

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

### THE GREATEST PUBLISHING EVENT IN THE CHURCH OF ENGLAND SINCE 1662

Here it is—more or less as you receive this, if we manage our distribution of *NOL* to reach you on 10 November. Red carpets or the sound of trumpets or merely a yawn may greet it—but it is happening to us just the same, and no amount of nostalgia or inertia will make it go away. It comes with the same force as decimal currency—the conservative, the cautious, and the ostriches, all were free to go on putting up signs in £sd and counting their change in the same way. But since 1971 they have gradually come into line without coercion, but with a strong direction given by agencies all around them. So there may be many to wish a plague upon the ASB—but here it is, and here it is to stay, and to put down strong roots in the Church of England. We welcome it.

The editions we have seen look handsome. Hodder have a pleasing cover design, and the one-colour edition looks better than we had expected (it is the cheapest hardback at £3.60 without psalter, and £3.95 with psalter). SPCK/CUP/Clowes have a slightly mottled mock-leather binding with a very good 'feel' to it, and have also tinted the edge of the pages to match the binding. The blue of their rubrics is slightly harsher than the Hodder blue. There is otherwise little to choose between them. (STOP PRESS: As we go to press we learn that the Hodder two-colour edition with Psalter is already out of print and needs immediate reprinting.)

At the time of writing we have not seen an 'Altar' edition—and of course it may not be available in time. We also await a sight of the presentation and luxury editions (it is a pity no publisher sent us these for review!). But we have established that the whole range is 'non-net'.

This brings us on to prices. An enterprising vicar wrote the other day and said he had simply quoted one of the advertised discounts and 'free gifts' to his local bookseller, asked them to beat the discount, and had then given his order for over £1,000 worth. This is, of course, exactly what at *NOL* we have been fighting—and all ought to be grateful that the vicar (who feels he has made a bargain) did not get into a serious four-way auction for his £1000 worth of custom—at least he settled at an early stage in the game. The effect of real private initiative will be that booksellers (whose interests were apparently carefully guarded in the reply given me by the CBF to a synodical question in July 1979) will simply be forwarding to the public direct from the publishers books for which the public are paying wholesale prices with no margin for the booksellers at all. And the 'Greatest Publishing Event' etc. could be great for the publishers and simply grief and loss for the booksellers (see the C.B.F. statement on p.4).

But enough of the commercial moanings. Here is a genuinely splendid article. As the Bishop of Durham says in his Preface to the Book, here is something akin to the 'mind of the Church of England in the last quarter of the twentieth century'. Here is a charter and a programme and an incentive

to worship. Here is a teaching aid of outstanding usefulness. Here is devotion for the individual, and nourishment for the congregation. Granted the tensions in the Church of England, granted the whipping through Synod, granted the human limitations, here is a great instrument under God for good. It will be good for us all. With which *NOL* turns its eyes towards 1990 . . . Colin Buchanan

### TO ACCOMPANY THE ASB

In August we suggested a basic 'kit' for conferences and for parish and other bookstalls. We return to the 'kit' now:

- Copies of the ASB.
- Anglican Worship Today: Collins Illustrated Guide to the Alternative Service Book 1980* edited by Colin Buchanan, Trevor Lloyd, and Harold Miller—Foreword by the Archbishop of Canterbury (who is delighted with his advance copy), and cartoons by Taffy. There is no space this month to review it at length, but it is getting an enthusiastic response everywhere where advance copies have been distributed. There has never ever been a lay family's resource book of this sort to accompany Anglican worship before. Every worshipping family should have one—and so should every candidate for confirmation . . . (It costs £6.95 and is distributed by Grove Books as well as Collins).
- The Liturgical Commission's *Commentary* (C.I.O., £4). Strongly recommended by the Liturgical Commission . . .
- Prayers for Use at Alternative Services* edited by David Silk (Mowbrays £4.95)—a very good selection indeed. There is also due *Intercessions for the Sunday Themes of the Alternative Lectionary* compiled by Raymond Hockley (Mowbrays, £1.75). Both these are listed as 'publication November'.
- Hymns with the New Lectionary* edited by Robin Leaver from Grove Books. This has grown far beyond the original plan, and now has roughly 180 pages, and covers 22 hymnbooks in its selection. Its starting price will be £2.50, but this is uneconomic and it will go up to £3.50 on 1 January 1981. Those who have sent £2 in advance are asked to send another 50p. Mowbrays are advertising *A Hymn Guide* covering ten hymnbooks, with an introduction by the Dean of York, but it is only 64 pages in length and costs £1.75. The Royal School of Church Music together with the Hymn Society have produced *Hymns and Tunes Indexed* compiled by David Perry (we circulated a leaflet about this last month), but this is £6 and is no lectionary-related. Our impression is that it is more concerned with tunes and metres than with words, though it lists 6800 first lines.
- Music and the Alternative Service Book* edited by Lionel Dakers (RSCM and Mowbrays) has 48 pages and costs £1.50.
- Commentaries on particular services: from Grove Books we already offer at 50p booklets nos. 47, 60, 65 and 68 on the marriage, ordination, initiation, and eucharistic rite A, liturgies respectively. Also nos. 62, 70 and (this month) 74, on preaching at funerals, baptisms and weddings respectively. Also Liturgical Study no. 20 entitled *The Development of the New Eucharistic Prayers of the Church of England* (at £1). We note that SPCK have a new edition of Michael Perry's *Sharing One Bread*, this time commenting on Rite A. And there will no doubt be more to come.

