

News of Liturgy

Editor: Colin Buchanan

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December 1995

Then the rest of the agenda was back on track. The third in a series of Taizé-style services is about to take place in the cathedral. We are in touch with John Bell from Iona. A workshop is planned soon for *Patterns for Worship*. Two parishes are experimenting with *Celebrating Common Prayer* and getting free copies. A World AIDS Day service needs a committee meeting. The usual stuff! Recently, before the Nine O'Clock Service came to grief in the middle of that long hot summer, our diocesan Youth Adviser spoke to us about teenage worship. We need to do something imaginative in Durham, he said. The Methodists do it. So that is on the agenda too—but no bikinis, please.

A lot of effort goes into 'music'. With the help of our cathedral organists there have been some popular and well-attended workshops in the Throne Room at Auckland Castle which is very grand. It's a fine Gothic room hung with the noble portraits of former bishops, many of them with disapproving glances. We are also doing all we can to encourage a new generation of young organists to fill the growing gaps. We offer them grants for lessons. Our secretary is the administrator of Harrisons, the famous Durham organ-builders, and she is the director's wife and a useful ally. Another notable success has been the publication of a series of 'Living Worship' pamphlets—'Reading the lessons', 'Using an O.H.P.', 'Leading the Intercessions' and best of all 'Silence in Worship'. Always popular is 'Help! The Vicar's got flu'. These have four or five snappy pages of excellent advice for wardens or worship committees from the remote fells of upper Teesdale to the UPAs of Sunderland and the coastal strip. And there are plans for more.

My predecessor as chairman (for the first triennium) was the Archdeacon of Durham. In 1993 (after 25 years) he based his Visitation Articles on questions of interest to his committee. In those far-distant days before 'the vote' (incidentally Forward in Faith consistently lament the vote but they would not be having the ball now without it) 63% of the parishes made use of *The Promise of His Glory*, 36% *Patterns for Worship* and 23% *Enriching the Christian Year*. 37% didn't know! About a third of the churches either had or were setting up worship committees. 31% of organists were unpaid and 62% paid. 161 churches boasted of, or apologized for, their choirs: and 156 churches claimed to hear, more or less regularly, the sound of piano, guitar, horn, pipe, lyre, triangle, harp, bagpipe and every kind of music.

On a final note, we are very much aware of friends on a similar venture just 15 miles or so up the A1(M) in Newcastle. Serious 'networking' is in hand.

Stephen Pedley
Durham Cathedral—supplementing last month's report

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Editorial

I now have to hand a complete copy of *A Prayer Book for Australia* (APBFA hereafter). It is the fruit of many years work by the national Liturgical Commission; and its progress to authorization and publication has been reported in these columns—a full draft Book in March, General Synod debating and amending it in July with final approval on 6 July. The hardback 850-page eventual Book was launched in Sydney on 27 October, and the chairman of the Commission, Laurie Bartlett from Sydney (but perhaps not *quite* 'of' Sydney) was awarded a Doctorate by the Australian College of Theology in recognition. There is a shorter version, which I have not yet seen, but in any case *Church Scene* (the Anglican weekly tabloid) reported after two weeks that the full Book had sold out all the printed copies, and the shorter version had also sold out totally, even before any copies were distributed and there were but brochures and word of mouth from which to order it.

The full book is massive—like a slightly fatter version of the American or Canadian Books. I suspect it will be the 'QE II' of the Prayer Book world—the crowning and consummating version of a particular genre, outbidding everything before it, and then leading the field for years thereafter as none other appears to compete with it. We have talked (and even voted) in England about 'One book or many in 2001?', but that is like the Boeing aircraft corporation claiming they can outstrip the QE II—of course they can from one point of view, but it is not with a steamship that they have attempted it.

There will be time enough to look in detail at the contents, but perhaps something about the arrangements will suffice to whet the appetite for the moment. The Psalter (Frost inclusivized) is in the middle with the daily offices immediately following. The Book—at least in the hands of a cleric—will presumably be used most frequently at these pages. Holy Communion precedes the offices—between pages 100 and 200, with supplementary provision after that. Then baptism and confirmation come before page 100—giving a proper looking initial set of services to the Book, but also saving the oddity of trying to lay the Book flat too often when it is open at page 52. Finally, other occasional rites come after the offices, and the shape of the Book is complete—designed functionally for an equilibrium of use, as well as with an eye to the theological and pastoral significance of the various parts.

