

# News of Liturgy

Editor: Colin Buchanan

Issue no. 59

November 1979

## Editorial

### ALTERNATIVE SERVICE BOOK APPROVED FOR TEN-YEAR PERIOD and SYNOD SUSTAINS THE CHARGE OF THE HEAVY BRIGADE

Headlines in *NOL* are rare. Two completely different sets struggling for prominence are unprecedented. But November's news sets up just this struggle.

Firstly, we record the sober, and probably predictable, news that General Synod has now authorized all the contents of the ASB for its ten-year period, and the publishers can now launch into full-scale production with a view to launching the Book on All Saints' Day 1980. The details of this are recorded elsewhere in this issue.

But another event stole the publicity at the session of Synod. Every member of Synod found in his pigeon-hole a copy of *PN Review* 13, a glossy journal of the arts (indeed subsidized by the Arts Council). '*PN*' apparently stands for 'Poetry Nation' and issue 13 has a picture on the front of Latimer and Ridley burning at the stake, with Cranmer looking on, and the headlines 'CRISIS FOR CRANMER AND KING JAMES'. In fact this does not seem to be issue 13 at all, but volume 6 number 5, and it has as guest editor Professor David Martin. It has 64 pages and the whole issue is given over to beautifully written and highly forceful articles bewailing the decline of the Authorized (King James') Version of the Bible and of the 1662 Book of Common Prayer. The articles lead up to three 'Petitions'—'To the Right Reverend Fathers-in-God, the Clergy, and Laity of the General Synod of the Church of England'. The text of these petitions follows here overleaf—the first an appeal for the use of the traditional texts in church (signed by about 400 of the famous 600), the second ('A General Petition') expressing a less particularized concern that these should be kept alive, (signed by politicians), and the third ('The Saint Cecilia Petition') an appeal on behalf of traditional church music (signed by the musical fraternity).

The petitions caused quite a flurry, which is still going on as I write nine days later (indeed the newly reappeared *The Times* has come back just in time for its correspondence columns to take the issue up afresh when *The Guardian* had driven itself to a standstill). On that first day of Synod Mr. Oswald Clark, the Chairman of the House of Laity, formally 'presented' the petition to Synod. On the next day, the national press gave leading articles to it. *The Guardian* finished its article by joining the *PN Review* stance and writing 'The call to colourless observance is not "Let us pray" but "Let us wince"'. *The Daily Telegraph*, whilst slightly less dazzled by the eminence of the petitioners, still ends its opinion with 'Now is the time for the Church to consider very seriously the damage which has been done, most notably by

the linguistic banalities of "Series Three", but which can still be undone.' *The Daily Mail* started its attack with 'Lay protest, all the more fierce for being frustrated for so long, has finally been unleashed against the clergy's wanton and dishonest removal of Cranmer's prayer book and the Authorized Version of the Bible from the nations' churches.' And the end of *its* diatribe was 'The priests who have allowed all this to happen stand accused of cheating the faithful of their glorious inheritance and giving them a mess of pottage instead. Let them now have the grace humbly and penitently to restore the great texts to the place of honour in the mainstream of worship in the Anglican church.'

It must be remembered that although the 600 members of this Charge of the Canute Brigade include many many noble and cultured persons, not to mention specialists in English and Music, yet it is far from clear that their evidently elitist composition actually *represents* anybody. The nearest comparison to which one can come is to the debates in the Lords and Commons just five years ago about the Worship and Doctrine Measure. That was the time the occasional churchgoer spoke up—and his complaint was that if you go to church occasionally you do not get asked about changes in worship, you do not belong to the PCC and involve yourself in considering changes, and, to your chagrin, changes are actually made between, say, Christmas and Easter, when they really ought not to be.

It would be only too easy to marshal replies against this Brigade at this point. But the impact may be better felt if 'answers' are held over till next month. Suffice to notice that Michael Saward spoke in the debate on the communion service in Synod on the Tuesday, and deliberately ('for the record') set out to demolish the Charge ('Why should the church be castrated by the cultural establishment?'). In fact the Synod needed little convincing, and of the 37 members who voted against final approval probably less than ten were voting against 'banalities' etc.

All in all, it is probably in the church's interests that the heaviest Charge that could be launched *was* launched at that particular point in time, and ran itself quietly into the ground against a Synod of such widespread conviction. Certainly no lover of the old can now complain the case has not been heard. It has been. But it came largely from outside the Church, and has not deflected us from our course. Nor is this because Canute's Charge has fallen foul of an ostrich. Rather it was seen off by Christian people with their eyes well open.

