

News of Liturgy

Editor: Colin Buchanan

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Editorial

The Church of Ireland's Alternative Prayer Book 1984 (*APB*) was published by Collins Liturgical Publications on 18 September 1984, inaugurated by a special service in Armagh Cathedral on 18 October 1984, and in general use from 28 October 1984. The Book is the culmination of years of liturgical revision stretching back to the early 1960s, in which the Church of Ireland has drawn upon sources in South India, the Church of England, elsewhere in the Anglican Communion, ecumenical texts, and native Hibernian creativity. There have been two earlier versions of the eucharist (corresponding in style to Series 2 and Series 3 in England, and at roughly the same points in history). The eucharist includes an Australian canon as an alternative, and the psalter is the Liturgical Psalter already in use in the Australian and English modern Books. The pew edition of the *APB* costs £3.95 sterling (£4.95 in Irish *punts*), and a more luxurious edition is available at £7.95 (IR£10).

NOL has its own genuine respect for Collins, and therefore expected a good Book—and neither we nor the Irish have been disappointed. The Irish have shown their appreciation by buying up the first edition before the end of September. *NOL* expresses its appreciation here and now. The book is slim, almost exactly one-half of the thickness of the ASB, and will thus go into a man's pocket, or a woman's handbag, or most forms of pew ledges. It has 766 pages, which is much more than half an ASB, but they are on thinner paper, and the eye would guess at 400-450. (Thin paper does mean the print shows through slightly but never to the point of being a problem). It is printed in two colours throughout (whereas the ASB drops its blue on page 397), and the rubrics are (very properly) in red. Liturgical texts hug the left hand margin, which may save space in some places, but 'lining out' is observed for congregational recitation and the eucharistic prayers etc.

On a page roughly the same size as the ASB's, space is saved in the following major ways:

- Communion takes 32 pages—Rite A and Rite B use 100.
- Initiation (except for infant baptism), Marriage, Funerals, and Ordinations are omitted—roughly 170 pages in the ASB.
- The propers are set out *in extenso* as in the ASB—but they take 380 pages instead of 600.
- The lectionary tables take less than 40 pages instead of 100.

The upshot is a very easy-to-handle and admirable product.

The ASB-purist might wish to argue that the teaching character of a service-book is diminished when the rites of passage are omitted, and that may be technically true (the team that produced *Anglican Worship Today* would have missed some of their fun—and so would the readers—if the ASB had not had these rites). But as a Book to give out at the church

door or have worshippers carry to church with them, this book has much to teach us. *NOL* is not proof against the temptation to poke fun at the Irish (nor do we ever intend to be), but today we salute the Irish Commission, and especially those responsible for putting the Book through in this format—not least Geoffrey Chapman of Collins Liturgical Publications. This is a Book which is going to be of far greater interest on the world scene than is the Welsh one.

Now the rub. *NOL* suggested to Geoffrey Chapman that we might help him by once again offering prizes for spotting 'true errors'. (This might have reduced sales of the *Mirror*, the *Express*, and even *The Times*, which are constantly seducing readers with offers of prizes almost as large as ours). GC has asked us not to do it. I cannot believe that this is because *he does not want to know!* It can only be because the bearers of bad tidings are not entitled to rewards (in earlier centuries they lost their heads). We are reserving our position, but we will print any errors of which we are notified, with attribution, and if we ever do decide to offer prizes, then it will be on the basis of the original suppliers of the information. Perhaps we can induce Collins to do at some stage what the ASB publishers have never done—admit their mistakes!

How do you get one? Well, try us again—we are hoping to keep supplies by us despite the insatiable demand of the Irish for their own Book. They obviously know good value when they see it.

Colin Buchanan

GENERAL SYNOD NOVEMBER 1984

The General Synod meets from 13 to 16 November in London, and has the following liturgical items of business before it:

- On the Tuesday, the Derby working party on 'Local Ecumenical Development' reports to the Synod. The Standing Committee and House of Bishops are tabling platform motions about 'positive provision'—i.e. that there should be alternative Canons 'providing' for the kinds of liturgical and sacramental mixed bathing which are permissible within designated 'Local Ecumenical Projects' (LEPs). This in turn demands a Measure and if the Synod accepts the principle on the Tuesday then the draft Measure and Canons which are in the report will start their passage through Synod on the Friday.

