

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

After the eucharist—the battle of the booklets. The great current issue about the Alternative Service Book is not whether we shall have it or not. It is whether its services will also be available in booklet form.

Of course, no-one should take it *absolutely* for granted that we will get the Alternative Service Book in 1980. There is still many a slip. Only one item so far has been the subject of voting for inclusion in the book—and that one, the modern liturgical Psalter, was rejected. It is admittedly a small sample, but it can be represented as quite a blow to the project—not only because it constitutes a 100% failure of items proposed for inclusion—but also because there are voices to say that a Service Book without the Psalter is a fatally handicapped volume which would be better despatched at the outset, than allowed to linger in its crippled inadequacy. It is also true that a wrong decision in relation to the battle of the booklets could lead to a strong reaction against the whole Book. And I *think* it is true that Synod is the less enthusiastic about the project the nearer it gets. Nevertheless, the chances of its being defeated (or killed by piecemeal exclusions after the same style as the Psalter's defeat) must be very slight, and we do well to expect the project to happen. Certainly, the only way in which the debate on the eucharist last month could be handled was on the assumption that we were forming the centrepiece for the whole Book.

The battle of the booklets is the battle consequential upon our accepting that there will indeed be a Book. It is a battle which many would have liked to join in February. There existed on the February agenda of Synod three different diocesan motions (including one from Southwell which I am to move) asking for the ASB services to be available in booklet form from the start. There was also one private member's motion (Brian Brindley's, hardly surprisingly) to the same effect, though standing twelfth in line at that session. The Dean of St. Alban's, Peter Moore, made a strong speech in the debate on the agenda in February saying how surprised he was to find no plan on the agenda to consider the Alternative Service Book. And it is clear a certain pressure is building up.

The trouble is that the Synod is confronted with two different kinds of decision already made about the ASB. One kind is the main synodical decision of February 1976 to have an Alternative Service Book. Synod itself took that decision and presumably must live with it. But Synod took no decision that booklets would be prohibited. *That* is a different sort of decision, taken by the Bishop of Durham's working group, and it arises from the group's understanding of the requirements of publishers. In their

document last Summer on the finances of the ASB (GS Misc. 82) the working group reported that booklets (nowadays known as 'separates'!) would not be permitted for at least the first two years of the life of the ASB 'in order to protect the Book'. These fatal words gave away the game—the working group had concluded that publishers would only be interested in the Book if they were given a virtual monopoly (or at least a 'ring') with which to operate. Instead of the Book being there because it would serve the interests of the people of God, the people of God, whatever their needs, must stand on their heads and serve the interests of the Book!

Even more curious is the apparent commercial naivety of the policy. Those people who, for instance, would like to get the revised communion service in booklet form, will presumably be frustrated if it is unavailable, and they will either stick with existing booklets (which will inevitably still be permitted) or they will produce pirate forms of the new service. Certainly their frustration will not lead them to buy the big Book—and doubly certainly if there is the slightest hint that booklets *will* be permitted in two years' time. People will simply sit around and wait—it has often taken them a couple of years to change to a new service in the past, so that the time will hardly be a waste. The only way in which forbidding booklets could 'protect' the Book would be if it were absolutely guaranteed from the start that no booklets would be allowed for, say, eight years, and preferably even longer. Then, and only then, would the booklet-lovers be compelled into the Book-market. So one doubts whether the commercial judgment—in all its naked cynicism—has got the commercial factors right, let alone the moral ones.

If booklets are to be available from the start, then a variety of possibilities emerges. There might be straight booklets, like the existing Series 3 communion. There might be 'missals', with the text of the communion and a full set of propers for the celebration. There might be 'simplified' texts, giving a single route through the various choices the revised communion exhibits. There might be Sunday service books combining communion with the offices and, say, infant baptism. The point would be that the parishes would have the official services *in the form they wanted them*. And, at the end of the day, surely that is right? It is gross paternalism to insist on anything else. General Synod has enough powers already in relation to liturgy. It does not 'send down' to dioceses any liturgical material, though this might be of much greater interest and concern to worshippers than (for instance) the Benefices Measure which is to be sent down this Autumn. Granted then that Synod has the whole power over liturgical texts, must it go further and insist that parishes which like any one of its texts must have the whole lot at once or go without entirely.

There are signs, albeit vague and indistinct ones, that the message might be slowly getting through. Possibly the publishers have proved more flexible than was thought. So the working group may conceivably not stand their ground. If they do, then the battle will be a spirited one.