### Errors in the text

We mentioned last month that there would be a prize of 50p for every new error spotted (we do this not to sink the project but to help the next editions!)—and we think some readers may peruse the book from cover to cover in pursuit of the 50p and thus do their souls some good by mistake). The following errors have been spotted by *NOL* in advance, and cannot count as 'new':

- Page 10: The Worship and Doctrine Measure (which surely should have had its full title like the Alternative Services Measure cited in the previous paragraph) was '1974' not '1975'.
- Page 11: Surely 'Him' (with a capital) is out of step with the rest of the ASB? (There is a 'his' with no capital at the foot of page 9).
- Page 32: The General Notes are unnumbered from 1 to 9, but sprout a number '10' on page 33 (at least in the Hodder editions). In the first General Note, the contrast should be between 'italic' and 'roman' for the one-colour edition, and between 'blue' and 'black' for the two-colour. Instead it is between 'italic' and 'black' in both the Hodder editions.
- Pages 130-139: The numbers of the eucharistic prayers ought to be in blue or italic. Instead only '39' is in blue in the two-colour edition, and none are in italic in the one-colour.
- Pages 190 and 193: The numbers of the eucharistic prayers ought to be in blue or italic, but are in black or roman.
- Page 197: Numbers '38' and '39' are also options within a mandatory section.
- Page 257, section 81: 'servants' ought to be in italic not bold, and 'they' in the following lines ought to be changed similarly.
- Page 374: Section numbers '15' and '16' ought to be '18' and '19'.
- Page 713: In the Introductory Sentence 'will do' should read 'did'.
- Page 1293: In the acknowledgements it should be noted that the Nicene Creed in Rite A has, like the Lord's Prayer, been altered from its ICET version.

There are inconsistencies of presentation, which are not classifiable as errors, in the use of capitals (cf. 'Creator/creator' 'Confession/confession' etc.), and in the kind of type used for responses to interrogation (cf. initiation services with the ordinal). There are also one or two minor inconsistencies already there in the original services.

So—send *your* errors on a postcard. We shall not necessarily acknowledge but will print every true error spotted, and credit 50p to the spotter's account. If you have no account, then ask for a Grove Booklet to be sent.

### CONFERENCES ON THE ASB

The following information has reached us (over and above details re Lichfield, Sheffield, Southwell, Southwark, Chelmsford published in previous months):

- Rochester:** There is a travelling 'Roadshow' with an enterprising presentation due to do evenings in February as follows: 3 (Sevenoaks), 5 (Tunbridge Wells), 10 (Gravesend), 12 (Chatham), 17 (Erith), 19 (Beckenham). Details (and tickets—yes, tickets!) from the Rev Ken Gardiner, Walderslade (Medway (0634) 62498).
- Croydon:** Saturday 17 January at St. Matthew's Croydon, 10.30 a.m.
- Wakefield:** There is a diocesan service in the cathedral in January . . .
- Chester:** (yes, Chester): A day conference at Nantwich on 21 March 1981. Details from Michael Walters at Hyde (061-368-2400).
- Ely:** There is a modest exhibition travelling round the deaneries at the time of writing. Details from the Rev. J. P. Young (0480-53354).
- Derby:** The Bishop will lead a conference at 7.30 p.m. on Wednesday 19 November at St. John's Buxton.

