

# News of Liturgy

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## Editorial

I now have a chance to return to the question of reservation of the sacramental elements. I mentioned in April that this had been a storm-centre in 1927-28, and gave some indication as to why this was so. I also mentioned that the issue had apparently been ducked in liturgical revision in recent decades, so that communion of the sick (for instance) does not really figure in the contents of the Alternative Service Book at all.

But although the question has never been directly in view, it has been obliquely there all along. This is because Chancellor Garth Moore, in his judgment in the Leckhampton case in October 1967, ruled that rubric 40 of Series 2 communion had changed the law of the Church of England so as to allow reservation. The rubric, which substantially reappears in Series 3 and in Series 3 Revised, reads as follows:

*'Any consecrated bread and wine which is not required for the purposes of communion is consumed at the end of the administration or after the service.'*

It is perfectly clear that, despite Chancellor Garth Moore, the Church of England has as yet no form of administration of communion outside of the liturgical context, and thus one must question his words in his judgment (I quote from Roger Beckwith's article 'Do the Alternative Services Legalize Reservation?' in *The Churchman* for Autumn 1971):

... there is nothing to indicate that the Communion contemplated is at that or at any particular service ... (my italics)

When the Church of England authorizes forms for the administration of communion, it does not allow that in law all sorts of other forms of administration are concurrently lawful. Thus the learned Chancellor's words should have read:

... as the Church of England makes no provision for administration of communion apart from the specific liturgical context (of one of the authorized forms of communion service) this rubric does not provide for consecrated elements to be kept for such a purpose, although it would so provide if provision for administration by extension were made ...

I stay on this in order to show why I (along with the whole Liturgical Commission, and virtually the whole Revision Committee of General Synod which recently considered Series 3 Revised) think it better to say that the words plainly cannot bear the meaning Chancellor Garth Moore imposed upon them, rather than seek another form of words. But it is only a debate about the present state of the law.

Much more to the point is the question as to whether and how that portion of the Church of England which is suspicious of reservation can or

should be brought to assent to (and to use) forms for administration of the sacrament by extension to the sick and the shut-in. There are also rumours on the breeze that in some areas parishes are now having communion by extension administered by deacons, deaconesses and lay persons simply to cope with the shortage of clergy. In its cartoon form this would bring us to the point where the Rural Dean celebrated communion in his study, and lay representatives of all the parishes in the deanery then took the elements to their own congregations—whilst the R.D. went back to bed?

We shall return to this again. Colin Buchanan

**Changes at Grove Books:** After a fairly difficult few months (as readers of *NOL* have been well aware), I am now in the process of solving my own problems—or at least the 'conflict of interests' ones. I have sold the two retail Christian bookshops to St. John's College—that is, the Christian Unity Bookshop in Nottingham, and Grove Books, (the retail shop) on St. John's College premises. I retain Grove Book publishing (which would be too dicky an enterprise to sell to anybody anyway), and in future it alone will be called 'Grove Books', the College shop becoming 'St. John's College Bookshop'. However, we have so arranged it that Standing Order customers may still order any retail books from Grove Books, and have them added to the single invoice every six months. Others who send in mail orders will still receive their books postfree, but will be invoiced from one of the two retail units, not from 'Grove Books'.

## THE JULY SESSION OF GENERAL SYNOD

Whilst the largest amount of time went to the revision of Series 3 Communion (about 9½ hours this session, matching a similar total in February), it is possible that more far-reaching decisions were taken in relation to the Alternative Service Book. On the Wednesday afternoon, the report (GS 413) which was itemized and summarized in last month's *NOL* was brought before Synod by the Bishop of Durham. The Synod obviously felt much of the heat had been taken away by the decision to allow separate booklets to continue, and especially to provide that the new text of the eucharist would be available from Spring next year. The Bishop said he had started out on this particular responsibility under the impression that he merely had to get services authorized, and publishers lined up, and hey presto there would be the ASB. He had discovered it was more complex and delicate a matter than that ...

A couple of attempts were made to delay the publication of the Book, but these failed. I put down an amendment to delete '1½' communion from the Book, and the Bishop very graciously handled this neutrally and did not resist it forcefully. However, various people said that for various reasons (not very cogent, in COB's opinion) they wanted '1½' in. The amendment was defeated by 162 votes to 127.

