

# News of Liturgy

Editor: Colin Buchanan Issue No. 47 November 1978

## Editorial

### ORDINATION OF WOMEN DEFEATED BY GENERAL SYNOD

For the record we note that this General Synod motion was defeated on Wednesday 8 November. The motion ran:

'That this Synod asks the Standing Committee to prepare and bring forward legislation to remove the barriers to the ordination of women to the priesthood and their consecration to the episcopate.'

The voting was:

	Yes	No	Abstention
Bishops	32	17	1
Clergy	94	149	1 (COBI)
Laity	120	106	1
Total	246	272	3

A few reflections upon this decision are in order, though *NOL* as a general rule views this question as peripheral to 'liturgy', and does not give space to it.

1. The voting against the motion was heavier than most people expected. It was swelled by those we might call the 'inopportunist'—particularly the Bishop of London—who think it right and proper to ordain women, but inadvisable to do so right now.
2. The basic presuppositions of the debate were of a kind very difficult for evangelicals to accept—i.e. of a ministerial priesthood of an old-fashioned kind. Thus some of us had the feeling of being the other side of a glass-wall from the ebb and flow of the debate. Most of the others nevertheless reached a conclusion as to which way to vote.
3. Part of the argument related to potential voting further down the line. If and when legislation were produced it would at the end need a two-thirds majority in favour in each of the three Houses. As in the event the present motion gained this in none of the three, it looks as though legislation could not succeed (though the 'inopportunist' might, of course, be voting in favour once some favourable votes had been registered). This affected the argument, because it was urged that the Synod would enter into fantasy land if it started a process (and aroused vocational hopes) which could not possibly succeed at the end of the day. Was it not more realistic, and pastorally sensitive, to block off the process at the beginning?
4. The question will not be raised again for some years—and the process would itself take four to five years. So the likelihood of women's ordination actually coming to pass in the Church of England before, say, 1988, looks very small indeed.
5. General Synod will fairly soon handle the issue of what role can be given to women ordained elsewhere in the Anglican Communion

who come to England. But it is very doubtful whether, in the wake of this voting, Synod either can or will allow these women to be recognized and licensed as priests. (If Synod did, we might find American boats in the Channel, with bishops aboard ordaining English women who were ferried out to them beyond the territorial waters' limit).

6. The 'Ten Propositions' depended partly upon 'recognition' of the ministries of other Churches. It now seems almost impossible that under Proposition 6 (see *NOL* for August) the Church of England should 'recognize' women ministers from the Methodist or United Reformed Churches. Nor is it likely that these Churches will consent to having their men recognized and their women not.

Meanwhile English Bishops will continue to 'appoint' deaconesses by exactly the same rite as that by which they 'ordain' deacons. Only the Holy Spirit knows whether or not the women have in fact been ordained, but the Church of England currently classifies deaconesses as 'lay' people—i.e. they are not ordained. One of these days, perhaps, we shall have a juridical *fiat* which declares all deaconesses have been ordained, and have thus been in holy orders for years. This will unseat deaconesses from the House of Laity in General Synod. But, more interestingly, it will be retrospective in its effect. For, if deaconesses prove to have been ordained when the bishop laid hands on them, then they are ordained already now. What a tangled web. Colin Buchanan

## THE NOVEMBER SYNOD

### Initiation Services Series 3—Revision Stage

Synod finally accomplished the Revision Stage of these services after having had it delayed from the July session, and having only got a short way through the agenda on the Tuesday morning (7 November). It was actually finished on the last morning of the session (10 November). The main proposed amendments which were handled were as follows:

- (i) The question of a prayer after an abortion. The Bishop of Winchester proposed the prayer which the Revision Committee in its report said said it had considered and rejected:

Heavenly Father,  
you are the giver of life  
and you share with us  
the care of the life that is given.  
Into your hands we commit in trust  
the developing life that we have cut short.  
Look in merciful judgment on the decision we have made  
and assure us in all our uncertainty  
that your love for us can never change. Amen.

