

since these intercessions are also provided with an introduction to the Peace, and a Blessing; it's much more likely then, that this book will be seen as a resource for Sunday worship itself, and well it should. A valuable resource for all intercessors!
Gilly Myers

Normand Bonneau, *The Sunday Lectionary: Ritual Word, Paschal Shape* (The Liturgical Press, Minnesota, xiii/175pp., £12.95)

This brief and very readable book sets out to explain the history and ethos of the three-year Roman Catholic *Lectionary for Mass*. As such it is a useful tool for those seeking to understand the deep patterns and assumptions behind the Revised Common Lectionary (RCL) and the Church of England's *Calendar, Lectionary and Collects*.

Bonneau begins with basic questions such as 'What is a lectionary?' and proceeds to give a brief overview of the use of scripture in the synagogue and in the early church (as far as we can tell). He goes on to discuss the medieval period and the *Missale Romanum* of 1570 before turning to the reforms of Vatican II.

He devotes a whole chapter (25 pages) to the work of Coetus XI, the sub-group of experts who put the *Lectionary for Mass* together. He gives a fascinating insight into the principles on which they based their work, the origins of the three-year pattern, the decision to include Old Testament readings and much more. Understandably the book reads as an apologia for the Roman pattern (paschal shape, eucharistic context, gospel emphasis), but it is not any the less fascinating and informative for that.

The second part of the book (105 pages) works through each of the major seasonal cycles and Ordinary Time outlining the history and themes of the season and the criteria for the choice of passages, with brief comments on the readings for many of the Sundays.

All in all, anyone who wants to understand the RCL better could do a lot worse than to read this book, and to consult it regularly to make sense of those parts of the church year where the RCL closely follows the *Lectionary for Mass*.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

We got ourselves into a sad place in respect of the Lord's Prayer at its Second Revision Stage at Synod. The nature of our difficulties can only be understood if we go back to the July Synod at York. In July the Synod had taken what I (and all right-minded people, a class with, it appears, a distinctly small membership in General Synod) judged to be two bad errors.

Firstly, the Revision Committee's text of the modern-language Lord's Prayer had been overthrown at the crucial point by the powerful advocacy of Professor Tony Thiselton who, in an almost rabble-rousing speech in July, got the text recommitted to the Revision Committee, with a view to their reverting to 'Lead us not into temptation' in place of the ELLC 'Save us from the time of trial'. I have referred before to some of the arguments he used; and there were no weighty speeches in favour of ELLC—indeed there was no defence of it at all. The Bishop of Salisbury, who is chairman of the Steering Committee, first of all simply said that he hoped that the necessary forty people would rise for the debate to continue; and at the end he equally simply said that, if the Synod supported the Thiselton recommittal motion, the Revision Committee would know what was wanted. That was the beginning of tribulations.

Secondly, I had myself in July put down a motion for recommittal in order to eliminate the right-hand column of the parallel columns, i.e. the 'modified traditional' version. This meant that I did not pitch in on the issue of the translation of the ninth line, but kept my powder dry for my own attempt to revert to what we had in all the Series 3 services in the 1970s, and in all the ASB services in the 1980s until one John Bickersteth (*alias* the Bishop of Stonehenge), in his farewell appearance in 1987, moved a motion to bring in the ancient text instead. At that time Colin James, then chairman of the Liturgical Commission, turned it into parallel columns—and the lawyers said it did not need any further usual process (such as a Revision Committee or a two-thirds majority in each House), but could be printed this way immediately. And it was so; and the text came in parallel columns to the Synod, and came back that way at the Revision Stage in July, and stayed that way after I had launched my recommittal motion in July. And that was the second tribulation.