The Synod then turned to the Psalter. There were two questions: whether to include a psalter, and, if so, which one to include. The first of these was solved by a narrow vote so as to produce an amended motion which read: 'That this Synod considers that the standard edition of the Alternative Service Book should be produced in two versions, one containing a psalter and one not containing a psalter.'

When this passed, time ran out. So the ticklish question of *which* psalter has been delayed until November.

The other liturgical business was largely of a tidying-up kind. The long ascent to the summit continued for the daily eucharistic lectionary—on which the Dean of York tried to get a Revision Committee procedure to be followed, but instead the Synod elected to handle revision in full Synod, and soon reached Provisional Approval. The adaptations to Collects, Marriage, Ordination, and '1½' Communion were all given the solemn Final Approval (complete with marching through doors for a count by houses). The event turned out like this:

	Ayes	Noes
Bishops	33	0
Clergy	164	1
Laity	156	3

Finally the Synod gave 'General Consideration' to the 'rag-bag'—the collection of 'Miscellaneous Liturgical Proposals' which will fill the nooks and crannies in the ASB. This unmomentous report (GS 405) was introduced by Canon Geoffrey Cuming, and, being unopposed, was referred to its Revision Committee. It will presumably return again in November for Provisional Approval.

**And a synodical footnote:** most of the excitement near the end of the week came not from liturgy (by well then stuck into 'proper sentences') but from the question of recognizing women ordained overseas. Synod only debated the seventh option in the report of the working group—i.e., that which would have given the shortest, lightest, and most grudging, permission to these women. But it was rejected by the House of Clergy. The overall voting was:

	Ayes	Noes
Bishops	26	10
Clergy	87	113
Laity	110	65

So it looks as though there will be no point in having American bishops ordaining women on ships in the Channel to save them going to America. They will not be recognized as ordained when they return through the customs.

## SERIES 3 ORDINATIONS

'Petertide' this year was the time when many dioceses launched upon Series 3 Ordination services. Immediately the keen observer can start to detect differences arising. Additionally, one can record those dioceses which cling to 1662: those so far recorded are Peterborough (from conviction), Derby (surprisingly, but the Cathedral does not have Series 3 communion), and Bradford (which are just getting round to it ...).

We shall have more detailed reports in future issues.

**STOP PRESS:** A good new book on baptism is published as we go to press: Neil Dixon *Troubled Waters* (Epworth, £3), to be reviewed next month. Methodist—pedobaptist—'rigorist'.

## THE MOWBRAYS/SPCK LECTIONARY

We are getting orders for the 1980 Lectionary, as the booklet is usually available at this time of year. However, SPCK informs us 'The Lectionaries for 1980 will ... be published in the following forms *in early October*:' (our italics). The forms are:

1. A pocket size 'BCP' Lectionary, at 35p.
2. A pocket size 'New Lectionary' (based on the alternative Calendar and Lectionary authorized for use from 28 October, and intended for the new ASB), at 35p.
3. A desk size Lectionary containing both the above on facing pages, 65p.

If ordering, please therefore state which you want ('small lectionary' does not now identify the goods). We will do our best to despatch the moment they are available—October is very late indeed, for a Church year which starts on 28 October. Our illegal 'Almanack' for 19 August to 27 October is available at 20p.

Filofax diary sheets for 1980 are now available at 35p. (VAT has gone up. Standing Order customers will receive any of the above items with monthly despatch as far as possible. Others should send an SAE with their money.

## This month's booklet ...

... is no. 67, *How Congregations Learn*, by David Gillett. David Gillett is Director of Extension Studies at St. John's College, Nottingham, and writes with a passion that we should concentrate not on 'how we teach' but on 'how they learn'. The booklet should become a minor textbook in this area.

## ... and next month's

is no. 68, *Liturgy for Communion: The Revised Series 3 Service*, by Colin Buchanan. The title is self-explanatory—and it means that this series will then have commentaries on the initiation services (no. 65), the communion (no. 68), the marriage service (no. 47), and the ordination services (no. 60). The funeral services were handled slightly differently, as no. 28 was published before the text was finalized, but between no. 28 and no. 62 there is considerable material bearing on the Series 3 text.

