

News of Liturgy

Editor: Colin Buchanan

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Editorial

I kept a diary for the two vital days. So here goes:

Monday 10 November:

7 a.m. Whilst I am only half-clad there comes a ring on the front-door bell. When I open the door, I find around 40 theological students dressed in surplices (or in some cases sheets), chanting 'O Lord, open thou our lips' (etc.) from 1662. Heading them up is a cross-bearer and a precentor. Butter would not melt in their mouths. When the responses are finished, the precentor proclaims:

'Forasmuch as it has pleased General Synod to take from us our dear Book here departed, we therefore commit the last copy to our Principal, in sure and certain hope that it will not be used again.'

They then present me with a battered copy of the BCP (labelled 'With love—+ Thomas Cantuar'), and a trumpet strikes up the *Last Post* (a very creditable performance, which must have surprised some of the College's neighbours who did not know this was ASB day), whilst all cast down their eyes, and let sorrow seep from each one's stance. I enter into the myth and pronounce 'Requiescat in pace'.

7.45 a.m. I preside at the first celebration of communion from the Book in the College chapel. The major new event is the use of the full propers, though the prayers (and a Proper Preface) are adapted for the day. The propers produce their own problem—how on earth did I agree to the use of the Jerusalem Bible version of Romans 4? Oh, what a muddle it makes of it. . . . Anyway, our special service has launched the Book, and individuals will now be buying it for themselves.

8.30 a.m. Sure enough, after College breakfast the ASBs (along with *Anglican Worship Today* and the Liturgical Commission's *Commentary*) are on sale at last in the College bookshop. And I nip home for one minute to see what *The Times* has to say about it all—the answer being precisely nothing. So much for the Church of the nation, so much for the Establishment, so much for 'The greatest publishing event. . . .—the Thunderer has not even noticed.'

9.00 a.m. Open my post—and ACCM (who take care of these things for Theological Colleges) have sent the Archbishops' Pastoral Letter which is confidential (though everybody has seen it) and is to be read in all Churches next Sunday. It looks jolly defensive—never looking forward without having to say kind things about 1662 at the same time. The authors must have felt David Martin breathing down their necks. [Text of this is on page 5].

1.00 p.m. After a morning's lecturing (including one hour with a Leicestershire chapter) I come to lunch. Lo and behold, there is a

floorshow—at my expense. Two students in drag play the falsetto role of cleaning ladies:

Audrey: He don't half do a lot of reading, Soph., look at all them books.

Sophie: 'Ere look at some of these titles. *Long Live Liturgy* . . . *Liturgy through the Ages* . . . *Confessions of a Liturgical Writer* . . .

Audrey: Wot's Liturgy? . . . 'E's got a one-track mind.

Sophie: Look, 'ere's some more . . . *Teach yourself the art of selling* . . . *Anglican Warships* . . .

Audrey: No, that's *Anglican Worship* . . . that Harold Miller helped write that.

Audrey: Oh no (sob, sob)—it's today, isn't it? . . . It's gone . . . (sob, sob).

Sophie: What's gone? . . . Your elastic . . . or what?

Audrey: No, me common prayer . . .

Sophie: Well, I thought it was time you got less common . . .

Audrey: No, we change today and go all alternative . . . he's getting all them churches to change all their books . . . he's even put them in chapel and made an appeal to pay for it.

3.00 p.m. I rush from a staff meeting to catch a train to London from Derby. Just time at the station to pick up the last morning paper they have, the *Daily Mail*. At least it has more than *The Times*—an editorial is headed 'Wine into Water', and off we go: 'The power and the glory of one of the three most sublime works of English literature is not fading away. It is being blotted out by language that limps along on trendy crutches.' And more in the same vein. Makes one sigh for *The Times'* treatment after all.

6.00 p.m. Arrive at Design Centre for the opening of the exhibition about ASB (crammed between the Escort and the Mini Metro). The manager of the Design Centre introduces the Archbishop of York. Ebor is his usual charming self ('One of the things that often happens to an archbishop is to find oneself in the middle of an event without the faintest idea what is happening.'). Ebor in turn introduces the Dean of York ('This is quite a York monopoly'), and Ronald Jasper pays his tribute to the folk who worked behind the scenes. It proves that Charles Friend, senior editor of Eyre and Spottiswoode, the Queen's Printers, who has for years handled the copyright of the BCP, had died suddenly the previous week. I met him at the Liturgical Commission's farewell dinner in September, but had previously had from him permission to use extracts from the BCP in *Anglican Worship Today*. Apparently he had first handled an 'Altar Edition' (which the Queen's Printers were producing) on that very Monday, and had gone home and died. And his funeral was this afternoon—along with sorrow at the unexpected death of a true friend to many, there is a sense of the historic that the holder of the copyright on the BCP should be buried on the day of the launching of the ASB!

