

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

The *Sunday* religious programme on the British Broadcasting Corporation's sound radio the other day carried news that Moscow was contravening allegations of religious persecution made by Keston College by quoting Billy Graham in the USSR's defence. 'I see the Russian churches as "free"', the American evangelist was quoted as saying, 'unlike the Church of England which is a state church,' Whether Billy had in fact so compared the two church situations to England's disadvantage I do not know. Whether Billy understands the degree of accuracy and degree of misleadingness in his alleged words I do not know, But that he touched on a nerve which is very raw at the present moment is beyond all question. This month the 'state' character of the Church of England is a headline-catcher.

We are unfortunately a bit late. The famous Falklands service came on 26 July when (for holiday timetable reasons) we were already at the press with our July issue. The evidence is that the Dean of St. Paul's and whatever other worthies were involved in producing the service kept the state off their backs very well indeed. They may have had to drop the idea of the Lord's Prayer in Spanish. But they stuck to their principles that every word spoken in the service should be such that a widow from Argentina should be able to say it or approve it. The main components were:

Thanksgiving for the end of hostilities  
Remembrance of the dead, with prayer for the bereaved  
Prayers for lasting peace and reconciliation.

Two minutes silence was kept, and the Archbishop of Canterbury preached a sermon of majestic and magisterial character. If he went further than Kenneth Greet, the pacifist secretary of the Methodist Conference who led some of the prayers, it was only in the one line 'Sometimes force is necessary', and that was the nearest he came to making nationalistic let alone jingoistic remarks. 'Victory' was never mentioned, the skill and heroism of the armed forces was passed over equally, and the tone of the service was far more of grief at unnecessary deaths, along with sorrow that war should mar the face of the earth.

Rumour had it that Mrs. Thatcher was furious. The right wing of the Tory party was alleged to be affronted that God had not been told that he was particularly on the British side in the conflict, and thus had secured himself a victory. The media the next day said that the Prime Minister had only been restrained from giving a public rebuke to the Church of England by the apparent fact that widows present at the service had been comforted and were grateful for it. A retrospective knock in public against a service which had helped those in greatest need would have been a tactless onslaught on the bereaved's feelings, and, rumours apart (and they *could* be false, though they rang true), nothing official was heard against the service. The correspondence columns of *The Times* (not to mention *The Telegraph*) got plenty of broadsides, however.

Then, just as the first flush of controversy was passing, and Beirut was re-stealing the headlines, along came news that the Church of England had 'changed the National Anthem'. It hadn't of course. It has no official hymns or official texts of them, bar 'Come, Holy Ghost' and 'O Gladsome Light' (!)—and (for which see elsewhere in this issue) it may possibly yet get a composition called 'O Redeemer' to be sung at the blessing of oils. *It has no other hymns at all.* The text of the National Anthem may appear in various books, or even be established by Act of Parliament (is it?), but the Church of England did not authorize it, and would not know how to change it (except by a National Anthem (Alteration of Various Lines) Amendment Measure, to be presented to Parliament after three readings and a revision committee and all in General Synod).

What had happened was that the advance publicity was beginning for *Hymns for Today's Church*, to be published on 8 November by Hodder and Stoughton. Our own booklet last month, *Hymns in Today's Language?* by Chris Idle, was part of this publicity. Anyway, somebody somewhere got hold of the revised text (printed opposite) and started to saturate the media with the news of the proven disloyalty of the Church of England. No more 'victorious' (but the editors say it is a bad rhyme with 'reign over us', and who can say they are wrong?); no more 'knaveish tricks' (but that is exactly why we never sing the second and third verses); and just a hint of a constitutional monarchy or even of the SDP at prayer in 'Save us from tyranny!' Amusingly, the revelation that this wholly unofficial group, calling themselves Jubilate Hymns, had changed the National Anthem only followed on news of the Falklands service by sheer coincidence—the work on it had, of course, been done many months before. So the state connection is news again. This time M.P.s have started to mutter from their end about disestablishing the Church of England if it will not give a full-throated blessing to the government's policies. *NOL's* view has always been that the Church ought to take some steps itself for a painless breach. But if we are first driven to distance ourselves, not from politics as such, but from the policies of any particular incumbent of Downing Street and then bring down the wrath of the state upon ourselves, so let it be. All credit to the Dean and the Archbishop for expressing that distancing liturgically. Perhaps it is a pity they got away with it. A few denunciations from Mrs. T. might have helped Billy Graham get a clearer picture. And a martyr or two would always give the Church of England a good boost. Colin Buchanan

