

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

Our first decade completed, *NOL* marches out into its second. It is clear that we have become identified with the production and introduction of modern liturgical texts and presentation—I suppose that, quite apart from any editorial predilections, for anything to be 'news' it has to be other than the continued use of the BCP. Arguably, for three hundred years the Church of England had *by definition* no 'news of liturgy' (though, in fact, there was plenty of news in the nineteenth century, and our fearless roving reporters would have loved to have spied on reckless ceremonialist lawbreakers in the 1870s and 1880s, and would certainly have relished the court-cases and the interviews with the imprisoned martyrs . . . It is sad not to have such colour to our reporting nowadays as this would have given). Since the ASB came in, we have occasionally had to manufacture some news in order to have it to report (a common Fleet Street practice, but perfectly transparent when we do it). But we have not managed to get anyone sent to prison for his liturgical practices . . . which is of course (from a strictly journalistic standpoint) what we would really like.

Our minds have turned to irrelevance rather than illegality. And perhaps I could illustrate this by telling a brief story. I was down in South Wales at the assembly of the BCC in April 1980, and the delegates were taken on a tour of the valleys by a Welsh-speaking, Welsh Nationalist. We ended the tour by being introduced to the existence of Welsh-speaking Christian denominations in Wales entirely separate from their English-speaking opposite numbers (i.e. there are 'Welsh Baptists' and 'English Baptists'—though all in Wales). The assembly itself went for a special event to a Welsh Baptist chapel (and sang in Welsh at it). And any Englishman worth his salt will both rejoice at the efforts made to keep Welsh-speaking alive, and sympathize with the uphill struggle involved.

And yet . . . and yet . . . I was left with a disturbed sense of odd priorities which has haunted me ever since. This was *South Wales*. A Welsh-speaking chapel might sit on the edge of a vast new housing estate, composed entirely of English-speaking persons. The chapel's commitment to the Welsh language in such a context actually closed its doors to all the local inhabitants. The members of the chapel, whilst theoretically longing for the whole nation of Wales to identify with them, whilst even able to point out that Welsh hymns can be sung by reading the words even when they are not understood (and this is much helped by the Welsh zest for singing), yet in fact have no basis at all for evangelism on the local estate. There is no appeal (except to the odd literary romantic perhaps). Why should people who have no desire to receive the gospel nevertheless start to feel a desire to learn Welsh in order to have access to that gospel. The Welsh-speakers in South Wales may or may not be a dying breed. But as *Christians* they are inevitably cut off by the language barrier from those to whom they are charged to take the gospel.

It is foolhardy to write in this way. The English are the last people to point out the problems of Welsh-speaking to the Welsh. But then I am not writing for the Welsh (I doubt if any Welsh Baptists take *NOL*, and the Church in Wales does attempt to be bilingual, and in any case the ASB is wholly illegal and banned in the Church in Wales). I have a sneaking suspicion that there is in my experience in South Wales, and in my reflections upon it above, something which is not unlike a parable from the English—*mutatis mutandis*, of course.

Colin Buchanan

## COLLECTS TO ACCOMPANY RITE B etc.

In the December *NOL*, where we gave guidance on using the alternative calendar and lectionary with BCP or traditional language rites, we pointed out that the modern collects would need adapting. We now start a service for the coming twelve months to enable parishes to equip themselves with the correct ancient collects for the new lectionary.

7 February	9th before Easter	'Christ the Teacher'	BCP Epiphany 1
14 February	8th before Easter	'Christ the Healer'	BCP Trinity 20
21 February	7th before Easter	'Christ the Friend of Sinners'	BCP Trinity 21
24 February	Ash Wednesday	'Sackcloth and Ashes'	BCP Ash Wednesday
28 February	Lent 1	'The King and the Kingdom: Temptation'	BCP Lent 1
7 March	Lent 2	'The King and the Kingdom: Conflict'	BCP Trinity 18

In some cases the suggested collect bears no relationship to the ASB collect. In those cases the BCP suggestion above was originally proposed by the Liturgical Commission, but a new collect was later written *de novo* to replace it. It is, of course, possible to 'translate' backwards—and the result for, say, the eighth Sunday before Easter would be:

