

News of Liturgy

Editor: Colin Buchanan

Issue no. 94

October 1982

Editorial

The ASB is two years old on 10 November. In 1980 it had an echelon start, as it was published on 10 November, the Monday, and was then given a sort of 'booster' when a copy was presented to the Queen at the opening of the General Synod two days later (and she said nice things about it). That particular timetable is matched this year by a similar start (though without Her Majesty) for the hymnbook *Hymns for Today's Church*—it is published on Monday 8 November, and boosted by a great sing-in on 10 November during Synod week. Perhaps it will find the Synod members in good voice—but the 'boost' is of course strictly a 'fringe' meeting. The book is the subject of a quick review in *News of Hymnody* this month, and a more thorough scrutiny will come in January. So it is out of *NOL's* court—except that we published the curtain-raiser for it, *Hymns in Today's Language?* (Grove Worship Series no. 81 by Chris Idle). Now all will be able to see—and to experience by participation—whether the modernization lives up the claims in the booklet.

But to return to the ASB—where has it got to in two years? It is difficult to assess even at this stage, but the book has clearly come to stay, even if excess printings have left publishers and bookshops offering extra specially cheap offers for bulk purchases. It is interesting to note the 'value-for-money' judgments congregations make. In the parish in which *NOL* is written a well-heeled congregation which numbers its Sunday worshippers in hundreds is content with the Rite A offprints and doctored yellow booklets for Morning and Evening Prayer. Yet a few miles away in a rough Council estate can be found a pioneer congregation which sings to a guitar and plays the whole of the liturgy 'off the cuff' as it would appear—and yet has ASB's in all the seats.

Some of the larger questions resulting from the authorization of the ASB I have raised in my own contribution to *Liturgy Reshaped*, the sixty-fifth birthday *Festschrift* for Geoffrey Cuming which G.J.C. himself reviews on page 8 of this issue. These questions include:

- (i) How are the traditionalists ever to be weaned from BCP-style language? Or do they just die off?
- (ii) Is the opportunity of worshipping together with common texts really provoking and enabling the catholic-evangelical dialogue which the future of the Church of England (let alone of its ecumenical relations) requires? I rather doubt it, though our own Liturgical Study by Rowan Williams last month was to be viewed as a contribution of this sort.
- (iii) How far into the future are authorized liturgical texts going to be the rule?

What answers?

Colin Buchanan

Stop Press—latest advertisements say it is published on 15 November, after the 'Service of Dedication' at St. Margaret's, Westminster.

NOVEMBER SYNOD

The Liturgical business of the Synod is scheduled for Tuesday 9 November. It includes 'Final Approval' of the Services for the Sick, the Blessing of the Oils, and the Form for Reconciliation of a Penitent. In each case authorization is being sought for a period until 31 December 1990 (that is, to expire at the same time as the ASB services), and the Blessing of Oils is to be lawful on the coming Maundy Thursday (31 March 1983), and the other two rites on 1 June 1983. This is a longer period of delay from final approval to authorization than has been customary in the past, and it means that booklets and cards will, presumably, not be available for those services which are authorized until around May. (This might in turn reshuffle Grove Books' plans for a commentary on the rites in January 1983—watch these columns.)

The House of Bishops considered these three rites on 19 October, and has not amended the main provision for the sick, except by touching up a couple of the attributions at the foot of prayers borrowed from other sources, and by setting out the full 'Rite B' provision for distribution $\frac{1}{2}$ arm's length within the main services instead of as an appendix. With the Blessing of the Oils they have, in response to a strong plea from the Steering Committee, deleted the Note referring to *O Redeemer* (see *NOL* in July and August), and simply placed in the text a rubric saying (as the oils are brought to the bishop) '*Asuitable hymn may be sung*'. The House of Bishops notes that the Liturgical Commission's work on services for Holy Week 'could include a text of this hymn, possibly a new version'. Indeed, so they could. In the Reconciliation Rite the House has touched up the wording of the second alternative absolution, but without touching 'I absolve you'. There may yet be strong opposition therefore to this absolution. We shall keep readers posted.