## ... and a catalogue

should be enclosed with this. Note the tribute to Robin Nixon, and the *Othona Psalms*.

## IN MEMORIAM—CYRIL POCKNEE

Cyril Pocknee died this month at the age of 73. I never met him, but he had corresponded with me for years—he was an avid reader of *NOL*. On my desk as I write is his latest work *The Eucharist Across the Centuries* (C.L.A., 1979, 85p). This was reviewed in the May *NOL*, but the later copy I have here has a loose slip in it 'with compliments Cyril E. Pocknee'. I long ago concluded he was both learned and lovable, though (of course) perverse! I shall miss him, though I never met him.

9p per copy (£2 by post for the year 1979 (£2.40 by air))

GROVE BOOKS

BRAMCOTE NOTTS. (0602 251114)

**THE REVISION OF SERIES 3 (REVISED) REVISED—COB'S  
DIARY MONDAY 2 JULY TO FRIDAY 6 JULY**

**Wednesday morning 11.30 a.m.:** This is my first chance to write up Monday's debate (when Wednesday's is already upon me). What then happened on Monday?

- (i) We reopened the question of moving three of the four eucharistic prayers to an appendix, but rejected the notion.
- (ii) We kept the new anamnesis in the first prayer, but moved the 'living temple' material from the petition for fruitful reception and put it in the second prayer. In the course of this debate, the Dean of York pointed out that I was not replying to the amendment (in fact David Silk was) presumably because I liked the triad in the green booklet—'renew us by your Spirit, inspire us with your love, and unite us in the body of your Son . . . '—and, said he, he [COB] ought to like it because he [COB] originally wrote it! COB does like it, but denies full responsibility for original authorship.
- (iii) We had another cliffhanger over 'who' and 'for' at the beginning of the narrative of institution. Geoffrey Cuming came back again (having lost 'for' by 117 votes to 116 in February) and tried it again in the second prayer. This time he lost by 85 to 82!
- (iv) We fiddled with the preface to the third prayer, and finally withdrew it for another day (to-day?). In the 'petition for consecration' there existed the words:

'Grant that by the power of your holy word . . . these gifts may be to us the body and blood of your Son . . . '

The Bishop of Guildford moved that 'word' should be deleted and 'Spirit' substituted (bringing it into line with the other three prayers). This, I knew, was unwelcome to Roger Beckwith who had been involved with Brian Brindley in originally drafting it. So I put up a defence that it is not necessary to mention the Spirit here (which was never done traditionally in the West, nor, in 364A itself, is done with the 1662 text). Brian Brindley also defended 'word'. On the vote the amendment succeeded by 97 votes to 96, and an attempt to put 'and word' after 'Holy Spirit' just failed.

- (v) We started on the Lord's Prayer, following the route through the options indicated in the February *NOL*. This debate was adjourned until Wednesday at noon—to which I must now go.

**Wednesday 2.15 p.m.:** Well, we had an hour this morning. After the pundits had debated the merits and demerits of 'time of trial' and 'temptation' (and they included Professor Douglas Jones, the Dean of York, Professor Roy Porter, and Professor Norman Anderson—not to mention Mrs. Jean Mayland, who dissented in favour of 'time of trial' when the Liturgical Commission recommended 'Let us not be led into temptation' last Summer), the Synod preferred 'temptation' by a vote of 177 to 123. Then we started on the question of the verb to precede it, failed to persuade the full Synod that a few minutes extra in the lunch-break would get us through it, and adjourned till 2.30. And it is nearly that now . . .

**Friday 12.30 p.m.:** First chance again in two days to stop near my typewriter. On Wednesday afternoon we resumed on the Lord's

Prayer. The Bishop of Winchester made a strong plea that we should have the active verb ('lead us not') rather than the less specific passive ('let us not be led'), and the Synod rejected the latter overwhelmingly. We refused to substitute a traditional form in place of the modern text, and we also refused to include both at once here. We refused to weaken the invitation to communion to make it optional, and we refused to change the rubric about consumption of the remains (on which see the editorial to this *NOL*, which, at the point of writing this diary, I have not started to compile!). We left the post-communion 'Frost' prayer in its revised state (to my own great sorrow), and we fiddled with the dismissal so as to restore the response 'In the name of Christ. Amen.'