This particular issue was more keenly debated than many had expected and it was finally the subject of a division by Houses. The vote went as follows:

	Yes	No
Bishops	13	22
Clergy	71	109
Laity	90	75

This was heavy support (including that of the Archbishop of Canterbury) when it is noted that the Bishop of Winchester's private member's motion to the same effect, tabled in July, only collected 11 signatures in the July session.

- (ii) The question of oil. Canon Peter Dawes had tabled an amendment to delete the permission in the opening 'Notes' for anointing to be used at the signing with the sign of the cross in baptism, and at the laying on of hands in confirmation. In his speech he made deprecatory noises about the questionnaire circulated by the Catholic Group (see *NOL* for September), and revealed the results of his soundings about how widespread the use of oil might already be. He had even discovered dioceses where the bishop did not bless oils on Maundy Thursday, but oilophile clergy in fact got supplies from a different diocese. 'Is not this oil-smuggling?' he asked 'Indeed, is it not virtual sanction-busting?' At the end of all this, he declared he would not move his amendment, in the interest of harmonious relationships and toleration. However, Professor Geoffrey Lampe was thrown by this. He disliked the optional use of oil at the signing with the sign of the cross in the (new) pre-baptismal position, as, in his opinion, this must be either the oil of exorcism or else a completely meaningless innovation. He had to push this point fairly hard to a Synod disinclined to believe that unmentioned demons were concealed just out of sight in the pre-baptismal signing with the sign of the cross, and they never looked as though they really believed that using oil would expose these otherwise hidden beings. Thus Professor Lampe only persuaded 38 persons to rise in their places to support the continuation of the debate, and the amendment lapsed, for a minimum of 40 were needed.

- (iii) Led on by the irresistible Brian Brindley the Synod reverted to a form near to the original of the interrogation—'. . . the Father, who made the world?' . . . his Son Jesus Christ, who redeemed mankind?' and '. . . his Holy Spirit, who gives life to the people of God?'. This was passed by 168 votes to 117.

- (iv) There was a keen debate over the central words in the confirmation prayer. GS 343 had had 'Send down upon them your Holy Spirit'. On the Revision Committee a split vote (8-4) had originally reverted to the Prayer Book text 'Strengthen them with your Holy Spirit'. But then the desirability of finding an agreed text had moved the Revision Committee to propose the text the Liturgical Commission itself had originally wanted (before discussion with the bishops), viz. 'Let your Holy Spirit rest upon them'. This not only steered a middle course between the two other proposals, but also could claim to be genuinely rooted in Is. 11. The Rev. R. E. Head proposed in Synod to restore the GS 343 form, but, after David Silk, a Catholic from the Liturgical Commission and the Revision Committee, had urged Synod to stick to the unitive proposal, the Head amendment was duly lost.

The initiation services then gained provisional approval, and were remitted to the House of Bishops to bring them forward for final approval in February. The intention still seems to be to produce them in glossy booklet form, so there is hope also of a Grove Booklet commentary on them.

### Adaptations of services and Daily Eucharistic Lectionary

None of these items was reached on the agenda, and all are deferred until the February session.

### The Marriage report (*Marriage and the Church's Task*)

General Synod agreed to consult the dioceses, which have to reply by April 1980.

### Charismatic Movement

The debate continued after the adjournment in July. It was restarted by the Bishop of Pontefract, who managed a small plug (including address and phone-number) for Grove Books! The Bishop of Middleton feared excesses and the craving for bizarre forms of church life, but most other speakers gave testimony to beneficial effects of charismatic renewal in their own lives and those of their parishes. The Standing Committee proposed an amendment designed to ensure that they did not have to produce a report, but I urged the Synod to stick to my motion as a Standing Committee report would be an affirmation by the Church of England that this *is* happening, and is happening to *us* not to others. Synod took my point (fighting off the amendment by 117 votes to 94), and passed overwhelmingly my unamended motion:

'That this Synod, noting the rise in recent years of the Charismatic Movement within the Church of England and being concerned to conserve the new life it has brought into many parishes, asks the Standing Committee to bring before the Synod a report which will explore the reasons for this upsurge, pinpoint the particular features of spirituality and ethos which the movement presents, and indicate both the points of tension with traditional Anglicanism, and also how the riches of the movement may be conserved for the good of the Church.'

