

News of Liturgy

Editor: Colin Buchanan

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Editorial

I think that this month I should say a little more about the Covenant—reported against the odds in last month's *NOL*, for the debate took place on Wednesday 25 February, when *NOL* should have been already printing. But it was not, so we slipped in news of the Synod debates.

Looking back a fortnight or so later I am left with three strong impressions from the debate:

- (1) I think I am still slightly amazed at the fact that the whole covenant enterprise is still alive and is going down to the dioceses. Since last Summer I suppose I have been waiting for it to be killed stone dead in the February Synod—and had even steeled myself to vote against sending it down to the dioceses if it were barely scraping a simple majority in each house in Synod. I *had* gathered that the Board of Mission and Unity was gathering courage to look for a more positive result, but even then I thought they were whistling to keep their courage up—and in fact they had objectively a better idea of how Synod would vote than I had thought.
- (2) I sensed that even opponents were, in many cases, wistfully wishing that they could vote in favour. Obviously many who supported the Ten Propositions and the motions about them at York in 1978 were now less able to go with the covenant, and were found with the dissentients (it will be remembered, for instance, that both the High Leigh conference in October 1977 and the York resolutions in 1978 reserved judgment on the question of recognizing women ministers—and since then the Church of England has again turned its back on ordaining women). But clearly none enjoyed being in opposition, and there were signs that it was as painful for some to be found opposing as it was also painful for the Archbishop of Canterbury to be found in support of the covenant—to be caught on the knife-edge of indecision was virtually impossible, but to get off the knife-edge on one side or on the other was visibly painful to many. Yet clearly some who voted against specific points (like the recognition of women ministers) failed to vote against provisional approval and sending down to the dioceses whereas diehard opposition would still have been opposing at those points. It would be wholly proper to say that provisional approval was given 'overwhelmingly' on a show of hands—though of course any such statement would have to be qualified with a reflection on the voting on specific issues on which the figures were set out last month.
- (3) Although there is in effect no room to negotiate on the details of the scheme, yet there are points in the execution of it which could, it would seem, still help to bring opponents across the line into support. The one on which some space should be spent here is to do with

the recognition of ministers. The scheme provides that when the ministers of one denomination have been 'recognized' through the participation of representative presbyters in the service of Inaugurating the Covenant, then all the presbyters of that denomination will be deemed to have been 'recognized' and reconciled with the historic episcopate (even if they themselves did not so wish!). David Silk, in the Synod debate, compared this to the famous *Clochemerle* mutual absolutions of two neighbouring priests (whose sins need not detain us now). When they got too infirm to cycle to see each other, but were still young enough (it seems) for their indulgences, they sent each other postcards:

'The usual—*mea culpa*'
'Three paters—*absolvo te*'

Is not the scheme, the archdeacon continued, a proposal to 'recognize' ministers *by postcard*? And, although I have much sympathy with the concept of churches and ministries being reconciled representatively, yet I think he has a point. The Bishop of Guildford in his reply from the platform said that when he gives a blessing in a service, he blesses absent members of the families which are there—and he almost said that he blesses the whole of mankind with a single breath. I doubt if this is the way to convince the doubters—it almost unconvinced me. Rather, it does seem to me that a more thorough attempt could be made to get the personal involvement of all presbyters in their own persons. This need not be by all being at the one central service. It could be followed by satellite services, and they in turn could be followed by an internal 'mopping-up' operation, in which presbyters who had been overseas or in hospital during the great events could appear before their own bishops (who would now be virtually ecumenical) and 'come into relationship' with them, whilst the bishop (or bishops) prayed over them with the same prayer as that used at the central service. This would mean that the non-participants would also, by silence and non-attendance, declare themselves. But there would have to be a time-limit on it, and after that it would have to be assumed that any American Methodist minister, for instance, who came to this country would be accepted and thereby be recognized without any such ceremony. He would not be coming at all, the argument would go, unless he accepted the episcopal character of English Methodism.

