

News of Liturgy

Editor: Colin Buchanan

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Editorial

STOP-PRESS ON THE ASB

Comment is impossible this month (except the unpremeditated sort that creeps into news items inadvertently). The news of the ASB is fast-moving, and will not keep till next month. So here goes.

1 News about the Launching

We do not know what is planned for early morning on Monday 10 November. Probably nothing. But the bookshops ought to be bulging that morning with copies of all editions (whilst behind the scenes the staffs are furiously packing up the bulk orders). In the evening the Design Centre in Lower Regent Street is staging an exhibition in connection with the ASB—it seems that some of the editions are having Design Centre awards, and presumably will have the little triangular certificates attached to them? We are not allowed to reveal *which* editions yet, but readers are invited to keep guessing.

On the Wednesday (12 November) the new General Synod is inaugurated. The Queen will be present in Westminster Abbey for the initial eucharist, and will then come to the meeting of the Synod—whether as host or guest is a matter of interpretation (for *she* summons the Synod!). In the entertainment which follows, the Archbishop of Canterbury is to present her with a (presumably nicely-bound) copy of the ASB. We are not told which publisher's edition will be used. But it is the *next* stage which invites detailed prediction. We are informed (by the chairman of the Liturgical Commission, no less) that the Queen has to have the book 'screened' for heresy before accepting it. The role of the screener is rather like that of the medieval court-official whose job it was to taste the royal soup before the monarch did. A fair preservative of monarchs from poisoning by disaffected subjects. *Now* Her Majesty has to be preserved from poisoning by heretical churchmen. However, there is an enormous snag in the arrangement (a snag which was, I think, unknown to the Archbishop of Canterbury until a certain dinner reported below). The royal 'taster-for-heresy' is, it seems, 'by long custom' (though it is impossible to think of *any* comparable earlier occurrence) the Clerk of the Closet, that is, the Bishop of Bath and Wells. And therein lies the snag—the worthy bishop voted *against* Rite A at final approval! The ASB may not be poisonous, but if the official taster is allergic to the contents and suffers *mal a l'estomach* when trying it on the Queen's behalf, then she in turn is bound to count it as poisonous, and refuse to handle it. Is it therefore too late for the Queen to change the Clerk of her Closet, or the Clerk to change the sensitivity of his stomach? For if neither of these changes is possible then the whole Church of England may be deemed in revolt against the Royal Supremacy. If her Majesty is consistent with Henry VIII, the original Supremacist, she will simply dismiss the new Synod on the spot, and ask the magistrates to take action against parishes already equipped with the ASB.

If a way through this anticipated difficulty is found, then the following Sunday there will be read in every parish a Pastoral Letter from the two Archbishops, commending the ASB, whilst emphasizing hotly the continued 'availability' of the 1662 BCP.

Meanwhile, the press and television will be having a field-day. Watch out for the BBC Everyman programme entitled (aping the book reviewed elsewhere in this *NOL*) 'Ritual Murder'. This involves not only shots of the Liturgical Commission at work, but also a eucharist in the chapel of St. John's College, Nottingham, filmed a few days after the publication of Rite A. It comes at 10.30 p.m. on Sunday 16 November.

2 The Copies

Despite what we said last month, printed copies will not now be on view till mid-October at the earliest. And we were in error last month in saying that the Hodder page-size was slightly smaller than the others—in fact it is the Oxford/Mowbrays one which is smaller. One wonders what the page-numbers (which are near vanishing-point in Rite A) will look like when reduced . . .

The 'Altar Edition' (the title has caused some disquiet—see page 5 below) is published by Eyre and Spottiswoode, and contains only Rites A and B and the eucharistic propers. It will be the book to put not only on the reading desk and the communion-table, but also on the lectern for the lesson-readers. There are musical settings for the president at the back. Apparently it will be a cliff-hanger as to whether it is ready in time—the computer tape was employed doing the one-colour run for Hodder and held back production of the large-type 'Altar Edition'. Next month's *NOL* will carry a list of errors in the text which are known to us. Thereafter readers are invited to send in on a postcard mention of errors they think they have spotted. We will accord 50p credit for the first entry opened which spots a 'new' error—a good incentive to close study of the Book! (This offer is not open to the staffs of Church House, the respective publishers, the Dean of York, or the Bishop of Durham).

