

News of Liturgy

Editor: Colin Buchanan

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Editorial

The ASB was one year old this month. It was published on 10 November 1980, two days before the new General Synod convened, and thus established itself as the product of the previous Synod, and not open to attack or handling by the new Synod. This time last year *NOL* was full of complaints about pew editions out of print, altar editions both wrongly named and not yet in print, errors in the text as printed, volleys from David Martin and his friends, and news about launchings in various dioceses. SPCK called it 'The Greatest Publishing Event in Anglican History since 1662'—and *The Times* (yes, and *Theology* which SPCK publishes) remained outwardly oblivious that the 'Event' had ever happened.

The year which has elapsed has seen more of the same agenda, with launchings falling off since February, stocks in the shops acquiring some stability, new true errors becoming rarer than swallows in Winter, David Martin and co. persuading Parliament to attempt unilateral inroads upon the Worship and Doctrine Measure, the House of Bishops passing the question on to the theological colleges and their own Bishop's Councils, and clergy and laity all over the land (and almost all over the world) discovering the devotional as well as the liturgical use of the new book. Incidentally if any members of Bishop's Councils have news to convey about the treatment their Councils gave to the position of 1662, then *NOL* would like to hear of it.

One year on, there is now ever more supplementary literature to welcome to accompany the ASB, and we give some space to this in this issue. But there are also the live questions about Anglican worship which have been growing during the ASB's first year of currency. We identify these as:

1. What more liturgical provision is needed? We hope that the Liturgical Commission will in due course be able to reveal the tasks it is undertaking.
2. How can the best use be made of the ASB provision? It is to this question that much of the supporting literature is addressed.
3. Is it appropriate for either the individual parish or indeed the whole Church of England to plan to be 'bilingual' liturgically for the coming decade or more? Or are we viewing the inevitable demise of 1662 and its cognates, and should we thus see bilingual uses as transitional and not permanent?

We also hear that over 1000 applications have been received for private printings of various ASB services. If this figure is true and the trend continues, then the ASB will become a reference work, a master-copy, a source for Anglican worship—but not a parish or individual worship book. We hope to report further on this.

Colin Buchanan

ASB SUPPLEMENTARY LITERATURE

The Alcuin Club annual report for 1981 takes the form of an 'Occasional Journal' entitled *ASB and Supporting Literature: A Guide*. This can be obtained from Grove Books for 30p with a standing order, or for 30p plus SAE (9ins. x 6ins. envelope) for those without a standing order. In the report there are nine sections covering the ASB, seven of them on supporting literature. The first of these is interesting. Kenneth Stevenson, reviewing the Liturgical Commission's *Commentary*, has attempted some 'redaction-criticism' and comes up with the following:

... authorship has not been entirely disguised. I can't help noticing ... a flavour of statesmanship Jasper in the scene-setting introductory chapter; Hope no-nonsense scholarship in "The Ordinal"; Cuming conciseness in "Morning and Evening Prayer"; Whitaker clarity-accuracy in "Initiation"; and, of course, telltale footnoteage/machine-gunners from maverick Buchanan in "Holy Communion, Rite A"; with some smoothe touches of fellow-ugly-sister Silk'.

NOL cannot resist some commenting on this comment on the *Commentary*. In the first instance we have to remark that not only Silk is smooth (or even 'smoothe'), and that remarks about Buchanan are very nearly actionable, but that Stevenson is in fact a not-very-adept redaction-critic. I would not trust him to tell me who had written the Pentateuch or the Pastorals, even if I thought he had first-hand acquaintance with Moses (or J or E) or St. Paul. It is actually quite amusing to the original scribes and drafters to see themselves so seriously mis-aligned and wrongly attributed. *NOL* cannot reveal anything yet—but alternative offers, based on better reasoning or more skilled discernment, will be cheerfully published. At least a few more might read the *Commentary* ...