But amid the speeches at the Design Centre we did not learn what Design awards had been made to the ASB [see C.U.P. advert on p.7].

7.30 p.m. Round the corner to a party given by Collins for the authors and contributors to *Anglican Worship Today* and for the chief translators of *The Liturgical Psalter* (which, in a minor way, is also part of today's launching). David Frost has sneaked over from Australia to be the link between the two groups of guests, and proves to be full of enthusiasm for the ASB, and not *too* grieved about the further change in the post-communion prayer he wrote. He is also a powerful enthusiast for *Anglican Worship Today*, and that does all our hearts good. Harold Miller arrives from Nottingham with our respective wives, and a good time is had by all. A very happy way to remember that 'greatest publishing event' (and we all speculate about *Roman Catholic Worship Today*—the same team declares itself ready to write it—or *Australian Anglican Worship Today*—or whatever. There is sufficient euphoria around for us all to think big . . .). Thank you, Lady Collins and Geoff and Sue Chapman—you have done marvels with our rough-hewn work.

1 a.m. Back in Nottingham after a very full, and indeed memorable day. Thanks be to God.

Wednesday 12 November:

5.45 a.m. my bicycle is not working—how then to catch the 6.20 train from Nottingham for the Abbey service without raising the family? I draw a bow at a venture and hitch a lift. The train runs late and I only scramble into line in Convocation robes just in time.

9.45 a.m. In my seat in the Abbey transept—first look at service sheet. Yes, it is Rite A (with 1662 choir items). Second eucharistic prayer—and with the error in the red booklet, obviously not checked against ASB! They do not seem to have thought out the propers—no use of sentences, and no use of the propers for a Synod! Instead we have the Abraham theme again, but in complete defiance of lectionary principles and opening 'Notes' the OT reading is omitted. Presumably somebody somewhere can only think of 'Epistles' and 'Gospels' . . . The service itself has a touch of elan, and resounding singing and occasional fanfares help us lift up our hearts.

12.15 p.m. Into the Assembly Hall for Her Majesty to inaugurate us. She makes warm reference to the liturgical work of the last Synod ('a prodigious amount of work'), and goes beyond the apologists for modern English when she says 'I hope it will make it easier for more people to worship in our Churches'. She ends up by remarking that she has recently had 'an interesting talk with the Pope' and that she hopes that the new Synod will 'enjoy your work'.

The Archbishop of York then presents the Queen with a specially bound copy of the ASB, saying that there has been a steep price paid

for it—not (of course) the monetary price of this particular copy (though it is obviously lavish), but rather the price in terms of skill and effort, especially by 'the indomitable Dean of York'. He then adds that he had thought of having a BCP bound up to match this presentation ASB to give to the Queen, 'but I presume you already have a copy' (HM laughs).

6.00 p.m. Questions in Synod. The ASB is not otherwise on the Synod agenda (unless Mr. Oswald Clark's Private Member's Motion about ignorance of the BCP wins the poll for such Motions), but at question-time it all happens. There are questions about 'altar' in the desk 'Altar Edition' (the Archbishop confirmed that the word is not official and can create difficulties), about authorizing the Grail Psalter (the Bishops do not intend to take any such steps at the moment), about a three-year lectionary (perhaps a new Liturgical Commission will have to look at this), about mistakes in the ASB (which, on a supplementary, I was able to indicate should be sent to *NOLI*), about the use of copyright (particularly re parish printings), and so on.

These two days were not the end of it all. I was duly given my own presentation Oxford/Mowbray edition (as a member of the Commission), and my own copy of the *Commentary*. I was privileged to be invited to a parish in Ipswich (St. Matthews) to take part in their inauguration of the book on the Sunday morning, and heard there (and later in the day in Clare College Cambridge) the reading of the Pastoral Letter. The best note in the Letter was the reference to 'opportunities'—it is as a real opportunity that we now greet and welcome the ASB.

Colin Buchanan

THEOLOGICAL RENEWAL

We mentioned in September that this journal, currently owned by the Fountain Trust (which is ceasing operations on 31 December 1980) and edited by Tom Smail, is passing into the bailiwick of Grove Books from January 1981. For the year 1981 it will continue in the same format and style of contents that it has had since it was founded in 1975. The subscription for the year for the three issues is £2, payable in advance—and subscriptions can be sent to Fountain Trust or to Grove Books in the coming weeks. However, Grove Books standing order customers can have *Theological Renewal* added to their standing order and thus pay in arrears—and pay *less*! During 1981 those who take the issues of the journal with Grove Booklet standing orders will be charged 65p per issue for it. The first issue is due at the end of January, and would be despatched with January booklets.

Theological Renewal will remain ecumenical and irenic, whilst probing into live questions of the theology of renewal and the renewal of theology. An editorial board is being formed to ensure this, and the names will be announced in due course. Letters or suggestions to the editor should be sent to Tom Smail at St. John's College, Bramcote. Notts.