Readers will recall the Private Member's Motion I tabled for the July Synod, and wrote up in my editorial in June in preparation for that tabling. It attracted 140 signatures in double-quick time, and I shall now move the substance of the Motion as an amendment to the platform motions. This would have the effect of enabling more thorough ecumenical sharing to take place legally in the large numbers of areas which are *not* LEPs. Please get your GS representatives to support what I believe would be a breakthrough—perhaps comparable to that which Synod achieved in 1971 and 1972 when, for the first time, it provided positively for hospitality at communion to communicants from other Churches. A principle was altered no doubt, and a real step forward taken, but the Church of England came to no noticeable harm thereby, and should now be ready for the next step. Let Synod act.

- On the Wednesday we resume the adjourned debate on comparative lectionaries. In the wings, as a following motion, waits Brian Brindley's motion:

'That this Synod respectfully requests the House of Bishops to introduce into the Synod at an early opportunity proposals to permit the use in the Church of England, for a period of nine years, subject to the usual safeguards, as an optional alternative use to the presently authorized Tables of Lessons for Holy Communion, of the Three Year Sunday Eucharistic Lectionary referred to in GS 603 (with the minimum of adaptation) together with appropriate psalms and any necessary alternative Collects, as a step towards eventual introduction of a Common Lectionary available for use by all English-speaking Christians.'

We must see what Synod makes of *that*.

- On the Thursday comes the Southwark diocesan motion asking that women should be admissible to the priesthood. Most of the day will be given to this.

- At the end of the day on Thursday come Private Member's Motions. The leading one is as follows:

'That this Synod, mindful of the Convocation of Canterbury's affirmation that a collective mind of the Church of England is discernible and its resolution to do all in its power to see our Church is more clearly seen as a teaching Church, requests the Doctrine Commission to prepare and publish a report examining the theology and current practice of *the Reconciliation of a Penitent* in order to assist the Synod in any future consideration of this matter.'

- On the Friday Synod goes back to debating the Church of South India, and the legislation from Tuesday (see (i) above).

- There then comes 'Liturgical Business', and the House of Bishops will introduce the items under '(v)' and '(vi)' in the matters they considered on 3 October (see page 4 below).

THE HOUSE OF BISHOPS' MEETING IN OCTOBER

The House of Bishops met on 3 October 1984, and various liturgical items can be espied in their minutes:

- The New International Version of the Bible (NIV)**

The Bishops certified that the NIV is 'doctrinally sound and a sufficiently good translation to be read in public worship.' This is good enough for most purposes—though the Prayer Book (Versions of the Bible) Measure 1965 also includes a higher accolade (which requires synodical approval) whereby versions are 'authorized for use'—which means that they can be incorporated in official printings of, e.g., the ASB.

NOL would, off its own bat, add that the NIV is a superbly good product, the natural next generation to the RSV, and proving to be the only version which will prise the very conservative from the AV, whilst being fully satisfying to the more progressively-minded. (It is easy to follow with a Greek text when it is read aloud, but that may help only a minority.)

- A Service of Prayer and Dedication after a Civil Marriage**
The House arranged for a group to prepare guidelines for the use of such a service—the draft to be considered in January.

- Series 1 services**

After the hoo-ha in February (see *NOL* for March 1984) the House of Bishops has decided not to re-introduce these antediluvian services. Instead they are, it appears, going to ask the Liturgical Commission 'how far the situation might be met . . . by a judicious use of Canon B5 and of the Bishops' discretion [something unknown to *NOL*] . . .' Pending this the House did not particularly want to see that which was once in view—a 'Rite-B-showing-Series-1-options' text, and that has been delayed.