The Book was authorized for use immediately, though it has to be endorsed in each diocese before coming into play in that diocese. Sydney Synod has apparently delayed even considering it—and there are some signs that many Sydney churchpeople reckon their representatives on General Synod went to the limit of charity in allowing other people to have the Book, even whilst doubtful about its value in the metropolitanical see itself.

The Australian price is Aus \$25 (perhaps getting on for £12.50 sterling). At the time of writing I do not know when copies will be available in England, though, as an inveterate entrepreneur, I am taking steps myself to get some over. When yours comes, put it beside the ASB, the American, Canadian and New Zealand Books, and ask yourself whether or not the pinnacle of this kind of technology has not been reached—and, if so, what the liturgical equivalent of Boeing has in store with which to outstrip it. Meanwhile, sign up as early as you can for a liturgical luxury cruise in yesterday's world of style and tasteful craftsmanship.

Colin Buchanan

Christmas 1995 brings NOL to its twenty-first birthday, and also completes 24 years of Grove Booklets. This year has seen the final physical severance of the 'Grove' trade name and headquarter from 'The Grove', the early nineteenth century family house in the grounds at Bramcote in Nottingham where St. John's College moved from London in Autumn 1970. At that time I was a spare-time bookseller as well as publisher, so the name 'Grove Books' was chosen as a broad title that could encompass both activities—but it was also chosen in order to keep alive the name 'Grove', in case, the plethora of new buildings on the premises, the old house got swallowed up and lost its name. Interestingly, this did not happen, and, as far as I know, the house at the heart of St. John's is still known as 'The Grove'. What historians will make of Grove Books in Cambridge remains to be seen. A by-product of the name has been the occasional confusion of booksellers who mistake the firm for the Grove Press, an American purveyor of pornography, which leads to orders being received for books with strange titles. Another by-product is the fun the English Christian constituency has had with jokes about 'groves and high places' (an OT reference, I believe), and mocking allusions to groovy booklets. Let them mock—they still find they need them.

But I was being (typically) diverted from my theme. I wish you a happy Christmas and a groovy new year.

Colin Buchanan

PROGRESS WITH SIX EUCHARISTIC PRAYERS

We can only report, with sadness, an impasse. The Standing Committee's report on the agenda to the first session of the new Synod carried no mention of the six eucharistic prayers which had been marginally amended by the House of Bishops in October, and which, it had been understood all along, were to have been debated in Synod with a view to final approval in November (and might therefore have received their licence and have become a lawful use by the time you receive this journal). The Bishop of Blackburn in introducing the report said in passing that the prayers were being held over till February, and told us that the Standing Committee of the House of Laity had asked for the delay.

I was not satisfied in one major respect, and made a speech pointing out that the final state of the text was now known and fixed, and that therefore that text should be in the hands of every member of Synod—and that it was almost self-defeating to talk about the possibility of a separate reference, when the members of any House would not have received the texts in order to know whether they were changed in any substance or not. I made as impassioned a plea as I have ever done that this distribution of the final text was extremely urgent and both could and should be done during the week of Synod. For my pains, I was weightily informed by Christina Baxter of the total righteousness of the request to delay the debate on final approval. However she told me she was in agreement with my request to the Standing Committee to circulate the text. All we can do now is await events, and hope that (with or without a 'separate reference') we can reach final approval at the February group of sessions of General Synod.

If final approval does come then, then there are good hopes that the 'extra' booklet in the Grove Worship series will be published immediately, giving an introduction and commentary to accompany the new prayers.

There is considerable frustration in the diocese of Lincoln about this threatened change. The argument that Lent is being cleared is demonstrably false. We are told that had he died long enough ago his day would not have been moved, which ignores the fact that his commemoration on 8 March led to his inclusion in the Calendar and not the other way around. We are told that had he been martyred he would not have been moved, which offers a view of Lent hardly compatible with his own words: 'I want to see English saints made in the old way, by suffering and labour and diligence in little things and the exercise of unselfish untiring love.'

It was this last point which was made repeatedly in our Diocesan Synod when it called for his retention on 8 March (147 votes in favour, none against, two abstentions): he is supremely fitted to be remembered in Lent during the twenty-first century as he has been for most of the twentieth.