Such was the sad state of things at the end of the July Synod. I wrote again, of course, on both points to the Revision Committee; but it looks as though they had taken flight from the ELLC text. Indeed, they asked Tony Thiselton to appear before them and continue his case for the prosecution against 'Save us from the time of

trial'. I have not seen any evidence that they wanted to hear the case for it made, and they came back to Synod with a text with the existing ('Lead us not into temptation') modern form in the left-hand column, and the modified traditional text in the right-hand column—and a kind of footnote which read:

The following text of the Lord's Prayer may be used on suitable occasions

As we look for the coming of the kingdom we pray

**Our Father in heaven,
hallowed . . . sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom**

So we now had three texts, where I was seeking one. Bishop David Stancliffe presented it all as a virtue—that, although the mind of Synod appeared to favour 'Lead us not into temptation', yet we could when we saw fit use the international text.

I had again sent in my amendments, but I was beaten to it by Peter Owen, a lay member. He therefore proposed that the ELLC text should replace the left-hand column in the main alternatives, and the footnote should cease. He failed to get forty people to stand to prevent his amendment lapsing. I did get a chance then to move my own fall-back amendment, which would have interchanged the texts in the left-hand column and in the footnote. I tried to deal with the most obvious Thiselton points, and did just raise the forty persons. But the Bishop of Salisbury resisted me, saying he did not think this would help or the Synod would want to go this way, and I was duly pulverized.

I remain strongly of the opinion that, because the Revision Committee failed to defend the ELLC text in July or thereafter, the case has not been truly heard. The result is that we have three texts with standing, though only the first two are likely to be set out in any official eucharistic text. We have welshed on all ecumenical partnership in this respect, we have made it much harder for the Roman Catholics actually to promote a modern text (and that of itself will hold Anglicans back from giving up the use of the ancient one), and we have totally failed to address the possibilities of a national publicity programme towards the millennium.

As the ELLC text was being in effect defeated, one of the very few bishops to see this as a tragedy passed me a note:

Colin—I am minded to rule that, in the diocese of xxxx, the presence of the Bishop of xxxx on any occasion constitutes grounds for deeming the occasion "appropriate" for the use of the ELLC text.'

Will he indeed come out of the temptation closet? It will be a pleasure to report when he does.

As usual I note the end of the year, the twenty-fourth of NOL. This time next year, as our silver jubilee comes up, an awful lot of other things will also come up.

At some stage, we will have to put the prayers together with the rest of the Eucharistic material—it is hoped that the House of Bishops might be entrusted with this task!

In case you are interested, the people steering the Eucharistic Prayers are
David Stancliffe (Bishop of Salisbury) Jeremy Haselock (Canon of Norwich)
James Jones (Bishop of Liverpool) Charles Read (just a Team Vicar in Salford)
Michael Perham (Provost of Derby) Rachel Moriarty (Lecturer in Theology)
Charles Read

THE SPELL-CHECK SCORES AGAIN

Martin Greenland (assistant curate of St. Martin's, Scarborough) writes that a Westcott House booklist evaluates Eamon Duffy's *The Stripping of the Altars* as 'Groundbreaking study of early *modern* religion'. Nice one, spell-check, and a bull's-eye by your operator.

BOOK REVIEWS

David Adam, *Clouds and Glory—Prayers for the Church Year, Year A*. (SPCK, 152pp, paperback, £6.99.)

Clergy and readers at a recent DLC presentation in Southwell were overwhelmed by the flood of resources being marketed to supplement the use of the Common Worship Lectionary: all-age material, children's worksheets, intercessions, hymns, commentaries . . . it's difficult to know what to choose. From amongst all of these, however, *Clouds and Glory* is one that I would definitely recommend.

David Adam fans who have found it hard to find a place for his distinctive celtic prayers within regular parish worship will be delighted to know that this book contains a form of intercessions for each Sunday of Year A. Whilst very much in the David Adam style, these are produced in the familiar ASB-type format, that will fit easily into a parish communion service.

The particular beauty of these intercessions is the way that the lectionary readings are used as inspiration, and that phrases and ideas from the readings are woven into the traditional shape. They are refreshingly up to date in content, and use accessible language. In Ordinary Time, the New Testament and Gospel are used mainly, to avoid the question of OT track; and each set of intercessions has its own tailor-made response, also reflecting the biblical texts.

The only disappointment I had was not being able to find anything for the Feast of the Presentation, Mothering Sunday or Harvest Festival. Maybe we'll get those in Year B.

