

Gather your people from the ends of the earth
to feast with (*N.N.* and) all your saints
at the table in your kingdom,
where the new creation is brought to perfection
in Jesus Christ our Lord;

by whom and with whom, and in whom,
in the unity of the Holy Spirit,
all honour and glory be yours, almighty Father,
for ever and ever. **Amen. [Amen! Amen!]**

AFTER THE MILLENNIUM—WHAT ABOUT EASTER?

There is just a small notion running that the world's churches might agree on a date for Easter. The traditional discrepancy has been between East and West, and it is this global scene which is the background to the inability of the British Churches to agree with a government proposal (which I think has been on the table since 1928) to go for the Sunday after the second Saturday in April. Now the glimmer of hope arises from all the world coinciding in Calendars in the year 2001, and a conference at Aleppo, including the WCC and the Middle East Council of Churches, in March this year resolved to look at ways of uniting in a single (but not necessarily commercially-driven!) principle for fixing Easter after 2001...

SUBSCRIPTIONS

Have you renewed your sub for *NOL* yet?

Next month's publication...

...is Joint Liturgical Study No 39, *Anglican Orders and Ordinations*, edited by David Holeton—the Jarvenpaa papers and statement from the interim IALC conference in Finland in August.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

EUCCHARISTIC PRAYERS

The Liturgical Commission has now sent six eucharistic prayers to the nominated 800 parishes of which I wrote last month. These texts have of course no standing or authorization and I for one, in assenting in the House of Bishops to their being used experimentally, do not view myself as having underwritten every detail of their structure, theology or language—though I should add that, in broad terms, I do have good hopes of them. They are put out now specifically for use with a view to a 'consumer reaction,' and it would be absurd to attempt to give more than a rough justification to their present form. I would add some words I included last month about the marriage and funeral rites which had been sent out on the same basis:

'What does strike me, however, in terms of procedure, is that it will be very hard further down the line to raise points *not* raised by any of the 800 parishes. If the Commission or anyone in the House of Bishops or Synod makes a critical point which has not been raised, then it will be smoothly rejected by the mere silken-tongued "Well, the rite has been tried out in 800 parishes and not one of them ever made that comment." So let the 800 go for it with their critical faculties intact...'

Of the six new texts Prayer A draws upon the First and Second Eucharistic Prayers in Rite A and conflates them (not altogether happily in my judgment); Prayer B retouches the Third Prayer in Rite A and Prayer C the Fourth. I hope to set out these texts in future editions of *NOL*. This month's edition prints out the truly new texts, lettered D to F, and we anticipate there will be much debate about these in the coming months. One of the oddities, of course, is that the Commission has no official commentary or introduction to accompany them.

Meanwhile the 'Rites A and B Revised' Revision Committee reports to General Synod for the Revision Stage—perhaps more accurately the *First* Revision Stage. It looks as though the Eucharistic Prayers and the Lord's Prayer will catch up with the text at some point in the next two years—though exactly what the timetable will be is not clear.

Colin Buchanan

GENERAL SYNOD NOVEMBER 1997

The liturgical business is due on Wednesday, Thursday and Friday, 26-28 November, and will come in the following order;

1. Initiation Services—Final Approval (ie two-thirds majorities in each House)
2. 'The Eucharist: The Order for the Administration of the Holy Communion (formerly Holy Communion Rites A & B)' [This is the *verbatim* new title]—Revision Stage
3. Extended Communion—General Approval (adjourned in July—now resumed)
4. The Lord's Prayer—General Approval

On the Thursday there is also a debate on 'Liturgical Publishing,' brought forward by the Liturgical Publishing Group.

THE LORD'S PRAYER

As stated last month (and above), the Liturgical Publishing Group are bringing the Lord's Prayer to Synod for authorization. The form the report takes is as follows:

On any occasion when the text of an alternative service authorized under the provisions of Canon B2 provides for the Lord's Prayer to be said or sung, it may be used in the form printed in the Book of Common Prayer or in either of the two following forms:

As our Saviour taught us, so we pray or As our Saviour has taught us, we are bold to say:

Our Father in heaven
hallowed be your name
your kingdom come
your will be done
on earth as in heaven
give us today our daily bread
and forgive us our sins
as we forgive those who sin
against us
save us from the time of trial
and deliver us from evil
for the kingdom, the power and
the glory are yours
now and for ever. Amen.