Yours sincerely,
Peter Mullins, Bishop's Clergy Training Advisor,
Diocese of Lincoln

PERSONAL DIOCESAN REPORT FROM DURHAM

I am not yet a year old on our Durham D.L.C. and I didn't know much about it until I became its chairman. That raises questions about me (I should have known) but also about the D.L.C. and its self-promotion. It is not really clear to me how I became chairman though I must have said 'Yes!' I can usually get a meeting through on time and I am on the staff of the cathedral. The links are useful, but I am no liturgical expert. Just a practitioner who for too long probably in the parochial ministry has got away with liturgical murder. Anyway I must say I am much impressed with our D.L.C., with the abilities represented there, and the active interest and initiative of the members. Attendance is excellent. Every other month we all squeeze into our secretary's dining room (in the only house left on South Bailey in private hands) and fire off.

Perhaps it is best to begin by noting our last meeting. It was attended by Bishop Michael Turnbull, a change for him from *Working as One Body*. This was his first visit since his arrival here last autumn. He said he wanted to come again. We had given him a list of things to talk about! Now that a first year cycle is almost complete he has been through it all once: the Service of Oils, the Petertide Ordination, and the Institution Service (many times). We have ideas about these things and so does he, and so, of course, does the cathedral. He had things to say about CME and *On the Way* (the episcopal role in Christian initiation seems to be growing, as in most areas of Anglican life at present: never was there such an episcopal Church), and he wants us to think about offering the parishes and deaneries a collection of prayers and litanies for various occasions, e.g. before PCCs, commissioning Sunday School teachers, etc. On the eve of the cathedral ordination at Petertide the Forward in Faith parishes in the diocese had their own ordination elsewhere presided over by John, 'flying' Bishop of Beverley. This was a very separate occasion and by all accounts it was sacerdotally pretty extravagant. So we agonized a bit with Bishop Michael. How are we one day to move back on course together? This is something which worries us a lot here where, according to Bishop John (whom we pray for most days in the cathedral), that integrity is on the march.

Michael Perry, *Preparing for Worship* (Marshall Pickering, London, 1995, £12.99 pb, 452pp.)

Is there no end to the lists Michael Perry (the Tonbridge one) can produce? This man must have some filing system.

Preparing for Worship describes itself as 'the essential handbook for worship leaders'. It is certainly comprehensive, and your worship team would benefit from a thorough study and use of it. What you get for your thirteen pounds is a series of articles on all aspects of worship (from theology to copyright to managing change to making the Prayer Book intelligible), and a series of lists and indexes. These are useful: one is an index of song and hymn versions of Psalms and another tells you which song books a particular hymn is in. A major help is the index of songs linked to Bible verses, which takes the use of similar resources in different song books to its logical extreme.

Your worship team needs to be wary of seeing this book as the only answer though. Firstly, it is as dated as the most contemporary song referred to, and in five years time will therefore have only a limited use (the indexes comprise nearly half the book). Secondly, it is possible to take issue with some of the confident statements about the theology of worship (I know about the Sanctus, but the exposition of the eucharist in terms of Isaiah 6 was a little awkward for me, particularly as an opening chapter), and thirdly the resources section makes much use of *Church Family Worship* in its Creeds and Confessions, and seems to note neither the legalities nor alternative provisions of *A Service of the Word* where Anglicans are concerned.

That said, there is a wealth of useful material, and you won't regret having it. My only thought is that the indexes and lists are exactly the kind of thing that a computer programme could do much better. Now whatever happened to *Worshipmaster for Windows*?

Jeremy Fletcher

Correspondence

Dear Colin,

I was amused that you have noticed (NOL October, page 2) how the Liturgical Commission bounces from arguments based on consistency with modern Roman practice to arguments based on distinctive Anglican heritage as it seeks to justify its own unique proposals. But I was sorry that in the same paragraph you were taken in by their patter. You say of the proposed new Calendar that 'March, being Lenten, has been cleared of most saints'.

This may have been the Commission's original intention, but it simply isn't what its proposal does. The ASB offers us ten days in March with such Festivals (including two which they admit the Romans move elsewhere in the year and one entirely new addition) as well as other days when commemorations may be made in intercessions.

Bishop Edward King is the most striking casualty. His spontaneous commemoration on 8 March (formerly sanctioned by the Archbishop of Canterbury in the 1930s) was one of the things which started the Church of England down the road of considering how other new names might be added to the Calendar.

This month's publication . . .