Colin Buchanan

## PERSONAL AND APOLOGETIC

Some months ago I indicated in passing that I had been appointed Principal of St. John's College, and that this would involve some reorganization at this end. Quite apart from the usual pressures of time (which are a joint function of the speed with which manuscripts arrive, of their state of readiness for the printers, of the printer's rate of progress, and of the speed with which an ever-growing despatch can be handled) my new appointment has increased the problems considerably. On the one hand, I have simply had more to do myself. On the other hand, my personal secretary, Miss Pat Morris, who has controlled the despatch and other business for all private customers, is now becoming my personal secretary for College purposes. Mrs. Ros Harding, who has run the St. John's College Appeal, is phasing in as controller of despatch. But the January and February despatches were done before she could leave her previous role and were correspondingly delayed by the pressures on Pat Morris and me. In January, not only did we have to wait till 7 February before posting, but we also had seven items to put in each envelope. We hope all is now solved, though even in the best-run business odd hiccups can still occur, and we would like to know quickly if you think you are getting inadequate service.

C.O.B.

## SILLY SEASON (OUT OF SEASON)

'Rentaprecenta': This was the title of a personal advertisement in the Church press this month. It proved to be inserted by a retired clergyman, Canon Joseph Poole. He is offering to arrange liturgy for any parish, and to bring his residentiary-canon knowledge to bear. One attraction is 'a patronal festival with a difference'. Churches dedicated in the names of St. Swithun and St. Vitus are warned to think twice before calling in this expertise.

'Bread and wine over the Radio': Apparently the BBC are producing at Easter a 'love-feast' in which listeners are asked to join. Frank Pagden the producer of it, had at one time thought of calling it a communion service, but has decided against it. (Readers will recall a brouhaha in these columns about *communiorum servitibus* by radio a couple of years ago). So instead it becomes a non-sacramental lovefeast. It is arguable as a matter of purist linguistics that the word 'lovefeast' ought not to be used for a non-sacramental meal. It may also be arguable that, if there are to be non-sacramental but still religious meals, these should not consist of bread and wine. But perhaps we ought to listen first and complain after.

Tailpieces on that Cheshire Cat: A constant correspondent, Roger Wilkinson, writes in to ask whether this was in fact a 'Felix culpa'. But, more important, there has also come a completely serious letter from the 'Lewis Carroll Society' asking for the full text of COB's remarks in General Synod. It seems they may qualify for inclusion in the official record of Carrolliana! So let others who wish to achieve fame ensure that they mention madhatters or white queens from their pulpits and then send a text to the Lewis Carroll Society. All will be taken down soberly. . .

## THAT ALMANACK

We are once again ready to send out Almanack material (for the period from Easter to Pentecost) according to the provisions of the Alternative Calendar, which comes into use officially on 28 October this Autumn. One or two correspondents have observed that, despite every attempt at its inception in Synod, it does *not* run concurrently with Rome, being a full year out of step when the two years have separate provision. There is a platform amendment to correct this when it comes up for revision in Synod in July, but we had to start on it in accordance with its own rules, and that is why we are not providing the same readings as in Rome.

## BOOKS THIS MONTH

By the time this goes out we shall have already sent out those copies of *With One Voice* (£5.95 and £1.85) which were ordered through Grove Books. We complete elsewhere Trevor Lloyd's review of *Training for Community Ministries* (Collins £7.00 the set). Oxford have sent us a copy of the new edition of *A Short History of the Western Liturgy* by Theodor Klauser (paper £2.25). The previous edition (1968) has been supplemented with some appendixes and for the new price it represents very good value. We also have copies of a hardback *The Othona Psalms*. This is published by the author, Colin Hodgetts, and is available at £2 postfree. There are 70 pages, with 65 items (with music). 50 of these are actual psalms, and the other 15 canticles largely drawn from the Bible. We hope to comment further on these.

## This month's booklet . . .

. . . is Liturgical Study no. 17, *Authority and Freedom in Liturgy*, edited by Kenneth Stevenson (the author of no. 10). The contents were originally papers read at the first meeting of the Society for Liturgical Studies in September 1978. The contributors are Paul Bradshaw, David Tripp, Colin Buchanan, and Kenneth Stevenson—and once again the size is 40 pages instead of 32 as planned.

