

This month's publication ...

... is Joint Liturgical Study no. 31, *The Comparative Liturgy of Anton Baumstark*, by Fritz West.

... and next month's

is Worship Series no. 133, *Worship Audits*, by Mark Earcy.

GENERAL SYNOD JULY 1995

Apart from the Revision Stage of the New Eucharistic Prayers (treated at length above—the report being GS1138Y and the texts themselves GS1138A), General Synod is also due to give 'General Consideration'—the first stage of synodical authorization—to two other sets of drafts from the Liturgical Commission. These are 'Initiation Services' (GS 1152) and 'Report on the Calendar, Lectionary and Collects, 2000' (GS1161). These reports have only come to hand as NOL goes to press, and the space here was already bespoke for the Eucharistic Prayers, and a full account and critique has to be held over until July.

SOLOMON AMUSAN—NOL BURSAR AT DUBLIN IALC

At the time of going to press rather over £200 had been received from NOL readers in response to our May appeal. Over £300 has come by other routes, so that we still need around £300. But ACC has now bought his ticket and booked him in. Your further support is earnestly requested. Donors will be acknowledged by initials next month.

DIOCESAN REPORT 5—SHEFFIELD

Since the publication of our 'Guidelines for All-Age Worship' we have been re-thinking our role and task. Under the guidance of our Chair, Canon Jane Sinclair, we have been concentrating on providing resources and training for any within the diocese who have wished to avail themselves of the opportunities we have offered.

We began by inviting all the major publishers to a Resources Exhibition in the new Diocesan Church House in Rotherham. A good number of publishers took the opportunity to bring books and other materials and display them in a very attractive way. A series of seminars on using some of the materials available made this a very valuable venture with a large number of people, both clergy and lay, coming in over the three days to see what was on offer.

In our programme for this year we hope to include a music resources day. Fr. Geoffrey Steele of Ushaw College, and Canon Jane Sinclair will be leading a day on Presidency on 14 October at Rawmarsh Parish Church and this is being looked forward to; the day will cover all aspects of Presidency. The other area we are looking at is the Ministry of Healing, and it is hoped the Church's Healing trust will lead a day for us early in 1996.

Over the last few years, at the request of the Bishop of Sheffield, we have, in conjunction with the Training Department, developed a Training Course for *Worship Leaders in Church Plants and similar situations*. This proved to be very popular in many parishes, not just those involved in church planting, and there is a high demand for the course. The members of DLC share the running of the course and we have had to limit the number of times during the year when we are prepared to offer the course.

Having had a time of uncertainty and seeking to bring new members on to the committee we are going forward trying to make opportunities for good liturgy available, together with an awareness of the way liturgy is developing within the church.

A. D. Balme

Secretary, Sheffield Diocesan Liturgical Sub-Committee

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News of Liturgy

Editor: Colin Buchanan

Issue No. 246

June 1995

Editorial

SIX NEW EUCHARISTIC PRAYERS

We rarely have headlines, and outdid ourselves last month with (mistakenly) **bold** type; but this month is worth not only a headline, but also at least one deliberate word in bold. In order to recognize the significance of that '**SIX**', it may be worth our while retracing some steps in the recent liturgical history of the Church of England.

The Liturgical Commission of the second half of the 1980s took aboard various issues spinning in the atmosphere round them, not least of which was the call of *Faith in the City* in December 1985 for user-friendly liturgy for the inner city. Their deliberations led to some public trial runs with new eucharistic material (and a eucharistic prayer at the annual conference of DLCs was published in NOL for September 1988—see the recap in NOL for April 1995); and, as a result, there came the report *Patterns for Worship* published in November 1989; and that report in turn included a projected advance on Rite A, provisionally dubbed 'Rite C'. Rite C included four eucharistic prayers, the ancestors of the texts printed here.

On from November 1989, the proposals were debated in Synod in February 1990, and were attacked for various features of their wording. The House of Bishops nevertheless asked the Commission to tidy up their work in the light of comment, and bring it back for authorization. Then began the comedy of errors. In January 1992 the Commission brought to the House of Bishops eucharistic proposals in line with Rite C, but marginally modified. The House, for reasons best known to itself (I was there but cannot in detail repeat what was said and done), referred the whole package back to the Commission, without, as far as I could detect, stating what the basis of rejection was (except possibly that there was too much variety of texts made available), and without therefore telling the Commission what had to be done to make the proposals acceptable and credible. The Commission retired to lick its wounds, and to guess its way into what the House of Bishops would stomach.

