

This anthem may also be used

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Father, we glorify your Name for ever.

²we glorify your Name for ever.

You show your love in Jesus Christ your Word made flesh.
He is your Good News to the world; through him we are saved.
He gave up his life on the cross to be a ransom for many.

¹Risen ²Lord, we praise you.

On the night before he died
he came to supper with his friends,
and taking bread he gave you thanks.
He broke it and gave it to them saying:
'This is my body given for you'.

At the end of supper taking the cup of wine
he gave you thanks and said,
'This is my blood of the new covenant, shed for forgiveness of sins.
Do this in remembrance of me.'

¹Jesus, you are the true vine.

God of all holiness, we are gathered in your Name
to celebrate the sacrifice Jesus made for us all,
and to praise you for his glorious resurrection.
As we do this in remembrance of him,

May your Spirit take these gifts of bread and wine
and show them to be for us his saving body and blood.

¹Holy Spirit, you are the Power of God.

Lord and giver of life, help us to work together for you kingdom,
and for that day when your justice and mercy
will be seen in all the world.
By your grace unite us in Christ with your whole Church
on earth and in heaven,
so that with one voice we may worship you
and praise your Name:

**Holy, holy, holy is the Lord God Almighty,
Who was, and is and is to come.
To him be honour and glory for ever and ever. Amen.**

Silence should be kept

¹ These responses may be said by the President with the people repeating each one.

² This may be changed seasonally to 'Ascended', 'Crucified', 'Saviour born of Mary', etc.

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News of Liturgy

Editor: Colin Buchanan

Issue No. 235

July 1994

Editorial

General Synod meets in York from 8 to 12 July, and one of its main tasks will be to debate the newly published work of the Liturgical Commission on eucharistic prayers. The Synod will take a motion, which the Bishop of Derby moves on behalf of the House of Bishops:

'That this Synod invite the House of Bishops to reflect further, in the light of this Synod debate, on the eucharistic proposals set out in sections II-X of the Liturgical Commission's Report (Appendix to GS 1120).'

The implication of this is that, if the House of Bishops detected a good following wind in Synod, then they would start the texts down the pipeline for authorization. (If a certain standing order is changed at the July session, then the first round—'General Consideration'—could come at the November session this year.)

We are giving the large part of our space this month to the text of the five eucharistic prayers in GS 1120, in order to stimulate discussion of them. As the next stages of the synodical process lie with the House of Bishops, readers would most help the process by sending their views to their own diocesan bishop before mid-October.

My own view is that, whilst there are points of detail which a Revision Committee can pick up, the prayers are alive with promise, that five new ones are by no means too many, and that the authorization programme should be delayed no longer. This is, I think, the first time eucharistic prayers as such have appeared in General Synod since Spring 1979!

Colin Buchanan

GENERAL SYNOD JULY 1994

As the editorial above implies, the change in despatch times of NOL makes it likely that this issue will be published while Synod is still in session. There is much liturgical business to be done, as follows:

On the Saturday morning (9 July), there is a debate on the Liturgical Commission's report, *One Book or a Series of Volumes in 2000?* (GS 1114). The Commission's main recommendations surround the notion of a 'core' book 'containing provision for main line Sunday liturgies', and the Synod is asked to endorse the recommendations.

On the Saturday afternoon comes the first debate on the Porvoo Declaration, and on Saturday evening the debate on the Church Planting report.

On the Sunday afternoon (10 July) there is first the debate on the *Filioque*, with the (inevitable) recommendation that it disappear from the Nicene Creed in use (at least as an option); and this is followed by the debate on the leading Private Member's Motion on lay presidency (NOL published the text last month). (In the evening comes COB's own turn on lifting direct state control—and his book is available postfree for £9.95 sent to the editorial address of NOL.)

On Tuesday (12 July) there is the debate mentioned in the editorial above on *Eucharistic Prayers*, the text of which provides a large proportion of this edition of NOL. In mid-morning this is to give way to the other report from the Liturgical Commission, *Language and the Worship of the Church* (GS 11 15). This report also concludes with a long series of recommendations—some of them plausible and some less so, and the Synod is invited to endorse the recommendations.

The difficulty of timing from which this NOL suffers—as well as our policy of publishing the bulk of the draft eucharistic prayers—means that all we can do at the point of publication is to promise a full report of Synod's decisions in next month's edition.

