

POT, Readers, Pastoral Auxiliaries etc. In May the Provost of Derby, Michael Perham, came to the diocese to talk on the subject 'Visions for Worship'. This proved a popular event and well over 200 attended for an excellent day.

Unlike many dioceses we have decided not to change or revise our Service of Institution and Induction. The current service set in the context of Evening Prayer works well.

A small working party is currently in the process of setting up an extension to the resources currently available in the diocese to expand the amount of material available for parishes to borrow on new liturgy and especially the musical resources available.

Our main thrust at the moment is to organize training on the new Funeral Rites for all that may be involved. That includes Readers, retired clergy and Funeral Directors, the latter having a module specially written outlining the effect upon their current practices in the C of E.

As we move forward into 2000 it is clear that much more needs to be done and plans are in hand to offer training in the use of *Visual Liturgy* for those who want it, indeed some are not sure what it is as a recent survey indicated. Replies ranged from 'we don't use ASB'; 'sometimes the young children perform a play instead of the sermon' to 'if you mean do we wave our hands in the air, certainly not'.

As the new services for Common Worship are finalized additional training days will be organized and it is to be hoped that the time between such services being passed by General Synod and their implementation is adequate to allow such events to be arranged.

Iain Rennie

Blackburn DLC Secretary and Diocesan Liturgy Development Officer

AND . . . A WEDDING AND A FUNERAL

First on 12 June came the wedding at St. George's Chapel, Windsor; it was a very happy coincidence that the royal couple like both ancient liturgy and the Bishop of Norwich, for they both come as a package very easily together. But apparently 'obey' (not in the original 1928) does not mean very much—and the blessing of the rings left a question or two.

Secondly on 25 June came the funeral of Cardinal Basil Hume in Westminster Cathedral. Here we both note the care he had taken about his own funeral, and also the amazing range of those attending. There was a great sense of the completeness of the whole rite when his coffin was taken and interred within the confines of the cathedral itself. If NOL has some reservations about praying for his soul, it has none in paying tribute both to the Cardinal's life and ministry and also to the planning, the implementation (not least the music), the skill and the sheer verve of this astonishingly moving farewell rite.

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EDITORIAL

THE EUCHARISTIC PRAYERS—FIRST ROUND OF REVISION

The draft Eucharistic Prayers come to Synod for their first Revision Stage on Saturday morning 10 July. The full texts are provided in GS1299A, with the accompanying report of the Revision Committee in GS1299B. The Synod has opportunity to send the prayers back to the Revision Committee for a second round of revision. After that the prayers will have to be fitted into the framework eucharistic rite which has already completed its normal Revision Stages and waits for these prayers to catch up with it. Because of the timing of Synod it is possible that the texts here printed may not be in readers' hands till after the debate, but, as they cannot be altered in debate but only re-committed to the Revision Committee, the texts are the only ones which have any claim to currency until the Revision Committee next reports.

Because of the demands of space, there is little here beyond the text of the prayers. In my own judgment they are insufficiently venturesome, and I am moving motions in Synod for their re-submission. It is true they could have been even less venturesome, as 'This is his story / This is my song' came under attack, but has been preserved. But I shall hope (and argue) for more responsive material. We have a decade or more to equip the parishes for great varieties of eucharistic worship; we are confronted with the reaction of congregation after congregation that the existing prayers are long and monological; and yet neither Commission nor Revision Committee have really redressed that. Being safe and even craven is hardly good stewardship.

Colin Buchanan

GENERAL SYNOD PREVIEW

General Synod meets in York from Friday, 9 July, to Tuesday, 13 July. This looks like a big heave on the liturgical front, and the following will probably be on the agenda:

General Approval:

Weekday Lectionary

Rules to Order the Service

First Revision Stage:

Marriage

Funerals

Eucharistic Prayers

Thanksgiving for the Birth of a Child

Final Approval

The Lord's Prayer

Extension for five years of ASB Ordinal

THE TEXT OF THE PROPOSED EUCHARISTIC PRAYERS

The following is the published text *verbatim* (only marginally edited in very obvious places to save space here). There is comparable provision made for Tudor-language texts; and there are long seasonal prefaces (which we hope to print here in the August NOL). But in broad terms, this is it.

EUCHARISTIC PRAYERS
for
The Order for the Celebration of
HOLY COMMUNION
also called
THE EUCHARIST
and
THE LORD'S SUPPER

The following outline of the Eucharistic Prayer shall be inserted in the Order for the Celebration of Holy Communion Order One. The full texts of Eucharistic Prayers A to F to be printed at the end of that Order.