Added to the approving of these rites, there is a 'Regulation' to be provisionally approved entitled 'Book of Common Prayer (Moveable Feasts) Regulations 1983'. It takes the date of Easter down to the year 2105 and sets out in full the dates of all the dependent festivals which are moveable with the date of Easter. It saves the devotee from having to interpret to himself the Golden Numbers in the existing BCP. Indeed it gives long-term security to all of us . . .

Also on the Synod agenda are some smaller items:

- (a) There is to be final approval to a resolution provisionally approved in July (but not recorded here) to rescind the requirement that divorced persons who marry other partners can only be re-admitted to communion by reference to the bishop.
- (b) There is a report (GS 549) on making women deacons. The options in respect of existing deaconesses are listed as:
 - (i) deeming or declaring
 - (ii) 'concealed ordination'
 - (iii) conditional ordination
 - (iv) absolute ordination

The report opts for (iii) and sets out the wording in the rites to be used as:

BCP: 'If thou be not already ordained, take thou authority to execute the Office of a Deacon . . .'

ASB: 'If she is not already ordained, send down the Holy Spirit upon your servant *N.* for the office and work . . .'

The report does not recommend any alteration of BCP or ASB ordination rites to introduce 'she' instead of 'he' into the text. Instead, it recommends that where 'she' is necessary in use, then the provision of Canon B5 that changes of no substantial importance can be made by the minister should apply. ('No substantial importance'? Whew—suppose some bishop said that the same was true in the ordination of presbyters . . .)

The Synod is asked to approve the recommendations of the report on Wednesday 10 November at 5.30 p.m.

- (c) Amongst Private Member's Motions, Brian Brindley's efforts in respect of the Roman Catholic Lectionary have dropped to third in the queue (overtaken by a motion on Nuclear Disarmament), and probably will not get called. Seventh in the list is now one on 'lay celebration' by John Williams of Chelmsford diocese.

Finally, we note that the Winchester motion on children at communion (see our editorial in September) is still second in the diocesan motions list. Only 50 minutes is thus far allocated in the week for such motions, and no. 1 on the list (re the payment of assistant clergy) is likely to fill the whole time. So Winchester waits (and so does the report of the working party to which we have made reference—it is not being published yet.)

ASB EDITIONS

The following publications are available now:

Separates (all published jointly by CUP, OUP, SPCK, Clowes, and Mowbray's—those marked '(H)' are also published by Hodder and Stoughton)

Morning and Evening Prayer (ASB 10), 60p (H)

Evening Prayer (ASB 12), 35p

Rite A (ASB 20), 45p (H)

Rite B (ASB 22), 45p

Baptism of Children (card) (ASB 31), 10p

Confirmation (ASB 40), 30p

Marriage (ASB 50), 35p (H)

Funeral (ASB 60), 50p

'Altar Book' Separates (published by Eyre and Spottiswoode)

Rite A (with music), £9

Rite B (with music), £9

Sentences, Collects and Readings, £13.50

'Desk Edition' (published by OUP and Mowbray's)

Presentation in black or red leather (ASB 380), £38

'Large Print: Rite A' (published jointly by all six publishers) Specially enlarged format for partially sighted (ASB 24) (boards), £3.95

Mowbray's also advertise an *Index of ASB Readings* (15p or 25p)

THE ASB'S RIBS ARE SHOWING (1)

We asked last month for infelicities, and the first correspondents on the issue confirm our own prediction—that is, that there is a real weak point in 'after serious thought' in the marriage service. So how can we do better?

Do send in your further 'ribs are showing' points.

This month's booklet . . .

. . . is Worship Series no. 82, *Eucharistic Concelebration*, by John Fenwick, and it handles historically and theologically and practically a question which is around ever more and more in the Church of England today. It is written, with the goodwill of the Liturgical Commission, to accompany the official document from the Commission, GS Misc 163, *Concelebration in the Eucharist*. Unless there is a last-minute hitch, both documents will be sent out together on the standing order mailing.