If there is any possibility of this much room to manoeuvre in the scheme, then we need to know urgently whether the other Churches would be willing to take this step. And we need to know too whether others like David Silk would be won for the covenant thereby. It would be well worth the Church of England's while to gether more 'Catholic' support.

A personal note: I am on sabbatical from St. John's College from 1 April to 31 August this year, and am visiting Australia and New Zealand from 16 April to 23 May (including participation in the Australian NEAC). It would help all concerned if correspondence of the casual liturgical enquiry sort (or which plenty comes) could be curtailed during my absence. I shall duly report on liturgy 'down under'.

STOP PRESS

As we pass proof stage, we learn that the chairman of the new Liturgical Commission has been appointed. He is the Rev. Professor Douglas R. Jones of Durham. The press tells us he is 61 years of age. He was prolocutor (chairman) of the Lower House of the Convocation of York in the last Synod, but had now retired from General Synod, and did not defend his Durham University seat at the last election to General Synod. His major involvement in liturgy was his chairing of the Synod's Revision Committee on the Ordinal in 1977. He is, no doubt, now busy advising the Archbishops and the Standing Committee about the choice of the rest of the Commission. Perhaps we shall get the news next month? Meanwhile many will want to congratulate Douglas Jones, wish him well, and offer the occasional prayer for him.

Colin Buchanan

THE ROYAL WEDDING—DATE AND PLACE, BUT WHICH RITE?

Well, the palace swept into action immediately after we published last month's *NOL*—and we cannot but conclude that *NOL* affected the decisions taken. The date is to be Wednesday 29 July—that is no problem to anyone. But the place? That, it seems, is to be St. Paul's. And there is a mystery: for there has been no royal wedding for centuries at St. Paul's. But readers of *NOL* will be in no doubt whatsoever why St. Paul's has been chosen, for the parties concerned clearly chose it *on our advice*. No convincing reasons have been given by any party in public: the Abbey staff are unaware why they have been left unused: even St. Paul's are unclear how they got the event. But the truth surely lies in that vexed question of the rite. The Archbishop's faceless advisers, the liturgical gnomes of Lambeth, have taken the broad hint we gave them last month—to go to St. Paul's is the only way to guarantee that the Archbishop chooses the form of service. For all the Queen's fair words about the use of the ASB bringing large numbers to church (and she did say that to Synod), there is reason to think that on this occasion there might be a full church anyway, and thus there would be no reason for her to insist on the ASB (and there might not be enough copies in the pews at the Abbey either). So, we divine (and who shall say we are wrong?), the Archbishop has struck a blow for the ASB and gone for St. Paul's. Not only do we know that they *do* have copies at St. Paul's—even more to the point, which was the substance of our advice to the Archbishop last month, he can choose the rite there beyond all fear of contradiction. For, if he and the couple cannot agree, an appeal would lie to the bishop of the diocese. But, as the diocese of London will be vacant in July, the appeal would come to the Archbishop of the Province, namely . . .

The only question this leaves unanswered is *how* the royal couple were persuaded to go to St. Paul's. And thereby lies another dark story. For they are to be married, we assume, by special licence. And it would not be difficult to establish *who issues special licences*. Which in turn suggests that Henry VIII may have devolved a fraction too many of the papal powers he so handsomely nationalized. For, as we uncover plot after plot in favour of modern liturgy, the certainty of the truth of this narrative will appear when it is clear that the ASB marriage rite is indeed being used. Who knows? Perhaps the royal couple are already composing their own prayers (in accordance with Note 7) at the point of a gun. This is the crowning coup to abolish the use of the Prayer Book. But we shall tell all. *To be continued . . .*

This month's booklet . . .