## COLLECTS TO ACCOMPANY RITE B

5 Sept.	Pentecost 14	'The Family'	BCP Trinity 4
1 Sept.	Pentecost 14	'The Family'	BCP Trinity 4
12 Sept.	Pentecost 15	'Those in Authority'	Translate ASB backwards
19 Sept.	Pentecost 16	'The Neighbour'	
		Almighty God, who hast taught us by thy Son Jesus Christ that love is the fulfilment of the law; grant that we may love thee with our whole hearts, and love our neighbours as ourselves; through the same Jesus Christ our Lord.	
26 Sept.	Pentecost 17	'The Proof of Faith'	BCP Trinity 7
3 October	Pentecost 18	'The Offering of Life'	Translate ASB backwards

## SLIGHTLY DE-NATIONALIZED ANTHEM

OLD	NEW
God save our gracious Queen, Long live our noble Queen, God save the Queen: Send her victorious, Happy and glorious, Long to reign over us: God save the Queen.	God save our gracious Queen God bless and guard our Queen, Long live the Queen! Guard us in liberty Bless us with unity, Save us from tyranny: God save the Queen!
O Lord our God, arise Scatter her enemies, And make them fall: Confound their politics; Frustrate their knavish tricks: In thee our hopes we fix, God save us all.	Lord be our nation's light, Guide us in truth and right; In you we stand; Give us your faithfulness, Keep us from selfishness, Raise us to godliness: God save our land!
Thy choicest gifts in store On her be pleased to pour; Long may she reign May she defend our laws, And ever give us cause To sing with heart and voice, God save the Queen.	Spirit of love and life, Healing our nation's strife, On you we call: Teach us your better way, Grant us your peace today; God bless our Queen, we pray, God save us all!
	Anon Copyright—Jubilate Hymns, 1982

## CORRECTIONS TO HYMNS IN TODAY'S LANGUAGE?

An unfortunate combination of holidays and inadvertence led to various misprints going through into last month's Worship Series no. 81. The following are the most notable errors which need correcting:

- Page 4, para. 4, line 4: Begin sentence 'After exploratory discussion in May 1973, the work began in earnest when in early 1974 a small group met to investigate the possibility . . .'
- Page 8, in the quotation from Erik Routley, line 6 of that extract: for 'objectives' read 'adjectives'.
- Page 9, line 11: add a question-mark after the quotation.
- Page 10, footnote 2: for '1952' read '1982'.
- Page 13, line 18: for 'Thompson' read 'Thomson'.
- Page 13, footnote 1: for '308' read '1308'.
- Page 14, lines 10 and 13: for 'Bryan' read 'Brian' (as lower down).
- Page 14, line 30: for '325' read '326' (as this is that now notorious National Anthem, it is important to know where to find it!!—and for 'queen' read 'Queen' (the book is not downgrading her)).
- Page 16, line 23: for 'god' read 'God' (he is not being downgraded either).
- Page 19, footnote 1: for 'if' read 'of'.
- Page 20, line 6: for 'god' read 'God'.
- Page 22, line 15: for 'the grace' read (as we all well know!) 'that grace'.
- Page 24, last line of text: for 'been written' read 'been well written'.

## This month's booklet . . .

. . . is Pastoral Series no. 11, *Sunday Learning for All Ages*, by Judith Rose, a deaconess on the staff of Bradford Cathedral, but previously at St. George's, Leeds. It is St. George's which is the subject of her booklet. Over the years from 1979 to 1981 the parish developed a pattern of Sunday mornings which included plenary worship, but also all-age instruction in groups or classes. The authoress sets out the thinking that led to the pattern, and describes the various stages of development in it, with some evaluation as she goes along.

