

News of Liturgy

Editor: Colin Buchanan

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Editorial

There have been some signs of a stirring of interest in the new lectionary which comes into force on Sunday, 28 October (the ninth Sunday before Christmas). In part, *NOL* itself helped to stir that interest, with the pirate production in the year 1978-79 of almanack provisions based on the new lectionary—a year prior to its authorization taking effect. My secretary and I—let alone our long-suffering printers—had much reason to regret being prodded into the action by the kindly-meant suggestion in July 1978 of Geoffrey Cuming. When the inclusion of the material in *NOL* proved too time-consuming, too expensive, and insufficiently engaging for the majority of our readers, then Pat Morris, my secretary, took up the burden and produced duplicated sheets for those who ordered them. Meanwhile I had myself given up the task of setting out the material—the attempts at which had made me an older and a wiser man—and Charles Whitaker had come to my rescue (thus confirming the new lectionary in its role as 'Whitaker's Almanack'). There were certain lessons to be gained from the attempt—particularly the lack of 'fit' between the comprehensive lectionary produced by the Liturgical Commission and the provisions of the Roman Catholic Daily Eucharistic Lectionary. Positive lessons also have not been lacking—but in general the pirate team is content to lay down the self-imposed burden and commend the new lectionary in its SPCK/Mowbray *New Lectionary 1980* form.

Some of our correspondents have asked less for details of the comprehensive material, and more for some explanation of the pattern underlying it. Some of this we provided in August by setting out the Sunday 'themes' of the eucharistic material. These are set out again in the SPCK/Mowbray productions. What the new material also provides is Sunday lessons for Morning and Evening Prayer which relate to the theme, but do not duplicate the actual readings for the eucharist. This is, of course, a complete departure from previous SPCK/Mowbray guidebooks—for they have provided for Morning and Evening Prayer on Sundays the 1961 lectionary material, and this wholly antedated the Joint Liturgical Group's work which provided the Series 3 Sunday eucharistic readings, and had no influence upon them.

A notably good buy has been produced this month to match the needs of the hour. This is *The Ministry of the Word* edited by Geoffrey Cuming (who thus makes amends for encouraging piracy last year) and with a Foreword by the Archbishop of Canterbury (Bible Reading Fellowship and Oxford, hardback £6.25, paper £2.95). This gives to each set of eucharistic readings (over the two-year period of the *Temporale*) two facing pages on which learned expositors comment on the three passages in turn. The

expositors get around five or six sets in a sequence each, and they include my colleague John Goldingay (Robin Nixon, who died exactly a year ago on the day I write, was about to start writing *his* contribution to this volume when he died) and a host of distinguished others, mostly from the University or Theological College world. But all write simply and evocatively and with a homiletical slant. The Archbishop in his Foreword expresses a hope that the book will stimulate lay persons (and perhaps whole families) prior to the Sunday worship.

However, the book does more than that. It provides two small gems of introductory essays: 'The 1978 Lectionary' by (guess who) Charles Whitaker and 'This is the Word of the Lord' by (splendidly) Geoffrey Cuming. *NOL* would dearly like to reproduce (or at least summarize) these two short essays, and will be seeking permission to do so. The book itself is a most timely aid to using the new lectionary in worship, and should help pave the way for the fulness of liturgical times when the Alternative Service Book comes into use.

Colin Buchanan

THE NOVEMBER SYNOD

General Synod meets from 5 to 9 November, and it represents the original *terminus ad quem* for final approval of all services which are to be in the Alternative Service Book. The following details may be helpful:

- (1) Series 3 Revised Holy Communion: this is due to get its Final Approval for authorized use from May 1980. The Steering Committee has had to lay a series of tiny verbal 'smoothing' amendments before the House of Bishops for adoption into the text to be brought to Synod for that final approval. These are as follows:

Amendments made by the House of Bishops to the amended form of GS 364A

(For the earlier amendments made in Synod see pp.23-4 of Grove Booklet 68, *Liturgy for Communion: The Revised Series 3 Service*.)

p.5 (new) Note 1: delete 'begins'.

p.7, Section 6: leave out 'may invite' and insert 'invites'.

p.12, Section 21: in line 6 leave out 'all' and insert 'those'.

p.19, Section 39: in line 30 leave out 'by his body and blood' and insert 'with the body and blood of your Son'.

p.22, Section 41: leave out line 18, and in line 19 leave out 'because' and insert 'for'.

p.27, Section 59: in line 1 leave out 'may invite' and insert 'invites'. Leave out line 2 and insert 'suitable words (see section 25). Alternative confessions may be used (see Section 80)'.

p.28, Section 63: in line 10 leave out the full stop at the end and insert a comma. Add new line 11: 'through Jesus Christ our Lord'.

p.34, Section 76: in the new Preface of the Cross delete the comma in line 2.