This month's publication . . .

. . . is Worship Series no. 129, *Moravian Worship*, by Phillip Tovey and Fred Linyard. Whilst the Moravian Church in Britain is fairly small, yet the denomination's history (stretching back to before the Reformation), its particular role in English Church history (Leading to John Wesley having his heart 'Strangely warmed'), its worldwide missionary role (wherein traditionally every member was treated as a potential overseas missionary), its episcopal (but not very prelatical) structure, and its current conversations with the Church of England—all these ought to arouse interest in its worship provisions. There exists a hardback worship book for its Great Britain province, and this—along with the whole ethos of Moravian worship to-day—is examined by the two authors. Phillip Tovey is well known for his constant enquiring into the worship of other Churches in England and abroad, whilst Fred Linyard is the General Secretary of the Moravian Church in this country.

WOMEN PRESBYTERS IN THE SCOTTISH EPISCOPAL CHURCH

The General Synod of the SEC voted on 15 June for the ordination of women as presbyters by the following margins:

House of Bishops	7—0
House of Clergy	66—12
House of Laity	56—22

We gather that the actual ordinations will follow shortly.

THE NEW LITURGICAL CANONS

We published last month the new Canon B11, which swallows up the old Canons B11 and B11A. Canon B12 ('Of the Ministry of the Holy Communion') is unchanged, save that there is now provision for lay persons to read the intercessions as well as to read the Epistle and Gospel. B13 ('Of Holy Communion in Cathedral Churches') is also unchanged. There are, however, a new B14 and a new B14A:

B14 OF HOLY COMMUNION IN PARISH CHURCHES

1. The Holy Communion shall be celebrated in every parish church at least on all Sundays and principal Feast Days, and on Ash Wednesday and Maundy Thursday. It shall be celebrated distinctly, reverently, and in an audible voice.
2. The celebration of the Holy Communion in any parish church as required by this Canon may only be dispensed with in accordance with the provisions of Canon B14A.

On the night before he died
he came to supper with his friends,
and taking bread he gave you thanks.

He broke it and gave it to them saying:
'This is my body given for you'.

At the end of supper taking the cup of wine
he gave you thanks and said,
'This is my blood of the new covenant, shed for forgiveness of sins.
Do this in remembrance of me.'

God of all holiness, we are gathered in your Name
to celebrate the sacrifice Jesus made for us all,
and to praise you for his glorious resurrection.

As we do this in remembrance of him,

May your Spirit take these gifts of bread and wine
and show them to be for us his saving body and blood.

Lord and giver of life, help us to work together for your kingdom,
and for that day when your justice and mercy
will be seen in all the world.

By your grace unite us in Christ with your whole Church
on earth and in heaven,
so that with one voice we may worship you
and praise your Name:

**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

Silence should be kept

EUCHARISTIC PRAYER 5

VERSION 2 (RESPONSIVE)

The Lord be with you or The Lord is here
and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Lord God of justice and mercy,
you care for the world and for every child of your creation;
we glorify your Name.

You call us to share your life and you give us your love.

You are our Father, kind and gentle,
always ready to forgive.

You rejoice in our joy, listen patiently to our troubles,
and comfort us in distress.

(Therefore with the whole company of heaven
we proclaim your great and glorious name,
for ever praising you and saying)

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

Pour out your Holy Spirit over us and these your gifts,
which we bring before you from your own creation;
Show them to be for us the body and blood of your dear Son . . . *

Insertions (c) optional here

By him, with him, and in him,
with all who stand before you in earth and heaven,
we worship you, Father almighty,
in songs of everlasting praise:

**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

Silence should be kept

* **to you be glory and praise for ever!** may be repeated as an acclamation after each of the asterisked lines.

EUCCHARISTIC PRAYER 5

VERSION 1

This prayer may be used either in this form, or in the responsive form which follows. (Version 2).

The Lord be with you or The Lord is here
and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Lord God of justice and mercy,
you care for the world and for every child of your creation;
we glorify your Name.

You call us to share your life and you give us your love.
You are our Father, kind and gentle,
always ready to forgive.

You rejoice in our joy, listen patiently to our troubles,
and comfort us in distress.

(Therefore with the whole company of heaven
we proclaim your great and glorious name,
for ever praising you and saying)

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

This anthem may also be used

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

(Father we glorify your Name for ever.)