. . . is Alcuin/GROW Joint Liturgical Study no. 33, *Worship in Ancient Christian Egypt*, by Maxwell Johnson. This Study is modelled on no. 9 in the series, John Baldovin's *Worship in Ancient Jerusalem*, and the author, whose own special interest is Sarapion, wrestles the scattered materials into an impressive unity.

. . . and next month's

is Worship Series no. 135, *Renewing the Anglican Eucharist*, edited by David Holeton, which gives the material from the Dublin IALC.

. . . and this month's offer

is an almost complete set of NOL from 1 to 226 (October 1993), returned to us by a bored hoarder-reader, and available to a proven good home (a library or serious research student) on application to COB.

. . . and that Almanack

for CCP 1996 is available for 50p plus SAE.

. . . and the PRAXIS speciality

is the day in London on 'Liturgy and Computers' on 11 January at St. Matthew's, Westminster. The input will come from Tim Anderson of Hodder and Michael Perry (the Tonbridge one). For more information and booking procedure contact PRAXIS, St. Matthew's House, 20 Great Peter Street, Westminster, London SW1P 2BU (tel. 0171 222 3704).

THE NEW ROMAN CATHOLIC EUCHARISTIC PRAYER (For Various Needs and Occasions)

We publish here, at considerable length, the Roman Catholic Eucharistic Prayer 'for Masses for Various Needs and Occasions'. Apparently this prayer started life in Switzerland over twenty years ago: it was then (with Vatican permission) adopted by a widening number of bishops' conferences round the world; it then reached the status of having a Latin *editio typica* published in 1991; and the text below is the ICEL translation of that, dated 1994. It is in the process of consideration by the Roman Catholic bishops of England and Wales. It should be emphasized that it is not part of the overall revision of the Roman Mass which is currently under way—this sketchy history is enough to show that it belongs in principle to the 1970 era, however slow it has been in passing into worldwide use.

The priest begins the eucharistic prayer. With hands extended the priest sings or says:

The Lord be with you.

And also with you.

He lifts up his hands and continues:

Lift up your hearts.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

The priest continues the preface with hands extended, using one of the following texts:

<p>A. The Church on the way to unity Father of infinite goodness, it is truly right to give you thanks, it is fitting that we sing of your glory.</p> <p>Through the gospel proclaimed by your Son you have brought together in a single Church people of every nation, culture and tongue. Into it you breathe the power of your Spirit, that in every age you children may be gathered as one.</p> <p>Your Church bears steadfast witness to your love. It nourishes our hope for the coming of your kingdom and is a sure sign of the lasting covenant which you promised us in Jesus Christ.</p> <p>Therefore heaven and earth sing forth your praise while we, with all the Church, proclaim your glory without end:</p>	<p>B. God guides the Church on the way of salvation It is truly right and just, our duty and our salvation always and everywhere to give you thanks.</p> <p>Lord, holy Father, creator of the world and source of all life.</p> <p>You never abandon the creatures formed by your wisdom, but remain with us and work for our good even now.</p> <p>With mighty hand and outstretched arm you led your people, Israel, through the desert.</p> <p>By the power of the Holy Spirit you guide your pilgrim Church today as it journeys along the path of time to the eternal joy of your kingdom, through Christ our Lord.</p> <p>Now, with all the angels and saints we praise your glory without end:</p>
<p>C. Jesus, way to the Father It is truly right and just, our duty and our salvation always and everywhere to give you thanks, Father of holiness, Lord of heaven and earth.</p> <p>Through your eternal Word you created all things and govern their course with infinite wisdom.</p> <p>In the Word made flesh you have given us a mediator who has spoken your words to us and called us to follow him.</p> <p>He is the way that leads to you, the truth that sets us free, the life that makes our joy complete</p> <p>Through your Son you gather into one family men and women created for your glory, redeemed by the blood of the cross, and sealed with the Holy Spirit.</p> <p>And so we praise your mighty deeds and join with the hosts of angels, as they proclaim your glory without end:</p>	<p>D. Jesus, the compassion of God Father of mercy, faithful God, it is truly right to give you thanks, it is fitting that we offer you praise.</p> <p>You sent Jesus Christ your Son among us as redeemer and Lord.</p> <p>He was moved with compassion for the poor and the powerless, for the sick and the sinner; he made himself neighbour to the oppressed.</p> <p>By his words and actions he proclaimed to the world that you care for us as a father cares for his children.</p> <p>And so, with all the angels and saints we sing the joyful hymn of your praise</p>

At the end of the preface he joins his hands and, together with the people, concludes it by singing or saying aloud:

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

The priest, with hands extended, says:

Blessed are you, God of holiness:
 you accompany us with love
 as we journey through life.