. . . is Liturgical Study no. 25, *Making the Liturgical Psalter*, by David Frost. David Frost—well known to readers of Grove Booklets—was on the Church of England Liturgical Commission which has just disbanded, but has been since 1976 in Australia, and since 1978 has been on the Liturgical Commission of the Church of England in Australia. By the long arm of coincidence he has been *the* English 'panel' (as he, with tongue in cheek, calls it in this Liturgical Study) in the creation of the 'Liturgical Psalter'—coincidental because it is in the Church of England and in the Church of England in Australia that the Liturgical Psalter has been bound up with the official new service books. This Study tells the history of the 'making' of the Psalter, sets out the principles of translation which were adopted, and suggests ways in which Christians can use the Psalter today. It is an edited version of two public lectures given by David Frost in Australia—the 'Morpeth Lectures 1980'. We amused ourselves here in England by sending galley proofs to Andrew Macintosh, the original collaborating Hebraist with whom David Frost started on the venture ten years ago—and he both agreed the factual content of the Study, and commended its verve and readability—'very typically David', we said to each other on the phone, recognizing that as high praise.

. . . and next month's is

Worship Series no. 76, *Leading Worship*, by Colin Buchanan. Now that the old days of picking up the book, and reading it straight through from A to Z in order to 'do' a service are over, what skills and sensitivities are required in leadership? Of course, in one sense this booklet is too late in the field—all the advice needed for bishops at least is to be found in that booklet reviewed by Trevor Lloyd on another page of this issue! But the humbler clergy and leading lay persons may well feel that they still have a need to be met. This booklet attempts a brief ideology of leading worship, and then concentrates on practical advice arising from the ideology and the modern liturgical texts which are now with us to stay.

. . . and the catalogue

ran out of copies a few weeks ago, and we have reprinted it.

. . . and an error in Pastoral Series no. 5

evokes an apology from the publishers. Michael Mitton is made to appear in it to thank Anne Long for her help in chapter 5 of *The Wisdom to Listen*. In fact it was chapter 4, and we apologize for the error.

. . . and the Compline reprint

is selling well—20p a copy and £2.50 for 20—and enables users to conform to the ASB language at every point.

12p per copy (£2.70 by post for the year 1981)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

Book Reviews

Episcopal Services (The Church Union Ceremonial Guides: Alcuin Club Manual No. 2. CLA/Alcuin Club/SPCK, 1980, 31pp) £1.50.

This should have been an exciting and stimulating booklet on how to relate modern concepts of (less directive) episcopacy to the worship in which the bishop is specifically involved. But, instead of creative thinking, we have an attempt to make all new bishops conform to the old standard Anglo-Catholic practices, albeit slightly less involved in ceremonial and dress than Ferguson-Davie's *The Bishop in Church* of 1961. The style of writing is that of mandatory rubrics with no reasons given! 'The bishop wears . . . returns . . . says . . . blesses . . .'

Eric Kemp's Preface gives the game away: 'The present volume . . . is an attempt . . . to give some modest help to new bishops who want to be spared the trouble of having to work out a whole series of ceremonial details for themselves'. One would hope that most new bishops would be mature enough, and have a sufficiently theological questioning approach to their role in worship, to be provoked—on reading this booklet—into working the whole thing out differently for themselves!

The booklet is full of helpful tips. To quote some would indicate the authors' view of the level of audience for whom they are writing. For the bishop's sewing circle, perhaps, 'To make a pair of vimpe, buy approximately five yards of any soft silky stuff that will drape easily, 36 inches wide . . . *'Pectoral Cross:* As the name implies, it is worn on the chest and not on the abdomen!' *'Pastoral Staff* . . . should therefore be carried by the bishop himself (not borne in front of him) and used in the manner of a walking stick! There is a detailed description of how to give an episcopal blessing 'The hand is raised to about the level of the eyes, while the elbow is kept close to but not touching the side . . . Modern practice is for the bishop to hold his hand upright with the fingers extended, the little finger in the direction of those he is blessing . . .'