The next six chapters cover *Anglican Worship Today* (the review Geoffrey Cuming wrote for *NOL* a year ago), 'The Scripture Readings', 'Music', 'Intercessions', 'Ceremonial', and 'Devotional Books'. Some of the materials reviewed are updated versions of previously existing books, such as John Gunstone's *Commentary on the New Lectionary*, Michael Perham's *The Eucharist*, and each of the three 'Devotional Books'—Michael Perry's *Sharing in One Bread* (SPCK, £1.50) William Purcell's *A Communicant's Guide* (Mowbray, 75p), and Margery Stevens' *In Life Eternal* (Mowbray, £1.95). The Purcell book takes a beating from its reviewer, Donald Gray, for various inadequacies—most of the rest are warmly commended.

At least two more books should now be added to the list. Mowbray are clearly determined to saturate the market with their Grove-Booklets-with-the-nobbles-off-and-the-price-on. The latest is Jean Mayland's *Getting to know your ASB 1980* (32pp, £1). It is set up as six 'units' for parish study groups—perhaps for a course of six midweek evenings. It is all simply put, vividly illustrated verbally, and provided with good 'Points for Discussion' in each unit. The latter tend to be general points, raising fundamental questions about worship, rather than ones related to the text of the ASB, but that may be deliberate. I picked up the odd misprint (on page 9 Jesus is said to be 'pleading for' his action in the past, and on page 15 the Fall is said to be recorded in Genesis 21), and I found the order

of events odd in the unit on the eucharist—proceeding from eucharistic shape through the eucharistic prayer to discussion of the peace and finally of penitence. But the book should meet a real need.

A much grander approach on the same basis of units is Leslie Francis' *His Spirit is with Us* (Collins, 238pp., £5). The book is subtitled *A Project Approach to Christian Nurture*, and, as with earlier works from Leslie Francis, it is the growing child for whom the book is designed. Each unit is subtitled also—e.g. unit 14 'Prayer for the Suffering: *Sick call*', or unit 18 'Prayer of Humble Access: *The Birthday Invitation*, or—wait for it—unit 22 'Sanctus: *Journey into Space*'. The material in the various units includes the simple, but also the erudite, and looks for the readiness to listen, but also action, display, drama, and other forms of learning in the children.

inally, we draw attention to the Grove Worship Series. No. 75, *Ceremonial in Worship* by Trevor Lloyd, is in the Alcuin List, and gets a good beta-double-plus from Alistair Haig the reviewer. But no.76, *Leading Worship* by COB, is not, and nor is no. 77, *Intercessions in Worship* by Michael Vasey, and nos. 78 and 79, *Preaching at Communion (i) and (ii)* by Ian Bunting. And there are more to come—all at prices far below those of their Mowbray and Alcuin counterparts.

THE NOVEMBER SYNOD

There was no strictly liturgical business, but some with liturgical implications. In particular the Synod accepted the House of Bishops' recommendations in relation to women in the diaconate, and passed the following resolutions overwhelmingly:

'That this Report [GS 506 from the House of Bishops] be received.'

'That this Synod, believing that within the historic threefold ministry the Order of Deacons is an order open to women, asks the Standing Committee to prepare legislation to ensure that, from a future date, all candidates—both men and women—sponsored for diaconal service should be admitted to the Order of Deacons and to make provision for the admission to the Order of Deacons of those previously admitted to the Order of Deaconesses who so desire.'

'That the Standing Committee be asked to consider the appropriate representation within the synodical structure of an Order of Deacons open to both women and men, and to report to the Synod.'

It now remains to be seen *how* the existing deaconesses will be made deacons. The two options are:

1. The Lambeth 1968 recommendation—by retrospective *fiat* declare deaconesses to *be* deacons. This has the neat logic that it takes seriously the rites by which women were made deaconesses (usually something very near to the rite for making deacons, and often at the same service as the making of deacons). It does however have the illogic of unsaying everything said over the previous years—that this rite was not ordination into the 'historic' order of deacons, that the

women concerned were not clergy (and indeed some sit in Synod in the House of Laity), and that they were neither to think that they had been made clergy, nor to do other than expound their office to themselves as a special lay ministerial calling. There is a hint of the Communist process of rewriting history about this—and it would be impossible for any woman to remain lay, or assert that she had been lay ever since her 'ordination', once the *fiat* was issued. Even the documents from the past would have to be rewritten to become 'Letters of Orders'.

