

News of Liturgy

Editor: Colin Buchanan

Issue No. 50

February 1979

Editorial

The liturgical 'event of the month' is the Revision Stage of the revised Series 3 Communion service in Synod. This was only completed (for this session) on 22 February, so that the material has had to be put together quickly. I was myself in charge of the actual 'steering' of the Revision Stage, and thus found myself in occupation of the platform of Synod far more than ever before in my life (and contrary to all my backbenching instincts). It was impossible to get anyone else's comments or reflections ready in time, so I have contented myself with giving a sort of diary of the Synod week on the one hand, and printing out the actual amendments on the other. The addition of one line to the confession came from the Archbishop of Canterbury, and the platform decided not to resist it!

We shall be off-printing the list of amendments with a sticky edge, so that future sales of GS 364A we make will include the list inside the front cover. Others who want the list should send a stamped addressed envelope.

SERIES 3 REVISED REVISED IN GENERAL SYNOD

I decided the only way to tell this story was to keep a diary day by day through General Synod week, and try each day to tell the events in the shape they were fresh in my mind. So here goes:

(i) Monday 19 February. Amendments tabled by members of Synod had to be in by 5.30 p.m. on Friday 16 February, but the first batch, tabled by the Thursday, were sent to me by the secretariat in London on the Friday and reached me this morning. I caught a late afternoon train to London, and did not manage to open the envelope till I was on the train. My first reaction was to notice the sheer quantity of amendments. My second was to observe attempts to keep alternatives out of the text. Tucked in among the others was one by the Archbishop of Canterbury! Well, even if I cannot easily accept his amendment from the platform, I can at least be grateful when bishops and archbishops join in the synodical process this way, and do not just wait for that famous fatal stage when the bishops are on their own (as in the memorable Josephine Butler show-down—see *NOL* for July last year).

On arrival in London I was meeting with a group of synod members, and I then learned that by the time the lists closed on Friday there were thought to be upwards of 200 amendments tabled! Time was when 200 was thought to be a fantastic quantity of amendments for a Revision Committee, but now the Committee gets over 1000, and full Synod gets the 200. I also had a brief word with Oliver Wright Holmes who has tabled a motion to vary the order of business, and hold the whole process of revising the communion service over until July, on the grounds that the country has had insufficient time to digest the text and communicate with its synodical representatives. The Standing Committee have asked me to reply to this, which will come on Wednesday morning.

(ii) Tuesday 20 February. I convened the 'members in charge' at 9.30 a.m. in the first instance, and from then until 7.15 p.m., with hardly a break for a sandwich, we worked through all the tabled amendments deciding how we would respond to them on behalf of the Revision Committee. At many points this involved tabling our own 'fall-back' amendments in order that not too much damage should be done. To give an instance of this, we have planned that the debate on the text of the ninth line of the Lord's Prayer should have the following order of events (in GS 364A it stands as 'Save us from the time of trial'):

- 1 Delete 'the time of trial' and insert 'temptation' (Steering Committee, *not recommending it, but enabling Synod to decide*)
- 2 If 1 is carried: Delete 'Save us from' and insert 'Let us not be led into' before the noun (the Dean of York, Ronald Jasper, the Chairman of the Liturgical Commission—but apparently he has flu and cannot come, so Geoffrey Cuming will be moving this in his place).
- 3 If 2 is not carried: Delete 'Save us from' and insert 'Let us not fall in' (The Rev. A. Heawood).
- 4 If neither 2 nor 3 is carried: Delete 'Save us from' and insert 'Lead us not into' (Steering Committee, to give Synod a chance to go near to the traditional form here).
- 5 If 1 is not carried: Delete 'Save us from' and insert 'Do not bring us to' (Steering Committee, to give Synod a chance to retain the 'green booklet' form).
- 6 If 5 is not carried: Delete 'from' and insert 'in' (the Archdeacon of Hackney, George Timms).
- 7 If any amendment (apart from 6) is carried: In the next line delete 'and' and insert 'but' (Steering Committee, consequential upon whatever change has been accepted).

Having all these set out enables me to inform the Synod at the outset how to reach the text which will gather most support—though even then the likelihood of a split vote is very likely, and a 'traditional' text (in 'thou' form) will be moved as yet another possible variant after all these.