## . . . and an extra Anglican/Roman Catholic booklet

is the second of the two we have been advertising—that is, Julian Charley's *Rome, Canterbury, and the Future*. Despite what was said last month, this has turned out to be 32 pages long, and we are having to charge £1 for it. Any one who has already sent us 70p will however receive it at that price. But for all others it will be £1. We think it is well worth it—Julian Charley describes his own hesitations, and goes at some length into the processes of dialogue, and the status of the various Statements. He turns to comment on both the conservative RC document from the Holy Office, *Observations* (CTS), and also the other document we have published *Evangelical Anglicans and the ARCIC Final Report* (Grove Books, 40p). He is almost as horrified by the former document as John Stott and CEEC prove to be in the latter one—but his treatment of the Stott/CEEC document is fairly sympathetic, even where ARCIC itself is under criticism.

## . . . and the next Indian booklet

is *Evangelism and the Poor—A Study Guide*, by Vinay Samuel and Chris Sugden. This is a more-than-double-size one, and it costs £1.50. It is no. 3 in the series—no. 1 is currently unobtainable, but we have some new supplies of no. 2, *Christian Mission in the Eighties—A Third World Perspective* (70p).

## . . . and next month's booklet

is Liturgical Study no. 31, *Eucharistic Sacrifice: The Roots of a Metaphor* by Rowan Williams. Ever since we published no. 19 (*Eucharistic Offering in the Early Church* by Richard Hanson) we have been looking out for an anglo-catholic—and learned—reply to it. Rowan Williams, who is the author of the recent valuable book on spirituality *The Wound of Knowledge*, is a lecturer in theology in Cambridge, and he views his Study as 'complementing' Hanson as much as 'contradicting' him. We anticipate that the argument will continue over the coming years—there is much clearing of the ground still to be done on this subject.

## . . . and reprints (or new editions)

should come in September of both Liturgical Study no. 7, *What did Cranmer think he was doing?*, by C.O.B. and also the best-selling pamphlet *Thinking about Baptism* by Ted Pratt (12p each, £5.50 for 50).

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GROVE BOOKS

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## Book Reviews

### THE SECOND CUMING

G. J. Cuming *A History of Anglican Liturgy* (Second Edition, MacMillan, August 1982, pp. xv, 377, £20).

Here is what we have been waiting for—and it does not disappoint. The previous Cuming was published in 1969, and deliberately stopped short with the publication and authorization of Series 1 services in 1966. Now the period of turbulence in revision is over, the ASB floats serenely on a millpond, and the clock can be halted long enough for a solid work of history to be brought up to date and published.

The changes are fourfold:

1. Small errors which had been detected have been corrected.
2. Two whole chapters (on 'First Stages in England' and on the seven-teenth and eighteenth centuries) have been heavily revised.
3. A new chapter 12 has been added to cover the period 1966-80.
4. Some of the earlier appendixes have been removed, as the texts concerned are now available in 'Jasper-and-Cuming', or other books published since 1969. Instead of the appendix including the Prayer Book Measure of 1965 there is one with the 'Canons Relating to Divine Service, 1969', and another called 'The Anamnesis' which traces the form in the First Eucharistic Prayer in Rite A back through Divine Service, 1969', and another called 'The Anamnesis' which traces the form in the First Eucharistic Prayer in Rite A back through its ancestry. (An oddity in the former of these appendixes is the dating '1969'—The Canons give force to the provisions of the Church of England (Worship and Doctrine) Measure 1974, and they were finally approved in Synod in February 1975, promulgated in July 1975, and came into operation on 1 September 1975—so whence your '1969', O GJC?). The latter appendix could have been helpfully labelled to show which prayer in which rite was in view.

For one who reviewed the first edition enthusiastically, and has found his enthusiasm undimmed during 13 years' of teaching Anglican liturgy since, it is hard not to repeat oneself in reviewing the repeat edition. The Act of Uniformity of 1552 said that the new BCP was the old 'made fully perfect'. This is certainly that. Cuming is mandatory reading for all training for ministry in the Church of England, and the mandate must now be reinforced. We hope that students will shell out the £20 (though it is painful), and not just borrow from the libraries. And congratulations to MacMillans on shedding the Gothic look to the dust-jacket.