. . . and next month's

is Pastoral Series no. 12, *Government Economic Policy and Concern for the Neighbour*, by Bob Johnson. This booklet, by a trained economist, sets out the main features of our economic system, showing how these bear upon the church's thinking about society.

. . . and the Spirituality Booklet

this month is no. 3 in the series, *Puritan, Pietist, and Pentecostalist: Three Types of Evangelical Spirituality*, by John Tiller, the Chief Secretary of ACCM. With this booklet the series may be said to have 'arrived', and in 1983 it will appear four times in the twelve months, instead of three times as in 1982.

. . . and *Theological Renewal and News of Hymnody*

are also published this month, and should be in the envelope if on standing order.

. . . and a reprint

is Liturgical Study no. 12, *Worship: the New Testament—Part (i)*, by C. F. D. Moule (at £1.40).

. . . and an extra

not published by us, but available from us, is *Gospel and Spirit*. This is the joint evangelical-charismatic statement of accord published in 1977 by *Churchman* and The Fountain Trust. It has been thought to be out of print, but we now have copies from the Fountain Trust cellars at 40p. A good vintage too.

. . . and one or two administrative points

We ought to admit: we have been using up envelopes marked 'Account Enclosed' even when no account was due (but we meant to strike out the stamped marking and omitted to) and that has worried some customer, who thought the account had fallen out; one or two received not September's but February's *NOL*; and the whole process of getting around 1500 names and addresses onto St. John's computer has also had its hazards and has resulted in delays both in despatching standing orders and in getting incidental orders processed quickly. We hope we are now recovering . . . but we apologize for trouble caused.

ISSN 0263-7170

(£3.25 by inland post for the year 1983 – £3.75 with *News of Hymnody* added)

GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 281114)

14p

COLLECTS TO ACCOMPANY RITE B

7 November 7 before Christmas 'The Election of God's People: Abraham'
O God, who didst promise to faithful Abraham that in him all families of the earth would be blessed: Grant us a firm faith, that in us thy promises may be fulfilled; through Jesus Christ our Lord.

(C. S. I. Pentecost 4 (altd.))

14 November 6 before Christmas 'The Promise of Redemption: Moses'
O God the Redeemer, who didst send thy servant Moses to lead thy people out of slavery and affliction: Rescue us from enslavement to sin and bring us to the country which thou hast prepared for us; through Jesus Christ our Lord.

(C. S. I. Pentecost 22 (altd.))

21 November 5 before Christmas 'The Remnant of Israel' Translate ASB backwards

28 November Advent 1 'The Advent Hope' BCP Advent 1

5 December Advent 2 'The Word of God in the Old Testament' BCP Advent 2

'MIXING OUR MIXTURES' (or LAST MONTH'S COELACANTH)

That is how one correspondent (kinder than the others) referred to our referring to the mixed chalice as the 'commixture' last month. There are few excuses, except that (a) we use neither in these parts, and (b) it went in as a last-second space-filler. But we are nevertheless appalled at our resultant public image in places where they care passionately for both these things, and beg forgiveness.

That said, all our correspondents had some difficulty with symbolic expositions of the mixed chalice. It seems that these are at best fanciful, and at worst downright heretical. We do not stay on them. So what of *substance* is being done? And the answer is that the wine is being watered down lest it intoxicate, or be thought to be intoxicating, the communicants. This has always seemed to us the best explanation of Justin Martyr's account in the second century, but it raises certain problems when transported into the twentieth:

(a) Justin's cup was mixed *outside* the liturgical context, and was brought in already mixed. For apologetic purposes it really should have been mixed in the street under the eyes of the supposedly critical pagans, but even if this was not done, it was a wholly unceremonial provision outside of the liturgy. The corresponding action today would be a watering of the wine in the vestry in advance.

(b) The amount of water added to make a substantial (rather than symbolic) point must itself be *substantial*. There is no substantial point involved in adding a thimbleful of water to a litre cup of wine. So in the light of present practice, is it a substantial, or is it, after all, a symbolic, point which is being made?