Blessed too is your Son, Jesus Christ,
 who is present among us
 and whose love gathers us together.

As once he did for his disciples,
 Christ now opens the scriptures for us
 and breaks the bread.

He joins his hands and, holding them outstretched over the offering, says:

Great and merciful Father
 send down your Holy Spirit
 to hallow these gifts of bread and wine,
 so that they may become for us

Desmond Tutu, *An African Prayer Book* (Hodder and Stoughton, 1995, 138pp. A5 format hardback, £7.99 also available as an audiobook at £7.99 (published in USA by Doubleday)).

Desmond Tutu has clearly had enormous fun—as well as some difficult choices to make—in compiling this delightful anthology. In his introduction he describes the range of persons and places from which the prayers come (not all Christian, but predominantly so). These include black Africans, an early Father or two from North Africa, some white Africans, and some diaspora Africans from the USA and the Caribbean. He has arranged the prayers according to the simple old acronym:

Adoration
Contrition
Thanksgiving
Supplication

However he admits that a whole range of prayers he wanted to include would not fit this framework well, and they bring up a substantial rear as

Daily Life.

Each of the five sections has its own short separate introduction by Archbishop Desmond, each a delight in itself, each a spur to prayer.

The contents include famous texts: 'Our hearts are restless' and 'Late have I loved thee' (Augustine), 'God bless Africa; guard her children . . .' (Trevor Huddleston), 'Go down, Moses . . . Let my people go' (called here 'African American Spiritual'), and the historic 'An Act of Reconciliation and Sharing of the Peace' of the South Africa, National Service of Thanksgiving of 8 May 1994. But there is a vast range that the average European would never otherwise meet. This one from Nigeria caught my imagination (and my conscience):

'God in heaven, you have helped my life to grow like a tree. Now something has happened. Satan, like a bird, has carried in one twig of his own choosing after another. Before I knew it he had built a dwelling place and was living in it. Tonight, my Father, I am throwing out both the bird and the nest.'

There is no index—you have to read systematically or dip at random—but both will yield great riches.

COB

Mark T. Elvins, *Towards a People's Liturgy* (Gracewing, Leominster, 1994. £7.99, pb, 116pp.)

Questions of language are never far from the surface of debate when liturgy is renewed. Anglicans may find contemporary language difficult, even though our texts have been in the vernacular for some hundreds of years. Roman Catholics have (officially) only had the last three decades to create a vernacular liturgy, and this book examines some of the issues for them.

It is not without an angle. Elvins is a member of the Association of English Worship, a group dedicated to the use of the vernacular in Catholicism, and carefully critical of ICEI, the Roman body charged with translating the liturgy into English. Unfortunately the second half of the book becomes a glorification of the AEW, which can do no wrong. This is a shame, because the historical survey of Catholicism's use of the vernacular is fascinating (if brief); simply because the Reformers espoused the vernacular, post-Trent Catholics opposed it as dangerous and anti-authoritarian. Some of the issues raised about translations and the use of language are also important, though not treated in great depth.

Not a waste of time, but get it from the library.

Jeremy Fletcher

I noted a few tiny errors in the area I know best: the Royal Commission surely did *not* recommend 'a new liturgy' (p.41); Frere's initials were 'W. H.', and the Bombay Liturgy is usually dated '1920' (p.42); Leslie Brown thought he had inaugurated the Westward position of the eucharistic president, but the Queen's College, Birmingham, would challenge that (p.57); it is not clear that the 1959 baptism/confirmation report was 'rejected' (p.72), as no machinery for authorizing it existed then; Michael Ramsey did not 'reshape' the Liturgical Commission in 1964—both Archbishops appointed Ronald Jasper as chairman (and let me in!), but 1962, 1965 and 1968 were the years of reshaping (p.73); the Series 1 services were authorized for seven years not two (p.73); Series 2 confirmation was authorized in 1967 (p.74); *Modern Liturgical Texts* was published in 1968, not 1967 (p.74); I do not recall that Geoffrey Willis resigned from the Commission from blindness—opposition to directions set is more likely (p.76); Charles Whitaker had but one 't' (p.76); *Patterns* included eucharistic proposals and *Promise* started not at Advent but All Saints (p.77); G. A. Michell had two 'll's (p.127); the phrase 'Mason-Dix view' (p.138) loses the point—the original was a 'line'(!); my own first volume of eucharistic texts was *Modern Anglican Liturgies* (not *English*) (footnote p.151—the second volume is wrongly named too).