- Lent—Holy Week—Easter**

The House had the Commission's report in front of it, and agreed to follow the procedure devised some time back of a debate in Synod, followed by a re-touching of the text, followed by authorization by the two Archbishops under Canon B.4—the process to begin in February 1985, with the chairman of the Commission introducing the report to Synod. (A subsequent note to Commission members from the chairman reveals that the House of Bishops was stopped in its tracks when it realized that 'authorization' under B.4 then precludes the use of any other services for the same occasions. They thus withdrew from the plan to 'authorize' and will now 'commend'—the word used in the minutes.) *Lent—Holy Week—Easter* is published on 9 December for £3.50. We are taking orders.

- Existing Authorized Alternative Services**

The Liturgical Commission had recommended that Series 1 Marriage and Burial and Series 2 Baptism should be extended to 31 December 1990, but that other booklets still authorized should be allowed to lapse. The House of Bishops decided however to re-introduce the whole range, which includes (in addition to the above):

Series 2: Morning and Evening Prayer (Revised)

Confirmation (though they may have included this with 'Baptism')

Series 3: Holy Communion

So, if Synod agrees, 'time of trial' may yet survive in odd pockets to 1990 . . .

- Further Alternative Rules to Order the Service**

These are a consolidation of Series 1 and Series 2 provisions, particularly in relation to the Prayer Book calendar, and the Bishops are going to ask the Synod to extend their use from 1985 to 1990.

APOLOGIES FOR DELAYS

NOL and *Liturgical Study 39* and the catalogue were running on an all-too-tight schedule in September when a blow struck. Actually it struck the main man on the keyboard at our printers, and he slipped a disc and went off for an indefinite period. So everything ran horribly late. Around mid-October we sent off *NOL* without the catalogue which we announced in its columns. Near the end of October we finally were able to despatch the Liturgical Study (and *NOL* for those who took both) and the catalogue. At the time of writing the situation at the printers looks easier, but the knock-on effects are considerable.

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GROVE BOOKS

BRAMCOTE NOTTS. NG9 3DS (0602 251114)

THE REQUIEM FOR THE SHIP'S COMPANY OF THE MARY ROSE

The 19th of July is the year's mind of the sinking of the Mary Rosæ, with the loss of almost all its crew members. Once the decision had been taken to inter a member of the Ship's Company as an 'Unknown Sailor' in the Cathedral, it became clear that we should sing a solemn Requiem in the form in which the soldiers and sailors of the Ship's Company would have known it in 1545, and, because the burial was taking place today, to inter with the ASB of 1980. While I instinctively felt that it would be appropriate to devise a Rite which spanned the centuries, it was only when we began to receive letters from those who wished to attend, that I realized what a pastoral need we might be meeting. In addition to those who had worked on the Mary Rose, many people wrote to us who had lost a relative at sea, either in war or by accident, for whom there had been no funeral, let alone of course a grave. 'The men in my family all served in the Royal Navy during the last war, and indeed the body of my youngest brother lies in the sea, and I make a point of praying daily for the souls of the departed.' As we began to learn that many who would be at the service would regard it not only as the burial of an unknown sailor of the Mary Rose, but an unknown sailor who was representative of all those who had been lost at sea, a new dimension was added. Our researches into the liturgy, together with all the attendant trappings, carefully reconstructed and beautifully executed as they are, might have seemed little more than an archaeological exercise. And I had wondered whether it would all feel rather bogus, a kind of empty charade as I celebrated the Eucharist in a form which I hardly could claim as my norm! But when it came to it, that was not my experience, nor that of the worshippers who wrote to us afterwards. In spite of wanting to do it as well as we could, I had deliberately set my face against a whole series of 'rehearsals', finding that the ritual was of course very close to that which Percy Dearmer had devised in which I had largely been brought up, so much of it came quite naturally, including much of the Latin, in which I felt very much at home. We often use Latin Mass settings here, but it was a revelation to find how the choir's singing of the Taverner Sanctus and Benedictus exactly covered my silent recitation of the Canon, so that the musical thread remained unbroken.