Almighty and everliving God, whose Son Jesus Christ healed the sick and restored them to wholeness of life: look with compassion on the anguish of the world, and by your healing power make whole both men and nations; through our Lord and Saviour Jesus Christ, who is alive and reigns with you and the Holy Spirit, one God, now and for ever.	Almighty and everliving God, whose Son Jesus Christ healed the sick and restored them to wholeness of life: look with compassion on the anguish of the world, and by thy healing power make whole both men and nations; through our Lord and Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.
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## A QUERY ABOUT SEPARATES

A reader, John Porter, wrote in about the new confirmation 'separate' pointing out that in the ASB there are 23 different readings proposed on pages 262-274, but in the separate there are only 10 such readings, contained within just four pages. The explanation seems to be that the publishers went for those readings mentioned on pages 253 and 254, and edited out the rest. Our correspondent had actually chosen Romans 8 and John 3 (from the ASB) before he discovered that his newly delivered separates omitted them. Furthermore, the separate did not even list the omitted passages by references, so that there will be a tendency for bishops not to use the other 13 readings. It *does* look as though the publishers have gone beyond the intentions of Synod. What do bishops think?

## THE FEBRUARY SYNOD

As mentioned last month, the services for use with the sick will not come to the February session of General Synod, and there is therefore very little on the agenda which might be dubbed 'liturgical'. There is to be a substantial further debate on the charismatic movement, arising from the adjournment last time. And there will be the first round of legislative business to amend the canons referring to the ordination of persons divorced and married for a second time (or married to such people). And, who knows, perhaps that Winchester diocesan motion on children at communion might yet come to the fore . . .

## Our other Journals—(i) *News of Hymnody*

This month sees the launching of *NOL's* companion, *News of Hymnody (NOH)*. Its format is virtually identical with *NOL's* (though its shade this year is pink), and its price is also identical. Our own thinking is that self-respecting customers who take *NOL* will want to take *NOH* also, but if such self-respect is only just dawning on customers when they read this, we are ready to accept the mere difference between a single and a joint subscription (50p inland, or 75p (US \$2) airmail overseas) for *NOH* to be added to this. Please send the money with instructions. *NOH* will appear in January, April, July, and October, and it costs 14p when sent with booklets.

For those who failed to renew before the end of January, we are sending *NOH* with this *NOL* and the reminder about payment. We trust the reminder is both self-explanatory and sufficiently pointed.

Editorial matters lie entirely in the hands of the Rev. Robin Leaver (The Priory, Cogges, Witney, Oxon.) and correspondence should be sent to him. It is our hope that a lively correspondence will start to appear in *NOH's* pages.

Finally, in greeting the newcomer, we wish to thank SPCK in London (and particularly the supportive help of Robin Brookes, their senior editor) for the financial underwriting which has made the launching possible.

## Our other Journals—(ii) *Theological Renewal*

*Theological Renewal* reaches issue no. 20 in a month's time. This stems from a delay of one month, which means that it will now appear at the end of February, June, and October—and will be labelled 'March' 'July' and 'November', though sent with booklets carrying the name of the previous month. Each issue of *TR* costs £1 this year (but 90p with standing

orders for Grove Booklets, and £2.90 for a postal subscription for the three issues this year, or a reduced rate for a joint subscription with *NOL* and/or *NOH*—the extra being only £2.50 in such cases . . .).

It is not exactly liturgical, but a controversy blew up in issue no. 19 of *TR* (still available for 65p) where Ed Ball, a member of staff at St. John's Nottingham, was fairly forthright in a review of Michael Green's *I Believe in Satan's Downfall* (which *NOL* consequently reviewed in November). The result has been that the next issue of *TR* contains articles by John Richards and Ken Leech on the existence of demons, with special reference to Michael Green's book, and Ed Ball's review of it. Order now . . .