3 Conferences

We learn that Lichfield diocese are having a special launching of the ASB in the cathedral at 3 p.m. on Saturday 15 November when a free copy will be given to each parish. A representative of each parish must collect the copy and will be instructed with what form of words and greeting he must deliver the copy during public worship the following day. We hope to put this particular 'liturgical' text on record.

The diocese of Chelmsford is running evening consultations at Stansted (17 November), Woodford (20 November), Basildon (24 November), and Colchester (26 November). Each of these lasts from 8 till 10 p.m., and information is available from the Rev. G. Sanders, Great Waltham Vicarage, Chelmsford (360334). It is intended that lay people should come.

Southwell was incorrectly reported last month—the two Saturday mornings are 22 November at Worksop (*not* Mansfield) and 29 November at Mapperley Sheffield are having a clergy day with COB on Tuesday 9 December, from 10.30 to 3.30—place to be reported.

4. The Liturgical Commission's Commentary

This is being published by C.I.O., and when we went to press last month there was still no price announced. We now hear (from official and usually reliable sources) that it will cost £4 retail. I find this a small embarrassment. I believe the Commission's *Commentary* is a valuable aid, explanation, and companion, to the ASB, but hesitate as to whether, in terms of sober value for money, it is worth £4. I understand it is to be around 170 pages (though large ones). I hasten to add that no royalties are paid on it either. But the authorities *had* been going to pitch it higher, so we ought to be grateful. Copies will be sent post-free as usual.

5. The price-war

The Church House Bookshop point out to us that they were not the first to offer 'free gifts' with quantities of the ASB—the Scripture Union were. They were the first to ask the copyright-holders, the Central Board of Finance of the Church of England, *whether* they could properly offer 'free gifts'—and their reply was reported last month, the reply that started the rot. Church House Bookshop also point out that we quoted their offer wrong—their gift of an 'Altar Edition' was to accompany purchases of 100 pew edition copies, not 50. We apologize if we stimulated orders they did not want. . . .

We are now assured by the Central Board of Finance that the ASB pew editions are wholly 'non-net'. This means that from the start any book-seller has been able to charge any price he chose. It certainly removes any suggestions of malpractice from those booksellers who have been varying the terms from those originally announced by the CBF. Malpractice is in fact impossible to achieve—all have done well and all shall have plaudits. On the other hand, we are left with the odd implication that the original announcement (with the carefully advertised '20% off for 50 or more') had little or no substance in it. It also makes it odd that some booksellers were, apparently, asked by the publishers not to offer further cash discounts, but instead 'free gifts'. But this is no time for going back over the past. The competition is on. The customers are invited to shop around and get as competitive rates as they can, and the booksellers are encouraged to cut each other's throats by reducing their margins as near to zero as possible to ensure that they get the trade at all. The odd counter-productive factor in all this is that customers *might* be advised to hang fire about buying from their local bookshop, on the grounds that there is always a chance of a slightly better deal somewhere else around the country.

Now the S.P.C.K. have joined the race, and have brought their own brand of indirect and doubtful price-cutting to bear. The adverts in the church press say that S.P.C.K. bookshops will give not only the 20% discount, but also *on the SPCK/CUP/Clowes pew editions only* a 'grant' of £12.50 per 50 copies purchased (which, on a £4 book, is worth another 6¼% on top of the 20%—on the £3.50 edition it is just over 7%).

Here is a question—to the S.P.C.K.: what is the difference between a discount and a grant? Is it a bogus distinction, or does it mean that 'grant' comes from some trust fund earmarked for providing Christian literature cheap in parishes? If parishes give to S.P.C.K., is *this* what they are giving to? Granted the near-monopoly you have of Anglican bookshops, are you not using that unfairly to ensure you outsell your competitors among the publishers? Would not your 'grant' be properly employed making *all* books

cheaper? Or, alternatively, are you not in a venture near to that of a subsidized 'dumping' of your goods? Please explain.

We hope to print a reply from the S.P.C.K. to this question next month. In the meantime, can we have straight and honest quoting of prices and discounts, and less shilly-shallying about the ways in which price-cuts are advertised? Let Christians act with good conscience and thus *come clean*.