## . . . and next month's

is no. 65, *Liturgy for Initiation: The Series 3 Services*, by Colin Buchanan. The aim of this series includes the provision of commentaries on all the new services in the Church of England (as, note, for instance, nos. 28, 37, 47 and 60). There was once a Series 3 proposal for infants baptism only (which gave birth to our no. 37), but now the final and complete provision for all the Series 3 initiation requirements is being published. The actual Series 3 booklet will be published on 17 May for 55p (76 pages). But the April booklet will beat it to it.

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

GROVE BOOKS  
BRAMCOTE NOTTS. (0602 251114)

. . . . and reprints

yes, we now have no. 35, *Drama in Worship*. Coming up behind it will be Liturgical Study no. 8, *Hippolytus: A Text for Students*, edited by Geoffrey Cuming—the first Liturgical Study to go to a reprint. Meanwhile stocks of many Ministry and Worship titles are running out (see latest catalogue).

*Continued from last month*

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

No. 7 *Leading the Community Service* (92pp., £1.25) is about leading the service in the absence of an ordained minister. The 22 lessons again include discussion of bible passages and helpful practical training things, like looking at the bridges between the liturgy and those who come (‘Young lad, 20 years: Until shortly before the service he had been mending his football boots . . .’). But it would be more valuable to use a resource book for someone leading a course for worship leaders, than to plough through diagrams of where to stand and variations of ways to invite the presence of the saints and the deceased, which do depend a lot on its Roman origination.

No. 8 *Training Funeral leaders* (56pp., £1.40 including pamphlet for students which contains the funeral rite) naturally contains things based on the new Roman rite and practice. Points to be discussed with other leaders include ‘With the person who carries the processional cross: Do you know the way to the grave? With the person who handles the incense: Is the coal burning?’ which indicate the typical down-to-earth stance of this series. But now that General Synod has given approval to Readers taking funerals, some sort of training will be needed, and this booklet would make an excellent basis. Some items have an African tinge, like the sections on Ancestor worship, but there is much to learn for example from the directness of this sermon on Luke 12.33-40:

‘In the reading we just heard about people waiting for the coming of the master of the house, and we must say that it is very difficult to see in the deceased that he was really waiting for his Master. We have never seen him in church, nor at our meetings . . .’

Trevor Lloyd

NOTE: the timetable for the publication of the Series 3 booklet does raise problems for us. We had hoped to do an ‘inertia’ distribution of the booklet with our April distribution. But we clearly cannot delay until mid-May to send out our April booklet and April *NOL*. We are therefore doing a non-inertia distribution only. We will send the Series 3 initiation booklet as a separate mailing to all who actually order it. We will assist in the ordering by sending in April an order slip for it—and we will ask customers to send us a 9in x 6in SAE with 10p worth of stamps on it. These will then be posted to give delivery on the day. But you will only get it if you order it.

## THE SCOTTISH EPICOPAL CHURCH

### EXPERIMENTAL LITURGY 1977

We have been asked on occasion to provide some comment on this liturgy. It will be recalled that the latest ‘Grey Bookies’ in Scotland were slightly revamped versions of the Scottish Liturgy in the 1929 Prayer Book, and there had not, until 1977, been any Scottish rite addressing God as ‘you’. There seems to have been some smuggling of Series 3 across the Tweed under cover of darkness, but nothing more. What then is the new booklet (and ‘Orange Bookie’) like?

In the first half of the service there is provision for penitence to come in the ‘Introductory Rites’. In the Creed they have managed to *bracket* (and the Son), which must be due to a wooden reading of the ICET material. In the intercessions there are alternatives—one being based on Series 3, the other being a reduced form of the old Scottish Litany (without the frills). The Peace is introduced by words which have now been laid under contribution in GS 364A ‘We meet in Christ’s name: let us share his peace.’. The action which the heading calls ‘The Taking of the Bread and the Wine’ is, according to the rubric, that *‘The bread and wine are placed on the altar’*. The Roman offertory prayers follow—under the title ‘Prayers of offering’ (!). In ‘The Great Thanksgiving’ the text is accompanied by marginal notes. Thus we learn that Benedictus Qui Venit is ‘The Greeting of him who came in the flesh, comes in the sacrament and is still to come.’ The text of the (Eastern style Scottish) prayer is as follows after the Narrative of Institution (there are no Acclamations but the anamnesis is said corporately):

### ALTERNATIVE EUCHARISTIC PRAYERS IN SERIES 3

There has been some criticism of GS 364A for its four alternative eucharistic prayers. On the other hand, there were plenty more proposed to the Revision Committee which were not accepted. Mostly these were for the appendix, and one and only one survived the Revision Committee’s scrutiny—the one for use with the sick.