The author would like people to use these prayers at home throughout the week preceding each Sunday, in preparation for worship—not a bad idea. However,

in remembrance that he died for you,
and feed on him in your hearts
by faith with thanksgiving;

or Jesus is the Lamb of God
who takes away the sin of the world.
Blessed are those who are called to his supper.
**Lord, I am not worthy to receive you,
but only say the word and I shall be healed.**

or God's holy gifts
for God's holy people.
**Jesus Christ is holy, Jesus Christ is Lord,
to the glory of God the Father.**

or, from *Easter Day to Pentecost*:

Alleluia. Christ our passover is sacrificed for us.
Therefore let us keep the feast. Alleluia.

One of these prayers may be said before the Distribution:

We do not presume . . . Most merciful Lord . . .

REVISING THE EUCHARISTIC PRAYERS

The Revision Committee for the six new Eucharistic Prayers did not meet before General Synod but the Steering Committee had met once by then. We identified six issues which we would need to deal with in the revision process.

1. Theological issues—particularly to do with the epiclesis
2. The general revision of Prayers A, B, and C (which are ASB prayers 1/2, 3 and 4 respectively)
3. The general revision of Prayers D, E and F
4. The number of prayers—more or less than six and possible new candidates
5. Introducing new material for the long prefaces
6. General issues of style and background, including length, language, congregation involvement etc.

On this last item, if you have any examples of setting out the new prayers or the ASB Prayers so that the congregation can join in with more than just the responses, the committee would be glad to see these. If you have a solution to the problem we face whereby some Evangelicals seem to want no epiclesis at all in the prayers, and some Catholics want very explicit language regarding eucharistic sacrifice, then I personally would be intrigued to see it. If you can solve this liturgical theological conundrum, you probably ought to get a Lambeth DD or at the very least a qualification in Business Administration.

So I wish you an un-millennial Christmas for this year and may such occasions soon return. Until they do, may the millennium turn to Christian purposes and speak of the birth of our Lord right through the calendar year . . .

Colin Buchanan

This Month's Publication . . .

. . . is Alcuin/GROW Joint Liturgical Study no. 42, *The Origins of the Roman Rite 2*, by Gordon Jeanes. Gordon Jeanes put together a main set of sources in an earlier Joint Liturgical Study, no. 20, *Origins of the Roman Liturgy* (1991). He here rounds up a whole series of materials making lesser but clear contributions, and thus between the two Studies provides a satisfying near-completeness to his chosen task.

. . . and next month's

is Worship Series no. 150, *A Renewed Daily Office*, by Anne Barton. We are still waiting, of course, to hear what the Liturgical Commission may propose (by the Franciscan offices out of *A Service of the Word*, perhaps?).

GENERAL SYNOD NOVEMBER 1998

Clearly there was much liturgical business, and here I record it in quasi-diary form:

Tuesday

In the morning we had that blessed Amending Canon no. 22 which will (for five years beyond 2000) give bishops powers to authorize continuance of ASB rites in parishes which are using them. Judge Bullimore said we ought to allow them to run anyway, but the powers over liturgy are not self-abdicatory, and the process is bound to be controlled (though events on the ground may not relate very closely). So the Canon (the one which I, apparently on my own, believe to be in breach of the Worship and Doctrine Measure and therefore *ultra vires*) will duly be enacted.

Then we started on the post-2000 use of existing rites. The House of Bishops brought forward the ASB Ordinal, and a show of hands gave it provisional approval for a ticket to run to the end of 2005. Then we had Final Approval of Series 1 Marriage service (yes, Series 1 is still current) to run on also from the beginning of 2001 to the end of 2005, and we approved it thus: Bishops 18-0, Clergy 110-0, Laity 119-0.