You show your love in Jesus Christ your Word made flesh.
He is your Good News to the world; through him we are saved.
He gave up his life on the cross to be a ransom for many.

3. In churches and chapels dependent on a parish church, the Holy Communion shall be celebrated as regularly and frequently as may be convenient, subject to the direction of the Ordinary under Canon B14A.

B14A OF SERVICES IN CHURCHES AND OTHER PLACES OF WORSHIP

1. The reading of Morning and Evening Prayer in any parish church as required by Canon B11 or the celebration of the Holy Communion in any parish church as required by Canon B14 may be dispensed with as follows:
 - (a) on an occasional basis, as authorized by the minister and the parochial church council acting jointly;
 - (b) on a regular basis, as authorized by the bishop on the request of the minister and the parochial church council acting jointly.

In exercising the powers under this paragraph the minister and the parochial church council or the bishop as the case may be must be satisfied that there is good reason for doing so and shall—

- (i) have regard to the frequency of services of Morning and Evening Prayer or the celebration of the Holy Communion (as the case may be) in other parish churches or places of worship in the benefice; and
- (ii) ensure that no church ceases altogether to be used for public worship.

2. Where there is more than one parish church or place of worship in a benefice or where a minister holds benefices in plurality with more than one parish church or place of worship the minister and the parochial church council acting jointly shall make proposals to the bishop as to what services of Morning and Evening Prayer or the celebration of the Holy Communion (as the case may be) are to be held in each of the parish churches or places of worship and if the bishop is satisfied with the proposals he shall authorize them accordingly. In default of the minister and parochial church council making satisfactory proposals, the bishop shall make such direction as he considers appropriate. In exercising the powers under this paragraph the bishop shall ensure that no church ceases altogether to be used for public worship.
3. The powers under paragraphs 1 and 2 of this Canon shall extend to any parish centre of worship designated under section 29 (2) of the Pastoral Measure 1983.
4. The bishop of a diocese may direct what services shall be held or shall not be required to be held in any church or in any building, or part of a building, in the diocese licensed for public worship under section 29 of the Pastoral Measure 1983 but not designated as a parish centre for worship.

Commentary

The previous B14 was a comparatively brief provision that communion should be celebrated weekly in parish Churches. The complexities of the new Canons arise from the need to adapt the requirement for where one incumbent is in charge of several parishes or responsible for several places of worship.

EUCCHARISTIC PRAYER 1

The Lord be with you. *or* The Lord is here
and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Father, we give you thanks and praise
Through Jesus Christ your Son, our Lord.

Jesus is Lord of all creation

We worship and adore you.

^AJesus made his home among us.

We worship and adore you.

^BJesus died to set us free.

We worship and adore you.

^CJesus was raised to life again.

We worship and adore you.

^DJesus reigns in glory now.

We worship and adore you.

We worship and adore you with angels and archangels
and all the company of heaven, saying

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

Praise and thanks to you, Father in heaven:
on the night before he died

your Son Jesus Christ took bread and wine.

He gave thanks and said

This is my body, given for you.

This is my blood, shed for the forgiveness of sins.

Do this in memory of me.

Jesus Christ is Lord:

**Lord, by your cross and resurrection
you have set us free.**

You are the Saviour of the world.

As we remember his sacrifice
and his dying once for all upon the cross,
we bring these gifts before you.

Pour out your Holy Spirit,
and feed us with his body and blood,
that we may live and grow in him.

Through Christ the risen Lord we worship you, Father almighty,
in songs of everlasting praise:

**Blessing and honour and glory and power
be yours for ever and ever. Amen.**

Silence should be kept

¹ For A, B, C, D see note on following page.

EUCCHARISTIC PRAYER 4

The Lord be with you *or* The Lord is here
and also with you. His Spirit is with us.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

Blessed are you, Lord God, our light and our salvation;
to you be glory and praise for ever!

From the beginning you have created all things
and all your works echo the silent music of your praise.
In the fullness of time you made us in your image,
the crown of all creation.