## And this month's booklet . . .

. . . is Worship Series no. 79, *Preaching at Communion—(ii)*, by Ian Bunting. This booklet is the very practical outworking of the principles set out and maintained in booklet no. 78 in October (which has caught on very well). It is the 'how' of sermon-preparation which now comes under scrutiny.

## . . . and next month's is

Pastoral Series no. 9, *Good News from Down the Street*, by Michael Wooderson. This handles evangelism in a small parish, and it is greatly enriched by the author's experience.

## . . . but also next month

we launch our new series of booklets, Spirituality Series no. 1, *Living the Trinity*, by Peter Adam (an Australian, just returning after years at St. John's Durham to take up a parish in Melbourne). The booklet attempts to answer the question: what difference does the doctrine of the Trinity make in our daily lives? The series continues in June and readers should ensure that their standing orders include this series. Please note when renewing.

## . . . and a complete extra

is Martin Parsons' memoirs *Pilgrimage in Partnership* (£4.25), just coming off the press as you read this.

## . . . and prices

for booklets in 1982 are 70p each, and for Liturgical Studies £1.40.

## . . . and capital

is an item of which we are always in short supply. We survive through the help of kind loans from good friends (though we *do* pay interest). Now we have to repay £1000 or £1500 of such loans to help with others' needs. Is there any reader who would like to step in and help us for a year or two? We have never been disappointed yet.

**14p** per copy (£3 by post for the year 1982)

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## Book Reviews

David Martin and Peter Mullen (Editors) *No Alternative: The Prayer Book Controversy* (Basil Blackwell 1981, 238pp., £3.95 paperback, £9.50 hardback).

*No Alternative*, says the back cover, 'presents a broad criticism of the ASB and a broad defence of the Book of Common Prayer'—so broad that it adds little to the case put by *PN 13* and *Ritual Murder*, though it brings some new names into the debate, and reports (selected) extracts from the discussion of the Prayer Book Protection Bill in both the Commons and the Lords. The ASB is duly arraigned as 'a dull summa of literalisms, expunging from the language of worship all that poetry and metaphor by which the soul at prayer sensed the inexpressible' (p.viii). It 'makes no theological advance', it 'presents no acceptable aesthetic alternative', it 'gives no worthwhile alternative sound and spirit of worship' (pp.vi-viii). So why do we have it? The old accusations reverberate through the book: the hint of a plot by clergy who jeer at the BCP, the gullibility of parsons who think new services will bring folk flocking back to Church, the greed of those who stand to make a great deal of money from a new Prayer Book, the insensitivity of the unpoetic wreckers. Jibes are easy to find and (to make). Intelligent argument is rarer.

David Martin raised my hopes when he wrote, 'I want here to explore both the relation of liturgy to personal identity and the relation of liturgy to the identity and character of the contemporary Church' (p.12). There can be no doubt that many of the contributors are right to feel their identity threatened by what is going on. None of us can again step back into a timeless realm of tranquil and unchanging belief, if this was ever possible. We belong to a dynamic system in which changes in liturgy, ecclesiology and personal identity cannot be isolated from changes in language, culture and the self-understanding of society as a whole. Within this highly complex matrix the debate about the relative merits of the ASB and the BCP goes on—but all too often the issues are handled with frustrating superficiality. If it is true that the ASB has lost 'the luminous insistence of the divine presence' that was there in the BCP, and I think it is to some extent true, then I want to know why and how we can help those for whom Cranmer is a non-starter.

Much the most interesting essays in the book go beyond the catalogue-of-failure-and-betrayal approach. I. R. Thomson follows the Tractarian line about the principle of reserve in communicating religious knowledge. He points to the irreducible element of secrecy about the New Testament concept of 'manifestation'. His plea for language that is 'complex, potent, rich in suggestion and in the ability to enshrine hidden truth' (p.29) is theologically based. I do not think the sense of what he is saying would be destroyed if 'simple' were substituted for 'complex', and then he would win my total assent. David Cockerell also writes well on 'why language matters', but his concern is for language which engages with 'the mechanism of human life as a whole'. He argues urgently that the language of the ASB fails to do this. For him, Sydney Carter and R. S. Thomas have the right kind of skills, but both, as he acknowledges, to some extent sit athwart the tradition. They speak with the private voice of the poet, however much we all enjoy singing 'Lord of the Dance'.