Our Father, who art in heaven
hallowed be thy name
thy kingdom come
thy will be done
on earth as it is in heaven
Give us this day our daily bread
and forgive us our trespasses
as we forgive those who trespass
against us
and lead us not into temptation
but deliver us from evil
for thine is the kingdom, the power
and the glory
for ever and ever. Amen.

On the night you gave up your Son for us all
he took bread and gave you thanks;
he broke it and gave it to his disciples, saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

[Amen. Lord, we believe!]

In the same way, after supper
he took the cup and gave you thanks;
he gave it to them, saying:
Drink this, all of you; this is my blood of the new covenant
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

[Amen. Lord, we believe!]

Therefore we proclaim the death that he suffered on the cross,
we celebrate his resurrection, his bursting from the tomb,
and we long for his coming in glory.

[Amen. Come, Lord Jesus!] \$

As we recall the one, perfect sacrifice of our redemption,
Father, by your Holy Spirit let these gifts of your creation
be to us the body and blood of our Lord Jesus Christ;
form us into the likeness of Christ
and make us a perfect offering in your sight.

[Amen. Come, Holy Spirit!]

Look with favour on your people
and in your mercy hear the cry of our hearts.
Bless the earth,
heal the sick,
free the oppressed
and fill your Church with power from on high.

[Amen. Lord, have mercy.]

\$ This acclamation may be replaced by the fuller acclamation
Praise to you, Lord Jesus:
Dying you destroyed our death
rising you restored our life
Lord Jesus, come in glory.

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

You are worthy of our thanks and praise
Lord God of truth,
for by the breath of your mouth
you have spoken your Word,
and all things have come into being.

You fashioned us in your image
and placed us in the garden of your delight.
Though we chose the path of rebellion
you would not abandon your own.

Again and again you drew us into your covenant of grace.
You gave your people the Law and taught us by your prophets
to look for your reign of justice and mercy.

In our unending joy we echo on earth
the song of the angels in heaven,
evermore praising you and saying:

Holy, holy, holy...

Lord, you are the most holy one,
enthroned in splendour and light,
yet in the coming of your Son Jesus Christ,
who suffered for the salvation of the world,
you reveal the glory and power of your love.

[Amen. Lord, we believe!] *

Embracing our humanity,
he taught us the way of salvation.
Loving us to the end,
he gave himself to death for us.
Dying for his own,
he set us free from the bonds of sin,
that we might rise and reign with him in glory.

[Amen. Lord, we believe!]

* These optional acclamations echo the style of those in the Liturgy of St Basil and might be led by a deacon or another minister than the president, then repeated by the whole assembly.

PS: In turning out old files which had qualified for the bonfire by showing up during two house moves, I came across a clipping from *The Daily Telegraph's* Beachcomber from almost exactly twenty-five years ago. The *Telegraph*-reading elderly may recognize a familiar character:

The attitude of Dr Spaceley-Trellis, the go-ahead Bishop of Bevindon, is at least consistent. He admits that the purpose of the new Bevindon version of the Lord's Prayer is to "make people aware of change and to initiate a relevant, structural, meaningful, open-ended dialogue for the crisis of communication in this secular day and age."

'The Bevindon version runs:

"Principle of Evolutionary Humanism implicit in Man's progress to World Government and Universal Welfare, let us respect the nomenclature by which you are known; it is to be hoped that optimum social conditions will soon be fulfilled in a contemporary material context as well as in the futurological sphere."

