over the wording of Psalm 150 (it was 'coals of juniper' in Psalm 120 last time). In 150 the 'sound of the trumpets' has become the 'blasts of ramshorns'. The Archbishop of York said in reply to the debate that we all lose odd phrases we have loved, that he himself is not sold on 'ramshorns', but the psalter is a single package, and the total gains are very considerable. The psalter then gained authorization for use by 32 votes to 4 in the House of Bishops, 127-36 in the House of Clergy, and 146-23 in the House of Laity.

Then the Bishop of Durham came on to propose that the psalter should be included in the 1980 Book—and ran into trouble. Those who dislike this psalter returned to the attack. Others pitched in with a request for freedom to use different styles of psalm-singing. Michael Baughen, of *Psalms Praise* fame, mocked Anglican chants by singing into the microphone:

'I am so hap-py'

and

'I am so miser-able'

Both in the same impersonal chant, and pleaded for psalm-singing which gives expression to different moods. It is probable that some who do not want the 1980 Book itself pitched in also (though personally I restrained myself, and voted for the psalter's inclusion). No-one knows exactly what motivated each individual voter. But the upshot was that the motion to include the new psalter failed by 195 votes to 126.

Various implications follow from this:

- (i) The new Book will have no psalter in it (as far as one could judge from the Bishop of Durham's 'this-or-nothing' advocacy—for it cannot now be 'this'!). This may mean it costs around 50p per copy less.
- (ii) The new psalter is nevertheless approved for Anglican worship, and it is wholly appropriate for psalms and portions of psalms in other

services to be in this version. It is also appropriate to use the complete text of this version in the pews alongside the modern language booklets.

- (iii) Apart from one's sympathy for David Frost and his colleagues (and they feel this slight keenly), it may be we should not waste too much sympathy on Collins. It has always seemed to me that they might yet have had a 'hanging-fire' on their hands at this stage about the psalter, as many many parishes which want a new psalter to go with modern services would presumably have waited for it to come in the new Service Book, not wanting to spend their money on it twice. But now Collins can go into the market-place and tell Anglican worshippers that *this* book is the new psalter for the modern language services, and that it will *not* be bound up with the 1980 Book, but will have to be bought separately—and why not buy it now, get maximum length of use for the money, the chance to learn the new version independently of learning the new Book, and a further chance to spread the total costs over two different years?

- (iv) I have heard it suggested round Synod that a different possibility exists. Why should not Collins approach the Church of England and seek permission to publish the new Book, adding their own psalter at the end, rather as Clowes might add Hymns A. & M.? My guess is that, in the light of the Synod vote, they would not get permission. But it might be worth trying.

- (v) Is it yet possible for another attempt to be made in a year's time for the Durham motion to be got through the General Synod? The great difference, which could be alleged as a reason for asking Synod to change its mind, would be that by then Synod would have had a year in which the new psalter was in lawful use in the Church of England in which to get reactions from its use. But it should be noted that this might be taking a great risk of seeming impertinent to Synod—and it is also true that Collins could not function as suggested under (iii) above, if there is the slightest hint of a possibility that anyone might choose to try this 're-submit' method.

- (vi) A much bigger issue also arises. Is it possible that, with the outright rejection of the first item which has come up for inclusion in the new Book, the Book itself comes into serious question? Is it possible both that more members of Synod are doubtful about the whole project than was so two years ago, and that they will yet reject other items? If so, it is doubtful whether the project can survive.

With the benefit of hindsight, the Standing Committee must wish they had delayed this motion for another session or two. But hindsight is precious little consolation.

Colin Buchanan

P.S. We had a perfectly credible explanation given us of 'coals of juniper' during the debate—they are apparently charcoal from juniper wood, so all is now clear (especially the ramshorns).

THE REST OF THE NEWS FROM SYNOD

Ordination Services Series 3: These were given final approval by the following votes:

Bishops	36—0
Clergy	161—4
Laity	155—4

They are now authorized for use from 1 September 1978 to 31 December 1979, but there will be no glossy booklets. It will be interesting to see which dioceses go straight over to them. Certainly, I had a funny feeling at a 1662 ordination in Southwell on 2 July that we were at the end of an era, though I expect that era to continue yet awhile at Peterborough and perhaps some other places.