Colin Buchanan

## THE PETITIONS

### 1 'A PETITION'

To the Right Reverend [etc.]  
Fathers and Brethren

We, the undersigned, are deeply concerned by the policies and tendencies which decree the loss of both the Authorized Version of the English Bible and the Book of Common Prayer. This great act of forgetting, now under

present awareness. For centuries these texts have carried forward the freshness and simplicity of our language in its early modern splendour. Without them the resources of expression are reduced, the stock of shared words depleted, and we ourselves diminished. Moreover, they contain nothing which cannot be easily and profitably explained.

We ask for their continued and loving use in churches as part of the main stream of worship and not as vestiges indulged intermittently. We welcome innovation and experiment, but hope that changes will take place alongside the achievements of the past. The younger generation in particular should be acquainted as far as possible with their inheritance.

Clearly this is not an issue confined only to the churches or communities of faith. Some of us do not claim religious belief. Yet we hope that steps are taken to ensure a lively pleasure in the Authorized Version of the Bible in the nation at large. If humane education means anything it includes access to the great renderings of epic and wisdom, prophecy and poetry, epistle and gospel.

### 2. 'A GENERAL PETITION'

To the Right Reverend [etc.]  
Fathers and Brethren

We, the undersigned, are deeply concerned for the Authorized Version of the English Bible and the Book of Common Prayer. They belong to our continuing story as a people and are powerful reminders of who we are. To neglect them is to lose touch with our language in its first simple and supple splendour. There must, of course, be experiment and scholarly efforts to render texts in various forms of contemporary language. But the Authorized Version and the Book of Common Prayer retain a unique power to inspire and communicate. We therefore ask all those with a care for the churches and indeed all those with a care for the spiritual wealth of the country, in its diverse forms, to think how to ensure the widest possible knowledge and love of these texts, especially among the younger generation. Our concern for the whole spectrum of human aspiration include our own birthright and patrimony.

### 3. 'THE SAINT CECILIA PETITION'

To the Right Reverend [etc.]  
Fathers and Brethren

We, the undersigned, desire to maintain the musical inheritance associated with the Anglican and Roman traditions. We recognize a positive aspect to changes in the ordering of worship, and would want to encourage fresh and powerful contributions to a developing tradition. Nevertheless there are ominous signs that the repository of the past achievement is in danger. The musical wealth of the churches is linked to classic texts, biblical and liturgical, of unique force and numinous power. We believe that texts and music should remain as the living patrimony of Christian communities in this country, shared by all, and that every effort should be made to ensure they are known and loved for generations to come.

## Corrigendum

In October *NOL* we printed a review by Robin Leaver of *Partners in Praise*. In it there appeared this sentence:

'... I would pick out Cyril Hambly's *Passion Carol* (85), which is just right for an Easter Eve Service.'

But the sentence should have read as follows:

'... I would pick out Cyril Hambly's *Passion Carol* (75) and Fred Pratt Green's *Easter Carol* (75), which is just right for an Easter Eve Service.'

Our apologies to all concerned.

## This month's booklet . . .

. . . is no. 70, *Preaching at Baptisms*, by Gordon Ogilvie. Following up the success of Ian Bunting's no. 62, *Preaching at Funerals*, this time last year, Gordon Ogilvie explores the actual situations in which baptisms are administered, and goes on with both general guidelines and skeleton outlines of sermons to help the reader. We hope that '*Preaching at . . .*' may become an annual feature of the series.

## . . . and next month's

is Liturgical Study no. 20, Colin Buchanan's *The Development of the New Eucharistic Prayers of the Church of England*. This Study is largely a set of comparative texts, laid out in parallel columns with a minimum of commentary, but which the actual development of the eucharistic prayers in the new 'Order for Holy Communion' can be traced. This should both open up an understanding of *why* the texts are as they are, and also give a bird's eye view of the historical processes of the last fourteen years.

## . . . and the catalogue . . .

is not a full catalogue but a supplementary sheet to carry the various series forward a few months. The existing catalogue (and the outside back cover of the booklets) provides a full stock-list and is always available.

## . . . and renewing *NOL* for 1980

Single issues of *NOL* in 1980 will cost 10p when bought in shops or sent with other booklets. Postage has gone up recently and goes up again in February 1980, so that the cost of *NOL* on its own by post will have to be £2.25, or £2.75 by air (\$6.00 in USA and Canada). We will send reminders next month to those who take *NOL* on an annual subscription, but if you choose to send the money now then we will be saved the trouble. Please ensure that any remittance has a clear covering note with name and address to ensure we get our records right.

**9p** per copy (£2.25 for the year 1980, (£2.75 by air))

**GROVE BOOKS**  
**BRAMCOTE NOTTS. (0602 251114)**

## THE ASB GOES THROUGH—WITH THE 'FROST' PSALTER IN IT

The bits and pieces for the ASB came together during Synod week as follows:

Monday 5 November: The Daily Eucharistic Lectionary gained final approval; Bishops 27-0 Clergy 138-2 (COB was one of the two) Laity 136-0.

Wednesday 7 November: The Order for Holy Communion gained final approval (see separate report).