Readers of *NOL* who are given to toothcombing reports in these columns will recall that a year ago the House of Bishops refused to underwrite other eucharistic prayers. In particular these were: one for ecumenical usage (originating with the Joint Liturgical Group); one for responsive use; and one for use with ‘children’s eucharists’. The responsive one was designed to provide an unresponsive use also, comparable to that which will be provided in the prayer in GS 364A for use with the sick.

It may help the record if some of these materials can now be set out. We therefore attach below the form in which a ‘responsive mini-canon’ was proposed to the Revision Committee. If, of course, the Committee had liked the idea, it would presumably have worked on the text—and, in any case, the ‘cue words’ for the Acclamations have already been eliminated in Synod. Next month we will print out the ‘JLG Canon’, and the month after the proposal for a ‘children’s eucharist’ canon.

The Lord is here

**His Spirit is with us**

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**

It is indeed right, our duty and our joy, to give you thanks and praise, heavenly Father, through Jesus Christ your Son our Lord. Through him you have made the world

**Lord, you created all things**

**and by your will they exist and were created**

Through him you have redeemed us, by sending him to die and rise again for us.

**Worthy is Christ, the lamb who was slain**

**to receive honour and glory and praise**

Through him you have given us your Holy Spirit, and made us a people to tell out your mighty acts. Therefore with saints and angels we proclaim your praise

**Holy, holy, holy, Lord,**

Now we pray that by the same Spirit this bread and this wine may be to us the body and blood of your Son.

For he took bread, gave thanks, broke it, and gave it to his disciples, saying ‘Take, eat: this is my body’; and similarly took the cup, gave thanks, and gave it to them, saying ‘Drink this: this is my blood. Do this in remembrance of me.’

**God of power and might,**

**Heaven and earth are full of your Glory.**

**Hosanna in the highest.**

Therefore as often as we eat this bread and drink this cup

**We proclaim the death of the Lord until he comes**

Together we affirm our faith

**Christ has died**

**Christ is risen**

**Christ will come again**

In remembrance of his death and resurrection, Father we offer you this sacrifice of thanks and praise. We thank you that through him you have called us to stand before you and serve you.

**He has loved us**

**and made us kings and priests to our God**

We ask that you will renew us by your Spirit and unite us in the body of your Son.

With and in him and through him by the power of the Holy Spirit with all who stand before you in earth and heaven, we worship you, Father Almighty, in songs of everlasting praise:

**Blessing and honour and glory and power**

**by yours for ever and ever. Amen.**

**‘We now obey your Son’s command.**

**We recall his blessed passion and death,**

**his glorious resurrection and ascension:**

**and we look for the coming of his kingdom.**

**United with him we offer you these gifts**

**and ourselves with them;**

**one holy and living sacrifice.**

Hear us, most merciful Father,

and send your Holy Spirit upon us

and upon this bread and this wine,

that overshadowed by his life-giving power

they may be the Body and Blood of your Son . . .’

Here the marginal notes tell us that in the anamnesis ‘the work of Christ is recalled and linked with our offering’, and that in the epiclesis ‘we ask for the descent of the Holy Spirit as the divine response to our obedience’. One is tempted to wonder aloud how carefully these explanations were thought through—but then they have strange things to explain!

The Lord’s Prayer is as the green booklet in England, and there is an interesting provision of post-communion material. The ‘Orange Bookie’ costs 15p (we have been selling them for some time), and is thus actually cheaper than the English ‘Green Bookie’ which is in its millions.

### APOLOGIES TO AUSTRALIANS

Our reviewer last month ventured to say ‘Can any good thing come out of Australia?’ Immediately a strong reaction has come from down under. Bishops have threatened to cancel subscriptions, crises have threatened in various quarters, and all things Australian combine to tell us how sensitive we are. It certainly proves that Australians are sensitive, and Englishmen are unwise to think of them as brash and thick-skinned.

However, we will try to repair the breaches. It must be recalled that the original people who said ‘Can any good thing come out of Galilee?’ had actually got it *wrong*. The person who seizes on this quotation therefore is self-evidently on the wrong side when the chips are down. He himself expected the answer to his question to be ‘no’ only in the course of a figure of speech, whereby readers would know that really a very good thing had come from Australia. It would be unfair at this point to label the provenance of most of the hymns . . . For the moment we note that the Australian Hymn Book is now happily on sale, and much appreciated in England. What a pity that Collins did not market it as ‘Australian’, but instead changed the title!