(There are also six minor further amendments to GS 364B).

None of these reverses any previous decision by Synod. However, there is one more sensitive area—the dismissal—where a change is being handled not by direct alteration by the House of Bishops, but rather by the Revision Committee of the 'rag-bag' (GS 405) proposals. This means that the members of Synod can refuse the alteration—or even make a different one—during the Revision stage in Synod in November. It also means that the final approval given to the main text in November will include a dismissal which is liable to be altered again (before authorization begins) at the February 1980 session of General Synod when the 'rag-bag' gets its final approval. The intention is that printed 'separates' of the eucharistic text will be available soon after, ready for the launching on 1 May. The price of the booklets is not yet known, but apparently the words 'Series 3' will disappear, and the service will be entitled 'The Order for Holy Communion' with the expectation that the year '1980' will attach itself to the title rather as '1662' is attached to the existing BCP—i.e., by popular usage rather than by official inclusion on the title page of the book.

- (2) The 'rag-bag' itself: the Revision Committee's report (GS 405A) will come before Synod for its Revision stage and for provisional approval. The timetable is being worked so that it gets final approval later this same group of sessions.

- (3) The Psalter: although Synod voted in July to have two editions of the ASB, one with a psalter, one without, yet one decision remained to be taken in November—which psalter? The Bishop of London is proposing 'a version of the Revised Psalter' (which means apparently a version in which 'thou' has been altered into 'you'), and Professor Douglas Jones is counterproposing 'The Liturgical Psalter'.

There is also a proposal for a lighter-weight version of the ASB without ordination services and without the text of readings at holy communion.

- (4) The Daily Eucharistic Lectionary: this is due to receive final approval for use from 1 December 1979 to 31 October 1982. It will then come into category 6 below.

- (5) Existing services will be extended till the publication of the ASB, and the new Calendar and Lectionary to 31 October 1982: final approval.

- (6) Alternative Service Book contents: the Synod will give provisional approval to a period of use of ten years (running to 31 December 1990) for the following services:

Series 1 and 2 Revised Communion (as adapted)
Series 3 Morning and Evening Prayer, Collects, Initiation Services, Marriage, Funeral, and Ordination Services (all as adapted)

Series 3 Revised Communion
Alternative Calendar, Rules to Order the Service, and Lectionary (as amended by the 'rag-bag' and the Daily Eucharistic Lectionary, and as adapted)

Final approval for these services will follow in February.

- (7) Revised Catechism: this, without being included in the ASB, is to be commended for use until 31 December 1985—provisional approval this session, final approval in February.

This month's booklet . . .

. . . is no. 69, *The Attractive Church*, by Kenneth White. The author is well known as a writer in the sphere of church architecture (he wrote (and illustrated) the two early Liturgical Studies on church architecture), and is probably no less well known as a practitioner of architecture (K. C. White and Co. of 45 Queen Anne Street, London W.1.). This new popular booklet is a kind of Cook's tour round the setting of the liturgy, the atmosphere in which it is conducted, and many kindred (and sometimes surprising) subjects.

. . . and next month's

is no. 70, *Preaching at Baptisms*, by Gordon Ogilvie. There is a hope in the Group for Renewal Of Worship that we can offer a 'Preaching at . . .' each Autumn from now on. Certainly Ian Bunting's *Preaching at Funerals* (no. 62, November 1978) has proved to be a very good seller. Gordon Ogilvie explores the different situations in which preaching occurs at baptisms.

. . . and a reprint

is no. 44, *Exorcism Deliverance and Healing*, by John Richards. The title (and author) is now a household name—and the booklet is still heavily under demand. It becomes a hint of things to come in being priced at 50p. So read on . . .

. . . prices . . .

will in 1980 be up to 50p for what will then be the three series of Worship, Pastoral Ministry, and Ethics. Liturgical Studies will be £1. *News of Liturgy* 10p per month. Obviously we are very sorry about this, but still urge that 50p in 1980 is cheaper than 20p in 1972 when we started.

. . . and a new catalogue . . .

with next months' despatch.

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

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

Review

Partners in Praise. Words edited by Fred Pratt Green and Bernard Braley, music edited by Allen Percival and T. Brian Coleman (Galliard and Chester House Publications on behalf of The Methodist Church Division of Education and Youth, London, 1979). Music edition: £5.50. Words edition: 85p.