That brought us to the first Revision Stage of the rite of 'Sunday Worship with Holy Communion in the Absence of a Priest' (*alias* 'Extended Communion'). The text has been enormously improved (at least in terms of meeting the criticisms of those opposed), and part is set out on here on pages 7-10. But the mover, the Bishop of Chester, was having difficulty in distinguishing between what he viewed as 'exceptional' provision of this sort, and getting that textually and in other ways

right, and the larger question of whether this is the right way to provide for a sacramental shortfall in any case. There was an impassioned plea for 'charity', that those who do not wish to use this practice should nevertheless give scope for those who do so wish to be able to use it; but this was countered with a plea for reciprocal charity—that those who would meet the need with a use of lay presidency should be allowed to do that; and it was not at all clear that those who wished to receive charity from others were equally ready to extend it to those others. As it was a Revision Stage, there was no opportunity to test the overall mind of Synod at this point, so the argument passed to specific amendments. The Revision Committee were going to have to take it back for a second Revision Stage anyway, as they had quite blatantly omitted to provide an ancient language form of their texts. So it was then easy to pour the pent-up emotion into the detailed debate on whether, as they were taking it back anyway, they should change the completely unconvincing title. As in the years 1980-82, there seems to be an aversion from 'extended communion' for reasons which are simply incomprehensible. The rite was duly recommitted, and a separate report on the debate is on page 7.

Finally we came to Final Approval of the following:

*A Service of the Word
Authorized Affirmations of Faith
Prayers for Various Occasions
Canticles at Morning and Evening Prayer*

Schedule of Permitted Variations to the Book of Common Prayer Orders for Morning and Evening Prayer where these occur in Common Worship

The Bishop of St.Germans, Graham James, pointed out that the title was longer than the report below the title which carried the House of Bishops' recommendation that the Synod should approve it for authorization from 1 January 1999 until further decision of Synod. He said in reply to a short debate that passing it would give definitive coherence to any actual Service of the Word, would provide a basis for new daily offices, and would give guaranteed continuance of the litany in modern English. We also learned, *sotto voce*, that we would be giving definitive authority to our local C/E version of the ELLC creeds . . . The voting on Final Approval was: Bishops 22-00, Clergy 116-0, Laity 139-13

Wednesday

Wednesday was death day. At lunch-time we had the 'fringe' meeting on prayer and the departed; in the early afternoon we had the Final Approval of the extension of the licence of Series 1 Burial (i.e. the 1928 text) from 1 January 2001 to 31 December 2005; in the late afternoon we had the Southwark diocesan motion on funerals; and in the evening I was preaching at the Memorial Service for Michael Vasey. Death came in in many dresses.

Series 1 Burial was authorized by: Bps 34-1; Clergy 128-37; Laity 134-56.

During Wednesday afternoon, we had the Second Revision Stage on the Lord's Prayer, which I report in suitable ire in the editorial on page 1 above.

or a seasonal sentence may be used.

The peace of the Lord be always with you.

And also with you.

These words may be added:

Let us offer one another a sign of peace.

All may exchange a sign of peace.

A hymn may be sung.

At the lectern or minster's stall one of the following shall be read:

Mark 10:32-34, 42-45 *The Son of Man came to give his life.*

Luke 24:30-34 *They recognized him in the breaking of bread.*

John 6:53-58 *My flesh is true food and my blood is true drink.*

Revelation 19:6-9a *The marriage supper of the Lamb.*

1 Peter 2:21-25 *He bore our sins on the cross.*

The following is said:

Blessed are you,

God of those who hunger and thirst:

for you give us our food in due season.

You nourish us with your word

which is the bread of life.

You strengthen us with your Spirit,

the new wine of your Kingdom.

In Christ you are food for the hungry,

refreshment for the weary,

Blessed are you, our Creator and Redeemer,

Blessed be God for ever.

LORD'S PRAYER

The Lord's Prayer is said.

DISTRIBUTION OF HOLY COMMUNION

The minister moves to the Holy Table and says:

The Church of God, of which we are members,
has taken bread and wine and given thanks over them
according to our Lord's command.

These holy gifts have been brought to us
that we too may share in the communion of the body and blood of Christ.

Silence is kept.

The minister says

Draw near with faith,
Receive the body of our Lord Jesus Christ
which was given for you
and his blood which was shed for you.
Eat and drink

GREETING

The minister welcomes the people using these or other appropriate words.