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

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

Pastoral Letter from the Archbishops of Canterbury and York. To be read in churches on Sunday, 16th November 1980.

'It hath been the wisdom of the Church of England ever since the first compiling of her public liturgy to keep the mean between the two extremes of too much stiffness in refusing and too much easiness in admitting any variation from it.'

This principle, which is stated in the Preface to the Prayer Book of 1662 has also guided the work of the revisers of our liturgy over the past fifteen years. The new services are evidently descended from the old, but in their emphases and structure they reflect the changed language and opportunities of our own day.

The Book of Common Prayer remains, however, as an authoritative guide to the belief of the Church of England as well as being distinguished for its beauty of language. We expect the Prayer Book will continue to be a living element in the tradition of the Church.

The new book is not a substitute for the old but an alternative. We believe it to be an enrichment of the worshipping life of the Church, and the publication of the Alternative Service Book gives each parish an opportunity to review its own patterns of worship. We need to be alive to the question of how far our liturgy remains a suitable and satisfying expression of our love for God and of our faith in Jesus Christ.

The new book is the culmination of a lively period of liturgical experiment and change. It establishes the liturgy of the Church in a more stable form than we have known for some years. We hope that it will not only provide an order for public worship but also an aid to private prayer, and that members of the Church of England will revive the old custom of having their own copies of the service book for use at home and at school as well as in church.

We commend the Alternative Service Book with enthusiasm and welcome its publication to share with the Book of Common Prayer the work of nourishing future generations in the faith of Christ.

ROBERT CANTUAR:
STUART EBOR:

Lambeth Palace, London
Bishopthorpe, York
September, 1980

Reviews

ASB 1980 A Commentary by the Liturgical Commission (C.I.O., 1980) 168pp, £4.

£4.00 for 168 pages may seem expensive but this official commentary on ASB 1980 by the Liturgical Commission is a useful as well as important piece of work. It is not an introduction to modern liturgical scholarship as was *The Eucharist Today* that was published with Series 3 Communion. It is a clear explanation of the thinking behind the new book and its services such as can only otherwise be found in the Commission's reports and the Proceedings of General Synod or, in part, in Colin Buchanan's running journal of liturgical reform in Grove Booklets 14 to 14C. For those who plan worship or want to make sense of new features in ASB 1980 there will be no more straightforward guide to the mind of the Liturgical Commission and Synod. Answers are given to questions as different as: what liturgical jurisdiction have Bishops? what is the structure of the eucharistic prayers?

when does consecration happen? how should a baptism and confirmation service be staged? why does All Saints Day have Gen. 3.1-15 as one of its possible readings? The *Commentary* ought to put paid to the usual slighting remarks about the theological acumen of the Liturgical Commission (though maybe this is too much to hope for!). It contains an informative and clear defence of the Liturgical Psalter and also an article on the language of worship which hears and replies to the arguments of the contributors to *PN Review 13* and their petition about the Prayer Book.

The articles differ in clarity and depth, and more significantly, in pastoral style and in theological standpoint. For example Evangelicals will be surprised and relieved to read that 'It is permissible in the Church of England to believe that regeneration does not invariably follow baptism' but such remarks only emphasize the achievement of the Liturgical Commission in producing a new and common liturgy for the whole Church of England.

Michael Vasey

Book Review

Edited by Colin Buchanan, Trevor Lloyd and Harold Miller. *Anglican Worship Today* (Collins Liturgical Publications, 1980). 256pp. £6.95. The title is perhaps justified by the inclusion of descriptions of Anglo-Catholic practice, but the subtitle, 'Collins Illustrated Guide to the Alternative Service Book 1980' is more accurate ('Colin's Illustrated Guide . . .' would be better still). The presentation is marvellously good: lots of photographs (always apposite), quotations on blocks of different colour, tables and diagrams, witty cartoons. I wish all the illustrations had captions; and I'm sure the confirmation on p.156 wasn't taking place in the Middle Ages, but in the 18th or early 19th century. But the visual aids are consistently enjoyable and contribute enormously to the total effect of the book. I haven't found a single misprint: almost incredible these days!

As usual with symposia, not all the writers seem to be aiming at the same readership. Our Editor's characteristically lucid exposition of Holy Communion and Initiation demands a certain amount of familiarity with the subject; the articles on Marriage, Funerals, Ordination, and the new Psalter are expertly focussed at the 'thoughtful layman' level; and the engaging 'History of St. Agatha's' would grace any parish magazine. On the whole, Part Two (Commentary) is more immediately appealing than Part One (General). There would be much to be said for reading Simon Barrington-Ward's 'Worship is . . .' last rather than first. Incidentally, the division into two parts seems to be confined to the table of Contents.