### STATEMENT FROM THE CENTRAL BOARD OF FINANCE

The policy of the C.B.F. with regard to the publication of the A.S.B. has been guided by our wish to see the book available as cheaply as possible as widely as possible. In view of the unique nature of the book, the Board contracted with the publishers that a purchaser placing an order for 50 or more copies at one time for one destination would be entitled to purchase direct through the publishers at a discount of 20% off the selling prices (which were agreed as maxima) if the local bookseller was unable or unwilling to offer such a discount.

To allow parishes to obtain a discount on bulk purchases, the book was made non-net, as was reported to the General Synod in 1979. However, it was agreed with the publishers that if possible cash discounts higher than 20% should be discouraged in case this adversely affected the stocking of the book by the smaller secular bookshops, although it was felt that other incentives in kind over and above the 20% cash discount (such as free postage, etc) would produce other benefits for the parishes as a whole. However, the Board recognizes that it is extremely difficult to enforce any conditions with a non-net book (not that this precludes us from offering advice), for ultimately it is at the booksellers' discretion what terms they choose to offer. Now that some bookshops have offered cash discounts above 20%, we would not wish to interfere in the ensuing competition. We rely on the good sense of the trade to ensure that this competition is healthy rather than detrimental to the Church or to the trade itself. If higher discounts can be offered without affecting the distribution of the Book, the objectives of the Board will be met, and the Book will be widely available and as cheap as possible.

### What of the Royal Taster?

Readers of *NOL* who were unsettled by the news last month that the Clerk of the Closet might yet call the whole enterprise to a halt by advising Her Majesty that the ASB was unsound in wind, and limb, and doctrine, may breathe again. The Clerk of the Closet, it seems, has himself read the editorial from last month, and come to realize the great responsibility which is his. Eyeing up the implications for the future, he has decided to take the risk, and allow Her Majesty access to the Book, and with her the nation can breathe and pray again. *NOL* does not take *all* the credit for this change in the sensitivity of the Clerk's stomach (to quote our own metaphor of last month) but wholeheartedly welcomes it, and the anticipated constitutional and liturgical crisis has thereby been averted by the aforesaid Clerk. We join him in thoroughly commending the Book to Her Majesty, and long may she be advised by such a helpful Clerk . . .

Incidentally we are advised by members of the diocese of Bath and Wells that the Bishop thereof is in fact earnestly promoting the ASB within his diocese, and cannot be accused of mere time-serving or toadying in his advice to Her Majesty. Indeed, he has secured a free copy for every parish in the diocese, be they never so reluctant. So may the Book flourish in his diocese.

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

GROVE BOOKS  
BRAMCOTE NOTTS. (0602 251114)

## LATEST ON THE ORDINATION FRONT

I had the pleasure of going to an ordination at Leicester at Michaelmas. I write a 'pleasure', as the Bishop of those parts has actually studied what the Liturgical Commission and Revision Committee were up to. Thus the following points came completely right:

The candidates adjusted their own stoles after the Declaration. This was done simply and tastefully, and was clearly preparatory to the ordination (comparable, I suppose, to donning a dog collar before going to the ordination service for the deacon-to-be) and there was therefore no attempt to 'vest' the candidates after the laying on of hands. There were three candidates for the presbyterate, and they knelt in front of the Bishop, and he stood for the whole ordination prayer, laying hands on the three of them in turn at the right point in the prayer, walking slowly along the row of three of them. This had great effect in preserving the unity of the ordination prayer (although I recognize that it is much harder to preserve that unity with 12 or 22 candidates). The Bibles were then presented as a separate item (as they should be) after the ordination, and this was done with the Bishop sitting in his chair, and the candidate standing before him.

The real novelty was a practice I had not come across before, and am still pondering. The priests accompanying the Bishop in the laying on of hands actually *followed* him, rather than *joining* him. Thus he was laying hands on the second candidate, whilst others were laying hands in silence on the first. This was very effective as a way in which the others could pray for each candidate separately from the Bishop, but of course is in formal breach of the rubric, and had less suggestion of the welcome into the presbyterate which the traditional practice has given.