But there are two more serious areas where many will disagree with the authors. One is the bland assumption that 'it is desirable that, whenever the bishop is present at a Eucharist, he himself should be the chief celebrant . . . and that any priests present should concelebrate with him.' The other is the assumption that the rubric in the ordination services, 'the bishop gives the New Testament [or Bible] to each one' can mean that the bishop offers the same book to each to touch, rather than presenting each man with a copy. Trevor Lloyd

And other books which have been sent us include: A. L. Maycock *Nicholas Ferrar of Little Gidding* (S.P.C.K., reprinting the 1938 original, £5.95—and very good reading); Robin Duckworth (edited) *This is the Word of the Lord: The Year of Matthew Year A* (B.R.F./O.U.P., £2.50—the first year of the Roman three-year lectionary handled by brief expositions); Geoffrey Bromiley *Children of Promise: The Case for Baptizing Infants* (T. & T. Clark, £1.95—a new edition of an older American work—claims more than we do (ours is 'A Case . . .'), and makes little reference to other books); Gavin Reid (editor) *The Great Acquittal: Justification by Faith in Current Christian Thought* (Collins, Fount, £1.50—Islington papers on justification with a good essay on 'Justification and the Sacraments' by John Tiller).

Raymond Hockley *Intercessions at Holy Communion on themes for the Church's Year* (Mowbray, £1.75).

Lionel Dakers (edited) *Music and the Alternative Service Book* (Mowbray, £1.50).

William Collins (compiler) *Introductions to the Readings at Holy Communion based on the Sunday themes of the Alternative Lectionary* (Year One) (Mowbray, £1.75).

A Hymn Guide for the Sunday Themes of the New Lectionary (compiled by York clergy) (Mowbray, £1.75).

These four booklets vary from 50 to 80 pages in length, but are similar in format and form a set. They are more expensive, of course, than other sets of booklets . . .

The Hockley book will succeed or not solely in how it compares with local effort. The material is carefully thought through, but most leaders of intercessions ought to be aiming to do as well—and by definition his material has to remain somewhat objective and aloof from the local scene. The Dakers one has short contributions from various pundits (including, for instance, Allan Wicks, Cyril Taylor, and Lionel Dakers himself), but inevitably only introduces its subject briefly. Someone (Dakers himself?) has written anonymously that in Rite A 'no changes have been made in those parts of the service which are usually sung . . . existing musical settings need no adaptation' (page 37). What of the Creed (not usually sung?), the Salutation, and the Lord's Prayer? Perhaps a bit more homework is needed . . .

The Collins book is attractive, and if it is your practice or hope so to introduce the themes, then it may prove useful—for the potted introductions are lively and interesting. The *Hymn Guide* is the rival to our own *Hymns with the New Lectionary*—half the price of ours, and with half the number of hymnbooks covered (only the 'trad' ones, and really only the Anglican ones). Not all the selections of hymns round the themes coincide—indeed it is amazing how much they diverge.

C.O.B.

COPYRIGHT CLAIM

Robin Brookes of SPCK writes as follows:

'I claim copyright in respect of the words of the first four verses of *Ode to the Alternative Service Book 1980!* Your readers may have recognized this as a composite work, using stylistic criteria . . .'

This claim of course relates to 'The Greatest Publishing event' guff, and *NOL* has responded to SPCK claiming journalistic privilege, and referring Robin Brookes to the Rev. Bruce Gillingham who originally pirated the non-metrical verse. On reflection, however, we recall that these words were *advertising material*, and thus it would be more proper for us to charge SPCK for republishing them than *vice versa*.

CHILDREN AT COMMUNION

Readers of *NOL* will be aware that the admission of children to communion before the age of confirmation is a question amongst Anglicans everywhere, and it has been officially sanctioned in Canada, America, and New Zealand. In particular it shows signs of coming onto diocesan synod agendas in Australia. In England it has been confined to the odd experiment on the wrong side of the blanket, as, e.g. in a couple of deaneries in Southwark diocese, and the parish of St. Peter and St. Paul's Hucknall in Southwell diocese (it was the team vicar concerned, Bill Godfrey, who was portrayed in full colour giving the cup to very young children in *Anglican Worship Today*). However, it looks as though a bigger move may be coming in the Manchester diocese, where a commission reported in favour of the change in practice last Summer, and has now gained the support of the (Rural) Deans. We look forward to hearing of episcopal (or synodical) action about this, and would encourage others round the country to table notions about the matter at their diocesan synods. Our own Liturgical Study in September will be on this subject.

COMMUNION ON GOOD FRIDAY?