Some of the essays in this book are very short: there are a number of reprints of newspaper articles. After reading *No Alternative* and its predecessors I am clearer about the criticisms that are being made, the viability of Cranmer for some, the gulf between the partisans of the BCP and those of the ASB, but not about an alternative programme for change which preserves the best of what we have and makes it accessible to the next generation. This fundamental, hermeneutical question needs sophisticated and sensitive handling. At the moment it is so much easier to get it wrong than right—but the attempt simply *has* to be made.

Nicholas Sagovsky

Kenneth Stevenson *Family Services* (Alcuin Club/SPCK, 1981, £1.95)

Having attacked the last Alcuin Club manual I reviewed (that on Episcopal Services) it is a real joy to commend this excellent—if expensive—booklet by Kenneth Stevenson. Before he became Anglican chaplain to the University of Manchester in 1980, Dr. Stevenson was on the staff of Boston Parish Church, where he had the opportunity of learning on the job about family services with Canon Trevor Collins. This means that the booklet is full of 'feet on the ground' practical common sense, together with, examples for a monthly series of family services for the year, while yet being written by someone with liturgical expertise and a concern that liturgy should be thoroughly related to life as well as to texts and history. This is an excellent introduction to those wishing to start—or to find new ways of looking at—family services. He looks at the criticisms that people make of the family services—that they degenerate into the worst sort of hymn sandwich children's church and that they detract from the eucharist. It is interesting that the sort of family service he advocates, with considerable preparation and involvement by children's groups and house groups as well as servers and choir, would be the sort of service which would naturally be the main Sunday morning service once a month. He meets this criticism with the suggestion that the family service should incorporate a eucharist four times a year and that its effect in enriching and enlivening the ordinary eucharistic worship should be noted. I confess I still wonder whether this is not moving away from the standard of the Lord's service on the Lord's day and each Christian community seeing itself as a eucharistic community, enjoying that worship as a body together every Sunday. I believe it is possible to take all that he says and to use it as a means of enriching parts of our eucharistic worship so that they can be suitable for family services. He himself does this with the suggestions (I think they could have been even more adventurous!) that he makes to incorporate the eucharist in the family service on the four occasions in the year.

There is a good section looking at what he calls the four main ingredients in liturgy—praise, word, prayer(1), and excellent advice on how to set the whole thing up and present it, including things on typography of the service-sheet and the resources available to family service compilers.

Trevor Lloyd

Nell Challingsworth *Dance in Worship: a handbook* (Published privately in Australia, obtainable in England from Mrs. A. Thorne, 13 Charlbury Road, Oxford, 30pp., £1.85)

Nell Challingsworth is an Australian teacher of dance who helped found the Christian Dance Fellowship of Australia, and is involved in liturgical dance. In her booklet she makes a few practical points about dance in worship—practising together, suitable dress etc., then gives eight basic exercises and a few basic movements. There follow eight lessons, or semi-structured dance formats, worked out as sequences of movement. Then come five choreographies for hymns and songs—including a version of the Lord's Prayer, *Lord of the Dance*, and *Amazing Grace*. All these are accompanied by simple line drawings to demonstrate body positions.

Working out the instructions for each movement sequence requires patience, and it can feel stilted and cumbersome until the sequence is learnt and the book can be put aside. This is where a confident teacher is needed. Instructions are not always as clear as they might be. But, within the limited scope of this booklet, there are some useful ideas for a group of beginners who might then move on to further experiments and learning.

The Rev. Robert Gribben has written a foreword on Dance and the Gospel.  
Anne Long

## Correspondence

Dear Colin,

I really blush under all this publicity [see *NOL* no. 83, November 1981—'ASB Supplementary Literature'—COB], truly unsought after, not least your winged words about my highly-skilled *redaktiongeschichte*. A wee birdie has told me that Hope and Cuming are misaligned (they were the most similar in the oral tradition), but I am now left to guess that the real editorial hand on the eucharist is a deuterio-Buck, with some *retouches sacerdotales* from a trito-Sil (sometimes refered to as 3-Silly). All this leaves me with so little—perhaps just the assurance that there can be no certainty whatever, except possibly that the collective authorship points to nothing in reality, save a personal and existential encounter with Living Worship, in a societal context . . . . And a very happy Christmas to you.