On present plans our October despatch may well include items ordered for 10 November (whether ASB, *Anglican Worship To-Day*, or other items from the suggested 'kit'), and will thus be posted with a view to its arriving as near as possible to 10 November. Do not complain until after that date.

And, finally, when the particular Monday dawns, God bless us every one.

Colin Buchanan

USPG Psalm Project

Many people find the psalms the most difficult part of a church service: difficult to understand and difficult to sing or chant. Yet at the same time they would like to discover for themselves the inspiration that the psalms have given to generations of God's people.

USPG, dedicated to the mission of the Church, believes that an enlivened liturgy can become a creative force in the life of the Church. To recapture the vigour, enthusiasm and inspiration of the Old Testament Psalmist, the Society is planning a series of resource folios designed to make the psalms more accessible, acceptable and enjoyable.

Folio 1 explores the theme of 'Church: a Chosen People'. It contains music settings of four source psalms (24, 80, 95 and 105), background articles, practical worksheets (with additional music items) and a comprehensive reference section. Contributors include John Davies, Joseph Gelineau, Huub Oosterhuis, Bill Tamblin and Tony Barr.

The project is intended for parish worship and for use by smaller groups. It is suitable for all age groups.

Psalm Project Folio One: Church—a chosen people
Complete and return this form to: Distribution Department,
The United Society for the Propagation of the Gospel,
15 Tufton Street,
London, SW1P 3QQ

Please send copies of FOLIO ONE at £5.50 per folio

NAME

ADDRESS

Please keep me informed of future issues

Please send a demonstration cassette tape at £1.50

10p per copy (£2.25 for the year 1980)

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

'ALTARS'

Why was the 'Altar Edition' called by that name? The Church of England avoids the title 'altar' in its rubrics and directions, and many dislike it for doctrinal reasons. But Eyre and Spottiswoode do not seem to have had this inhibition. Any comment?

DEACONESSES/DEACONS IN WALES

The Church in Wales has been ordaining its first women deacons. Amongst the candidates were members of the order of deaconess, now being ordained. This grinds in the logic of the fact that a deaconess is not in 'holy orders', but raises the question as to whether deaconesses should not be declared deacons (retrospectively) as Lambeth 1968 (and 1978?) recommended. And, if (as happens) the same rite is used twice, do we take it that the Holy Spirit knows the canonical context within which the rite is used—conferring a lay office the first time and holy orders the second? Information will be gratefully received.

THE ARCHBISHOP OF ARMAGH

may perhaps have made history recently, when he consecrated two bishops before he had ever ordained a deacon!

THE LITURGICAL COMMISSION—THE CHAIRMAN RETIRES

The Liturgical Commission held its farewell dinner on Tuesday 9 September—'farewell' because its licence has expired, and no-one yet knows for certain what the new Synod will do about a Commission, but also 'farewell' because the Dean of York, Dr. Ronald Jasper, has made it clear that, whatever happens, he will not be taking part, as he is definitely retiring from any such role. Thus the Archbishop of Canterbury's speech, and the tributes of members of the Commission revolved in part round the role that Ronald Jasper has played. Only a brief note here is possible but it is demanded by the 'journal of record' role we have given ourselves.

Ronald Jasper was known as an author on liturgy before there was a Liturgical Commission. His *Walter Howard Frere: His Correspondence on Liturgical Revision and Construction* was the Alcuin Club Book in 1954 and his *Prayer Book Revision in England 1800-1900* came out the same year. Thus he was a natural founder member of the Commission when it first formed in December 1955, and is the only remaining one from the 1950s. He became chairman in September 1964, when Donald Coggan vacated the chair, and, as he told the farewell dinner, he then had to choose between his first love (of writing biography) and this new task, which was obviously going to be almost full-time. He took on the Commission—a rare tribute in itself, as virtually every official commission of the Church of England is chaired by a diocesan bishop. And, with a deceptively loose rein, he has piloted the Commission through thick and thin since then—injecting ideas, stimulating work, protecting the Commission from unfair pressures from outside, and keeping a cheerful atmosphere in being throughout. The members owe him a great debt for this knitting together which has been so constructive in terms of getting the work done—and thus the outside world, primarily the Church of England, but also every other Church which anywhere borrows or plagiarizes our products, has been the long-term beneficiary also.