Two years went by in which extended communion and other kindred subjects were debated in the House of Bishops. Then in January 1994 the Commission (with a new chairman) brought five eucharistic prayers to the House. The House showed a nervousness similar to that of 1992. However, they were clear that they could not just send the proposals back for no reason again, and they hit on the compromise procedure which had been tried unsuccessfully twelve years before with the old 'Series 1'. It takes this form: 'Let us not propose a text to Synod, for the time is not ripe and we are not ready, and, if we are ever going to do so, then we need to be more confident than we are; instead let us propose a motion which, if passed, will enable the Synod to ask us to bring forward the proposals.' So far, so pusillanimous. But worse was to come—for at a late stage the House decided that even this motion was too strong for the stomach, and instead redrafted the motion to give the Synod the chance to ask the

Bishops merely to *reflect* further upon the five prayers. Thus the decision-taking and the forward progress almost reached vanishing point. Almost, but not quite—for the very step of going to Synod meant that the five prayers had to be published and to become (with this extraordinary motion introducing them) public property before the Synod.

The Synod greeted the prayers warmly, though still unsure where a prayer 'suitable for use when children are present' was to be found within the five. It amended the craven motion from the House of Bishops, and asked the Bishops to bring before Synod for authorization 'up to five' new eucharistic prayers—a motion that looked like an endorsement of each of the five before the Synod at the time.

The House of Bishops is not so easily to be pushed into going forwards. When the House met in October, the decision was taken that only two prayers (nos. 2 and 4 of the old set) should be introduced to Synod, and that the House should state that they viewed neither of these as fulfilling the criteria necessary for use when children are present. They failed, however, to give any positive reasons why it was better to put in two rather than five, and they failed to indicate the theological and/or pastoral reasons for preferring the particular two they had retained rather than the three they had excised. Thus even if, which is unlikely, the Synod had immediately seen the case for two rather than five, there was still no way visible by which they had or could have decided that of the five they had seen in July this particular pair were properly above the line for authorization, and the other three were properly below it!

Although the House of Bishops takes the decision, it is a member of the Liturgical Commission who chairs the Steering Committee and introduces the 'General Consideration' stage in Synod. This Trevor Lloyd did with consummate skill in November (we published his speech entire). Then the text of the two prayers went to the Revision Committee (of which I have been a member). Members of Synod (and others) submitted their proposals. The Committee found that it was being asked to bring forward in its recommendations to Synod: (a) the two prayers already before the Synod; (b) the three which the House of Bishops had excised; (c) at least one other prayer for use when children are present; and (d) various other prayers from various sources. All these desires fell in principle well within standing orders, for, once a text is open to revision in Committee, *anything* may be brought in as an amendment (and the long-remembered will recall that the so-called Beckwith-Brindley deal in Autumn 1978 brought in the present third eucharistic prayer in Rite A through its being amended and adopted at this very Revision Committee stage).

In the upshot the Revision Committee, in the interests of fitting new prayers exactly into Rite A, have also fiddled with the opening Notes of the service and with the Preparation of the Bread and Cup—and one of the results is to make absolutely clear what the Registrar of General Synod has opined for many years, that Proper Prefaces (here sometimes called 'insertions') may be provided at the president's discretion, and there is no tight binding of anyone to the set texts. There has also been a provision of new words of distribution.

Then we come to the six prayers. Basically they are composed as follows: two are the two the House of Bishops approved to go to Synod last

and exalting him to your right hand on high.
So we join the eternal praise of heaven:

**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).**

And now, heavenly Father, we pray that at this supper,
as we follow his example and obey his command,
your gifts of bread and wine
may by the power of the Spirit be unto us his body and his blood.