Alternative Calendar, Rules to order the Service and Lectionary:

Here is where Synod had some fun—but with a serious undercurrent. It will be recalled (see *NOL* for April 1978) that the House of Bishops had restored Josephine Butler, after Synod had rejected her by 120 votes to 117 at the Revision Stage in February. The House of Bishops was persuaded by the Bishop of Derby to do this, though the Bishops' vote was only 22 to 21! It is impossible at final approval for the Synod to do anything but accept or reject the whole package presented by the bishops, which meant that many felt very squeezed. The Bishop of Jarrow, who dropped a broad hint that he himself had voted *against* Mrs. Butler in the House of Bishops, was put up as the 'liturgical' bishop (for he is on the Liturgical Commission) to sell the bishops' action to the Synod. He started by saying 'I cannot justify the action of the House of Bishops . . .' and was almost drowned by thunderous applause and laughter. After this he showed every sign of being in a hasty retreat (which is in his own situation was wholly honourable, and was probably inevitable). The hounds were unleashed, and first Dr. Margaret Hewitt, then Sir Norman Anderson, then Ted Longford, set off after them. Sir Norman, that epitome of platform respectability and a diplomat to his fingertips, quickly put the bishops in their place. 'If they do it again' he asserted, 'I for one will vote against final approval.' The good Bishop of Derby was remarkably unperturbed by all this—indeed he was frankly, and nearly disarmingly, impenitent. In a very fine (but ultimately ineffectual) speech he pointed out that if something were allowed by Standing Orders, then it *is* allowed, and Synod must live with the consequences. He even put in a few remarks about the importance of getting Josephine Butler onto the calendar. But the hounds were not distracted from the scent, though they hung back from the final kill. The voting for final approval was:

Bishops	37—0
Clergy	147—8
Laity	127—16

In an unusual move, 62 abstainers managed to get themselves counted and presumably recorded, though from a legislating point of view they are totally irrelevant.

The new calendar is authorized from 28 October 1979 to 31 October 1980. The first date is the beginning of the church year under the 'nine Sundays before Christmas' pattern. The second is the Eve of All Saints' Day 1980, when the new Book, it is hoped, will come into operation. It is likely that the one year of operation will be 'year 2' on the two-year programme. *NOL* will be making its contribution by publishing shortly the Almanack for 1978-79 on a 'year 1' basis for those who wish illegally to enter into the new pattern before it is authorized . . .

One item missing from the Calendar etc. was the daily eucharistic lectionary. This was duly produced, in accordance with the findings of the Synodical muddle in February, and was due to be given general consideration, revision in full synod, and provisional approval, all in the one session. But it was not reached, and will now come back in November.

Initiation Service Series 3, Revision Stage: This event never happened. The Bishop of Southwark, who is a rare attender at General Synod, was inveigled to York, where he waited around for three days whilst the liturgical agenda (partly because of the fuss over the psalter) got wholly out of gear, and then the Standing Committee solved their problems by pulling out the Initiation Services revision, and postponing it until November. So he never had a chance to make his speech. The most significant amendments which were submitted were one by the Bishop of Winchester for use after abortion (yes, he did put it in as an amendment despite what I said last month—but he also put in a Private Member's motion, which was gaining precious little support when I last looked at it:) one by Peter Dawes to delete all the permissions in the opening 'Notes' for the use of oil; and one by Father R. E. Head to restore 'Send down upon them your Holy Spirit' in place of 'Let your Holy Spirit rest upon them' in the confirmation prayer. As it is, we shall have to wait till November to see what transpires.

The Good News Bible: this gained provisional approval under the Versions of the Bible Measure on 11 July, and was then returned to the Synod by the House of Bishops on 12 July for final approval. It is thus now authorized for official use in the Church of England.

Adaptations: the first round of adaptation was completed. These were adaptations of Morning and Evening Prayer, and of Funeral Services. They went through the same shortened procedure as the daily eucharistic lectionary, and received general consideration, revision in full synod, and provisional approval, all in one go.

8p per copy (£1.90 by post for the year 1978, (£2.25 by air))

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LITURGICAL EVENTS IN SYNOD CONTINUED

Series 3 Holy Communion Revised (GS 364), General Consideration: I find this a difficult debate to report, as I was myself in the hot seat. In my introduction I traced out some of the history (from 1965 onwards) which had brought us to this point. I then took note of the fact that one member of the Commission (who was in fact Mrs. Jean Mayland) had dissented over the change back from 'time of trial' to 'temptation' in the Lord's Prayer; and I went on to ask that members should speak very frankly at this stage about their convictions, in order that we should be able to see the nature of the viewpoints which the Revision Committee had to unite. Finally, I contrasted our situation with that in which fifty years ago the House of Bishops had had to approach the debating of the 1928 Prayer Book in Parliament. My plea for frank speaking brought many members to their feet, including Archdeacon George Timms who gave an exposition of the doctrine that Christ offers his sacrifice within the heavenlies eternally. This certainly answered the question I asked in last month's editorial, as to whether those who doubted that Christ offered his sacrifice once for all upon the cross really existed. His speech also enabled others to take the opposite stance. An interesting feature of the debate was that 'catholics' declared themselves catholic and evangelicals in their turn declared themselves evangelicals. This enabled me to sum up by asserting some principles by which catholics and evangelicals might find joint ways through knotty doctrinal problems, along with the insistence that there would be no divisive alternatives built into the text of the new rite. The report was duly referred to the Revision Committee.