THE EUCHARISTIC PRAYER

An authorized Eucharistic Prayer is used. The president says
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 thanks and praise.

The president praises God for his mighty acts and all respond

**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.]**

The president recalls the Last Supper, and one of these acclamations may be used

[Great is the mystery of faith:]	[Praise to you, Lord Jesus:]
Christ has died:	Dying you destroyed our death,
Christ is risen:	rising you restored our life;
Christ will come again.	Lord Jesus, come in glory.
[Christ is the bread of life:]	[Jesus Christ is Lord:]
When we eat this bread and	Lord, by your cross and resurrection
drink this cup,	you have set us free.
we proclaim your death, Lord Jesus, You are the Saviour of the world.	
until you come in glory.	

The Prayer continues and leads into the doxology, to which all respond boldly
Amen.

WHAT THE SPELLCHECK WON'T TELL YOU

COB's mistake in June—the 'Robert Van de Meyer' named as the (alternative to Cranmer) editor of *The First Prayer Book of Edward VI* should have been 'Robert Van de Weyer'. The Spellcheck actually cares for none of these things, but the occasional reader does.

We are also told that COB was wrong in point of sheer fact in attributing to Michael Saward a role (which the humble Saward had not claimed for himself) in the formation in the 1960s of the CPAS Family Service.

This Month's Publication . . .

. . . is Worship Series no. 153, *Worship for the New Millennium*, by Christopher Byworth. We have noted in these columns before that the Millennium Office publications are running somewhat late, but Christopher Byworth has been allowed to work with Book Two of the official texts before it is published (it is scheduled for 1 September), in order to bring an up-to-date discussion, commentary and commendation of this material—as well as setting it all in a larger millennial context.

. . . and next Month's is

Worship Series no. 154, *Worship and the Computer*, by Tim Stratford.

DIOCESAN REPORT (1999-2000 CYCLE) NO. 9: BLACKBURN

At the end of December 1997 the Blackburn Diocesan Liturgical Committee underwent radical surgery. After a considerable period Canon Paul Warren retired as Chairman and I am sad to report that the secretary of the committee, the Rev. Alan Taylor, died suddenly in the same month.

The newly constituted committee met for the first time in May 1998 with the newly consecrated Bishop of Lancaster, Bishop Stephen Pedley, as chairman and the Diocesan Liturgy Development Officer (LDO) taking over as secretary. Prior to December there had been several training days organized by the LDO covering Initiation, *Patterns for Worship*, 'What's new in Liturgy' and 'How to implement change?' These were well attended and a pattern set for training.

However there is a tremendous amount still to be done. When I read the Durham and Lincoln reports in May NOL my first reaction was 'What is new that I can say?' Perhaps that does reflect the diversity of the C of E and the fact that it is its very diversity that makes us what we are.

Since our revamp the committee has met four times a year and has discussed a wide range of topics and sent members (or others) to a variety of events organized by PRAXIS and others. In the short time that the new committee has been established we have written a comprehensive report for Diocesan Synod outlining progress so far and setting out our hopes for the future. All Deanery Chapters have been visited and discussions held on what is new, in particular the new Initiation Rites and the new lectionary. Deanery Synods have not been so forthcoming with invitations! In addition the number of PCCs requesting a visit from a member of the committee is increasing.

One particularly good event was with one Deanery Synod when a workshop was set up on *Visual Liturgy*. Other groups have also been the recipients of training such as

let the oppressed go free
and fill your Church with power from on high.
[Amen. Come, Holy Spirit!]

Gather your people from the ends of the earth
to feast with (N.N. and) all your saints
at the table of 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.**

BOOK REVIEW

Paul Gibson (with songs by The Common Cup Company), *Patterns of Celebration: Layers of Meaning in the Structure of the Eucharist* (Anglican Book Centre, Toronto, 1998, 102 pp., £7.99)

Paul Gibson has served as Liturgical Officer of the Anglican Church of Canada and as Coordinator for Liturgy for the Anglican Consultative Council. In this slim volume he gives us the content of a series of presentations which he led at the 'summer session' (a sort of Christian holiday-cum-educational week for individuals and families) of the Sorrento Centre in British Columbia in 1996. In the presentations he worked together with The Common Cup Company, a group of musicians who compose and perform 'songs on Christian life and insight.' The fruit of their work is presented as an integral part of the book.