**Worthy is the Lamb, the Lamb who was slain
to receive power and wealth and wisdom and strength
and honour and glory and praise.**

For on the night that he was betrayed, he took bread,
he gave you thanks, broke it and gave it to his disciples,
saying 'Take, eat; this is my body.
Do this in remembrance of me.'
And in the same way after supper he took the cup,
he gave you thanks and gave it to them, saying
'Drink this, all of you; this is my blood of the new covenant,
Do this in remembrance of me.'

**As often as we eat this bread and drink this cup
we proclaim the death of the Lord until he comes again.**

Therefore, heavenly Father, we remember his death,
his offering of himself made once for all upon the cross,
and we proclaim his mighty resurrection and glorious ascension,
keeping his feast until he comes again.

**Christ has died.
Christ is risen.
Christ will again.**

Father, we give you thanks and praise
that through him you have sent upon us
your holy and life-giving Spirit
and made us a people for your own possession,

**Father, grant that by your Holy Spirit
we may feed on Christ
and be strengthened for your service.**

All glory and praise be yours
in Jesus Christ and through your Holy Spirit
as we join the endless praise of heaven:

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

Praise and thanks to you, Father in heaven:
on the night before he died
your Son Jesus Christ
took bread and wine and said,
'This is my body, given for you.
This is my blood,
shed for you and for many for the forgiveness of sins.
Do this in remembrance of me.'

As we remember his death on the cross,
his sacrifice once for all to save us
we rejoice in his living presence.

(Great is the mystery of faith:)
Christ has died.
Christ is risen.
Christ will come again.

Send your Holy Spirit,
that the bread which we break
and the cup which we bless
may be the communion of the body and blood of Christ.
Unite us with him
and with all God's people in heaven and earth.

**Glory, worship, praise and thanksgiving
be to you, our God, Father, Son and Holy Spirit,
for ever and ever. Amen.**

EUCCHARISTIC PRAYER 6

The Lord is here. *or* Lift up your hearts.
His Spirit is with us. We lift them to the Lord.

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

Heavenly Father, we give you thanks and praise
through Jesus Christ your Son our Lord.
For he is your living Word;
through him you have created all things from the beginning,
and have formed us in your own image.

**You are worthy, O Lord our God,
to receive glory and honour and power.
For you have created all things,
and by your will they have their being.**

We praise you through Jesus Christ your Son
because you have given him to be born as man
and to die upon the cross for us.
We praise you for raising him from the dead

November; two are nos. 3 and 5 from last July, excised by the House; one is for the 'for use with children' prayer (from the Board of Education and Commission jointly); and one was specially written within the Committee to provide a prayer in sequence to the existing first eucharistic prayer in Rite A—but shorter overall, with far more responsive parts, greater attention to 'the Trinitarian shape' (though still with a Western epiclesis), and yet almost entirely composed of familiar material.

As the Committee worked on these (and one or two other) prayers, we had to ask ourselves not only about the merits of each, but also about the effect of a total number running beyond any number ever seen in the Church of England at any one time together before! The Committee asked itself whether there was a problem in commending six prayers, simply on the grounds of quantity, and decided almost *unanimously* (10-1) that there was not. And as the House of Bishops had failed to give any explanation as to why it had reduced five prayers to two, it is perhaps not surprising that the Committee—faced with much fascinating and promising textual material—wanted as broad a period of trial between now and the year 2000 as possible, subject to the texts themselves being worthy of use.

This editorial merely shrieks the undoubtedly surprising fact of there being six. The merits and demerits of each readers must glean for themselves from inspection of them.

Colin Buchanan

THE PROPOSED PRAYERS

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.

God our Father, giver of life and light,
maker of all things,
We praise you for earth and sea, for wind and fire.
We thank you for the peoples of the world.

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

You made our hearts to share your love.
You know our tears and laughter.

For your gift of love we praise you:
Hosanna in the highest!

Therefore with all your people of every place and age
we join the saints and angels
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!**

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

Father, you love us so much that you gave your Son,
born of Mary, to live among us
and to die rejected on the cross.
You raised him to life, victorious over sin,
to reign with you for ever.

For your gift of Christ we thank you:
We praise your holy name.

At table with his friends
on the night before he died
Jesus took bread and gave you thanks.
He broke it, gave it to them, and said
'Take, eat. This is my body, given for you'.
When they had eaten, he took the cup of wine.
He gave you thanks, gave it to them, and said
'Drink this, all of you,
This is my blood of the new covenant,
shed for you and for many for the forgiveness of sins.
Do this, whenever you drink it, in remembrance of me.'