### Standing Orders

Synod is still haunted by the ghost of Josephine Butler! Now the Standing Orders Committee introduced a debate which ranged over the powers of the House of Bishops, and included much hindsight on the Josephine Butler decision in July. Finally, Synod passed a motion by Brian Brindley to ask for a Standing Order which would allow the House of Bishops to ask for an adjournment if they run into trouble on final approval, and thus would enable them to excise any unwise additions they had made.

### Prayer and Praise at Synod

After the good numbers for the late-night sessions at York, there was an experiment with an 8.45 a.m. gathering at Westminster. Numbers were lower (15-20), but still included Church House staff as well as Synod members, and there was a very good spirit in the gatherings. They were led musically by an engaged couple from St. Mark's Kennington Oval, to whom many thanks are due. The experiment has yet to be considered by the authorities.

8p per copy (£1.90 by post for the year 1978, (£2.25 by air))

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

### This month's booklet . . .

. . . is no. 62, *Preaching at Funerals*, by Ian Bunting. Ian Bunting contributed on preaching to Liturgical Study 11, *Using the Bible in Worship*, and has here worked on principles of proclaiming God's word at funerals, along with suggested sermons for special occasions (shall we hear these all over the country soon?). He also provides lists of hymns, psalms and readings for the liturgical services. The whole booklet builds on the groundwork done by Trevor Lloyd in booklets 27 and 28—*Ministry and Death* (now out of print) and *Liturgy and Death* (running out of stock fast). It is hoped that '*Preaching at . . .*' will become a regular feature of this series.

### . . . and next month's

is Liturgical Study no. 16, *Liturgy and Symbolism*, by Nicholas Sagovsky. This is an exploration in some depth as to the semantics of symbolism, which is then applied to the field of liturgy. It aims to do on the 'symbolism' front what Anthony Thiselton's *Language Liturgy and Meaning* (Liturgical Study no. 2) did on the linguistics front.

### And that setting to Series 3 communion

is now available. It is the *St. John's Setting* by David Butterfield, composed for use in St. John's College chapel here at Nottingham. It includes all the normal parts except the Creed, and it provides for the variant 'Let us not be led into temptation' in the ninth line of the Lord's Prayer, in case the revision of the rite emerges with that translation (as see in GS 364). It is available in a full organ edition (24 pages) for 60p, or in a congregational edition on a four-page card for 15p. Those who received the organ edition on advance order should check their copies against the list of tiny corrections to be made which is published below. All recipients of *NOL* are being sent a congregational edition as a free sample. Corrections to the organ edition:

*Gloria in Excelsis*, page 6, bar 2: in the voice part read two quavers on G at the end of the bar in place of two crotchets.

*Lord's Prayer*, page 12, bar 8; left hand, read F sharp in place of F natural (dotted minim); page 14, bar 2: left hand, read F sharp in place of F natural (dotted minim); page 14, bar 5: left hand, read G natural in place of F natural (dotted crochet); page 15, bar 9: left hand, read G natural in place of F natural (dotted crochet); page 17, bar 4: pedal, read F sharp in place of F natural (crotchet).

Please note that all copies sent out since 21 November have been pen-corrected before despatch—but it is still worth checking.

### And another correction

Readers of booklet no. 61 (the October booklet) may have been surprised on page 13 that cross-heading '4' followed cross-heading '2'. The explanation is that a cross-heading '3. Baptism incorporates into the church.' fell out just before the third paragraph on page 13, and needs to be restored.