We made a link between the Requiem and the Burial Service by using the Absolutions from the modern Roman Rite, said by the Administrator of the Roman Catholic Cathedral in Portsmouth, and then by using Croft's setting of the Burial Sentences as we moved to the grave. After the simple interment, into which we wove the Naval prayer and the singing of Eternal Father, we gave everyone in the Cathedral the chance to pass by the open grave, throwing in a sprig of rosemary as their farewell. This practice, which I had only met at a funeral at the Community of St. Mary the Virgin at Wantage, where my great-aunt was a nun, meant a lot to the participants: 'the sprig of rosemary made such a simple, personal contact with all those sailors.' Nor was it just on the day: ever since then, sprigs and posies have been left by the simple stone, showing what a deep need it meets in those who have no place with which to identify their grief.

To introduce the whole act of worship, and to explain what we were doing, I wrote the following, which also served as an introduction to a Bidding Prayer before the Requiem started.

'Throughout its history, the Church has celebrated the Eucharist at the time of death or burial, and with very good reason:

First, the Eucharist is a proclamation of Christ's Death and Resurrection. Each time the Church celebrates the Eucharist we, in the words of St. Paul, 'proclaim the Lord's Death, until He comes.' Here we proclaim the central belief of Christians, that God in Christ brings life out of death, and this his life is ours to share.

Second, it is a celebration, an affirmation of our unity with God in Christ: a unity which embraces all of the faithful of every age, both rich and poor, young and old, black and white, living and departed. In this Sacrament, we are united in the Body of Christ with all Christian people of every age.

And third, as we are drawn into Christ's one eternal sacrifice, offered for the sins of the whole world, we are filled with hope; a hope not that we are sufficient of ourselves, but that in Christ we may be counted worthy to come into his presence, and that the merits of His Passion may avail for us.

So today we celebrate the Eucharist, not only for those who were lost in the Mary Rose 439 years ago on this day, but for the needs of the whole world, and that peace and unity and concord may prevail over all things. Our worship, caught up in the prayer of Christ Who ever lives to make intercession for us, spans the centuries between the death of these men and the burial here in the Cathedral of a representative member of the Ship's Company. This Rite, beginning with what was known and familiar to those who died, and ending with the Burial Rites of today's Church, embraces all those who have lost their lives over these centuries, and who have no other grave but the sea. For them, with all the faithful departed, we pray that they may have rest and peace.'

David Stancliffe, October 1984

[We print the Provost's article in full, without prejudice to any criticism of the policy or theology of which he writes—COB].

LAUGHTER IN LITURGY

Here is a fairly scholarly one, pointed out by Dr. Irmgard Pahl, the editor of *Coena Domina I*, reviewed in *NOL* a few months ago. On pages 174-5 of that volume there is a long rubric from (of all rites) the Icelandic eucharistic liturgy of 1594. For readers who do not keep this by their bedside we now offer an English translation:

'The Priest also ought to remind people that they should approach this glorious mystery with due piety and seemliness: they should kneel: the men on the left and the women on the left. The unpleasant ancient custom must also cease, whereby (almost) every person seeks out his good friend and neighbour with a good deal of noise and commotion in order to kiss him so that the service is held up as a result. If there is anyone present who has a disagreement with another person, then let him be reconciled before the service. But the other kissing must stop. The Priests must think very carefully about anything, no matter what it may be, which is not seemly and does not occur in other Christian communities and parishes, so that it will be abolished.'

'NEW TRUE ERRORS'—FURTHER LIGHT ON THE SUBJECT

Just before this issue of *NOL* went to press we got a surreptitious phone-call from Church of England headquarters, the message being 'Are you publishing any more of your unwanted "errors in the ASB" this month?' Well, we had to confess we were not—no prize-winners are announced this month (though we have been reflecting a little on that splendid page 'footing' (the equivalent in other books of a page 'heading') on page 4, which declares it to be 'History'—oddest history we have ever seen . . .).