Here is a new supplementary hymn book which is specifically designed to accommodate the needs of young and old when they join together in family worship. As the word editors state in the general preface: 'This book tackles a dilemma of all who lead such services. How do we prepare so that the event is not an occasion for adults with children looking on or for children with adults on the sidelines?' Whether the editors have succeeded in their aim will depend largely on your own subjective point of view, and where you bring the dividing line between formal and informal worship.

The collection certainly has great strengths where other books are weak. First, by its very existence it draws attention to the general inadequacy of those sections in many hymn books, headed 'Children's Hymns' or 'For the Young' which contain thoughts which cause adults some discomfort when they are asked to sing them. Secondly, in addition to the 177 hymns the book contains there is a listing of a further 178 hymns which, according to the editors, are suitable for young and old to sing together. Thirdly, in the music edition there is a most valuable 4-page 'Index of Themes and Subjects' of all these 355 hymns—it's almost worth buying the music edition for this index alone! Fourthly, attention has been given to the need of providing hymns on the themes of the Series 3 lectionary. Although it may not be possible to find a hymn here which exactly corresponds to each and every theme, there is a welcome addition of narrative hymns on the life and ministry of our Lord *between* the events of Christmas and Easter (e.g. 52, 53, 54, etc.). Fifthly, many of the hymns (e.g. 3, 9, 19, 20, 23 etc.) have additional descants and/or instrumental parts which should do much to bring variety into worship. Sixthly, there is a good balance between the known and the new. Although there is much new material here, there are a good many established hymns, such as Tim Dudley-Smith's ubiquitous *Tell out my soul* (2), *Thank You* from *Youth Praise* (4), *Morning has broken* (7), *Let all mortal flesh keep silence* (31), *Lord of the Dance* (88), etc. Seventhly, the texts of a number of the new hymns are extremely good and thoughtful; in particular I would pick out Cyril Hambly's *Passion Carol* (85), which is just right for an Easter Eve Service.

The major weaknesses have to do with the music of the book. The range of musical styles and idioms is incredibly wide. At one end there is PICARDY (31), Valerie Ruddle's STEWARDSHIP (21), with its Welsh flavour, and John Wilson's stirring LAUDS (125). Somewhere in the middle (to the left or right of centre depending on your point of view) there are tunes in a light review style (e.g. 116 and 140), one which might have been written by Scott Joplin (128), a few choruses (e.g. 5, 141) and Negro Spirituals (e.g. 6, 38, 74, 106, 157). At the other end are tunes such as *Here we go round the Mulberry Bush* (37) and *The Keel Row* (47). But it is the editorial decisions which cause the problems, in particular where the arranger has seen fit to modify what is well-known. For example,

The Keel Row (47) is not given in the form that is in most people's minds; the refrain of *This is the Day* (60) is given in a form that is not commonly sung (i.e. the usual repeat is not given); and the melody CLAP FOR JOY (63) presents problems to everyone who knows the original Austrian folk-song. Such modifications lead to a confusion among the would-be singers not unlike that experienced by promenaders at the Last Night of the Proms some years ago when they tried to stamp their feet to the *Sailor's Hornpipe* which had been changed from 4/4 to 5/4 time!

The collection is a very mixed bag, and it was intended to be so. There is something for everyone, and churches where family services are a regular feature of their worship need to review the hymns they use, and do so with *Partners in Praise* in their hands.

Robin A. Leaver

FURTHER TO RESERVATION

We have comments from the following:

- (i) Bernard Hughes (an evangelical hospital chaplain, and contributor to Grove Booklet 58 on ministry to the sick): '... I should say from the start that I practise extended communion from the chapel service to patients on the wards ... Extended communion as I see it is purely a matter of convenience and practicality ... [and] can also mean an emphasis on isolation and separation ... I have approximately 70 ward communions [i.e. celebrations on wards apart from the hospital chapel] every week. I endeavour to emphasize the truth that where we are present together to break bread and share, we are the Lord's Church (the manifestation of it) in that place!
- (ii) John Bullimore (barrister, and member of General Synod): 'For my part I consider it fruitless to debate whether Reservation was legal before [Series 2] ... The more interesting question is whether the Series 2 or 3 rubrics could alter the previous position, if it was hitherto illegal ... [If illegal] then ... the new rubrics could not (a) change or indicate a change in a doctrinal position and (b) ... change a question of legality which was essentially a reflection of a doctrinal position ... Neither the practice, nor its absence, seems likely to make the faith of any greater relevance to 50 million Britons.'
- (iii) Ted Pratt (vicar in Southsea): 'I ... still hope you will try your hardest to bring some ... regulations into being.'