2. The Welsh method—ordain women *ab initio* whether they have previously been deaconesses or not. This has the logic of sustaining the formal theological position of the past, but it includes something very illogical when women who have exercised a ministry for years come back for a second time to the same bishop to undergo for a second time the same rite in order to continue the same ministry as they already been fulfilling for years.

Incidentally, the report before Synod (GS 506) confirmed that which has been doubted for a century in the Church of England—that deacons are clerks in holy orders and can officiate at weddings. There is reason to think that bishops started to conclude in the last century that deacons should not give blessings, and often forbade them to officiate at weddings for this reason. But that is not the law of the Church of England, which rather establishes by this very provision that deacons can give blessings. We shall return to this another month.

Synod debated the charismatic movement in a very unsatisfactory way—four of the early speakers being against the movement, and ready both to beat it with any stick, and to complain that the report did not beat the movement similarly. The nadir came when the Bishop of Middleton (Ted Wickham) in his last speech ever in Synod repeated his intemperate attacks of the debate in 1978, and lumped charismatics together with Moonies, Loonies, and the Children of God (whilst pleading for intellectual rigour!). The Bishop of Birmingham came to Synod's aid, and in a well-reasoned plea proposed that the debate be adjourned in order that we should hear on another day those things which we ought to hear in such a debate.

Questions produced a flow about liturgy. Could the BVM be commemorated on 15 August? When are we going to hear anything from the group considering conditions under which marriage in church of a divorced person would be acceptable? (The answer seems to be that the group itself has not yet been set up—shame). Will the Liturgical Commission consider what liturgical provision should be made for the reverent Christian disposal of the remains of a miscarriage or an abortion? Will the Lord's Prayer be standardized? Will there soon be an official Anglican hymnbook? Will the fee for copyright reproduction of ASB services go up? (Yes, to £8.05 including VAT on 1 January 1982). When will the canons be altered so as to allow of house communions for the healthy?

12p per copy (£2.70 by post for the year 1981, £3 for 1982)

GROVE BOOKS
BRAMCOTE NOTTS. (0602 251114)

BOOKS THIS MONTH

The various publishers of the ASB are now advertising 'separates' as follows: (a) already published: Rite A communion (ASB 20) (45p—an increase recently), card for baptism of children (ASB 31) (10p); (b) published on 12 November: Rite B (ASB 22) (45p), Confirmation (ASB 40) (30p), Funeral Services in large type (ASB 60) (50p); (c) Due in Spring 1982: Matrimony (ASB 50) (35p), Morning and Evening Prayer (ASB 10) (60p), Evening Prayer (ASB 12) (35p).

The Doctrine Commission of the last five years published its major report—*Believing in the Church: The Corporate Nature of Faith* (SPCK, 310pp., £8.50)—on 5 November. Whilst this only indirectly concerns liturgy, it does seem to centre on the motif that Christianity is centrally contained in (or summed up in) a 'story'. Thus it is not surprising that a long chapter is entitled 'Story and Liturgy' and is by John Barton and John Halliburton. Their emphasis is on the ministry of the word, and the ways in which this provision of scripture conserves and hands on the 'story'. But the range of material considered could have been widened—is not every verbal feature of liturgy a conserving and retelling of the 'story'? There is more work crying out to be done by liturgical theologians here.

The diocese of Sheffield Education Committee has produced a report called *Family Worship* which is available for £1 (including postage) from the Diocesan Office, Barkers Pool House, Burgess Street, Sheffield S1 2HF. Devotees will buy both this (which is full of resources) and Kenneth Stevenson's *Family Services* (Alcuin/SPCK, £1.50).