Ever-investigative, we enquired *why* they were in a hurry to know. And then it came out. *They were reprinting erroneous pages*. In other words, the July 1984 edition has 43000 bound copies on the market or already in customers' possession, but it has also an unstated number of unbound pages awaiting binding, and, as far as these are concerned, the erroneous pages are being pulped and reprints of them set in hand. We think that by this stage *NOL* ought to appear in the acknowledgments on the 'History' page—perhaps in the form 'Elimination of errors in previous editions by courtesy of *NOL*, the holders of the copyright thereon'.

Now we pass from typography to commerce. The July 1984 edition exists in two printings, it seems. The ones already bound are the 'Penny Blacks' with a limited number produced, and they should soon command a high price on the liturgical rare books market. Readers who possess them are urged to insure them, and perhaps keep them in safe deposit. On the other hand the new printing, with the errors eliminated (so we are told) should come soon. We would like to hear who spots the first one. And we double our prize offer—£2 is the reward for further 'new true errors' . . .

Work on the 1984 edition has revealed an old true error which was never spotted by readers, and, of course, never admitted by the publishers. In Rite A section 63 (the 'BCP' type rite), in line 7 on page 148, they have eliminated the words 'your only Son our Lord'. Did we ever list this? And would anyone care to research into the pre-history of that line? (There are also considerable changes in the lining out of no. 84, and one or two tinkerings with punctuation—probably in the interests of standardization with ASB 70).

SPECIAL DO IN ABERDEEN

I mentioned in the September *NOL* that I had been commemorating in Connecticut the bi-centenary of the consecration of Samuel Seabury as first bishop in the United States. Well, the true anniversary falls on Wednesday 14 November, and it is being observed by a special service in Aberdeen, where hands were laid on Seabury by three bishops of the Scottish Episcopal (and arguably Jacobite and as disloyal as any American to George III) succession. The place they did it is no longer (it is 'awa' , in the words of the Primus) and a satellite power station occupies its site. But there will be great events in Aberdeen, and on the following weekend in Hartford, Conn. We hope to publish reports.

AN ODDITY IN THAT NEW WELSH BOOK

We have now received copies of the bilingual version of the Welsh Book, and of the modern English rite (in hardback covers and looking more definitive than we had suggested). But it is the antique English of the

main Book which catches our attention, for they have invented some new ancient English. Impossible? No, they have done it. Try this:
(Collect of Palm Sunday) 'Almighty . . . God, who, of thy tender love towards mankind, has sent thy Son our Saviour . . .'

The puzzle is this: are such adjectival clauses in the second or the third person singular? In England we have always known that they were in the second (and hence almost impossible to render on a word-for-word basis into modern language). But the Welsh have decided that they are *third*, though the adjective 'thy' remains in the one above—or alternatively they have invented a new second person singular form of the verb, 'thou has'. Which is the true explanation?

THAT PRAYER BOOK SOCIETY QUESTIONNAIRE

We gave warning in the Spring that the Prayer Book Society were trying to devise a questionnaire which they could send to ordinands at theological Colleges in order to discover how they were being brainwashed into turning their backs on the BCP. They submitted a draft to the Bishop of Newcastle, the chairman of ACCM. He made comments, but they have apparently fixed the final form of the questionnaire without giving due weight to the points he made. Supposedly, they have then circulated principals of Colleges (and Courses,) asking them to distribute questionnaires to students. None however have come to St. John's, Nottingham. If new students are to be asked in their first week in College in October how many BCP services they have attended, or whether they feel themselves equipped to officiate at BCP services, most curious statistics may result. But for the moment *NOL* has to confess no copy of the document has come our way. Are there reports of its headway in other institutions?

STOP PRESS: the questionnaires *have* reached us. More next month.

This month's booklet . . .

. . . is Worship Series no. 90, *Anglican Evangelicals and Liturgy*, by Colin Buchanan. Tract no. 90 is meant to have some milestone character to it, and it thus looks back twenty-five years and reflects on what has motivated and moved Anglican Evangelicals in the liturgical field since then.

. . . and next month's

is Pastoral Series no. 20, *Computers in the Parish*, by Michael Parsons.

. . . and the catalogue

should be with this, unless you got it last month.

. . . and prices for 1985

for those renewing *NOL* and/or *NOH* are as follows:

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