The Lord be with you
and also with you.

or

Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you
and also with you.

or, from Easter Day to Pentecost, the following acclamation:

Alleluia, Christ is risen.

He is risen indeed. Alleluia.

Words of welcome or introduction may be said.

The minister says

Brothers and sisters, in the Gospel of S. Luke we read: 'At supper with his disciples on the night he was betrayed Jesus took a cup, and after giving thanks he said, 'take this and divide it among yourselves; for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.' Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying, 'This is my body, which is given for you. Do this in remembrance of me.'

We have come together in our Father's presence to offer him praise and thanksgiving, to hear and receive his holy Word, to bring before him the needs of the world and to ask his forgiveness of our sins. In union with those who celebrate (have celebrated) the Eucharist at N . . . this day, we seek God's grace in Holy Communion. For as often as we eat this bread and drink the cup in obedience to his command, we proclaim the Lord's death until he comes.

[The Liturgy of the Word and the Prayers follow].

LITURGY OF THE SACRAMENT

PEACE

The minister may introduce the peace thus:

In fellowship with the whole Church of God,
with all who have been brought together by the Holy Spirit to worship on
this day,
and particularly with our brothers and sisters at N . . . who have celebrated
the Eucharist,
let us rejoice that we are called to be part of the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

We then went on to debate the Diocesan Synod motion from Southwark on funerals, particularly attempting to draw our attention to the commercialization of funerals, and with more than one eye on the American firm, SCI, who are accused of bringing high-pressure competitiveness into a gentlemanly and pastoral (though certainly costly) industry. SCI for their part had circularized all the members of Synod, not only protesting that no-one could be more pastorally caring than they are, but also dropping a broad hint that they have quite understood that many clergy do not actually wish to conduct funerals which are needed in their respective parishes! After amending, the motion was carried on a show of hands in the following form:

'That this Synod "looking for the resurrection of the dead and the life of the world to come", and recognizing the rich history of Christian pastoral ministry to the dying, and of the practice of preparing for a good death,

- (a) regret the cultural trends and commercial pressures brought to bear by some funeral directors which tend to discourage funerals in parish churches and to conceal or deny the pastoral and spiritual truths of death and dying;
- (b) welcome Parliamentary and Government initiatives to investigate the UK funeral industry;
- (c) encourage people when they are having to confront their own death or burial of others to turn for assistance and support to ministers of religion, such as their local priest, or organizations that can offer effective pastoral support to the bereaved;
- (d) call on the Archbishops' Council:
 - (i) to liaise with dioceses to ensure that appropriate training is given to clergy and readers in the conduct of funerals, particularly training in dealing with suicides and sudden and unexpected deaths;
 - (ii) to investigate the possibilities of a review in the law covering the re-use of old graves, the re-opening of closed churchyards and appropriate memorialization; and
 - (iii) to review the possibility of the Church of England participating in the Funerals Ombudsman Scheme;

such reviews to be made in conjunction with the Churches' Group on Funeral Services at Cemeteries and Crematoria and the Legal Advisory Commission and the results to be reported to Synod.'

The Memorial service for Michael Vasey at St. Stephen's, Rochester Row, included, like his funeral, texts he had himself crafted, and an ecumenical participation also. Bishop David Stancliffe presided at the eucharist, Jane Sinclair was the liturgical deacon (she seems to have done a lot of that in the last twelve years), Paul Sheppey (secretary of JLG) led the prayers, and (what I did not know was about to happen when I put a notice in last month's NOL) I preached. Somewhere around a hundred people were present in deep thankfulness to God for the life of a man much beloved by so many, and so richly contributing to the worship of the church.

Thursday

The main task in liturgy left to us on the Thursday of Synod was the Second Revision Stage of the main eucharistic rites (though without the eucharistic prayers). In point of fact, the Synod looked satisfied. Certainly, the one re-committal motion which I had got through Synod (I lost two lesser ones) had been fairly handsomely handled. At the join of the laying of the table and the beginning of the eucharistic action, the provision of the rite now reads as follows:

THE PREPARATION OF THE TABLE

THE TAKING OF THE BREAD AND WINE

A hymn may be sung

The gifts of the people may be gathered and presented.