The 'rag-bag' gained provisional approval and was referred to the House of Bishops.

A debate on the psalter was begun.

Thursday 8 November: The debate begun the previous day was concluded and (over against the advocacy of the Bishop of London for a 'you' form of the Revised Psalter) the Synod decided in favour of the 'Frost' (or 'Collins') version of the psalter for that edition of the ASB which contains a psalter.

The Synod then gave provisional approval for a ten-year period for all the contents of the ASB till 31 December 1990.

Friday 9 November: The Synod gave final approval to the 'rag-bag' and (what was not in the original agenda, but on a notice paper) to the ten-year period for the contents of the ASB. The voting was Rag-bag Bishops 11-0 Clergy 103-4 Laity 110-4 ASB Contents Bishops 13-0 Clergy 107-4 Laity 105-4

There were other bits of liturgical business not affecting the ASB which we will report next month.

## SERIES 3 REVISED COMMUNION

The new eucharistic text came round for the third and final time on 7 November 1979. It was introduced to Synod by the Bishop of Derby, and its text was final and not open to any amendments (see last month's *NOL* for the smoothing changes put through in the House of Bishops). The Bishop's commendation was followed by three successive attacks on the text—the first by the Bishop of Winchester, largely on the grounds that the Church of England is still getting used to the green booklet; next by Bernard Stanley, the one member who voted against provisional approval in July, largely on the grounds that the alternatives in the rite represented polarization of parties in the Church (cries of 'no'); and thirdly by the Rev. R. E. Head who bemoaned the departure of the rite from the catholic emphasis of the BCP, especially in relation to the manual acts! It was obvious these reasons would not live easily with each other, but it also felt a little as though there was more hostility to the rite than the Steering Committee had hoped in July. Proceedings were enlivened by the Bishop of Southwark's rollicking description of how when he was consecrated in 1958 'The Headmaster' (viz. Geoffrey Fisher) had summoned him to Lambeth and told him to help clear up the indiscipline of the London church scene—and he had then discovered no less than 21 rites in use in his diocese (not to mention London diocese itself which was always worse). He had concluded that this necessity would have to be viewed as a virtue and commended it to the Bishop of Bath and Wells (who had surfaced as a lover of the antediluvian). A further bit of fun came from

Michael Sward's attack upon the *PN Review* (for which see page 1). But at the end all swung safely into orbit, and the voting was as follows:

	Ayes	Noes
Bishops	33	3
Clergy	207	10
Laity	150	23

This means that over 427 persons voted—an extremely high figure—and only 81% voted against. The opposing bishops were identified as:

1. Winchester (reasons aforesaid)
2. Bath and Wells (ditto)
3. Peterborough (silent opponent of all new services)
4. Lichfield (reasons not yet established)

This vote of itself gave the service a period of authorization only from 1 May 1980 to the date of publication of the ASB, but the later vote of provisional approval for all the proposed contents of the ASB to be authorized until 31 December 1990 swallowed that up, and its place is now wholly secure.

Two small addenda should be added in relation to this service:

- (i) It is now quite clear that 'Series 3' as a title is perishing, or has perished. It is known as 'The Order for Holy Communion'.
- (ii) There was an untidy end left in the synodical process of amending and authorizing the text—it was literally the end, as after the July synod the dismissal was left as:

55 *President* Go in peace to love and serve the Lord.

*All* In the name of Christ. Amen.

or

*Easter Day to Pentecost*

*President* Go in peace to love and serve the Lord. Alleluia! Alleluia!

*All* Thanks be to God. Alleluia! Alleluia!

It would not be worth staying on the reasons why the two dismissals had differing responses to them—the main factor being that the Synod so took the Steering Committee by surprise in its rejection of alternatives (apart from the 'Easter to Pentecost' provision) and in its alteration of the response in the first dismissal above, that the Steering Committee was caught without its usual 'fall-back' amendments designed to give consistency when Synod had taken unusual courses. Thus a gross inconsistency remained. The Steering Committee then asked the House of Bishops not to take action on this when making other smoothing amendments, as it was desirable to try the mind of Synod. Thus the Steering Committee went to the Revision Committee of the 'rag-bag' proposals (Miscellaneous liturgical proposals, GS 405), and made proposals there. Thus the 'rag-bag' Revision Committee were able, on 7 November 1979, to alter the text of the dismissals. The Dean of York moved from the platform:

- (i) That 'to love' should be omitted in the first line above. (This was defeated).
- (ii) That after the second line there should be inserted:

or

*President* Go in the peace of Christ.

*All* Thanks be to God.'

This was accepted

- (iii) That lines 3 to 6 above (the Easter alternative) should be deleted, and a rubric inserted:

*'From Easter Day to Pentecost "Alleluia! Alleluia!" may be added after both the versicle and the response.'*

This also was accepted.