The chapters work through the outline structure of the Eucharist: Gathering, Telling the Story, Prayers of the People, The Table, and Ungathering. The book is an easy read: short, punchy and not technical in approach. Yet Paul Gibson seems able to make clear the deeper significance underlying these key elements. He brings insights from scripture, history, theology, psychology and liturgy to bear. He is clear, and sometimes directive, in his suggestions, without being bossy. Each chapter has at least two songs to go with it and ends with a suggestion for discussion. He relates what he says to the Canadian Book of Alternative Services, but the principles he outlines would apply just as much to the British context.

My musical colleague (Robert Fielding) tells me that the songs seem very easy to pick up. He was keen to get hold of full music versions (rather than the melody lines and guitar chords provided).

I found this book enormously stimulating. It is not the last word on any of the subjects it touches, but it is a very helpful starting place for thinking about the meanings of the communion service. It would make a good basis for a parish weekend, a sermon series or a Lent course on the Eucharist (and a skilled leader might be able to use it as a starting point for home group or confirmation class material). This could make it a useful resource for those wanting to use the changeover from ASB to Common Worship communion rites as an opportunity for both further reflection and a review of practice.

Mark Earey

In Prayer A this response may be used
To you be glory and praise for ever.

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

In Prayer D these words are used
This is his/our story.
**This is our song:
Hosanna in the highest.**

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

In Prayer F these responses may be used
**Amen. Lord, we believe!
Amen. Come, Lord Jesus!
Amen. Come, Holy Spirit!**

PRAYER A

The Lord be with you [etc] . . . **thanks and praise.**
It is indeed right, . . . [as in Rite A] . . . your Son our Lord.

The following may be omitted if a Proper preface is used.
For he is your living Word;
through him you have created all things from the beginning,
and formed us in your own image.
[To you be glory and praise for ever]

Through him you have freed us from the slavery of sin,
giving him to be born of woman and to die upon the cross;
you raised him from the dead
and exalted him to your right hand on high.
[To you be glory and praise for ever.]

Through him you have sent upon us
your holy and life-giving Spirit,
and made us a people for your own possession.
[To you be glory and praise for ever.]

Proper Preface, when appropriate
Therefore with angels and archangels,
and with all the company of heaven,
we proclaim your great and glorious name,
for ever praising you and saying:
Holy, holy, holy . . .

Accept our praises, heavenly Father, . . . [as in Rite A] . . . his body and his blood;
who in the same night . . . [as in Rite A] . . . in remembrance of me.
[To you be glory and praise for ever.]

In the same way, after supper . . . [as in Rite A] . . . in remembrance of me.
[To you be glory and praise for ever.]

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension;
we look for the coming of your kingdom,
and with this bread and this cup
we make the memorial of Christ your Son our Lord.

[Great is the mystery of faith:]
Christ has died:
Christ is risen:
Christ will come again.

[Praise to you, Lord Jesus:]
Dying you destroyed our death,
rising you restored our life:
Lord Jesus, come in glory.

[Christ is the bread of life:]
When we eat this bread and
drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.

[Jesus Christ is Lord:]
Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.

Accept through him, our great high priest,
this our sacrifice of thanks and praise,
and as we eat and drink these holy gifts
in the presence of your divine majesty,
renew us by your Spirit,
inspire us with your love
and unite us in the body of your Son,
Jesus Christ our Lord.

[To you be glory and praise for ever.]

Through him, and with him, and in him
in the unity of the Holy Spirit,
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.

The service continues with the Lord's Prayer on page 00

PRAYER B

The Lord be with you . . . **thanks and praise.**

Father, we give you thanks and praise
through your beloved Son Jesus Christ, your living Word . . . [as in Rite A] . . . a holy
people.

Proper Preface, when appropriate

Therefore with angels and archangels,
and with all the company of heaven,

Lord God, you are the most holy one,
enthroned in splendour and light,
yet in the coming of your Son Jesus Christ
you reveal the power of your love
made perfect in our human weakness.

[Amen. Lord, we believe!]*

Embracing our humanity,
Jesus showed us the way of salvation;
loving us to the end
he gave himself to death for us;
dying for his own,
he sets us free from the bonds of sin,
that we might rise and reign with him in glory.
[Amen. Lord, we believe!]

On the night he gave up himself 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,
we rejoice that he reigns at your right hand on high
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 for 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,

** These optional acclamations echo the style of those in the Liturgy of St Basil, and might—especially when sung—be led by a deacon or minister other than the president, then repeated by the whole assembly. Other acclamations may be used.*

until he comes in glory.

[Great is the mystery of faith:]

Christ has died:

Christ is risen:

Christ will come again.

[Praise to you, Lord Jesus:]

Dying you destroyed our death,

rising you restored our life;

Lord Jesus, come in glory.