But it is wholly credible that such nitpicking is the best accolade the book could have—if these trifles are the most one can raise in criticism (and I think they are), then it must be a notably fine piece of work (and it is). I wish it had been around when I was teaching liturgy; and I would be proud to have written it myself.

COB

Lars Österlin, *Churches of Northern Europe in Profile: A Thousand Years of Anglo-Nordic Relations* (Canterbury Press, Norwich, 1995, xi/317pp., £11.95)

The onset of the Porvoo agreement is turning all manner of English interest towards Scandinavia, and this book has been carefully timed to catch the incoming tide. Certainly most English Anglicans have been consistently ignorant of Scandinavian Church history and contemporary Church conditions—our understanding of the Reformation has been that Lutheran Churches flourished in Germany. Reformed ones in Switzerland and the Low Countries (and, on one view, in Scotland), Anglicanism perforce held possession in England and Ireland, and the Church of Rome was relatively undented in most other Western countries—and, for reasons of geography, language, culture, commercial interests or whatever, the Scandinavian Churches were hardly part of the agenda. I suspect that thirty five years ago I would have described the Swedish Church as Lutheran in its theology, tightly controlled as a state church, retaining the historic episcopal succession 'as though we had it not', and celebrating communion in the full eucharistic vestments of the Church of Rome. That would have been my limit.

Now we all become learners under Porvoo, and this book will assist enormously—and it gives not simply a history of the Churches, but a careful unravelling of contacts, visits and conversations going right back to the Vikings, and including a notable tour by Cardinal Breakspear, the North Londoner who is the only Englishman ever to become Pope. Time would fail me to draw it all out—but liturgy, sacraments and ministry are all in there with doctrine, organization and state relationships. Much to be commended.

COB

He joins his hands and, making the sign of the cross over both bread and chalice, says:

the body + and blood of our Lord, Jesus Christ.

He joins his hands.

The words of the Lord in the following formulas should be spoken clearly and distinctly, as their meaning demands.

On the eve of his passion and death,
while at table with those he loved,

He takes the bread and, raising it a little above the altar, continues:

he took bread and gave you thanks;

he broke the bread,

gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:

THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration.

Then he continues:

When supper was ended, he took the cup;

He takes the chalice and, raising it a little above the altar, continues:

again he gave you thanks

and, handing the cup to his disciples, he said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:

THIS IS THE CUP OF MY BLOOD,

THE BLOOD OF THE NEW AND EVERLASTING COVENANT.

IT WILL BE SHED FOR YOU AND FOR ALL

SO THAT SINS MAY BE FORGIVEN.

DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal, and genuflects in adoration. Then he sings or says:

Let us proclaim the mystery of faith:

People with celebrant and concelebrants:

A. Christ has died,

Christ is risen.

Christ will come again.

B. Dying you destroyed our death,

rising you restored our life.

Lord Jesus, come in glory.

C. When we eat this bread

and drink this cup,

we proclaim your death,

Lord Jesus,

until you come in glory.

D. Lord, by your cross and

resurrection

you have set us free.

You are the Saviour of the

world.

Then, with hands extended, the priest says:

And so, Father most holy,

we celebrate the memory of Christ, your Son,

whom you led through suffering and death on the cross

to the glory of the resurrection

and a place at your right hand.

Until Jesus, our Saviour, comes again,

we proclaim the work of your love,

and we offer you the bread of life

and the cup of eternal blessing.

Look with favour on the offering of your Church
in which we show forth the paschal sacrifice of Christ
entrusted to us.

Through the power of your Spirit of love
include us now and for ever
among the members of your Son,
whose body and blood we share.

A. *The Church on the way to unity*
Renew by the light of the gospel
the Church of N. [diocese/place].
Strengthen the bonds between the faithful
and their pastors,
that together with N. our pope, N. our bishop,
and the whole college of bishops,
your people may stand forth

B. *God guides the Church*
Strengthen in unity
those you have called to this table.
Together with N. our pope, N. our bishop,
with all bishops, priests, and deacons,
and all your holy people,
may we follow your paths in faith and hope
and radiate our joy and trust to all the world.

C. *Jesus, way to the Father*
Almighty Father,
by our sharing in this mystery
enliven us with your Spirit
and conform us to the image of your Son.
Strengthen the bonds of our communion
with N. our pope, N. our bishop,
with all bishops, priests and deacons,
and all your holy people.
Keep your Church alert in faith to the signs
of the times
and eager to accept the challenge of the gospel.
Open our hearts to the needs of all humanity,
so that sharing their grief and anguish,
their joy and hope,
we may bring them the good news of salvation
and advance together on the way to your kingdom.

D. *Jesus, the compassion of God*
Lord,
perfect your Church in faith and love
together with N. our pope, N. our bishop,
with all bishops, priests, and deacons,
and all those your Son has gained for you.
Open our eyes to the needs of all;
inspire us with words and deeds
to comfort those who labour and are burdened;
keep our service of others
faithful to the example and command of Christ.
Let your Church be a living witness
to truth and freedom, to justice and peace,
that all people may be lifted up
by the hope of a world made new.

With hands extended, the priest continues:
Be mindful of our brothers and sisters [N. and N.],
who have fallen asleep in the peace of Christ,
and all the dead whose faith only you can know.
Lead them to the fullness of the resurrection
and gladden them with the light of your face.

When our pilgrimage on earth is complete,
welcome us into your heavenly home,
where we shall dwell with you for ever.
There, with Mary, the Virgin Mother of God,
with the apostles, the martyrs,
[Saint N.] and all the saints,
we shall praise you and give you glory.
He joins his hands.
through Jesus Christ, your Son.

*He takes the chalice and the paten with the host and, lifting them
up, sings or says:*
Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father,
for ever and ever **Amen.**

Book Reviews

John Fenwick and Bryan Spinks, *Worship in Transition: The Twentieth Century Liturgical Movement* (T. & T. Clark, 1995, viii/202pp, £9.95).

This book looks to be what every teacher of liturgy would like the students to read before they come to modern textual revision of the liturgy. It is written by Anglicans and shaped for Anglican teaching and self-understanding purposes; so, whilst giving good space to Roman Catholic antecedents and points of comparison, the study is constantly reverting to Anglican (largely English Anglican) ways. Various Free Church ways are also recorded, but it is as an aid to Anglicans that it will prove most fruitful—for in this denominational field it fills a considerable gap.

In one sense its opening historical account follows a standard lecture-course pattern—Guéranger, Pope Pius X, Beauduin, Maria Laach (Herwegen and Casel), Parsch, Collegeville, *Mediator Dei*, the start of official changes at Rome in the 1950s, Vatican II, etc., etc. The account helps the reader see that, because of Rome's slowness to change the official position, the intellectual renewal in that Church far outstripped the actual pace of change on the ground.

However, the Anglican Liturgical Movement functioned the other way round—the practitioners were rather ahead of any theory, save that they shared a most general instinct in favour of sacraments. Hebert and Dix come to put foundations under an existing edifice—and it is interesting here to see the space and weight accorded to Henry de Candole, who was in the forefront of changes of practice in the late 1920s and through the 1930s. Both he and Gabriel Hebert have, I would judge, gained in the place given them through the respective brief biographies of them of recent years. There is also an end to pretence in the admission that the Church of England's Liturgical Movement in its pre-War and immediately post War phases did not include any significant inroads into the evangelical constituency.

The chapter on 'English Reformed and Methodist Churches' has its own give-away: the authors say that Horton Davies, a Congregationalist was 'reminding' his denomination that it did possess a liturgical tradition' (p.85). That is precisely the problem of charting liturgical developments in these denominations—and the same would go, for instance for the Methodist Sacramental Fellowship or the writings of J. C. Bowmer (p.88)—they are all trying to make a point, the demonstrate to a largely non-liturgical church that, despite all appearances, they are *au fond* a deeply liturgical body. It means that history gets written in the interests of making the point, and liturgical books get written in part for shop window purposes—though one must quickly admit that probably the historic Free Churches are currently more liturgical (and less didactically homiletical?) than they were forty years ago.

There are further succinct chapters on the Eastern Churches (yes, really), on Roman Catholic moves since Vatican II, on the Charismatic Movement (John Fenwick surfaces at intervals as an expert on this), on initiation issues, on back-lashes, on North America, and (very briefly) on the coming century (and the prospect of a 'sudden centrifugal outburst' (p.196)—whew).