The dismissal now reads as giving an option of two different versicles and responses which cannot easily be confused with each other, with the 'alleluia' provision available for both options.

The 'rag-bag' itself got provisional approval that day, went to the House of Bishops two days later, and received final approval on the Friday afternoon, 9 November 1979.

## PET HATES

To add to these lost causes:

- (1) From Mark Tweedy: 'Clergymen who feel it both right and their bounden duty to dominate all common recitations such as psalms, in stentorian tones out of time with others, not only in their own churches but everywhere else too.'
- (2) From Bishop Gordon Arthur (ex-chairman of the Australian Liturgical Commission): 'The first lesson is taken from . . . [Take away 'taken']: 'Unison saying or singing in a service being begun by the minister on his own. In the rhythm of a service all voices should be able to begin firmly *together*. If there has been a time of silence, the minister may come in quietly with "We say together . . .": "Washing up" . . . in the face of the congregation.' [On this see below—COB]
- (3) COB's own contribution: 'The repeated and inverted announcement of a hymn or psalm (which I think is especially prevalent in the Church of Ireland, but stand open to correction!): "Hymn no. 499—the four hundred and ninety-ninth hymn."'
- (4) From Anon of Wolverhampton: 'Please be seated.' [Why not 'Please sit down'??]

## WASHING UP

A debt of thanks is due to Bishop Gordon Arthur for his reminder about washing up. Perhaps *NOL* could contribute some editorial policy on this:

- (1) Consumption of remains does not have to be conducted as though the consumers believed in transubstantiation. It is perfectly clear that, when leavened bread is used, it may leave crumbs on the carpet, and the pursuit of the last crumb or the last drop shows an over-scrupulosity.
- (2) Consumption of remains was, by the Prayer Book rubrics, to be done after the service, the remains being covered by a fair white linen cloth till that time. This meant that 'washing up' did not have to be made a part of the service, though no doubt where only small amounts remained it was convenient to get the job done.
- (3) Consuming remains with one's back to the people and a long chancel separating between congregation and table is one thing—consuming remains with one's face to the people when the table has been brought forward to a handsbreadth away from the front pew is quite another.

- (4) The new permission of the 1970s to administer to ministers and the president himself last of all can remove virtually all need for a separate consumption of remains.

- (5) I well recall Ronald Jasper saying 'In our homes we do not insist that guests watch the washing up . . .'

## THE SOCIETY FOR LITURGICAL STUDY

The Second Conference is to take place at *St. Deniol's Library, Hawarden* near Chester, from Monday 14 to Thursday 17 April 1980 on:

### SYMBOLISM AND THE LITURGY

The papers and speakers will include:

'Symbolism and Liturgical Formation'—The Revd. Tony *Boylan* (RC Liturgy Commission)

'Language and Anthropology'—The Revd. Christopher *Walsh* (Ushaw College, Durham)

'Biblical views of symbolism'—The Revd. Stephen *Platten* (Chaplain, Lincoln Theological College)

'Symbolism in the Sacraments'—The Revd. Bryan *Spinks* (Anglican Liturgist)

'Ambivalence in receiving symbolism'—The Revd. David *Tripp* (Manchester)—together with a paper by Fr. James Crichton, on 'Liturgical Adaptation'.

There will also be sessions planned for *Short Communications* and a 'swap-shop' on current research projects.

The *Conference Fee* (which is equivalent to membership of the Society) will be £25, but we will require a deposit of £5.

A full programme, together with details about St. Deniol's, and how to get there, will be sent to members of the Conference, in February, 1980.

If you would like to attend the Conference, please write *not later than the end of January 1980* to

The Revd. Dr. Kenneth Stevenson, 23 Church Street, Boston, PE21 6NW

## OUR MUSICAL CONTEMPORARY

We have further reminders and requests to give a 'puff' to *Music in Worship*. This is a rather more splendid product than *NOL*, comes out quarterly, and costs 40p an issue postfree (or £1.95 for five issues to December 1980). Orders (and correspondence etc.) should be sent to 124 Whippendell Road, Watford, Herts. The September 1979 issue includes an article on organ, reviews, reports of conferences, news of appointments, correspondence, etc. etc. All in a style and presentation which we recognize as that of *NOL's* kith and kin.

## BLESSING OBJECTS

One of our more 'Catholic' readers writes to us:

'What happens when an object (as distinct from a person) is blessed? I have often wished someone would discuss this. I have blessed crosses, rosaries and motor cars as well as ashes and candles and palms, but frequently I have wondered at the time just what I was doing. Graham Palmer'

## FIRST SUNDAY IN JANUARY

Please note: the organizers of the National Initiative on Evangelism (*NIE*) have called on all churches in England to offer special prayer for this 'Initiative' (and for evangelism) on Sunday 6 January 1980—the Feast of the Epiphany.