The table is preapred and bread and wine are placed upon it.

One of more of the prayers at the preparation of the table (see pages 00) may be said.

The president takes the bread and wine

THE EUCHARISTIC PRAYER

[The eucharistic prayers will in due course be inserted next]

This does look like the right things in the right order. The prayers in the appendix for 'The Preparation of the Table' look rather jumbled, and, in my judgment, are not only unnecessary, but misleading. And I would be interested to know if anyone is going to say '... through your goodness we have this bread *to set before you*'—or will the lovers of these Roman prayers stick to the Roman form? Or what?

The actual amendments we debated hardly touched on sacramental questions at all. The great heat was developed over the Nicene Creed, and particularly over 'was incarnate of the Holy Spirit and the Virgin Mary'—to which Tony Thiselton was proposing as an amendment the text 'by the power of the Holy Spirit he became incarnate of the Virgin Mary', the existing ASB text, itself a very slight variant on the old (pre-ELLC) ICET text. Certainly it was an ELLC version which we were being asked to amend, but the situation was not parallel to the Lord's Prayer, not only because the latter is used on almost all occasions of public worship, quite apart from private prayer, but also because the Creed had already been changed from ELLC version, so that the C/E text reads 'and became man', whereas ELLC wants 'and became fully human'. Thiselton prevailed.

The debates tailed off in the most embattled controversies over the most trivial issues one could imagine—notably as to whether in the decalogue (and in its fourth commandment) one should say not 'slaves' but 'workers' (i.e. employees). This was settled after a count of full Synod by a vote of 177-153 against 'workers'. Then, even more astonishingly, we debated as to whether we need identify 'ox' and 'donkey' or could instead refer to 'animals' (Michael Perham turned archly purist about Bible translation at this point, and in passing pointed out that mere 'animals' might include any species, such as, for instance, gerbils, whereas the decalogue was getting at *working* animals...).

'EXTENDED COMMUNION' IN SYNOD

This came back to Synod from the Revision Committee with the extended if more precise title 'Sunday Worship with Holy Communion in the Absence of a Priest'. In his introductory speech the Bishop of Chester acknowledged that the former title may persist in common parlance. Who knows? The Report was recommitted to the Revision Committee, so it will move to Synod again before going to the Bishops and then back to the Synod for Final Approval. So perhaps in the process someone may produce a title that can be referred to by a suitable acronym.

Synod was reminded that the use of extended communion was accepted in the early Church, as it is now elsewhere in the world. It has recently been approved by the Methodist Conference in England in preference to lay celebration. This was a warning shot against the bows of those who would like to see the Church of England move in such a direction.

The revised text makes it clear that this service is not in itself a communion service but is related to a celebration elsewhere. This may seem obvious but horror stories abound that make clear the need for firm guidelines for use to accompany the text.

The breadth of the spectrum within the Church of England was apparent as Synod heard illustrations. At one end there were rural parishes, even the congregation in Vladivostok cited by Chad Coussmaker (Europe) as being seven time zones away from their priest. There would also be parishes with a high proportion of the elderly where people might be wary of technology. At the other end there was a plea for the church not to give nineteenth century answers to those on the brink of the twenty-first century. Are we contemplating moving towards a Virtual Eucharist?

We were asked not to move towards viewing the Eucharist as 'Meals on Wheels'. This appeared not to recognize that 'Meals on Wheels' bring vital sustenance to those who would otherwise go without. Similarly, to know they are still part of the Christian community is appreciated by sick or housebound.

It was recognized that this move would be regulation of exceptional provision. As such, it was clearly carried and was recommitted to the Revision Committee.

Anne Barton

SUNDAY WORSHIP WITH HOLY COMMUNION IN THE ABSENCE OF A PRIEST

Here are some of the texts in GS1230A, the proposals of the Revision Committee:
GATHERING

At the entry of the minister a hymn may be sung.

The minister may say:

in the name of the Father,

and of the Son,

and of the Holy Spirit. Amen.