Or is it just a nearly-extinct coelacanth?

LITURGICAL DRESS IN THE UNITING CHURCH IN AUSTRALIA

Since the question has come up again, perhaps I may provide some food for this particular coelacanth. The beast is abroad in Australia. Incidentally, the subject of clerical dress *is* extinct: the 'slip-in' collar is its last vestige, and open-necked shirts with a small cross worn somewhere obvious are more popular. On Great Occasions, however, it is amazing what people will still bear.

But let me be specific about the Uniting Church (Congregational-Methodist-Presbyterian, 1977) which had the rare opportunity to think this question through afresh at union. Strictly speaking, there were no rules from the past, though there was custom, and that suggested black—cassock, bands, gown, hood. More or less was worn to taste (or heat). It was acknowledged, even after the 60's, that on public occasions (which might not include normal Sunday worship, but rather times when the Uniting Church leaders found themselves on platforms alongside Anglican or Roman *haut couture*) some distinctive form of liturgical dress might be appropriate. *What* was less clear. The original committee—actually called Ministerial Insignia and Paraphernalia—suggested retaining traditional black, and adding a scarf of a kaleidoscope of colours, from gold for Presidents to Duck Egg Blue for deaconesses. Some of us cried aloud, but not in time to stop an amazing array on Union day. In 1980, however the Assembly Commission on Liturgy set out its 'guidelines' (they have no 'canonical' status).

The basic dress is an alb (designed as an external garment), and this because of its connexion with baptism and the common ministry in the body of Christ. To this certain officers may, if they wish, add a scarf which designates role or function but not necessarily ordination. It was thus appropriate for the first Moderator in Victoria, a male Minister, and the second, a lay woman. There is a blue scarf with the badge of the Church which is worn by many ministers. As an alternative, ordained ministers may wear a stole in the seasonal colour. Fewer have chosen this, but it is increasing. Many continue to wear academic dress, though the 'spirit' of the present church is against such distinctions in the liturgical setting.

It is not a question which is likely to occupy Protestant minds profoundly or long. I am sure many were convinced of the appropriateness of the alb because of its suitability for the climate. Others, in the ecumenical spirit of the new church, will be glad of the universal sign of ministry, shared with other traditions. Others will react violently whenever the subject is mentioned—because when the fledgling clergyman in his new feathers appears—it is a highly visible secondary issue!

Robert Gribben

LAUGHTER IN LITURGY

That source of many liturgical fun-stories, Bishop Richard Hare, writes:

'At the institution at Lepton, Huddersfield, we were singing *Our God Reigns* with some exuberance [he does and they do and the song goes best that way . . .]—At the same moment we all noticed a misprint at the end of the last verse, where it read: "Our God resigns".'

Mind you, COB recently marched up Didsbury High Street on a Saturday in June at a special service to mark the union of the St. James (one end of the High Street) and Emanuel (at the other), but because the weather was Manchester's usual John Gunstone was found leading the congregation in 'Our God rains' . . .

Book Review—Saints Galore

The Cloud of Witnesses, compiled by Martin Draper with collects written by G. B. Timms. (Alcuin Club/Collins, £3.75).
Brother Kenneth CGA. *Every Man's Book of Saints*, (Mowbray, £4.50.)
Stuart Hadley. *The Calendar of the Alternative Service Book* (CLA, £1.36).

Someone once said, and I would like to know who if anyone can tell me, that the Glory of God was too dazzling for mortal man to look upon and so God has provided in his Saints a reflection of that glory—the Saints are 'Mirrors of God.'

A new prayer book needs a new Calendar, but what criteria to apply, who should qualify, how many grades should there be—that was the problem for the ASB compilers. In the event we have a super-league (Soccer legislators please note) containing the biblical saints, but then only one other division. A multiplicity of lists brought visions of promotions and relegations as the level of popularity of a particular saint rose and fell. Although it might have given additional meaning to the 'soccer hymn' with the splendid line: 'Here for a season then above'.