THE EUCHARIST IN WALES

On 26 and 27 September the Governing Body of the Church in Wales failed to approve the 'third reading' of the bill which would have officially authorized the recent experimental eucharistic text for that Church. This has apparently knocked out the centrepiece of a plan to create a new Prayer Book for the Church, and has left it (surely uniquely among English-speaking provinces of the Anglican Communion?) without any text for the eucharist which addresses God as 'you'—indeed without any prospect of one. Where will Wales go from here?

... AND THE EUCHARIST IN LEICESTER

We receive the *Leicester Cathedral Quarterly*, which threatens in its October number to expire shortly. But it will apparently go down fighting. An editorial gem includes the following:

'A parish which excludes the Prayer Book must be prepared to lose many worshippers for whom the more recent forms of service are as "pop" or "light" music is to classical ...'

Is it true, and we merely ask, that modern services are emptying our churches?

PET HATES

Odd postcards go on arriving:

- (1) From Richard Buxton: 'The "offertory" sentence in Series 3 H.C.—"Yours, Lord, is the greatness ..." Used here, in this way, it always comes across as a piece of leaden doggerel.' [Hear! Hear!]
- (2) From Gerald Davies, editor of *Church Scene* in Australia, a retrospective objection: '*Australia '69* eucharist ... had no prayer of benediction at its conclusion, but rather the statement "God has given us his blessing ..." Many of our clergy here quite mindlessly proceeded to add their own (which the liturgical design did not intend) ...' [Perhaps this accounts for the return to the traditional blessing in *An Australian Prayer Book* 1978—COB]
- (3) COB's own contribution: 'Clergy (and, worse, readers) who insist that the service will "commence" on page so-and-so. What else in their lives do they ever "commence"—unless they are French?'
- (4) From Graham Palmer: 'Those who forget who they are addressing in the intercessions, especially when they switch back and forth from God to the congregation. And with this clergymen who ought to know better getting the form of the verbs wrong—3rd person singular endings when they are using 2nd person singular.'

Do send in your own.

CHILDREN AT COMMUNION IN AUSTRALIA?

We learn that a Melbourne diocesan synod in early October called on the Standing Committee of the General Synod of the Church of England in Australia to take steps to authorize the admission of children to communion prior to confirmation. The mover made the memorable statement 'We baptize infants and then immediately excommunicate them from fellowship at the Lord's Table.' True—and what about some renewed action in England?

ABSOLUTION OF THE DEAD

The request for information last month has brought in two sets of mutually contradictory explanations. On the 'disarming' side the Rev. Graham Palmer writes:

'Absolution is used in the sense of "letting go", not of sin, but of the departed from the body of the Church militant. The name that seems to be preferred now is "Final Commendation" and of course the thing itself is in Series 3 Burial Services. There seems to be no problem for those of us who use holy water and incense to introduce them at this point as in the older rites. I find myself that the formal "letting go" is useful to help the psychological "letting go" of the mourners, and I sometimes make the point in an address when explaining what we are about to do.'

So far, so good, but it seems unlikely that the specially noted 'absolution of the dead' in a report of a requiem for a specially notable anglo-catholic personality was in fact what every Series 3 funeral contains without special mention! And, sure enough, *NOL's* postbag *did* bring up a different account—an extract from the 'so-called English Missal' of 'Absolution over the Bier':

'*At the end of Mass, if the Absolution is to be made, the Celebrant retires to the Epistle Corner, where he takes off his chasuble and maniple, and puts on a black cope ...* [Manifold instructions follow about the movements of the deacon, subdeacon and acolytes] ... [The order which follows is in summary:

Collect Enter not into judgment with thy servant ...

Responsory Deliver me, O Lord ...

Kyries and Lord's Prayer

Censing of the Bier

Versicles and Responses From the gate of hell
Deliver his soul, O Lord etc.

Collect Absolve, O Lord, we beseech thee, the soul of ...

Further Collect and a series of versicles and responses (mostly asking for rest eternal and light perpetual)]

This is hardly ordinary Series 3, and our correspondent suggests that Cyril Pocknee himself might not have liked it! Mark Tweedy more summarily dismisses the notion as 'mumbo-jumbo' ...

STOP PRESS

(See Editorial pages 1 & 2)

SPCK have published a revised edition of John Gunstone's *Commentary on the New Lectionary* Vol. 1 (Limp £4.50).