Kenneth Stevenson

[This is getting involved, but it is all an attempt to fasten authors upon the chapters in the Commission's *Commentary on the ASB*. The correspondent was told he had it wrong in the Alcuin Club report, and the above is his (lame?) attempt to get it right, with some literary bravado thrown in. We appeal back to our readers—can anyone throw better light on this matter? COB]

Dear Colin,

I accept the invitation in the current [i.e. November] issue of *NOL* to respond on Roman Catholics and the ASB.

As you rightly observe in October's *NOL* the difficulty is in the 'offering' in the anamnesis.

This is best shown by the ASB Third Eucharistic Prayer, derived from the Hippolytus text. This gives (in Cuming's edition) 'Remembering therefore his death and resurrection, we offer to you the bread and the cup.' The Beckwith/Brindley proposal, adapted for the ASB, clearly deletes this. The words are found, of course, in the Roman Catholic Second Eucharistic Prayer, from that source.

Obviously the understanding of the words develops; but the phrase, or something like it, is in every R.C. Eucharistic Prayer, and not in the ASB. But the text is not part of 'medieval theology', but earlier, and is part of the tradition of the Roman Catholic Church.

Of course perhaps some (Anglicans? Catholics??) perceived this notion in the texts of the ASB, which are, after all, designed to give a wide breadth of meaning. (See debates on Series 2 for the clearest illustration of this.) However, I venture to suggest that you, Sir, and others of like mind, do not. You wrote in *The New Communion Service—Reasons for Dissent* (p.4) that the 'Offering' is not one of the instituted acts of Christ, and is therefore an intrusion. Therefore the basic disagreement on this point remains, and cannot be camouflaged by imprecise words.

Therefore, we need more theological debate to help clear the hiccup, and to explore the anamnesis further. *NOL* has a vital part to play in this!

Yours

James M. Cassidy

## LITURGICAL COELACANTHS

Roger Wilkinson writes:

'The silliest—seen twice by R.W.—priest-espistoller raises right hand at the end of the epistle at the words "This is the word of the Lord". Origin: cue to server to move missal from S. to N. end of Eastward-facing altar—useful with Latin readings. But I saw it with Series 2 with epistle read from pulpit and lectern . . .

Whew! Terrible indeed. But how many of our readers would have spotted the reason for raising the hand? Oh yes, and is not the continued use of the maniple somewhere in this area? Rome has admitted its fossil character but in the dear old C/E (and not necessarily the highest parts) it lives on like the coelacanth.

And worse is to follow. *The Times* on 9 January 1982 carried a report that 'the burning of incense may produce compounds found in hashish'. It was admittedly the findings of atheist East German scientists and was publicized to discredit religion. But who can authoritatively deny it?

## AND A CALENDRIAL QUERY

The Bishop of Leicester wrote in the *Church Times* in December, and also spoke to us, in search of the reason for commemorating the 'Saints and Martyrs of Africa' on 21 February in the ASB. As far as we know, it was deliberately altered from the 20 February date in the South African Prayer Book. But whence the 20 February date? And why the change? We would not like to think of our readers getting it wrong this year.

## LAUGHTER IN LITURGY

Robin Leaver (yes, he of *NOH*) writes:

'An American pastor tells of a German pastor who took a wedding in English in his church. The ceremony proceeded . . . until . . . the place which in German would have read "und werden die zwei ein Fleisch sein" ["the two shall be one flesh"—"Fleisch"="flesh", but also "meat" in common usage]. The pastor had lost his place in the service book, and so improvised: "and they will be one beef"!'

[This reminds us: have any readers yet come across translations of ASB services into other languages? We hear that continental chaplains occasionally do a wedding in French—in the light of the above we must check the text—but what else is known? Please write in.]