PRAXIS NEWS

Mark Earey, the PRAXIS National Education Officer (as well as resident member of the Institute of Liturgy and Mission at Sarum College) is planning a quarterly news-sheet on liturgy, and the perceptive will have noticed that the heading to this note is italicized—*PRAXIS News* is intended to be the title of the organ, not just a heading of a column here. *NOL* can reveal that friendly private correspondence preceded the launch of this new journal, and peace and co-operation and mutual promotion will mark the relationships between *NOL* and *PN*. The determinative line in aiding age-encrusted *NOL* to see the likely lines of distinction between it and this new young thrusting enterprise came when Mark Earey, kindly setting out the intended differences, wrote as follows:

'I don't foresee much space in *PRAXIS News* for discussion about mitres, coronations, disestablishment, services of gay marriage, or the politics of General Synod debate or procedure.'

Readers must judge for themselves whether this is a fair distillation of the contents of *NOL* in recent months; but *NOL* itself would reply by stating that the public only gets what it deserves, and that, if *PN* fancies itself as more of a popular tabloid than *NOL*, it had better get into mitres and coronations at least and services for pets' funerals and Hollywood weddings, with glimpses of clergy in lush gear, as follow-up. Here is how Mark Earey writes:

MORE LITURGICAL NEWS
—FOR THOSE WHO JUST CAN'T GET ENOUGH!

PRAXIS are about to launch a regular newsletter for affiliated members which will carry basic news and information about the new liturgical material in the Church of England, whilst also providing a forum for PRAXIS affiliates to share their own liturgical ideas, tips and texts.

PRAXIS News will come out four times a year, in a simple A4 size format (A3 sheet folded). It is aimed at churches and individuals who want the basic information, regularly updated, about what is making its way down the Church of England's liturgical pipeline, when it might appear, what the implications are and what local churches and individuals can do to contribute to it and prepare for it. It will include visual material and brief articles ready to amend or to cut and paste straight into your church newsletter or Parish mag, without copyright restriction.

The first edition will come out in mid-November. The cover price will be 40p, though it will be sent free to PRAXIS affiliates. Others may subscribe for £4 a year (including post and packing).

To affiliate to PRAXIS (and receive *PRAXIS News* automatically) contact PRAXIS, St Matthew's House, 20 Great Peter Street, London SW1P 2BU (Tel 0171-222-3704). Individual affiliation costs £10 minimum per year.

To receive *PRAXIS News* direct, without affiliating, contact Mark Earey, PRAXIS National Education Officer, Sarum College, 19 The Close, Salisbury, Wilts SP1 2EE (Tel 01722-424815) Cheques should be payable to *Sarum College*.

Also coming soon...PRAXIS hits the internet. A PRAXIS web site is under construction, containing much of *PRAXIS News* (updated more regularly) and lots more! Watch this space, and aim your browser carefully...

GOLDEN WEDDING PRAYER

(Circulated by Lambeth Palace for use on 16 or 23 November)

Almighty God,
with joy in our hearts, we offer you our praise and thanksgiving as we celebrate the Golden Wedding of our Sovereign Lady, Queen Elizabeth, and His Royal Highness the Duke of Edinburgh.

We thank you for your precious gift of marriage, through which countless of your children, for better for worse, for richer for poorer, in sickness and in health, have found lifelong comfort and love.

Above all, on this happy anniversary, we thank you for the constant commitment of Her Majesty and His Royal Highness, throughout their long marriage, to the selfless Christian service of the people over whom you have called her to reign.

Pour your richest blessings upon them, we pray, and grant them many more years of happiness together.

Through Jesus Christ our Lord. **Amen.**

When supper was ended he took a cup of wine.
Again he gave you thanks, shared it and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me.

So, Father, as we remember all that Jesus did,
we plead with confidence his sacrifice made once for all upon the
cross.

We set before you the bread of life and the cup of salvation.
We proclaim his death and resurrection until he comes in glory.

A minister Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

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

Look with favour on your people,
gather us in your loving arms
and bring us with (*N.N.* and) all the saints
to be with you for ever at your table in heaven.

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever. **Amen.**

EUCCHARISTIC PRAYER F

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Through your powerful Word you made all things
and your arms of love sustain the universe.