The eucharist (Rite A) also had some very good features—not least the absence of the Roman offertory prayers, and no attempt at 'concelebration'. And if Leicester Cathedral has yet to allow for a Communion table in some relationship to the people, or a president who takes westward position, yet that is presumably still to come. And another very good feature of the rite was that the Bishop himself preached at it, which seems to have a great appropriateness:

*O si sic omnes . . .*

Meanwhile, elsewhere in the East Midlands, Derby apparently broke through at last to Series 3 ordinations with Rite A eucharist, whilst Southwell reverted to 1662.

## ... AND AN ERROR OF OURS

We are reliably informed that the Archbishop of Armagh had ordained a deacon when he was Bishop of Cashel, Waterford, Lismore, Ossory, Ferns and Leighlin (and the rest), but that he had never ordained a priest before he consecrated the two bishops. We have heard that he had ordained a priest (though not until he got to Armagh) in June this year, so that he just got his hand in (so to speak) in time for consecrating bishops. Perhaps we were wrong about the priesting?

## ... AND SERIES 3 CONSECRATIONS OF BISHOPS

We were disappointed when John St. Albans was consecrated on 1 May, the day from which Rite A was authorized, that Rite A was not used at his consecration. No doubt the authorities have caught up with that by now—and certainly will when using the ASB. But another rumour reaches us—that the Archbishop of Canterbury *sits* to lay hands on new bishops. Shame on his liturgical adviser (we never criticize the emperor, only the court officials). The rubric at section 18 (page 393) clearly says the consecrating bishops *stand*. This rumour, if there is truth in it (which we find hard to believe), would suggest that the problems we have reported about the use of the new rites in the ordaining of presbyters are recurring in yet more exalted circles.

## ROBES IN CHESTER

It is no liturgical matter that in the county of Cheshire all Anglican clergy will be found wearing their dog-collars on all occasions at the instigation of their bishop. But two serious side-matters arise from the aforesaid bishop's fiat:

- (i) He seems to have insisted on robes for services in homes—and not only for services for and with the sick. Perhaps he has overlooked the Canon, quoted by David Prior in *Sharing Pastoral Care in the Parish* (Pastoral Series no. 3), which forbids communion in homes for other purposes. It looks as though a tighter grip ought to be got on the Chester clergy.
- (ii) It seems that some petty legalists are asking themselves how they can fulfil the bishop's command to the letter—should they, for instance, wear a dog-collar in bed, or at the swimming-baths? When the *Church Times* asked local clergy about this, one was reported as saying: 'People should use their *nous*'. One of our more ceremonialist and punctilious correspondents, the Bishop of Pontefract, in turn commented on this unexpected suggestion: 'Personally, I haven't worn a *nous* for years'.

## THAT SPCK 'GRANT'

I spoke to Patrick Gilbert (the General Secretary of the SPCK) on the phone about the point we made last month about the difference between a 'discount' and a 'grant'. He was smoothly unembarrassed by it all—taking the view that having different consortia from the outset structured cut-throat competition into the relationships between publishers as well as those between booksellers. And if it is cut-throat competition SPCK are not going to be at the receiving end of the cuts if he can help it.

## LAUGHTER IN LITURGY

From Glyn Jones: 'Now coffee is ready, go in peace and serve the Lord.'

## Correspondence

Dear Sir  
May I reply briefly to your review of *Ritual Murder!* When I referred to consciousness of tradition I meant organic continuities, more particularly as realized in the English Church, not selective historical scavenging. The delighted retrieval of 'we' in the creed is just an such instance. The *Missa Normativa* retains 'Credo', as do some of the language groups in the Roman Catholic Church, so perhaps the arguments for 'we' are not universally regarded as important. Your reviewer will know as well as I just how debatable they are. When I called it 'trendy' I meant that it fitted nicely with the current dislike of taking individual responsibility. In other words the historical scavenger selects just those things which fit the contemporary 'spirit of the age', as well of course as those required by ecclesiastical and ecumenical politics.