The Ten Propositions: These were duly passed by heavy majorities on 10 July, though not without a cliff-hanger of an amendment from Canon Peter Boulton (which we will report next month in detail, as it affects the liturgical material for the inauguration of the Covenant). The voting on the long main motion as amended was: Bishops 38-6, Clergy 161-55, Laity 168-31.

My motion on the **Charismatic Movement** (see *NOL* for January 1978), though it was now second on the Private Members' list, unexpectedly got ten minutes to spare in the agenda late on the Saturday night on 8 July. So I moved it, and the debate was adjourned until November. It will then have to have timed space on the agenda, and a good debate may yet be joined.

Worship at Synod: After the late-night 'prayer and praise' meetings at Loughborough (see *NOL* for April 1978), I was approached as to whether the same would not be possible at York, when the Synod was in residence together. The secretariat were sympathetic a common room in Derwent College was allocated, a poster put on the board, guitarists supplied by St. Michael-le-Belfry, and the meetings were held for around 50 minutes at 10.15 p.m. on the second, third and fourth nights. There were upwards of 45 members of Synod (and Church House staff etc.) present, and it was moving to hear persons of opposite persuasion about items on the agenda praying and praising together about the debates. It also showed that Anglican corporate devotions do not *have* to be solely Morning and Evening Prayer and Holy Communion . . .

ONE LAST WORD FROM SYNOD . . .

The 'East End Five' gained some prominence at York, as they had circulated a paper setting out reasons why the draft Series 3 Revised was not sufficiently scriptural. (George Timms in his speech said they ought to be called the 'North End Five'). We note here that their objections were to

- (a) Prayers for the departed
- (b) Reservation of the sacrament
- (c) The omission of 'with faith' from 'draw near'
- (d) The omission of permission to use the 1662 words of administration.

It is clear that the Revision Committee can and will look at all these. Meantime, *NOL* in future months will give attention to them also. It does not seem that the 'Five' were objecting to the new anamnesis in the main 'Thanksgiving C'.

We owe a word of apology to the 'Five' which was set up in type for last month, and then squeezed out for space. Here it is:

Apology: we had a phone-call from one of the 'East End Five', the ar opponents of any compromise with catholicism over Series 3 communion, who pointed out that the April *NOL* said that the 'Five' had claimed last Autumn that the Liturgical Commission had broken up in disagreement about the text of the revised Series 3 (which, as *NOL* was saying, it had not). Our caller reminded us that the 'Five' themselves had not said this, but the CEN had at the same time as reporting the 'Five's' opposition.

This month's booklet . . .

. . . is no. 14C, *Supplement for 1976-8 to Recent Liturgical Revision in the Church of England*, by Colin Buchanan. This carries on the story of 14, 14A, and 14B, leading now towards the 1980 Alternative Service Book.

. . . and next month's

is no. 60, *Liturgy for Ordination (Series 3)*, by Michael Sansom. The Series 3 texts are approved from 1st September, and this commentary and background will complement them nicely.

We hit the century . . .

No. 14C brings the total of Ministry and Worship booklets published since December 1971 to 62; No. 24 in the Ethics series this month brings their total to 24; and there are 14 Liturgical Studies; so we have now reached the 100 new titles in the regular series.

. . . and books this month

fail to get a separate mention, due to space. *The Study of Liturgy* (£14.50 and £8.50) is now available, the 1979 Lectionaries (large and small) a ready, the American Prayer Book is here at £2.40.

. . . AND A FIRST WORD FROM CANTERBURY

No, not from the Lambeth Conference, but from the pre-Lambeth Anglican International Conference for Spiritual Renewal. The Leaders' Conference ended with a eucharist in Canterbury Cathedral choir, which lasted over three hours, and concluded with 25 overseas Anglican Bishops, holding hands in a circle, singing Hallelujahs, and dancing round the free-standing communion table. The Conference produced statements from the various study groups, and it is hoped Grove Books will be publishing these shortly in an edited form. Meanwhile, quite unedited, here is the statement produced by the 'Worship' study group. We hope to have more about this Conference next month.

WORSHIP

A. Anglicanism has always had a distinct worshipping ethos which has a recognizable unity whether it is found in 'high' or 'low' congregations, European or Third World countries, in parish churches or communities, with ancient or with modern language. There has always been a liturgical heritage, carefully conserved, and more recently sensitively redeveloped and rewritten. Anglican worship has been an ordered solemn event, observing the round of the church's year, and offering a fixed and secure framework for devotion for millions of worshippers.