Another slightly curly one which has come up is that the House of Bishops is apparently going to consider taking action in respect of the deletion of the 'Filloque' clause from the creed. In order to give them more room to discover the mind of Synod, I have tabled a Steering Committee amendment to delete those words. I may, or may not, move it, depending on the advice I get in the next day or so about the desires of the House of Bishops. If I do move it, it will only be in the context of careful warnings and advice. More about this later if I need to move it.

In general, though, standing back at the end of the day, I am greatly encouraged by the general appreciation of GS 364A shown round Synod, and very few of the amendments have any great 'wrecking' air to them.

Lunchtime Wednesday 21 February: The Bishop of Derby moved this morning that the report of the Revision Committee should be received. There was a little opposition, partly on the grounds 'this is not the same as it was' and partly on the grounds 'the alternatives make it too difficult to follow'. I noted one or two funnies: David Shreeve called it 'Series 3 recurring'; the Dean of Ripon asked why the titles did not include those in most regular use 'The Early Service' and 'Staying Behind' (to which the Bishop of Derby replied that as a bishop he is frequently instructed to take 'The Usual Thing!'); and Geoffrey Cuming, speaking for the Liturgical Commission (which has had problems in coming to terms with all the proposed changes), commented that if the green booklet were being viewed as a fossil 'then all I can say is that five years is an all-time record for creating a fossil'.

The report was received with barely twelve hands raised against it. There was then a brief delay for a motion to vary the order of business, by delaying the Revision Stage till July, but this was also swept away. In the last few minutes before lunch I had the chance to move that the text be considered for revision. And there the matter currently rests.

Lunch-time Thursday 22 February 1979: First chance to draw breath since this time yesterday! The afternoon went as smoothly as the morning, and not only were very few amendments accepted, but the whole spirit of the Synod was that of striving for a united and unitive way through the material. In particular, the principle of the alternatives, for the open greeting and for the place of the prayers of penitence, was accepted, which augurs well for the eucharistic prayers this afternoon. We reached the heading 'The Preparation of the Gifts', so will start soon on the eucharistic prayers. But we had a cliff-hanger last night over the text introducing the Peace, so will go back to that first in order now to propose alternatives here also.

Morning Friday 23 February 1979: The communion service came on again for two hours yesterday afternoon, and we handled some major questions.

Firstly, we went back to the Peace, and inserted the existing 'We are the body of Christ . . .' as an alternative to 'Christ is our peace . . .', which is in GS 364A. Then we came to the 'Preparation of the Gifts'. Here there were amendments to insert the Roman prayers—and another amendment to delete the whole section! I pushed at Synod my 'Cheshire Cat' analogy (see *NOL* for January), and they accepted it with gusto. So the text stood unchanged. Next came the question of one eucharistic prayer or four—in the main text. Here again the existing text was preserved, and the point was well taken that the alternatives are in no sense 'party' ones. Then we went on to handle amendments to the text of the first prayer (the 'Series 3' type). The Bishop of Derby defended the printing of the 'Blessed is he . . .' within the prayer, rather than at the end, and did so successfully. But a cliff-hanger followed when Geoffrey Cuming proposed 'For' for 'Who' at the beginning of the narrative of institution—and lost by 117 to 116! He lives to try again on the other three prayers. . . Finally, the cue words 'Together we affirm our faith' were lost before the Acclamations, and the business was adjourned till July.

The historical parallel immediately strikes me that, on the 'night of the long knives' in November 1971, the Synod bulldozed its way through the draft service until nightfall halted proceedings at—you've guessed it—exactly this point, where we had handled the Acclamations and not yet reached the anamnesis. When Synod next met that time there was a change of mood—they started to resist amendments! This time they are already resisting—may they not start accepting the wrong ones in July!

Colin Buchanan

Synodical tailpiece (or is it frontispiece?)

The Cheshire Cat bit of nonsense was reported on 'To-day in Synod' on BBC radio. As a result the following modest doggerel reached us a day or two later:

'There once was a pussy from Cheshire
To Catholics his presence was pleasure
But Reformers like me
That pet could not see

Which prevented us having a seizure.'