And now we look forward to Kenneth Stevenson (ed.) *The Liturgy Reshaped* (the title taken from GJC's new chapter 12) to be published by SPCK in September (for £8.50)—the *Festschrift* to mark GJC's sixty-fifth birthday.

C.O.B.

Roger Corless *I am Food: The Mass in Planetary Perspective* (Crossroad, New York, and SPCK, London, 104pp., £5.95).

This book calls itself 'A basic spiritual commentary . . . a personal approach' (outside back cover). It is, I think, original, in that I have read nothing quite like it. It is searching—even straining—for 'mystery', and it draws

upon both Christian and Buddhist traditions and devotional habits to illustrate and heighten the 'mystery'. To me, perhaps because of my own Western cerebrality, it does not come off. I want to shout back at Corless all the time 'No, this does not mean *that*; no, it does *not* imply the other; no, it was not written to serve that end.' But that may be just me. It is poetry (though the title sounds more like affronting paradox). To those with the ear to hear, the spiritual will come through the commentary as the poetry deepens allusions and nourishes the heart. I think I shall put it aside and have another go some time.

C.O.B.

### THE EASTWARD-TURNING COELACANTH

Correspondence continues about this. A well-known occupant of a Church House office writes that in the North Country parish of his up-bringing a layman once offered to pay £50 per annum towards the curate's stipend if the choir would cease to turn to the East for the creed. He does not record whether the choir sacrificed its practice for this bribe (was it 'simony' or some other form of corruption?). And the story does indicate both how offensive the practice feels to the few (notably evangelicals—this was a 'North Side' parish), and how entrenched it has become among choirs and others. We know nothing of the arguments invoked on this occasion in the 1950s.

Part of the trouble comes when the decision to turn or not is faced by ordinary worshippers not used to it. Curious sights can be witnessed in Oxford and Cambridge Colleges (the Liturgical Commission was once seen at odds with itself in Ridley Hall chapel in Cambridge—it was notably Arthur Couratin and Edward Ratcliff who never thought of turning East . . .). But one of the minor joys of the consecration of two suffragan bishops at St. Paul's cathedral last year (see *NOL* January 1981) was that the large numbers sitting at right angles to the main body in the transcripts were not expected to turn East and none did.

Our attention has been drawn to remarks by Wickham Legg in *English Church Life from the Restoration to the Tractarian Movement* (1914). He claims that turning East for the Apostles' Creed went back before the Reformation, or at least for a very long time, but had been discontinued in recent years by some high churchmen who viewed it as English, and *not* catholic. Legg finds a quote from a French catechism to show it is not merely English. And he goes on to discuss the rarer use of turning East for Gloria Patri. Our correspondent, Peter Barrett of Hereford Cathedral, adds that the Hereford use is to turn East for Gloria in Excelsis also. What other items get this treatment?

Roger Beckwith writes to confirm the Laudian origins of the practice, quoting the 1640 House of Lords Committee on Religious Innovations, which apparently cited turning East for the creed and for prayers as 'Innovations'.

But none of these necessarily bears upon the turning East for the *Nicene* Creed, which has been as strongly in use as for the Apostles' Creed. Whence that one? And did we not see the other day that the Bishop of Gloucester had complained that, stuck up at the sharp end of Gothic Revival Buildings, as bishops so often are, he was constantly addressing his faith to the East wall? So shall this coelacanth live? Or should it be stuffed and put in a museum?

### THAT ROYAL BAPTISM

It duly happened in private on 4 August. The rite used was Series 2 baptism, which was treated by the media as a modern service (and led one Sunday paper to ring *NOL* on the morning of 4 August to see if the use was legal or not—we pointed out to him that the Archbishop had leant a little on the royal couple a year ago about what was lawful in a marriage service, though he still did stretch a point, and that it was in principle fairly likely that the Archbishop would know what baptismal services were 'lawful' also: Series 2 baptism in fact is licensed till 31 December 1985). Afterwards the media fell into the popular trap of saying Prince Willy had been baptized 'William Philip Arthur Louis', as though, whatever other efficacy baptism might or might not have, it unconditionally and *ex opere operato* confers an indelible *name*. This, as our instructed readers will know, is time-honoured eyewash.