This tribute is all too short—but, Ronald, members of the Commission all want to say a very big 'Thank you' to you.

C.O.B.

Ritual Murder, edited by Brian Morris (Carcenet Press, Manchester, 1980) pp.168, £2.95.

Colin Buchanan recently wrote in *NOL* about 'The Charge of the Heavy Brigade' The appearance of a sequel to PN 13—*Ritual Murder*—looks more like the formation of the traditional British square. David Martin warns the troops that 'it is straightforwardly and without any doubt a matter of survival' (p.20) Gordon Taylor spots the influence of 'Socialist militants' (p.43) as Synod wheels to the left, whilst Peter Newman Brooks has his sights firmly on the light horse dragoons of the Liturgical Commission who gallop into battle unencumbered by scholarship (p.150), followed by the bishops, who bully their clerical troops into the fray (*ibid.*).

Of the dozen contributors, three or four are conspicuously well-armed and mostly accurate in their fire. Brian Morris is soberly persuasive when he says that 'The English language, as it is at present spoken and written, has no available "religious register" for the modernizer to use.' (p.71) No conspiracy theory here, but rather a perceptive analysis of the drab linguistic equipment we use today, as carefully illustrated as an edition of 'Jane's'. David Martin traverses a broader field with his fire. He is moved by outrage at the 'gutted interiors' of the great collects, but refers to 'Stir up our hearts' (p.17). He stresses that 'truly modern movements have a profounder awareness of the meaning of tradition' (p.17) but does not spot the banners of Justin and Hippolytus in the bureaucratic horde, whom he also blames for inserting a 'trendy' we into the new Creed (p.22). He doesn't notice that they march into battle looking backwards. Such clangers bring out the thinness of the thin red line.

The real tragedy is the way in which the liturgists (who tend to be clergy) and the men of letters seem to find themselves on opposite sides. I. R. Thompson's attack on John Robinson would gain in penetration if he had spotted the shade of Dix (who used the word 'president' in a eucharistic context long before Robinson). I would have liked to hear from a liturgist in defence of 1662 or a poet who understands what the Liturgical Commission is trying to do and offers some constructive alternatives. Sydney Carter comes nearest with a bombshell all of his own; it is the most creative item in the book.

There was one article that made me so angry I could not read on for three days. I object to being told that 'the advocates of change care nothing at all about the Prayer Book and wish to remove it altogether from the scene, so that they can get on with founding a new Church.' (p.35). Why were wilo swipes like this included? On the other hand, carefully argued pieces, like Andor Gomme's devastating criticism of the Jerusalem Bible, put their case excellently.

Certainly, the Prayer Book and the Authorized Version of the Bible are endangered species, and may need help to survive in the wild. Morris and Martin say important things about language and liturgical revision. Nevertheless, they do not show that they understand what it feels like to conduct a 1662 baptism or celebrate a 1662 eucharist, longing that the folk who are beginning to show some interest (or who show none at all) will come right in, but knowing that all the cultural cards are stacked against this. A friend who recently 'came right in' said to me that the language of Series 3 was now 'home' to her. It may be a shack and not a palace,

but it is 'home'. I would have been more impressed if this volume of essays had included some on 'The Prayer Book and evangelism', 'Cranmer on the Housing Estate' or 'Shakespeare and a spirituality for today'. That's why I, for one, stay outside the square.

Nicholas Sagovsky

USPG Psalm Project. Church—a chosen people £5.50

This is a worship music workshop pack containing settings of selected psalms, a series of explanatory articles, worksheets on how to use the material, and a demonstration cassette. Although the material is published by an Anglican missionary society it nevertheless represents the type of experimentation that has been taking place within Roman Catholicism since Vatican II. The psalms are numbered according to the Vulgate (though Hebrew numbering is also given) and are largely in the Grail translation. Most of the contributors are contemporary Roman Catholic composers and writers.

The psalm settings are a development of the responsorial psalms which have become familiar from the settings of Gelineau and Deiss. The psalm verses are sung by cantor or choir with the congregation joining in as a repeated antiphon or refrain. But this basic concept has been taken further by the use of the spoken word as well and the employment of constantly repeated phrases of accompaniment, which gradually change and develop during the progress of the psalm. Some of the settings are happier than others. In some the music and verbal stresses are uncomfortably at variance with each other.

Also to be detected are the influence of eastern, non-Christian religions in the use of mantras. A mantra, as described here, is a 'sacred chant. Through the constant repetition of a short phrase, a state of meditative trance is induced, which calms the body and frees the spirit.' This is not the place to discuss whether or not this is musical 'vain repetition' and thus theologically suspect, but it is undeniable that in the hands of those whose musical gifts are limited the result can be unbearably monotonous.

The supporting material is generally most useful, especially Gelineau's article 'Psalms and the Church', which underlines the aspects of prophecy, preaching and prayer in psalmody, and Oosterhuis on table prayers (though both are reprinted from other sources). Similarly, the eight worksheets and reference section are full of useful and practical information.

Although these psalm-settings are simple in concept they nevertheless need a sensitive, gifted musical leadership to be really effective, and such musical gifts are not always available in our churches.

The aim of this *Psalm Project*, of which this is the first instalment, is to make the Psalms more accessible to people and more easily sung. That is a splendid and applaudable aim. But the temptation may well be too great for some to grab at this opportunity to 'sing something more satisfying than Anglican chant'. If, they do, they may well be disappointed. There is no 'easy' way to sing the psalms—though some may be easier than others. Each method has to be learned and mastered before it can become a satisfying worship experience. These settings too, though simple in concept and style, need to be carefully introduced and led if they are to be satisfying vehicles for worship.

Robin A. Leaver

This month's booklet . . .

. . . is Liturgical Study no. 23, *Symbolism and the Liturgy: The Papers Read at the 1980 Conference of the Society for Liturgical Study—1 The Roman Catholic Authors*, edited by Kenneth Stevenson. The papers at the Conference were of a high order, and all will be published—the non-Roman authors in the Summer of 1981. The Roman Catholic authors are Anthony Boylan, Christopher Walsh, and J. D. Crichton. Their pastoral concern comes through strongly in papers of high academic quality, and, protestants may care to note, they advocate considerable further change in the manner of liturgical celebration in the Roman Catholic church, one such change being the use of leavened bread . . .

. . . and next month's

is Worship Series no. 74, *Preaching at Weddings*, by Ian Bunting. The last two Autumns have seen *Preaching at Funerals* (no. 62) and *Preaching at Baptisms* (no. 70) and they have been much in demand. The third of the trilogy will prove equally useful.

. . . and the special 'extra' for the ASB era

Hymns with the New Lectionary will be published on 10 November (at £2). Order now.

. . . and the Ethics series

has a change of title in November—not *The Family* (as advertised), but *The Spade and the Thistle: The Place of Work To-Day* by David Attwood. *The Family* should follow in January 1981 (as no. 39). In addition, we have available a new edition of no. 9—*The Homosexual Way—A Christian Option?* (*New Edition with cross-reference to the Church of England's Report Homosexual Relations*) by David Field.

. . . and currency transfer rates

require just a mention. Would those remitting USA dollars please now reckon on \$2.50 to the pound? And would Eire customers please either remit sterling, or recall that we have to pay a transfer charge of £1 on each inpayment and expect their accounts to be debited accordingly.

THE FOUNTAIN TRUST—AND GROVE BOOKS

Many readers will have read of the voluntary demise of the Fountain Trust, which takes effect on 31 December 1980. This agency was founded in 1964 by Michael Harper, for the spread of renewal—charismatic renewal. Its demise is not an indication of failure—but rather of a changed position in the Church. The trustees are to be congratulated on a courageous decision.

One later offspring of the parent Trust was *Theological Renewal* (for the 'Theology of Renewal, and the Renewal of Theology'). This journal is edited by Tom Smail, a close neighbour of Grove Books at St. John's College. There is therefore a great naturalness in the bequeathing by the Fountain Trust of *Theological Renewal* to Grove Books. We look forward enormously to this challenge, and will be announcing more details later.

LAUGHTER IN LITURGY

I was once holding forth to a liturgy class on the purist point that one has collects 'of' an occasion, and 'for' a particular cause. The next chapel service was marked by one of the same class announcing 'The Collect for the Conversion of St. Paul'—I suppose we ought to have been grateful it was not 'for the Beheading of St. John the Baptist'. C.O.B.