(Jimmy Hamilton-Brown)

OTHER EVENTS IN SYNOD

The Series 3 Initiation Services received Final Approval on 21 February for a period of authorization running from 3 June 1979 (Pentecost) to 31 October 1980. The voting was:

	Ayes	Noes
Bishops	29	0
Clergy	180	3
Laity	146	10

These services will be published in booklet form, near the end of April. The expectation is that the page layout will be comparable to that which is to come in the Alternative Service Book. We will announce date and price as soon as possible, but we expect to circularize all readers of *NOL* who also take booklets on Ministry and Worship with a copy of the Initiation services with our April distribution. (The April booklet will be a commentary on these services).

Adaptations of existing services, in order to prepare them for the ASB, were continued. Those for Morning and Evening Prayer and Funerals received Final Approval (32-0, 172-3, 149-5), those for Collects, Marriage, Ordination and '1½' Communion received Provisional Approval, as did a second set of Prayers for Various Occasions, Calendar (etc.) and the Initiation Services (which had just been authorized two days earlier).

Finally, there came our old friend, the Daily Eucharistic Lectionary (GS 365). It gained 'General Consideration' only, and will come back for its other stages in July.

9p per copy (£2 by post for the year 1979 (£2.40 by air)).

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

GS 364A *The Order for Holy Communion also called The Eucharist and the Lord's Supper*

Amendments made to the text in General Synod 21-22 February 1979

(Note: these are listed in order through the service, but in a few cases they were taken out of order in Synod. Thus the Revision Stage was adjourned on 22 February just before the Acclamations on p.17, and has not yet reached the opening Notes)

- p.6, Note 13: leave out 'in the words provided ("together we affirm our faith")' and insert 'with the words "together we affirm our faith" or with'
- p.7, Section 4: add at end 'Alternative confessions may be used (see Section 80)'
- p.8, Section 7: after 'sinned' in line 2 add 'against you and against our fellow men'
- p.8, Section 9: add at end of line 1 '(see also Section 79)'
- p.8, Section 10: leave out 'Stand'
- p.10, Section 17: leave out 'All Glory to you, Lord . . .

This is the Gospel of the Lord.

All Praise to you, Lord Jesus Christ.'

and insert 'All Glory to Christ our Saviour . . .

This is the Gospel of Christ.

All Praise to Christ our Lord.'

- p.12, Section 23: add at end 'Alternative Confessions may be used (see Section 80)'
- p.13, Section 27: after 'sinned' in line 2 add 'against you and against our fellow men'
- p.14, Section 29 add at end 'The alternative prayer at Section 82 may be used.'
- p.15, Section 30: in line 2 after 'says' add 'either of' and at the end add '(see Section 83)'
- after line 6 add
or
We are the Body of Christ.
In the one Spirit we were all baptized into one body.
Let us then pursue all that makes for peace
and builds up our common life.'
- p.17, Section 30: leave out line 16 'Together we affirm our faith.'
- p.27, Section 60: after 'sinned' in line 2 add 'against you and against our fellow men'
- p.45, Section 83: in the heading to the Section, before 'Other' add 'A Selection of'
- leave out the last three lines ('General . . . common life')
- Corrigenda: Printing Errors in GS 364A**
- p.5, Note 6: in line 2 for '22' read '20'
- p.5, Note 10: in line 2 for 'the Rules to Order the Service' read 'Table I of the Alternative Calendar and Lectionary'
- p.12, Section 21: in line 20, delete the comma after the dots and insert a semi-colon
- p.19, Section 39: at line 27 ('Accept . . .') begin new paragraph
after line 34 insert omitted line: 'from all who stand before you in earth and heaven'
- p.20, Section 40: in 7th line from bottom of page insert a comma after 'grant that'
- p.22, Section 41: in line 5 delete 'up'
- p.29, Section 65: in lines 24 and 30 for 'hands' read 'hand'
- p.44, Section 82: after the heading insert '(Section 29)'
- p.45, Section 83: in line 3 for '29' read '30'

This month's booklet . . .

. . . is no. 64, *Grow through Groups*, by Eddie Gibbs. In point of fact, this proves well able to follow last month's (*Sharing the Life* by Amiel Osma-ton) and we are duly marking it with the same front cover cartoon.