For the sacrifice of Christ we thank you:
We praise your holy name.

So now we do this to obey your Son's command.
We stand before you with this bread and cup,
and proclaim the Lord's death until he comes again.
We praise you for Jesus our living Lord:
He is the one true sacrifice who brings us peace with you.

For our life in Christ we thank you:
We praise your holy name.

Through him, risen and ascended,
you send your Spirit
to bring new life to your world.
Pour your Holy Spirit on us now,
as we feed on the body and blood of Christ,
and live and grow in him.

For your gift of the Spirit we thank you:
We praise your holy name.

Unite us around the table
with your whole church in earth and heaven.
Bring us to feast in your eternal kingdom,
with (N and) all who live in Christ.
Transformed by your Spirit we shall rejoice with them,
and sing your praise, Father almighty, for ever.

Alleluia!
Salvation and glory and power belong to our God.
Amen. Alleluia.

(or in Lent—

**Worthy is the lamb who was slain,
to receive power and wealth,
wisdom and strength, honour and glory and praise. Amen.)**

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,
and feed on him by faith,
may your Spirit show these gifts of bread and wine
to be Christ's saving body and blood.

(Holy Spirit, you are the Power of God.)

Lord 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.**

EUCCHARISTIC PRAYER 5

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.

(Here the President leads the thanksgiving for God's mighty acts in creation and redemption. This form may be used. See the Appendix for other examples.)

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.

Therefore we join the saints and angels
and sing together,

**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.)**

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.

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 delight 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.**

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

Father we glorify your Name for ever.
(We glorify your Name for ever.)

God of love,
though created in your image, we rebelled against you.
But 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 suffered in our place
and gave up his life on the cross to be a ransom for many.

(Crucified Lord, we praise you.)

In the upper room with his friends,
on the night before he died
he took bread and 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 the forgiveness of sins.
Do this in remembrance of me.'

(Jesus, you are the true vine.)

EUCCHARISTIC 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.

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.
You make us in your image to reflect your glory.

You give us breath and speech
that with all the powers 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.**

**(Blessed is to 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 living bread, in whom all hungers are satisfied ...*

Insertions (b) optional here

In the upper room with his friends
on the night before he died,
he took bread and 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:
'Take 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.**

*[See footnote overleaf].

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:

Pour out your Holy Spirit
as we bring before you these gifts from your own creation,
that they may 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.**

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

EUCCHARISTIC PRAYER 3

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 of the universe,
you bring forth bread from the earth.

Blessed be God for ever.

Blessed are you, Lord, God of the universe,
you create the fruit of the vine.

Blessed be God for ever.

The whole universe praises you, its creator.
Sun and rain, hills and rivers praise you.

Blessed be God for ever.

The fruit of the earth itself praises you:
Wheat and grape, this bread and wine,
are part of the riches of your earth.

**You are worthy, our Lord and God,
to receive glory and honour and power,
for you created all things,
and through your will they have their being.**

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 to die
that we might no longer be slaves to sin
but rise to life with him.

(A proper preface may be inserted here)

Earth unites with heaven to sing the new song of creation
as we adore and praise you for ever, 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!)**

Until he comes in glory
we keep the feast that Jesus began.
At supper with his friends on the night he was betrayed
he took bread and gave you thanks.
He broke it and shared it among them:
'This is my body, given for you'.
After supper he took the cup of wine:
'This is my blood of the new covenant.
Do this in remembrance of me.'
We eat and drink;
We proclaim his death today;
We celebrate his offering of himself
Once for all on the cross,
his resurrection, ascension and coming again:

We proclaim your mighty acts *or* Praise to you, Lord Jesus.
You chose us to be your people *or* Dying you destroyed our death
You made us a royal priesthood *or* Rising you destroyed our life
We offer you the sacrifice of praise. *or* 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,
fill our sacrifice of praise and thanksgiving
with your power and love.**

Unite us with your church throughout the world
as we join the song of heaven:

**Worthy is the Lamb that was sacrificed,
to receive power and wealth, wisdom and might,
honour and glory and praise!**