Two (rare) inaccuracies: surely 'Thanksgiving for the birth of a child' is the ASB equivalent of 'The Churthing of Women' (p.70); and Nicholas's letter to the Bulgarians (p.185) is not 'a full description of marriage', but lists two or three differences between East and West. A sign of haste is the tendency to make points twice, including the explanation of 'the weakest go to the wall'. I would have liked to see a discussion of the validity of the pre-suppositions of the revision (four-action shape, Hippolytus, congregational participation, etc.), and a summary of what has been gained by the whole process. The deficiencies of 1662 get off too lightly.

Enough of criticism. This is a splendid book, which almost everyone will profit from, and enjoy, reading. An ideal Christmas present for a churchgoer.

Geoffrey Cuming



The Alternative Service Book 1980

The Cambridge-Clowes-SPCK editions are the only ones selected by the Design Council for inclusion in their exhibition on the Alternative Service Book.

A wide range of high-quality editions at competitive prices to suit every pocket and every occasion, providing handsome individual Christmas presents and a sturdy, durable, attractive book for regular congregational use.

Pew edition

Soft cover

- ASB 172 Red with white lettering and design £3.50
- ASB 174 With Psalter. Green with yellow lettering and design £4.00

Casebound

- ASB 176 Red, blocked in gold foil, coloured edges £4.00
- ASB 178 With Psalter. Green blocked in gold foil, coloured edges £4.50

Presentation edition

- ASB 182 Feora bonded leather, blue, blocked in gold foil, gilt edges, ribbon marker £12.50
- ASB 184 With Psalter. Feora bonded leather, blue, blocked in gold foil, gilt edges, ribbon marker £15.00
- ASB 186 With Psalter. Calfskin, blocked in gold foil, gilt edges, 3 ribbon markers — Russet £17.50
— Burgundy £17.50
— Blue £17.50

Cambridge * Clowes * SPCK

ERRORS IN THE TEXT

No prizes for the first one—officially admitted:

Page 209: In line 5 of the first prayer read 'that' after 'grant'.

For the others, we are duly paying or crediting 50p per error:

Page 46: In Note 6 the page numbers should read '983' and '1047' (Bill Godfrey).

Page 61: In section 27 the text is printed as rubric in blue in two-colour editions (David Lee—we are surprised not to have had more cards about this one).

Page 212: Note 5 should include in brackets ('sections 16 and 29') (Peter Broadbent). (Incidentally, Note 6 seems to have the wrong section numbers but these are found in AS 330—does anyone know how this happened?).

Page 323: In section 30 there should be a colon not a comma after 'keeping' (Jeremy Tyndall).

Page 338: In Note 7 add 'at any time' after 'take place' (Wilfred Browning—we had over looked this at NOL, and it makes the position of vesting more open than in the services which went through Synod originally, so perhaps some of our complaints ought to be muted a bit . . .)

Page 405: In the Gospel passage what Jesus actually declared clean was 'all foods' not 'all goods' (I) (Chris Burch).

Page 440: Under Proper Preface of Advent 4 there is a reference to 'the Incarnation (2)', which is meaningless (Brian Brindley).

Page 573: Under Proper Preface of Easter Eve after 'Baptism' read '(30)' not '(20)' (Martin Culverwell).

Page 708: Under Proper Preface read 'of' not 'for' (Brian Brindley).

Page 980: In last line read a semi-colon instead of a full stop after 'Day' (Brian Brindley).

Pages 988 and 1018: The note following the readings of the Sunday after Christmas should also appear on pages 450-4 and page 1050 (Brian Brindley).

More next month.

THINGS THAT WOULDN'T GO IN

A desperately tight month—in brief we report: next month's booklet is *Liturgical Study 24, Addai and Mari—The Anaphora of the Apostles: A Text for Students* edited by Bryan Spinks; Liverpool diocese are having a 'Day School' on 'An Ecumenical Critique of the ASB' at 10 a.m. on 13 December; *Hymns with the New Lectionary* is just about out (at £2.50, £3.50 after 31 December); other diocesan reports must wait; and so must 'Laughter in Liturgy'; prices go up on 1 January 1981; *NOL* in 1981 costs 12p per copy sent with booklets, £2.70 for a year's subscription on its own (£3.30 by air)—a notice will come next month, but you can send now (why not give a sub as a Christmas present?); oh, and wasn't that Everyman TV programme poor?; and all sorts of books review are held over—not least that ultimate triumph in liturgical publishing *Episcopal Services* (joint production of Alcuin Club and Church Union—not including G-R-O-W contributions); and *Further Anglican Liturgies 1968-1975* goes up to £14.50 on 1 January (£10.75 now); and not only Hodder but also S.P.C.K. are apparently now sold out of two-colour hardbacks with Psalter—we have had letters complaining of launching as a non-event due to non-supply.