Yours sincerely, David Martin

But did not Cranmer have us all confessing our *sins* corporately and jointly in public liturgy, at just the time when he was promoting the concept of 'taking individual responsibility'? And is not the implication of David Martin's point much more serious when applied to Cranmer's confession (where, above all other points, individual responsibility is at stake), than when applied to the ICET Creed? And is it not odd that if ICET were moved by trendy considerations they failed to alter the Apostles' Creed? So could *their* reasons just possibly have been respectable, and related solely to the actual change they made? Editor]

Incidentally, the editor and Professor David Martin met each other for the first time recently, when sharing in a programme for BBC Radio 4—'Words and Worship' to be broadcast at 11.00 a.m. on Friday 7 November. And stand by for that Everyman TV programme on BBC 1 at 10.30 p.m. on Sunday 16 November.

## This month's booklet . . .

is Worship Series no. 74, *Preaching at Weddings*, by Ian Bunting. The last two Autumns have seen *Preaching at Funerals* (also by Ian Bunting—no. 62) and *Preaching at Baptisms* (by Gordon Ogilvie—no. 70). Both of these have a continued demand, and we anticipate the same usefulness for the new one. Ian Bunting is rude about the Preface to the new marriage service, but that merely proves that the authors are men of integrity. Next year we shall have to have *Preaching at Coronations* or some such useful title.

## ... and next month's

is Pastoral Series no. 4, *Have our Schools lost their way?*, by Charles Martin. We only have our own catalogue blurb to hand to advertise this, but the Pastoral Group reported when the catalogue was being compiled 'In a fiery style the head of a sixth form college debunks many facile opinions'.

## ... and a reprint

which we hope to produce in November is the leaflet *Thinking about Baptism* by Ted Pratt. This has sold over 20000 copies and the demand is increasing not decreasing. We have not done our sums yet, but the price is likely to be 10p each, £4.50 for 50.

## ... and numbers running out of print

and already unavailable except when a rare return reaches us: 1, 3, 8, 24, 25, 26, 28, 38, 39, 47, 55, 57 (these are all listed in the catalogue—numbers not listed have been unavailable for ages). We *hope* to reprint nos. 3, 24, and 55 of these, but it is a slow process and will take time.

## BITS AND PIECES

The Pope has asked each bishop throughout the world to report on the demand for both the use of Latin in the mass, and also the use of the Tridentine rite. In October *The Universe* has been collecting the opinions of its readers. We hope to report further.

The Assembly of the Nationwide Initiative in Evangelism at Nottingham at the end of September, whatever it did about evangelism, was marked by vigorous worship in the plenary sessions—partly because Robin Sheldon, on the piano had got a fine group of instrumentalists together, and partly because those most concerned for evangelism seemed to be those with an old-fashioned biblical gospel—the very folk who give themselves most heartily to worship. There was even a fear that the charismatics were taking over. . . . The presence of Robin Sheldon gave a good incentive for the use of *Songs of Worship*, the hymn-book he has edited (published by the Scripture Union—not in Grove Booklet 71, but in the supplement to it in *NOL* 61, as it is dated 1980). One memory sticks—singing Margaret Old's new hymn:

Spirit of God, unseen as the wind  
gentle as is the dove . . . (Tune: *Skye Boat Song!*)

The new St. Stephen's House was occupied and inaugurated at Oxford on 15 October with a 'concelebrated' Mass—though it does look as though 'presidency' has come to stay and the rest of 'concelebration' is purely cosmetic. No Roman offertory prayers (again), third eucharistic prayer from Rite A—a service of grandeur and power and with Rite A truly unifying. But did the students in the chancel slump to their knees after the Sanctus and Benedictus Qui Venit? Tut tut!

The new General Synod: there is no liturgical business (once the initial eucharist is over and the Bishop of Bath and Wells has duly done his Clerking business) for the first session. In February those elusive services to be used with the sick are forecast—but *still* not published. One little snippet from the elections is that, as far as can be seen, those candidates standing on a Prayer Book Society ticket were all defeated at the polls. So perhaps Mr. Oswald Clark has an even more lonely banner to wave in the next quinquennium?

The vigil outside the Soviet Embassy on 1 November, praying for Russian Christians, will be using the form of modern Compline published in booklet no. 72 (and offprinted cheaply).

Are you making a bonfire of green booklets etc.? The Rev. K. Fraser-Smith of the Church of the Redeemer, P.O. Box 598, Amman, Jordan, would be very grateful to receive cast-offs—whether green, yellow, blue, or mauve (but glossy please).