### End of stocks

We are reaching the very end of nos. 7, 18, 21, 22, 23, 27, 41 and 48 apart from those listed as unavailable in the latest catalogue. The same is true

of Ethics nos. 3, 10, 12, 13 and 14. Ministry and Worship no. 55, *Urban Church Growth* by Eddie Gibbs, has run out for the second time, and is about to be reprinted (at 40p). No. 35, *Drama in worship* by Andy Kelso, is still under discussion, but we have good hopes. It too will be 40p, which brings us to . . .

### prices

From 1 January all booklets will be 40p. This means that prices will have exactly doubled since we launched the series at 20p on 31 December 1971—seven years ago. We doubt if many publishers can match that low rate of increase—only fractionally over 10% per annum. Whilst these prices have doubled, postage has quadrupled, and printers' bills more than quadrupled. However, our turnover has risen from £1600 in 1972 to upwards of £20000 (projected) for 1978, and that has kept the prices down. Liturgical Studies will go up from 75p to 90p on the same date, except no. 16, which will have one month's grace and go up on 1 February. *NOL* will be 9p per copy, 12p for booklets customers in months when they have no booklets, and £2 per annum (£2.40 by air) for customers who take it on its own.

### BITS AND PIECES

*Pentecost Day 1979*: after our September editorial about this, we received a letter from Tom Smail, Director of the Fountain Trust. He writes: 'You will be interested to know that Fountain Trust has already set afoot plans for a major demonstration in London, probably in Trafalgar Square. We have been in contact with Archbishops, Bishops, and church authorities of all shapes and sizes, and have found unanimous support, although whether it will be possible to get churches to abandon their evening services is another matter, and I am interested in the emphasis you put on this.' Since he wrote a different announcement has come to hand: 'The Lausanne Committee for World Evangelization' (which arose as a result of the Lausanne Congress of evangelicals in 1974) announces that Pentecost Day 1979 (the same date—3 June) is the 'Annual Day of Prayer for World Evangelization'. Posters and pamphlets come with this. We would be glad to hear how this friendly (if unconscious) competition goes along. '*Rebaptism*': Andy Barker writes (from Milton Keynes) '[a particular couple asked for "re-baptism"] . . . I finally agreed to baptize them by immersion, conditionally . . . I do not agree with you at all, that my action throws doubt on "every" infant baptism I administer . . .

*Series 3 on BBC*: A note, mislaid at the time of going to press, from Cliv Price claimed to have heard part of Series 3 Funeral service in a radio play, recently. He asks if this is a 'first' for this service (we followed the fuss over Series 3 communion on *The Archers* a year or two back).

A correspondent asks what tune we used for Robin Nixon's hymn on St. John the Evangelist. The answer is Metler's *Redhead*.

### BOOKS THIS MONTH

We still have no room for reviews, but note the following books: J. G. Davies *New Perspectives on Worship To-Day* (SCM, 1 December, £2.95), Joint Liturgical Group *The Daily Office Revised* (SPCK, £2.50), L. Dakers *Making Church Music Work* (Mowbrays, £4.50), and *Intercessions for Use with Series 1 & 2 or Series 3 Holy Communion Services* (Mowbrays, 75p).

### A LATE ENTRY FOR SERIES 3 REVISED COMMUNION?

The Revision Committee on Series 3 Revised Holy Communion has now been hard at work since September, and has no fewer than four days of meetings in the first half of December. The hope is that the task will then be done, so that the Committee can duly report to the February 1979 session of Synod. It is always a little doubtful how much can be reported whilst a Revision Committee is still meeting, but at least it is no secret that the Committee received rather over 1000 amendments to the GS 364 which received 'General Consideration' last July, that over 200 of these related to the eucharistic prayers, and no less than fifteen alternative eucharistic prayers have been submitted for consideration.