That was the end of the Wednesday session (Synod had to move on to the debate on the Alternative Service Book), but insufficiently near the end of the Revision stage to leave it to Friday afternoon. So some legislative business on Thursday was dumped to make way for another go in the late afternoon then. We started on the 1662 order and worked through the appendixes as far as the introductory and post-communion sentences (which are in GS 364B). The most serious debate was on the proposed alternative eucharistic prayer for use with children (see May and June *NOLs* for the text). I drew strong attention to the virtual undertaking given by the House of Bishops in February 1978 (when they excised this particular sort of prayer from the Commission's text) that they would set in hand work towards a collection of supplementary material to go with the eucharistic text—particularly extra alternative eucharistic prayers. And, after much debate about what *is* suitable for use with children, the proposal was fairly firmly rejected. The latter stages of the afternoon were then enlivened by a trenchant attack by the Archdeacon of Norwich (Timothy Dudley-Smith) against the two Apocryphal sentences in GS 364B. The first, Wisdom 18.14, he got deleted from Christmas Day (he did this by reading it in its context—look it up and see), and the second, Baruch 5.5, was only narrowly saved by the platform for the Second Sunday after Christmas.

As I write, we are approaching the last session of all, and we shall have about an hour and a half to complete the sentences, the title, and the opening Notes. It looks as though we can do it. But what a marathon . . .

**After it was all over—actually a week after:** Well, we got through it all. Michael Hodge, who was chairman for the liturgical business, told the Synod on Friday afternoon he would be sympathetic to a move to suspend one feature of standing orders, viz. the requirement that 40 members should stand in their seats after the opening speech on an amendment (and after the reply, when the amendment comes from the floor)—without which the amendment lapses. This suspension was made, and the result was we rattled through the large number of small alterations which we wished to make in GS 364B in double-quick time. The platform was then defeated by an amendment by the Rev. H. Pitchford to add a new opening Note: 'Preparation. Careful devotional preparation before the service begins is recommended for every communicant.' We resisted Brian Brindley, who

could hardly be found without *any* amendments to move in Synod at Revision Stage, on two of these Notes—not allowing a spelling out of the deacon's role in the eucharist, and not allowing a reference to other priests joining the president in saying the eucharistic prayer (a covert reference to the elusive 'concelebration'). We did, however, allow him to change the optional versicle before the Acclamations from 'Together we proclaim our faith' to (the Roman) 'Let us proclaim the mystery of faith'—as there is now no line printed in the text itself, but only this permissive mention in the Notes.

There was little trouble in getting through these amendments. We then had a short debate prior to voting 'Provisional Approval'. I pointed out we had left the House of Bishops with virtually no tidying up to do—the only loose end of which we knew being a slight inconsistency in the dismissal, which we proposed to clear up through an amendment to be proposed to the 'rag-bag' Revision Committee, and I had the chance to thank my 'oppo'—David Silk, the Anglo-catholic who has worked with me on the Liturgical Commission, and through the Synod's procedures of Revision Committee and Revision Stage, always looking

**GS 364A *The Order for Holy Communion also called The Eucharist and The Lord's Supper***

**Amendments made to the text** in General Synod 2-6 July 1979 (*These are set out in the order they come in the service*)