. . . and next month's

is Liturgical Study no. 17, *Freedom and Authority in the Liturgy*, edited by Kenneth Stevenson (the author of no. 10 in this series). The symposium reproduces papers read at the inaugural meeting of the Society for Liturgical Studies, by Paul Bradshaw, David Tripp, Colin Buchanan and the editor.

BOOKS THIS MONTH

We include three reviews. The Collins hymnbook, *With One Voice*, was the subject of a special circular last month, and is advertised at £5.90 for the 'Harmony' edition and £1.85 for the 'Melody' edition. There is also a pair of 'Catholic' editions, with special appendixes catering for traditionalist Roman tastes (£6.50 and £2.15). The standard editions are published on 29 March, the Catholic ones in the Autumn. There is a special offer for quantities—see the circular. We have also received *The Clockwork Church* by Christopher Wansey (Becket Publications £1.75). This is typical knookabout Wanseyite stuff, but, for the liturgically minded, includes accounts of how he gave up baptizing infants, how he developed 'New Testament Psalms' (for somewhat Marcionite reasons); and how he tried at intervals to alter the creed and other well-known bits of liturgy. There is plenty of non-liturgical comparable stuff also. We also draw attention to the book of a Sri Lankan Roman Catholic, Tissa Balasuriya—*The Eucharist and Human Liberation* (SCM, £2.95). It is a powerful exploration of the social implications of the eucharist from an under-privileged society.

Reviews

With One Voice: A Hymn Book for All the Churches (Collins Liturgical Publications, 1979, 578 hymns)
1979 looks as though it will be remembered as the year of the hymn book. To my knowledge at least four new supplementary hymn books, one of them particularly designed for family worship, and two full-scale hymn books will be published this year (and work on at least two more will be brought nearer to completion).

First in the field, and likely to prove the most significant, is *With One Voice*. Originally published in 1977 as *The Australian Hymn Book* it had an immediate and phenomenal success on the other side of the world—over a quarter of a million copies sold in a matter of months! The book is a genuinely ecumenical production in that most of the major denominations in Australia had a part in its compilation. Erik Routley, the well-known hymnologist, warmly commends the collection: 'The Australians have lifted up their voice and prophesied! . . . [and have produced a] book which asserts the supremacy of sound doctrine over trendiness'. Routley is undoubtedly right. The sound doctrine is due to the strong influence of Australian Evangelicals and the avoidance of trendiness was dictated by the need to produce a book that will last at least a decade. The collection does not include the chorus-type songs of an ephemeral nature which have become popular in some churches in recent years, but it would be a mistake to regard the book as yet another dull, conservative collection. There is much that is exciting and trend-setting about it. Although you will find the old and familiar hymns (sometimes almost unobtrusively modernized) you will also find many modern hymns (which together make up approximately a quarter of the book). Nineteenth century monstrosities have been discarded in favour of the directness of the eighteenth century hymn by such authors as Watts and Wesley. There are almost sixty metrical versions of the Psalms by a variety of authors old and new, as well as eight Gelineau settings, which should help bring variety to psalm-singing. I whole-heartedly applaud the publisher's decision to issue just two editions: Harmony and

Melody—i.e. no word-only pew books. Few English congregations have learned how important it is to give the music-readers the notes so that they can help give a lead, or how quickly non-music-readers quickly pick up the shape of the melodies if they always have them in front of them.

'Can anything good come out of Australia?' All I can say is that this book is very good indeed and I am sure that it will be widely used here. Try it!
Robin A. Leaver

R. T. Beckwith *The Revised Series Three Communion: A Way Forward* (Latimer Studies No. 2, 48pp., Latimer House, 1979, 75p).

It is now well known that Roger Beckwith, an opponent of the green booklet (for Protestant reasons), reached an accord in November with Brian Brindley (who opposed it for Catholic reasons). The accord included the provision of a '1662-in-modern-language' and the eucharistic prayer which have dubbed 'Brindley-out-of-Hippolytus'. By differing routes, both these provisions found their way into GS 364A, and thus Roger Beckwith is happy. At the same time, the Revision Committee acted in respect of the prayers about the departed in a way which also made him happy. So here he writes a booklet, referring specifically to GS 364A prior to the Revision Stage in Synod, to state his happiness (and the limits upon it). Part of the booklet is a recital of the various forms of stand for the 1662 Order which Latimer House has put up. Part reproduces the original Beckwith-Brindley document. And part goes over the well-worn ground about reservation of the sacramental elements.