However, a new and quite public factor has now entered the discussion. That well-known Catholic politician Brian Brindley has made common cause with Roger Beckwith, warden of Latimer House and famous as a doughty Protestant. Together they have come up with a plan which has been released to the Christian press as well as notified to the Revision Committee. The essence of the plan is a trade-off, by which Brian Brindley promotes a full modernized 1662 communion, which he will not use but Roger Beckwith wants very much, and in return Roger Beckwith will put his hand to a eucharistic prayer based on Hippolytus which he will not use but Brian Brindley wants very much.

The contents of a modernized 1662 are no secret, so it is the other provision which will attract attention. It is claimed that this is not ambiguous, but (in the words of Roger Beckwith's 'Note to Evangelical Readers') instead 'The proposed policy brings the Anglo-Catholics out into the open, and what they want to say turns out not to be so very dreadful. Any mediaeval error can be read into an ambiguous text, but an explicit text cannot legitimately be held to mean more than it actually says.'

We print the 'Brindley' part of the deal below in full. It should be emphasized that *the time is extremely short*. We need to know (preferably by 5 December when the Revision Committee next meets) the answers to the following questions:

- (i) Is a modernized 1662 the right evangelical 'trade-off' for a 'catholic' eucharistic prayer?
- (ii) Is the 'catholic' prayer itself such as to satisfy Catholics?
- (iii) Even more, is the 'catholic' prayer such that evangelicals can both vote for it in Synod, and use it on occasion?
- (iv) If the answer to either (ii) or (iii) is 'no', then what changes are needed to turn the answer into 'yes'?

Please send answers by first-class post to *NOL*, or to the authors of the deal, or (for the Revision Committee) to Mr. Lionel Wadson, Church House, London S.W.1. Readers will recognize that it would be inappropriate for *NOL* itself to be offering comment at this point, and we print the 'Brindley-out-of-Hippolytus' prayer without comment.

### PROPOSALS FOR AN ALTERNATIVE THANKSGIVING

(*Greeting and Sursum Corda*)

Father, we give you thanks and praise though your beloved Son Jesus Christ, your living Word through whom you have created all things, whom of your great goodness you sent to be our Saviour;

Who by the power of the Holy Spirit took flesh, and was seen among us as your Son, born of the blessed Virgin;

Who opened wide his arms for us on the cross, putting an end to death by dying for us, and revealing the resurrection by rising to new life, so fulfilling your will and winning for you a holy people.

(*Proper Preface*)

Therefore, with angels and archangels, and with all the company of heaven, we proclaim your great and glorious Name, for ever praising you, and saying:

(*Sanctus and Benedictus*)

Lord, you are holy indeed, the source of all holiness; by the power of your holy word, and according to your holy will, renew these your gifts of bread and wine and make them holy, so that they may be to us the body and blood of our Lord Jesus Christ;

Who in the same night that he was betrayed took bread and gave you thanks;

he broke it,

and gave it to his disciples, saying,

Take, eat; this is my body which is given for you;

do this in remembrance of me.

In the same way, after supper he took the cup

and gave you thanks;

he gave it to them, saying,

Drink this, all of you;

this is my blood of the New Covenant which is shed for you and for many for the forgiveness of sins.

Do this, as often as you drink it, in remembrance of me.

(*Acclamations*)

And so, Father, calling to mind his death on the cross, the one perfect sacrifice made once for the sins of all men, rejoicing at his mighty resurrection and glorious ascension, and looking for his coming in glory, we celebrate this memorial of our redemption.

We thank you for counting us worthy to stand in your presence and serve you; we bring before you these gifts, this bread and this cup.

We pray you to accept this our duty and service, a spiritual sacrifice of praise and thanksgiving; send the Holy Spirit on all that your Church sets before you; may we who share in the body and blood of Christ be brought together in unity by that Spirit so that we may praise and glorify you for ever through your Son Jesus Christ, our Lord,

Through whom, and with whom, and in whom, in the unity of the Holy Spirit, all honour and glory be yours, almighty Father, for ever and ever.

**Amen**