Each of these publications is an aid to ways of using the ASB Calendar. Hadley's booklet gives a potted biography of each saint but the space allotted is somewhat eccentric—14 lines for King Charles, only 5 for St. Aidan. If space was at a premium it seems unnecessary to repeat the date of each Saint's death when the convention of including that information in the title has been followed. Although it does not say so anywhere my guess is that the entries are intended as mimi-homilies at the eucharist. There is one printing curiosity—the biographies of modern saints who have not been given the Roman seal of approval are printed in slightly smaller print. To be read out quietly?

Brother Kenneth's book is a revision of C. P. S. Clarke's well-used book. The biographies are fuller than Hadley's but he thoughtfully provides a shorter version for reading aloud where the life of a saint has taken up more than a single paragraph. The writing is consistently good and altogether it is a very useful book for either study, vestry, or lectern.

The latest Alcuin Club Manual is described as a companion to the new calendar. This is a handsome production of wide value. Only those holy days which have not been provided with propers of their own in the ASB have been given Draper/Timms treatment, which consists of a brief biography (no repetition of dates here) two lections, introductory and post-communion sentences, psalm verses for a gradual, a specially composed collect (Archdeacon Timms' speciality), suggestions for intercessions, and an additional reading which might be from the Saint's own writings or some other appropriate source. What more could you want? Of course, the real test will be in using this book but I suspect that the Alcuin Club have a winner here which will help us learn a little more about these servants of God and perhaps in our own small way do a little reflecting.

Donald Gray

K. W. Stevenson (ed.), *Liturgy Reshaped* (SPCK, 1982, £8.50).

Academics have a pleasant habit of celebrating the retirement of one of their number by presenting him/her with a volume of essays. These volumes sometimes suffer from the lack of an overall theme, and their contributors sometimes give the impression of having sent in some piece which they saw little chance of publishing anywhere else. No such criticisms can be made of *this* volume. Kenneth Stevenson has assembled a distinguished team of scholars and ensured they all produced something relevant to the theme (see the title), and worthy of the occasion. Compared with much writing about liturgy, all the essays are notably readable and fresh, varying attractively between academic and pastoral in subject-matter. It would be tedious to enumerate them all, and indious to single out any one essay for commendation. But just to show that I have read them all with full attention, let me join issue with the contributor who wrote 'The end product of many years' pressure for doctrinal change is a rite of unchanged doctrine, but a new language and shape!' (p. 169, n. 12). Consecration by thanksgiving; the whole prayer consecrates, not just the Institution Narrative; the whole congregation celebrates: where are these doctrines to be found in the Book of Common Prayer? But one must not make too much of an exasperated footnote! For myself, I found it rather like reading my obituary; an enjoyable experience, nevertheless. Anyone with the mildest interest in liturgy will enjoy this collection too.

Geoffrey Cuming

Anglican Cycle of Prayer 1983 (ACC, £1.50—distributed in England by the CIO—in USA by Forward Movement Publications, Cincinnati).

The 1982 'Cycle' was a 32-page job, but the 1983 one is four times the thickness, and so comprehensive as to merit an index. The dioceses are still listed to be covered in a year, but now there is information about them, maps, and even poems and quotations. The compilers (and Austin Masters had a big hand in it) emphasize the ecumenical commitment of the Anglican Communion, and urge the users to combine it with the WCC Ecumenical Prayer Cycle *For All God's People*. A thoroughgoing use of the Anglican cycle is fairly breathtaking in its implications, even before the WCC one . . .

K. W. Stevenson *Nuptial Blessing* (Alcuin/SPCK, 1982, £10.50).

This is the second review on this one page of a book with Kenneth Stevenson's name on it—and a very fine book it is. It takes the story of Christian marriage rites from the earliest patristic strands of evidence down to the ASB service of 1980. The annotatism is superb, and the whole book a *tour de force*. Few could be competent enough to find any faults in it—and I am certainly not in most areas. The early parts (of which I know least) fascinated me most—but the whole book has a human touch about it—even an anecdote in places—appropriate to a marriage rite.

C.O.B.