Without accepting all the premises or arguments, one can still be pleased that Roger Beckwith is pleased. At the same time, one senses the fragility of his support for the text before us. Thus, the Bishop of Guildford has tabled a proposed amendment to the 'B-out-of-H' canon—to replace 'word' with 'Spirit' in the petition for consecration—which, if I have understood Roger Beckwith aright, is likely to drive him into opposition. It would be a help to those who have to handle the amending process in July 1979 to know (a) whether it will have this effect if passed, (b) whether others share this view that a watershed would thereby be crossed, (c) whether there is any mileage in the suggestion that 'word' be amended, not to 'Spirit', but to 'Word'. Please write in and tell us.

C.O.B.

Training for Community Ministries (various authors, Collins Liturgical Publications, 1978 (£7.00 the set or can be bought individually)).

Collins Liturgical Publications are to be commended for this adventurous publication which takes seriously the need to train lay ministers for a variety of different tasks within the church. Originating from an African Roman Catholic source, not all the material will be found equally useful in the English context. The method of teaching is to assume almost nothing and to build up gradually over a number of sessions.

No. 1 Training for parent meetings (32pp. £0.75, plus visual aid pack £1.00) is a four-session course on preparing a group of parents for the baptism of their children which would equip any ordinary Christian for doing this. Though one session is based on the new Roman rite and there are questions

like 'Can we accept African names as baptismal names?' the clarity of teaching and presentation make it entirely useable here. Its standpoint is seen in the session: 'Why do people wish to have their babies baptized?' in questions like, 'Can the child become a believer if she herself is not?', 'Can baptism work anything, if one does not believe in God?', 'What effect will it have on the congregation if many babies are baptized although the parents are not active Christians?'

No. 2 Training Assistant ministers at the Eucharist (32pp., £0.75) is highly practical, as is *No. 3, Training Sacristans* (32pp., £0.80 for nine meetings) but both, though including valuable group work, bible studies, etc., are entirely dependent on using Roman rites, dress and furnishings. This may help some but not all C of E folk!

No. 4 Training of hymn-leaders (28pp., £0.70) is a delightful booklet which assumes the hymn and song leader is different from the service-taker, trains the group of hymn-leaders in the place of music in worship, choosing and teaching hymns, and ends up with the group itself being the choir: a new and useful purpose for church choirs . . .

No. 5 Training Readers (52pp., £0.85 for 13 meetings) has some obvious Roman things like the lectionary, the rite of commissioning readers, etc., but is again highly useable, dealing with motives for reading, finding your way around the bible, composing introductions. As with the other booklets, each lesson includes both practical and theological/bible study items. Meeting 10 for instance combines 'How do we read in front of a microphone?' with the inspiration of scripture based on a discussion of 2 Tim. 3.16-17 . . .

No. 6 Training for preaching (84pp., £1.00) is the best in the series, with 15 meetings teaching clearly how to get the 'message' from a bible text and then apply it in preaching. It is both bible-centred (e.g. looking at ways of studying different types of scripture, miracles, parables, etc) and people-centred (e.g. the different audiences and their influence on the sermon) in a highly practical way. Examples of sermons, introductions, conclusions, good and bad are given for group evaluation with helpful sets of questions. There are descriptions of preachers, too . . . 'Mr. Kandjimi took part with great zeal in the training course for preachers. He was naturally eloquent. He is never at a loss for words . . . Mr. Kandjimi has a good wife and five children but he has little time for them. People know too that he is often very noisy in his house, especially when he has had too much to drink. He is very rude in his dealings with the community. He makes it clear to them that he knows everything and he is dictatorial—"listen to my sermons and mind your own business."'

The down-to-earth approach would help some in theological colleges while both that and the fairly slow and careful way the teaching is built up would make it possible to train preachers in a working-class parish.

[This review by Trevor Lloyd over-ran its length, and nos. 7 and 8 will be reviewed next month—Ed.]