### THAT HYMN AT THE 'BLESSING OF OILS'

We had a misprint last month: verse 5, line 2, should read 'the soul in us is washed from sin.' Now, all sorts of other versions have descended upon us. *NOL* does not exist to print loads of Latin, but the fifth verse of the Roman hymn is here shown in its Latin form, with another English translation beside it:

Lota mente sacro fonte	First the hallowed fountain's waters
Aufugantur crimina	Cleanse the soul from taint of sin;
Uncta fronte sacrosancta	Then with oil the brow's anointed
Influent charismata.	And all graces flow within.

There seems to be some uncertainty about whether the verbs should be indicatives or subjunctives. And there is certainly some uncertainty about whether such a hymn should be given a kind mention in an Anglican service.

### OVERFLOWING BLESSINGS (AND PARDONS)

Ever since we had an editorial in February this year about the apparent indefensibility of reserving certain grammatical forms of liturgy to be said by those ordained priest (and only by them), we have had a steady stream of correspondence asking us to 'keep the pot boiling' (as Geoffrey Cuming put it). The keen-eyed may have observed that the *St. John's Newsletter* which accompanied our June mailing included one explicit little fire to assist the pot to boil, and in fact included an implicit one also. To take the latter first—the Rev. Christina Oosthuizen of Central Newfoundland (who was ordained in 1982, not in 1682 as the inverted fount in the print suggested) is officiating at weddings though she is but deacon. So she gives blessings . . . And the explicit one was where Frank Lake as he was dying asked Anne Long, but a deaconess, to 'give him a blessing'—and she did. Of course.

### DIARIES AND ALMANACKS

We have available Filofax diaries for 1983—£1.05 for a week to a page and £2.10 for a week to two pages. The SPCK/Mowbray Almanack for 1983 is also available—55p. and £1. Sadly, Filofax persists in beginning the week on Mondays. Complaints to Norman and Hill. (They also have 'Corpus Christi' on a Friday!)

### 1833 AND ALL THAT

Catholic Renewal is being renewed in 1983. All roads lead to Loughborough again—5-8 April 1983. Cost: £105 (whew!). Details from Sister Patricia CSP, Faith House, 7 Tufton Street, London S.W.1. More in future months—and *NOL* hopes to be at Loughborough again itself.

### LAUGHTER IN LITURGY

Perhaps this usurps *News of Hymnody's* rights, but . . .

On a radio musical chat programme the other day a mother had written in that her son had asked:

'What is a dance-settee?'

She had said: 'Where did you come across a dance-settee?'

And he answered: 'I am the Lord of the dance-settee.'

### LAST CALL—CHILDREN AT COMMUNION

There is just time to get last-minute submissions (and evidence of practice) in to the Rev. B. Miller, Board of Education, Church House, London S.W.1, before the report of the working party on this subject has to be written. Incidentally, we get occasional echoes nowadays of an incipient practice of parents communicating their own young children at the communion-rail, as though taking full responsibility themselves, without asking the clergy to connive at breaches of the rules. What signs of this are there?

### IN MEMORIAM—GEORGE ADDLESHAW

George Addleshaw died in June at the age of 76, and we apologize for overlooking his death then. His contributions to liturgy were essentially threefold:

- (i) he was a member of the famous Canon Law Commission which reported in 1947, and set in train the present constitutional position re liturgy.
- (ii) he was co-author of *The Architectural Setting of Anglican Liturgy* (Faber, 1948)—a definitive classic.
- (iii) he was a member of the Liturgical Commission from 1955 to 1965—a sphere in which his influence was undoubtedly on the conservative side.

I recall him coming as Dean to Chester Cathedral in 1963. He told me soon after that he thought the great need of the Cathedral had been a youth club (sic!), and he had duly formed one, but found he could not personally communicate well with teenagers, but liked to be 'there'. So he took a book and sat amidst them and read to himself! Almost an acted parable of the Church of England in the nation? George was unique.