Finally, although it is not strictly liturgical, we commend Michael Hodge's little booklet *Choose your Man*, explaining proportional representation clearly and simply. Copies cost 60p from us.

LAUGHTER IN LITURGY

From Gordon Oliver:

'When conducting a marriage at which both bride and groom were doctors I made a slip of the tongue which resulted in:

"Secondly, it was ordained that the natural instincts and infections, implanted by God, should be hallowed and directed aright."

We also have a first-hand report on a theological assertion by the Bishop of Durham which puts some Anglican traditions into proportion. He was preaching at the end of October at the service for the dedication of the refurbished buildings at St. Nicholas' Church, Durham (well worth a visit by anyone in the North-East). His words went as follows (as he reflected on the action of the previous part of the service):

'Well, we have dedicated the font and the pulpit and the communion table and practically everything else—indeed we have dedicated some things which I do not think I have ever dedicated before, like the kitchen and the shop. I do not suppose this can have done them any harm—why, who knows, it may even have done them some good.'

This month's booklet . . .

. . . is Pastoral Series no. 8, *Learning Through Experience*, by Michael Williams (Director of Pastoral Studies at Cranmer Hall, Durham). This is a hauntingly interesting treatment of the value of reflection and reconsideration in the light of experience, within pastoral practice of every kind, including ministerial self-assessment.

. . . and next month's

is Liturgical Study no. 28, *He Gave Thanks: An Introduction to the Eucharistic Prayer* by Geoffrey Cuming. This study shows how the structure and theology of the prayer developed through the Middle Ages and the Reformation to the present day, and includes particular reference to not only the ASB prayers, but also the new American Episcopal ones and the new Roman Catholic ones. Geoffrey Cuming is world-famed as a liturgical scholar (a model of judiciousness), and, as with Studies nos. 8 and 15 this Study is bound to become a basic text-book for students and others concerned with eucharistic liturgy.

. . . and last month's mistake

was to send another copy of *Theological Renewal* to those on standing orders who had already received it the previous month. Please feel no need to send it back—give it away and gain us a subscriber . . .

. . . and subscriptions for next year

would be very welcome, though of course they are not quite due or overdue yet. No payment in advance is needed from any subscriber who take journals with a standing order for one or more of the series of booklets. But without such a standing order payment in advance should be done to cover the year 1982. Prices for the whole year's subscription are:

1. *News of Liturgy* only, monthly for £3 (airmail £4, US \$9)
2. *News of Hymnody* only, quarterly for £1 (airmail £1.25, US \$2.75)
3. Joint subscription to *NOL* and *NOH* for £3.50 (airmail £4.75, US \$10)
4. *Theological Renewal* £2.90 (airmail £4.50, US \$10)
5. *Theological Renewal* with *NOL* £5.50 (airmail £8, US \$17)
6. *Theological Renewal* with *NOH* £3.75 (airmail £6.75, US \$14)
7. All three together £6 (airmail £10, US \$22)

You can renew now if you wish—if not, a renewal form will come with the December *NOL*. And why not give a subscription to one or more of the three journals for your vicar/curate/assistant/husband/neighbour/maiden aunt/enemy or anyone else for Christmas? Write now with cash and details to us, and we will send a Christmas card to the recipient to tell him the 1982 issues of the journal or journals will be coming.

. . . and out of print items

should be mentioned here. Currently we cannot supply numbers not listed in the latest catalogue, nor any of the following which are listed:
Ministry and Worship: nos. 3, 24, 25, 26, 46, 47, 51, 63.
Liturgical Studies: nos. 1, 2, 3, 4, 5, 7.
Ethics: nos. 4, 5, 21.

We will always be glad to keep a list of 'wants' of single copies, and supply as odd ones come to hand. See also 'Tailpiece' on page 8.