Once upon a time evangelicals thought good to celebrate communion on Good Friday, though catholics in the Church of England have always thought this not good (but they administer communion from 'reserved' elements). We now have a query from overseas as to whether the Good Friday celebration is still to be found anywhere. Would readers who know where it is still practised please drop us a line? Thank you so much.

LAUGHTER IN LITURGY

Overheard at High Table at Downing College, Cambridge:

'So there we were with the baby to be baptized in College chapel, and with the godfather at hand in the full dress of a naval admiral, and the clergyman went and said ". . . continue Christ's faithful soldier and sailor unto your life's end."'

HYMN BOOKS: RECENT DEVELOPMENTS

 by Robin Leaver

The January 1980 issue of *NOL* (No. 61) carried the supplement to my booklet *A Hymn Book Survey 1962-80* (Grove Worship Series No. 71) which looked ahead to the hymn books which would be published in the months and years ahead. A publisher's note in the booklet promised that from time to time I would report on the actual progress of these publications in these columns. So here is an account of what has been happening during 1980.

I deal first with the hymn books I mentioned in *NOL* 61 as due for publication during the year.

The Grasham Hymnbook is not quite the red-herring that I suggested and the publishers have indeed brought out a hymn book under this title. But it is a words-only edition, comprising a selection of hymns from *Hymns for Church and School* (1964).

Work continues on the two hymn books which are designed to be used with the ASB—*Hymns for Today's Church* and *Hymns for Worship*. It was announced in December 1980 that the former is in due course to be published by Hodder and Stoughton, but the committee of the latter have yet to reveal their publisher.

Work on the new Methodist hymn book has accelerated. In the *Methodist Recorder*, No. 6411, Thursday, 30 October, 1980, pp.9-20, there appeared the detail of the first draft of the collection. This provisional listing comprises some 800 first lines with details of the sources of the texts (one or two of them coming from the forthcoming *Hymns for Worship* noted above) and tunes. The first lines are arranged topically under the following main sections (the many sub-divisions are omitted here):

- I GOD'S NATURE—GOD'S BEING AND MAJESTY [1-18]
 - A. The Eternal Father [19-70]
 - B. The Eternal Word [71-272]
 - C. The Eternal Spirit [273-330]
- II GOD'S WORLD
 - A. The Natural World [331-359]
 - B. The Social Order [360-420]
 - C. The Human Condition [421-436]
- III GOD'S PURPOSE
 - A. A Pilgrim People [437-491]
 - B. The Worshipping Church [492-645]
 - C. The Life of the Church [646-741]
 - D. The Calling of the Church [742-800]

It may well be argued that the structure represents a capitulation of Methodism to the Reformed tradition in that it follows the basic divisions of *Congregational Praise* and *Church Hymnary, Third Edition*. Both these Reformed books begin with *All people that on earth do dwell* but the Methodist tradition for 200 years which was also followed by *Hymns of Faith* has been to begin with *O for a thousand tongues to sing*. And what is the proposed first hymn in this new Methodist hymn book?—*All people that on earth do dwell*, and *O for a thousand tongues to sing* is relegated to No. 711! No wonder that the introduction stresses the provisional nature of the draft: This list of hymns is for 'CONSULTATION PURPOSES ONLY . . . Proposals will be made only AFTER WIDE DISCUSSION of the draft.' What Methodist people at large will think remains to be seen, but the first reactions appear to be unenthusiastic. Some will no doubt be comforted by the 23 texts under the subhead 'Growth in Grace and Holiness' for all are by the Wesley brothers. A number of Anglicans, Reformed and other non-Methodists are members of the hymn book Committee and the hope is that it should be used more widely than just in Methodist churches. Whether the hope is realized depends on the final form and, not least, its name, for it would be a little difficult for the local Anglican parish church to use the *Methodist Hymn Book*.

[To be continued]

THE TEXT OF THE ASB

We delay all other inconsistencies and true errors till next month, in the suspicion that both editorial staff and readers can manage with equanimity until then. We also hold over more on confession and absolution.