You give us breath and speech that with all the power of heaven
we may find a voice to sing your praise:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

This anthem may also be used

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

How wonderful the work of your hands, O Lord!
As a mother tenderly gathers her children
you embraced a people as your own ...*

Insertions (a) optional here

From them you raised up Jesus, our Saviour, born of Mary,
to be the living bread, in whom all our hungers are satisfied ...*

Insertions (b) optional here

On the night before he died,
he came to supper with his friends,
and taking bread, he gave you thanks.
He broke it and gave it to them, saying:

'This is my body, given for you.'*

At the end of supper, taking the cup of wine,
he gave you thanks and said:

'Takes this, all of you, and drink:
this is my blood of the new covenant,
shed for the forgiveness of sins.
Do this in remembrance of me.'*

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Father, we plead with confidence
his sacrifice made once for all upon the cross;
we remember his dying and rising in glory,
and we rejoice that he prays for us at your right hand:

You made us in your image,
and were faithful even when we turned against you.
You loved us so much you gave up your Son
that we may no longer be slaves to sin
but rise to life with him.

(A proper preface may be inserted here)

You lift us up to join the songs of heaven: *or* You lift us up to praise you now
and for ever:

Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom and might, honour and glory and praise! **Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.**

Until the kingdom of God comes
we keep the feast that Jesus began.
The night before he died, at supper with his friends
He took bread and gave you thanks.
He broke it and shared it:
'my body, given for you'.
After supper he took the cup of wine:
'The new covenant, sealed with my blood.
Do this in remembrance of me.'
We celebrate his offering of himself
once for all on the cross,
his resurrection, ascension and coming again:

You chose us to be your people *or* **Dying you destroyed our death**
You called us a royal priesthood **Rising you restored our life**
We offer you the sacrifice of praise. **Lord Jesus, come in glory!**

We are your new creation in Christ:
Fill us with your Spirit,
to bring good news to the poor,
to heal the broken-hearted,
to announce release to captives
and freedom to prisoners.

As we eat this bread and drink this wine:
**'Come, Holy Spirit, flow through us,
fill our sacrifice of praise and thanksgiving
with your power and love.**

With all in heaven we worship you
in songs of everlasting praise:

Holy, holy, holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. *or* **Blessing and honour and glory and power be yours for ever and ever.**

Silence should be kept

NOTE TO EUCHARISTIC PRAYER 1

THE PREFACE

That part of the prayer from 'Father we give you thanks and praise' to 'Holy holy . . .' may be prayed in one of three ways:

1. This non-responsive preface may be said by the president alone:
Father, we give you thanks and praise
through Jesus Christ your Son, our Lord.
You made the world, and love your creation.
His dying and rising have set us free from sin and death.
By your Spirit you make us your friends.
With angels and archangels, and all the company of heaven,
we praise you now and for ever, saying

2. The preface may be said as in the text, or one or more sentences in the following form, with the response **We worship and adore you**, may be used at the points indicated by these letters in the text. This will provide the opportunity for seasonal and thematic emphasis, while ensuring some mention of each aspect of the life of Christ.

- | | | | |
|---|--|---------|---|
| A | Jesus, born of the Virgin Mary:
Jesus, cradled in a manger:
Jesus, Saviour, Christ our Lord:
Jesus, God in human flesh:
Jesus our Emmanuel: | B, C, D | Jesus is the Son of God:
Jesus, light of all the world:
Jesus is the bread of heaven:
Jesus, our way, our truth, our life:
Jesus is the door to life:
Jesus is the first and last:
Jesus is the Lord of all:
Jesus, wisdom from above:
Jesus is the King of Kings:
Jesus is our friend and brother:
Jesus healer of the sick:
Alleluia! Praise the Lord! |
| B | Jesus lifted up for us:
Jesus stretches out his arms:
Jesus died for a dying world:
Jesus bore our sins and griefs: | | |
| C | Jesus lay within the tomb:
Jesus rose to life in triumph:
Jesus conquers death for us: | | |
| D | Jesus, Lord of life and death:
Jesus, Lamb upon the throne:
Jesus crowned, in glory seated:
Jesus, always pleading for us:
Jesus comes again in glory:
Jesus claims his kingdom here: | | |

3. [One of lengthy seasonal prefaces may be used.]

EUCHARISTIC PRAYER 2

The Lord be with you *or* The Lord is here.
and also with you. **His Spirit is with us.**

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

We bless you, God of life,
creator of the universe.
We praise you for water and dry ground, wind and sky.
We thank you for making all the peoples of the world.

For the wonder of creation we praise you:
Hosanna in the highest!

You made your hearts to share your love,
to delight in each other's joy
and to feel each other's pain.