LITURGY AND NOT THE CHURCH TIMES

Space last month prohibited our giving attention to the spectacular once-off anonymous *Not the Church Times* which appeared in newsagents (and surreptitiously in church) in September. Liturgy got its full share of the send-ups, and the small ads had some gems. We do not want to bore those who subscribed to *Not the . . .*, but we reckon that any journal of record that completely ignored the event would be failing in its responsibilities. So here are two samples, chosen even-handedly to illustrate both high and low persuasions.

(a) 'SODALITY OF St. ANNE

Grandmother of God

ANNUAL WALSINGHAM DEVOTIONS

Holy Annie, God's Granny, Ora Pro Nobis

(b) 'HOLY TRINITY BROMPTON

THE LORD'S DAY

8.00 a.m. MATTINS *Preacher*: The Vicar. 'Worship in Today's Church'

9.00 a.m. MATTINS *Preacher*: The Senior Curate. 'Liturgical Renewal'

10.00 a.m. MATTINS *Preacher*: The Deputy Senior Curate. 'The Body of Christ'

11.00 a.m. MATTINS *Preacher*: The Assistant to the Deputy Senior Curate. 'The Importance of Holy Communion'

12 noon MATTINS *Preacher*: The Junior Assistant to the Deputy Senior Curate. 'The Eucharistic Life'

6.00 p.m. MATTINS *Preacher*: The Auxiliary to the Junior Assistant to the Deputy Senior Curate. 'The Real Presence'

Large Car Park'

RE ROMAN CATHOLIC LITURGY

Following the October editorial some comment has been received from Richard Buxton (who gently points out that we spelled his name 'Buston', last month—and we apologize, it all too often takes us two attempts to get things right). He reckons that everything in Roman eucharistic prayers 1, 2, and 3 avoids the medieval theology of which the editorial complained. On the other hand he also reckons that 'We offer his body and his blood' does exactly express that medieval theology, and rightly causes Anglicans hiccups. On the other hand Anthony Andrews writes as follows:

'Is Colin Buchanan unaware that most Catholics in the Church of England will not use the Alternative Service Book 1980 precisely because it does not contain the phrases which cause him to hiccup?'

Well, the simple answer to this is that COB was unaware that 'most Catholics' were refusing to use the Book. We understand it is in use at St. Stephen's House in Oxford, so the up-and-coming Catholic priests must be undergoing corruption at an early age. Perhaps 'most Catholics' would like to unite and confirm their representative's statement on their behalf.

LITURGICAL COELACANTHS

Tradition has always been a major force in liturgy—conservationism is a deep trait of worshippers, and thus prudently of liturgiographers also. But every now and again something tends to look out-of-date—a factor discerned by Cranmer as well as Jasper.

There used to be a story in the Royal Artillery that through the Second World War there existed a spare gunner on every field-gun team. He stood to attention a few yards from the gun, and did precisely nothing whilst the rest of the team went into action. No-one knew what he was for. No-one dared disturb his existence. Finally, when enquiry was made it was discovered he was the man who had in an earlier age *held the horse's head* during firing. And he was still there a quarter of a century later. And although I cannot vouch for the above, I can add that food rationing was abolished whilst I was doing my National Service, but that the emergency ration card (used to send men on leave who had to be sent home because a crisis in the middle of the night) was still handed on formally from one day's Orderly Officer to the next and signed for in the camp I was in, until I protested, and the card was actually torn up. . .

Well, what has liturgy comparable. Is it true that the 'Last Gospel' was read facing liturgical North to indicate the necessity of taking the Gospel to the Goths and Visigoths? So should it have been dropped? And is it true that the chasuble is the best outdoor dress of a Roman nobleman of the fourth century? And if so, should it be lifted? What liturgical run-out effects have you noted wryly? We have a few up our sleeves—write and tell us yours.

TAILPIECE

We have advertised the *St. John's Setting* of Rite A on a cassette at £1.75. Now we offer another setting from St. John's—the *Hosanna Setting*—on the backside of the tape, and the price has gone up to £2. And the *St. John's Setting* itself now comes from St. John's Chapel, which it did not before.