- p.5, insert new Note 1 (further Notes being renumbered): '1 **Preparation.** Careful devotional preparation before the service begins is recommended for every communicant.'
- p.5, Note 2 (after renumbering as above): in line 8, add at end of first paragraph 'When necessity dictates, a deacon or lay person may preside over the Ministry of the Word.'
- p.5, Note 4 (after renumbering as above): add at end: 'And "Alleluia" may be added to any sentence from Easter Day until Pentecost.'
- pp.5-6, Notes 5-13 (after renumbering as above): transfer Note 5 so that it follows Note 13 and renumber each Note accordingly (this has the effect of restoring the numbering of Notes 6-13 to 5-12 as in GS 364A).
- p.6, Note 11: in line 1 on page 6, leave out 'is' and insert 'may be'.
- p.6, transferred Note: after Note 12, add Note 4 from GS 364A and number '13'.
- p.6, insert new Note 14 (after renumbered Note 13 as above) (further notes being renumbered).
- '14 **Second Eucharistic Prayer** (Section 39). The three paragraphs beginning "For he is your living Word" and ending "a people for your own possession" may be omitted if a Proper Preface is used.'
- p.6, Note 15 (after renumbering as above): leave out: ("Together we affirm our faith"), and insert: ("Let us proclaim the mystery of faith"). (Note that this Note had been previously amended in February 1979—see first list of changes made).
- p.6, Note 23 (after renumbering as above): add at end 'and the service may be shortened if the needs of the patient require it. The alternative Eucharistic Prayer for use with the sick (Section 84) may be used.'
- p.17, Section 38: leave out lines 31-34 and insert:  
'renew us by your Spirit,  
inspire us with your love,  
and unite us in the body of your Son,  
Jesus Christ our Lord.'
- p.17, Section 38: in line 36, leave out 'in the unity' and insert 'by the power'.
- p.18, Section 39: after line 14 insert as a new rubric '*The following may be omitted if a Proper Preface is used.*'

- p.19, Section 49: leave out line 16.
- p.19, Section 39: in line 23 leave out 'glorious'.
- p.19, Section 39: in line 27 leave out 'we pray' and insert 'through him'.
- p.19, Section 39: after line 30, leave out full stop, insert a semi-colon, and continue:  
'nourish us by his body and blood  
that we may grow into his likeness  
and, made one by your Spirit,  
become a living temple to your glory.'
- p.20, Section 40: leave out lines 11-19 and insert:  
'Who was sent by you, in your great goodness, to be our Saviour;  
by the power of the Holy Spirit he took flesh  
and, as your Son, born of the blessed Virgin,  
was seen on earth  
and went about among us;  
He opened wide his arms for us on the cross;  
he put an end to death by dying for us  
and revealed the resurrection by rising to new life;  
so he fulfilled your will and won for you a holy people.'
- p.20, Section 40: in line 33 leave out 'holy word' and insert 'Holy Spirit'.
- p.21, Section 40: leave out line 10.
- p.21, Section 40: in line 31 leave out 'Through' and insert 'By'.
- p.23, Section 41: leave out line 25.
- p.23, Section 41: in line 33 after 'you' insert 'through him'
- p.24, Section 42: leave out lines 2 and 3 and insert:  
'President As our Saviour taught us, so we pray.'
- p.24, Section 42: Leave out lines 9 and 10 of the Lord's Prayer and insert:  
'**Lead us not into temptation  
but deliver us from evil.**'
- p.25, Section 45: add at end '*Additional words of invitation may be used (See Section 84).*'
- p.26, Section 51: add at end '*(see Section 86).*'
- p.26, Section 55: in line 2 leave out '**Thanks be to God.**' and insert '**In the name of Christ. Amen.**'
- p.27, Section 59: in line 2 add at end '*(see Section 80).*'
- p.30, Section 66: at end of line 2 leave out '*Section*' and insert '*Sections 44 and*'.
- p.30, Section 69: leave out lines 9 and 10 of Lord's Prayer and insert:  
'**Lead us not into temptation  
but deliver us from evil.**'
- p.34, Section 76: before Preface (9) add new Preface of the Cross (and renumber following Prefaces):  
'(9) And now we give you thanks because for our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, became the source of eternal salvation for all who put their trust in him.'
- p.34, Section 76: after Preface (11) (after renumbering as above) add new Preface (and further renumber following Prefaces accordingly):  
'*The Blessing* (12) And now we give you thanks because by your Holy Spirit you anointed your only Son to be the servant of all and ordained that he should enter into his kingdom through suffering. In your wisdom and love you call your Church to serve the world, to share in Christ's suffering and to reveal his glory.'
- p.37, Section 77: for 'Saints' Days' add at the beginning:  
'God give you grace to follow his saints in faith and hope and love; and the blessing . . .  
or'
- p.37, Section 77: in line 4 after 'you' insert 'grace'.
- p.44, Section 81: in line 15 after 'Christ' insert 'those who have confessed the faith'.

There were also large numbers of small changes made in GS 364B, but these are not listed here.