[a minister Lord, for life, **we praise you!**]

You made us to walk with you,
to love you and each other,
but then we turned away and chose the path of sin.
Reaching out with a father's love
you sent your Son to call us back to you.

[a minister Lord, for your love, **we praise you!**]

He preached good news to the poor,
proclaimed release to the captives
and gave the blind their sight:
then stretching wide his arms upon the cross he died,
the perfect sacrifice for sin.

[a minister Lord, for your Son, **we praise you!**]

But neither death nor grave could hold your Son,
and, rising to new life,
he opened wide the gate of heaven to all who follow him.

Any proper preface is inserted here.

And so we gladly thank you,
with saints and angels praising you, and saying:
Holy, holy, holy...

We praise and bless you, loving Father
through Jesus Christ, our Lord:
and as we obey his command,
send your Holy Spirit on us and on these gifts
that broken bread and wine out-poured
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends,
and taking bread, he praised you.
He broke the bread, shared it with them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

EUCCHARISTIC PRAYER D

THE PREPARATION OF THE TABLE

HYMN *During this hymn the children may follow those bringing the gifts and
gather around the holy table.*

These words may be used as the Prayer at the Preparation of the Table

President Jesus Christ welcomes to this celebration
all the children of his kingdom on earth.

Adults or children may present the bread and wine, and say

All With this bread that we bring
we shall remember Jesus.

All With this wine that we bring
we shall remember Jesus.

A minister Bread for his body,
wine for his blood,
gifts from God to his table we bring.
All **We shall remember Jesus.**

The bread and the wine are placed on the holy table.

THE EUCCHARISTIC PRAYER

President The Lord be with you.
All **And also with you.**

President Lift up your hearts.
All **We lift them to the Lord.**

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

President Almighty God, good Father to us all,
whose hands have made earth, sea and sky,
whose Spirit comes unseen as the wind,
your face is turned towards the world.
Your love gave birth to Jesus your Son

to rescue us from sin and death.
Your arms reach out to call us home,
to the city where angels sing your praise.
We join with them in heaven's song.

All **Holy, holy, holy...**

President Father of all, we give you thanks
for every gift that comes from heaven.

To the darkness Jesus came as your light.
With signs of love and words of hope
he touched untouchables with faith
and washed the guilty clean of shame.

All This is his story.
This is our song. Hosanna in the highest.

President The crowds came out to see your Christ,
yet at the end they turned on him.
The night in which he was betrayed
he came to table with his friends
for a feast to celebrate
the freedom of your people.

All This is his story.
This is our song. Hosanna in the highest.

President Jesus blessed you, Father, for the food,
took bread, broke it, gave it and said:
Take, eat: this is my body, which is given for you:
do this in remembrance of me
Jesus then blessed you for the wine,
took the cup, gave it and said:
Drink this all of you:
this is my blood of the new covenant,
which is shed for you and for many
for the forgiveness of sins.
Do this as often as you drink it
in remembrance of me.

All This is our story.
This is our song. Hosanna in the highest.

President Jesus died upon the cross,
the perfect sacrifice of love,
to set us free from all our sins.
Defying death he rose again
and is alive with you to plead for us.

All This is our story.
This is our song. Hosanna in the highest.

President Send your Spirit upon us here
that by these gifts we may feed on Christ:
his body as broken bread, wine outpoured as his blood.
May we who eat his holy food
share his life for ever
and find a welcome at your feast in heaven
where all creation worships you,
and we shall sing for ever
to Father, Son and Holy Spirit:

All This is our story.
This is our song. Amen, amen; Hosanna in the highest.

EUCCHARISTIC PRAYER E

The Lord be with you.
And also with you.

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.

Where there is an Alternative Preface, it replaces the text between the Opening Dialogue and the Sanctus. [Some examples are given in the appendix—published in NOL next month]

Father, it is right and good
to give you thanks and praise
through Jesus Christ, our living Lord.

From you comes life
and all that is good is your gift to us.