B. Christians find themselves involved in worship of different kinds in groups of different sizes. We note:

- (i) the small group, where one is known and loved and accepted.
- (ii) the congregation group, where the body of Christ in a particular place meets together for praise and proclamation.
- (iii) the occasional large or festival gathering, where they gain a sense of the strength of the whole family of God.

C. Whilst we would warmly encourage the opportunities for all Christians to have experience of each of these types of group, and whilst what we say is generally applicable to worship in all types of group, yet it is specifically the 'congregation' type of group upon which our statement here concentrates.

D. Against this background we now have experience of how renewal has come into the old liturgical framework, and this experience has shown that the two are highly compatible. However, loving gentleness and patience are required to bring congregations along this path of renewal in unity; otherwise, the real sense of security given by the predictably familiar in worship will be swept away, and people may not just be hurt, they may be lost.

E. Though we are convinced that true worship is the expression of lives already renewed by God's Spirit, yet we are also conscious that renewed worship is itself the vehicle under God for bringing his power into the lives of many. Because of this, we lay especial weight upon the following affirmations:

- (i) In worship:
 - (a) we know the presence of God—and he draws near to us.
 - (b) we experience encounter with God—and he renews our spirits.
 - (c) there is communication between God and us—and he speaks to us through the Scriptures and prophetic utterances.
 - (d) we see the power of God—in demonstration of spiritual gifts.
- (ii) Through worship the Spirit of God:
 - (a) makes us whole—fully loved, accepted, forgiven, healed and strengthened.
 - (b) takes our eyes off ourselves—to see God, as he thrills us with his greatness; and to see others as God sees them, and meets their needs.
 - (c) encourages us and restores our self-esteem—assuring us we are important to God.
 - (d) makes the body of Christ one—uniting us in love, so that the world may believe that the Father sent the Son to be the Saviour.
- (iii) True worship leads to divine and human activity, as we see in the experience of Jesus (as, e.g. in Mark 1.21-34; Luke 13.10-17) and

of the early church (as e.g. in Acts 2; Acts 4.23ff.; Acts 6.3-7; Acts 13.1-5). In worship we are strengthened and filled afresh with all the fulness of God. So we have confidence, compassion and motivation:

- (a) to share with others what we have received—spiritually, physically, and materially.
- (b) to live in the presence of God continually.
- (c) to praise him and to be thankful in all circumstances.

F. In order that congregations may be helped to have what they really desire (ie. participation in living worship) we need to bring the realm of Spirit into the liturgy, enabling our worship to have a flexible ordered structure within which much freedom can be used, and congregations may become open to God. It is also important that they should give themselves to each other, both individuals and groups within the congregation contributing to the unity of the whole fellowship. It is exactly this unity which is expressed sacramentally at the Lord's Supper, which is its central to the life and worship of the congregation.

G. Praise to God is the key to worship, so music will play a vital part—penetrating to worshippers' emotions and spirits as well as to their minds. It is a basic component because all can participate in singing in worship, whereas other activities are often more specialized, and because it has the power to move the whole man. But we warmly commend the use of art, colour, drama, part-singing, instrumental music, silence, gesture, ceremony and bodily action, as all these also help us to worship with our whole being—'with hearts and hands and voices'. Emotion may indeed be released and exhibited in an unembarrassed way, and under wise leadership this will neither threaten others nor get out of control.

H. As the variety of styles of worship develops, and as more people are involved in worship and in the use of natural and supernatural gifts, so this wise, strong, gentle, leadership is required under the guidance of the Holy Spirit. Preparation must be considered a priority, by both leader and participants. The meeting together of those responsible for leading worship, in order that they may plan and pray, will yield much fruit to God's glory and should not be viewed as a chore. During worship the leadership should be respected by all individuals and groups, but in planning, the contribution of all should be taken into account, in order that the gifts which God has given may be used for building up the church and bringing God glory. Then, in the worship itself, the leader can bring these contributions into an ordered use. It is vital that the leaders should so belong in and with the congregation that they exercise their leadership in a truly pastoral way. We see the leadership of worship as a great expression of pastoral oversight and care within the congregation.

I. Worship clearly has the greatest possible potential for building up the body of Christ and equipping its members to minister to the needs of the world, as Jesus did in history, and as he seeks to do through us in the present. It is our sorrow that for all its strengths, traditional Anglican worship has so rarely had this dynamic creative dimension to it. It is our prayer and intention and hope that our worship in the future shall more fully exhibit the richness of such a divine dimension, for the good of God's people, and for the salvation and blessing of the world Christ loves and died for.