[Christ is the bread of life:]

When we eat this bread and

drink this cup,

we proclaim your death, Lord Jesus, You are the Saviour of the world.

until you come in glory.

[Jesus Christ is Lord:]

Lord, by your cross and resurrection

you have set us free.

Lord of all life,

help us to work together for that day

when your kingdom comes

and justice and mercy will be seen in all the earth.

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.**

The service continues with the Lord's Prayer on page 00

PRAYER F

The Lord be with you . . . **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, mercy and peace.

As we watch for the signs of your kingdom on earth,

we echo the song of the angels in heaven,

evermore praising you and saying:

Holy, holy, holy . . .

we proclaim your great and glorious name,

for ever praising you and saying:

Holy, holy, holy . . .

Lord, you are holy indeed, . . . [as in Rite A] . . . the body and blood of our Lord Jesus Christ;

who in the same night that he was betrayed, . . . [as in Rite A] . . . in remembrance of me.

In the same way, after supper . . . [as in Rite A] . . . in remembrance of me.

[Great is the mystery of faith:]

Christ has died:

Christ is risen:

Christ will come again.

[Praise to you, Lord Jesus:]

Dying you destroyed our death,

rising you restored our life;

Lord Jesus, come in glory.

[Christ is the bread of life:]

When we eat this bread and

drink this cup,

we proclaim your death, Lord Jesus, You are the Saviour of the world.

until you come in glory.

[Jesus Christ is Lord:]

Lord, by your cross and resurrection

you have set us free.

And so, Father, calling to mind his death on the cross,

his perfect sacrifice made once for the sins of the whole world;

rejoicing in his mighty resurrection and glorious ascension,

and looking for his coming in glory,

we celebrate this memorial of our redemption.

As we offer you this our sacrifice of praise and thanksgiving,

we bring before you this bread and this cup

and we thank you for counting us worthy

to stand in your presence and serve you.

Send the Holy Spirit on your people

and gather into one in your kingdom

all who share this one bread and one cup,

so that we, in the company of (N.N. and) all the saints,

may praise and glorify you for ever,

through 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.**

The service continues with the Lord's Prayer on page 00

PRAYER C

The Lord be with you . . . **thanks and praise.**

It is indeed right, . . . [this prayer is identical to the Fourth Eucharistic Prayer in Rite A,

including the provision of Proper Prefaces or a Common Preface to be used when

there is no proper. However the four different sets of Acclamations shown on p.2 above

are all printed after the Narrative of Institution.] . . . for ever and ever. **Amen.**

The service continues with the Lord's Prayer on page 00

PRAYER D

The Lord be with you . . . **thanks and praise.**

Almighty God, good Father to us all,
your face is turned towards your world.
In love you gave us Jesus your Son
to rescue us from sin and death.
Your Word goes out to call us home
to the city where angels sing your praise.
We join with them in heaven's song:
Holy, holy, holy . . .

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 faith and words of hope
he touched untouchables with love
and washed the guilty clean.

This is his story.

This is our song:

Hosanna in the highest.

The crowds came out to see your Son,
yet at the end they turned on him.
On the night he was betrayed
he came to table with his friends
to celebrate the freedom of your people.

This is his story.

This is our song:

Hosanna in the highest.

Jesus blessed you, Father, for the food;
He took bread, gave thanks, broke it and said:
This is my body, given for you all.
Jesus then gave thanks for the wine,
took the cup, gave it and said:
This is my blood, shed for you all
for the forgiveness of sins,
Do this in remembrance of me.

This is our story.

This is our song:

Hosanna in the highest

Therefore, Father, with this bread and this cup
we celebrate the cross
on which he died to set us free.
Defying death he rose again
and is alive with you to plead for us and all the world.

This is our story.

This is our song:

Hosanna in the highest.

Send your Spirit on us now
that by these gifts we may feed on Christ
with opened eyes and hearts on fire.

May we and all who share this food
offer ourselves to live for you
and be welcomed at your feast in heaven
where all creation worships you.
Father, Son and Holy Spirit.

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

The service continues with the Lord's Prayer on page 00

PRAYER E

The Lord be with you . . . **thanks and praise.**

*Here the president leads the thanksgiving for God's mighty acts in creation and redemption.
This form, or another suitable form must be used.*

Father, you made the world and love your creation.
You gave your Son Jesus Christ to be our Saviour.
His dying and rising have set us free from sin and death.
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 outpoured
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, gave it to them and said:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

When supper was ended he took a cup of wine.
Again he praised you, gave it to them 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, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection