

On the night before he died,
he came to table with his friends
and taking bread, he gave you thanks;
he broke it, and gave it to them saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.

**Lord Jesus, we bless you
you are the bread of life.**

At the end of supper, taking a cup of wine
he gave you thanks, and said:
Drink this, all of you; this is my blood of the new covenant
which is shed for you for the forgiveness of sins;
do this in remembrance of me.

**Lord Jesus, we bless you:
you are the true vine.**

Praise to you, Lord Jesus.

**Dying you destroyed our death,
rising you restored our life;**

Lord Jesus, come in glory.

Father, send your Holy Spirit on us now:
may this bread and this wine,
be to us the body and blood of your dear Son.

**As we eat and drink these holy gifts,
make us, who know our need of grace,
one in Christ, our risen Lord.**

With your whole church throughout the world
we offer you this sacrifice of praise,
and lift our voice to join the song of heaven
for ever praising you and saying:

Holy, holy, holy Lord . . . Hosanna in the highest

News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

THE PSALTER WARS

General Synod meets from 15 to 18 November, and a note of its main liturgical business follows. Unfortunately, the timing is such that we may not be able to print proposals of Revision Committees (especially the Eucharistic Prayers Committee) to get to you before Synod meets—but we certainly cannot print them now because, even as I write, it is only 36 hours since I appeared before the Committee to submit my own evidence and advocacy, and, if they knew then what they were going to do, they gave little sign of it. So Eucharistic Prayers must wait.

And that gives the Psalter a chance. And the Psalter, to a journalist, offers this much attraction—that it is not only the stamping ground of recondite scholars, but threatens to become the battle-ground of contending pugilists (in which scholarship and/or the lack of it are likely to be weapons of the warfare, but are perhaps less likely to be the foundation on which the battle is fought or the determining factor in reaching a decision). So let us recap the story and discover where the war correspondent may get a look-in.

Once upon a time there was a Liturgical Psalter—originally published by Collins in 1977 as a separate book, though put out at much the same time in the draft 'AAPB' ('*An Australian Prayer Book*') which was authorized in Australia the following year. Its Hebrew expertise came from Professor John Emerton and Dr. Andrew Macintosh, both of Cambridge University; and its English-language front-man—no mean Shakespearean scholar, and a mighty liturgiographer—was one David Frost (not the other David Frost). In the years 1977-79 their product was the first consistent psalter for liturgical use in this country which addressed God as 'you', and it therefore fitted the ASB like a glove (and, in effect, had been commissioned by the Liturgical Commission of the time for that purpose). Over the water the American Book of 1977 (made definitive in 1979) did have a 'you' form of address to God, and some approaches to being 'inclusive'. But the main contenders which the Frost psalter had to withstand here were *The Revised Psalter* (of 1963) (which lingered on because Donald Coggan had chaired its translation committee, but was still in 'thou' style), or *The Grail Psalter* or *Psalm Praise*, both of which had their advocates, but of course stepped slightly further away from closely faithful translation. So the Frost job had its problems in Synod, but passed into the ASB. However, since 1980, outside of actual ASB use, that Psalter has been constantly

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sidelined by the American Psalter, for the simple reason that the latter is free of all copyright requirements, and has thus outbid the strictly-for-sale Collins enterprise. Frost and co would acknowledge this, but insist it had nothing to do with relative merits. They have had their victories (at the cost of going inclusive under protest), not least in getting their latest revision into *A Prayer Book for Australia* (1995).

In the Church of England, however, it looks as the liturgical powers-that-now-be wanted a new start—or, to be more accurate, wanted to distance themselves from the ASB Frost Psalter, whilst cosying up to the American family. The upshot we know—a book called *The Psalter 1998*, published earlier this year for discussion. This project got off to a diplomatically disastrous start—claiming that its translation had been attested by ‘Cambridge biblical scholars’, a claim which duly reached Messrs. Emberton and Macintosh, who had not been consulted at all. (It does suggest some clumsiness—or amnesia about the past—to have so specifically cited ‘Cambridge’, and it is not surprising there was some bridling in the cloisters.)

Here in NOL we gave the Commission’s stuff an innings in February, and a review by an Hebraist in March, deferring comment about user-friendliness until some trial use had been recorded. We also quoted the Emerton-Macintosh axis as saying in public ‘We intend to attack the project vigorously and remorselessly.’

NOL also by inadvertence gave a title to a publication which the Frost camp has now circulated to all members of General Synod. In our review in March, typically let down by the irrelevant Spellcheck, we listed the subtitle of *The Psalter 1998* as ‘*A Daft Text...*’. Frost and co. have swooped on this journalistic ineptitude of ours and called their publication ‘*A Daft Text: The Psalter 1998* (Aquila Books, Aquila House, 19 Ferry Path, Cambridge CB4 1HB, 27pp. A5, £5 postfree). Well, NOL does not object to publicity arising from its mistakes, but that is hardly the point. The Frost-Emerton-Macintosh triad have serious criticisms to make of the ‘daft’ text, accusing its translators of reverting inconsistently to Coverdale with insufficient regard for either rhythm or translation. References below to *Daft Text* are to this antagonistic publication.

What can be said to these things? Well, I have tried to put myself in the shoes of the Liturgical Commission (though I confess I have not inhibited speculation by asking them for further comment in advance of November’s debate, and, as will be seen below, it is fairly easy to speculate at least part of what they will say). Here is how I would try to defend against the *Daft Text* exocet:

1. ‘We invited them to a joint consultation on the text of the Psalter, and they declined to come—they seem to prefer ill-tempered long-range disputation to seeking agreement on principles and text by close discussion round one table.’
2. ‘The actual defects they allege in *The Psalter 1998* are under inspection simply microscopic, and even in cumulation do not amount to a *casus belli*.’
3. (The potential clincher) ‘They have directed their ire against *The Psalter 1998*, but that is *not* the text which is about to be published and proposed to General Synod, so they are wasting their ammunition.’

INSTITUTE FOR LITURGY AND MISSION

‘ILM’ at Sarum College, Salisbury, announce the following courses on liturgy.

Death, Dying and Disposal—16-18 November 1999

In face of the widespread evasion and denial of death and of the increasing ‘professionalisation’ of its management, how can the churches help people to a healthy and realistic coming to terms with it, and to mark it with appropriate rites and celebrations?

Healing: Charism or Liturgy?—6-8 December 1999

An exploration of the meaning of sickness and its healing in contemporary Christian spirituality, and in the worship and practice of various traditions, from the charismatic to the sacramental.

Celebrating Christian Marriage—18-20 January 2000

In a culture where marriage is ever more vulnerable, how can couples be helped to celebrate not just their wedding but their marriage, and how can the churches support and strengthen marriage through improved rites and pastoral care?

Fruit of the Earth and Work of Human Hands—1-3 February 2000

How Christians can promote and express a proper reverence for creation in their thinking, their way of life, their prayer and their worship.

Apply to ILM, 19 The Close, Salisbury, Wilts SP1 2EE (tel. 01722 424800; fax 01722 338508; e-mail liturgy@sarum.co.uk).

[March-June 2000 to follow next month]

EUCCHARISTIC PRAYER H (being proposed by the Revision Committee)

The Lord be with you

And also with you

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.

It is right to praise you, Father,

for all your goodness and your love.

When we turned away

you did not reject us.

You came to meet us in your Son,

welcomed us as your children

and prepared a table

where we might sit and eat with you.

In Christ, you shared our life.

that we might live in him and he in us.

He opened wide his arms upon the cross

and, with a love stronger than death

he made for all a perfect sacrifice for sin.

dissented from the Commission's *Second Series* text in March 1966 (itself interesting, as a meeting on Ridley Hall premises, and I recall Cyril showing some of us how to get back into College after lock-up, he being an old hand—and also interesting because in a small group, but with Cyril pivotal, there emerged that famous text 'send us out into the world / in the power of thy Spirit / to live and work / to thy praise and glory', a text claimed as his own, quite erroneously, by Douglas Harrison—but all that in passing). Then, when the text came to the Joint Convocations in May that year (this was before the later newfangled days of General Synod), it was Cyril who was put up to second Ronald Jasper, and especially to see me off. My dissent was rescued instead by Eric Kemp!

If I mention the above for the sake of the record, yet I can go on to pay unqualified tribute to Cyril's later contributions to liturgical revision. He left the Liturgical Commission in the early 1970s, but retained his interest, and in 1978 was appointed chairman of the Revision Committee of General Synod, tackling 'Series 3 Revised'. I chaired the Steering Committee and we gained enormously from his determination to find agreed ways through every difficulty, and anyone who has worshipped with Rite A (as it became since then) has much to thank him for. He later did the same for the Ministry to the Sick services in 1981-82. And he chaired the 'Derby' working party in the years 1982-84 which produced the drafts of the new ecumenical Canons, B43 and B44, and thus opened the way for a much more enlightened pattern of ecumenical worship.

Cyril was the bishop who, being unbothered and laid back, gained only amusement from the regular words of rural churchwardens, 'The service is quite simple, bishop, please just do the usual thing.' He spent much of his life being deliberately unspectacular, a quiet and dependable force for God with gentle scholarship annexed to pastoral care, and always on call for the liturgists. I suspect that he was just sufficiently protestant not to ask us to pray for the repose of his soul—indeed on the Ministry to the Sick Revision Committee he himself wrote:

Our companion in faith,
the Lord who gave you to us is taking you to himself.
He who died for you and rose again from death,
is calling you to enjoy the peace of the heavenly city
in which there is neither sorrow nor pain,
and where weakness is transformed into strength.
He is calling you to see him face to face
that you may be made like him for ever.
He comes to welcome you with angels and archangels
and all his faithful people
that you may know in its fullness the fellowship of the Holy Spirit.
Enter into the joy of your Lord
and give glory to him,
Father, Son, and Holy Spirit. Amen.

COB

Let the reader judge whether these sufficiently deflect the missiles, or do indeed rise to the lips of the Commission. In respect of General Synod, we offer the following observations:

1. There are signs that some eminent people are taking *Daft Text* seriously.
2. Nevertheless, Synod has few scholarly hebraists, and possibly not even a majority which is used to reciting non-metrical Psalms—and even fewer who have been trying this out this Psalter. So there may yet be a sense of an incompetent majority determining that which is arguably beyond its ability, or even its interest.
3. There is, as I understand it, no question of a Revision Committee working over this line-by-line. A Psalter is not a 'service' within the meaning of the Measure, or at least is not being treated that way. In 1979 it came under the Church of England (Versions of the Bible) Measure. This time it is simply being decided by Synod, as far as we can tell.
4. Even when an official text has been decided, the very existence of electronic publishing can easily allow people to use other texts. So even when we know where we stand, we probably do not know...

For myself, I have more than a sneaking personal loyalty to the Frost camp, but little competence (and I think I regret their refusal, even if hurt, to sit down with the official crowd). But I also confess that I have taken my own prescription which I administered earlier in the year, and I have for the last six months set aside the ASB (Frost) Psalter, and have used *The Psalter 1998* for my private use of offices. At intervals, I think I may have missed a particular note, word or timbre which I would have associated with Frost and co—but I have also found that the new stuff reads easily and, especially if it is to be revised before coming to Synod, it is unlikely to cause me hiccups or deposalterization. So I approach the Synod debate personally on a knife-edge.

Colin Buchanan

GENERAL SYNOD NOVEMBER 1999

General Synod meets from 15 to 18 November (again, as relatively early in the month, probably inhibiting our getting the November NOL into your hands prior to the date). But the likely programme looks something like this:

Final Approval:

- The Lord's Prayer
- Thanksgiving for the Gift of a Child
- The Funeral Services

Second Revision Stage: The Marriage Service

- Eucharistic Prayers
- Wholeness and Healing

First Revision Stage: Communion by Extension (the perennial losers)

Extra debate, at the request of the House of Bishops:

- The Nicene Creed

Debates not concerning 'alternatives to the BCP':

Supplementary Funeral provision

Liturgical Publishing Committee

A Psalter (see Editorial above)

The cognoscenti will detect that the great weight of business is now moving to the authorization end of the tunnel. All this should be completed in 2000, perhaps in February 2000, if the processing towards January 2001 (with completion of 'core book' contents before the Synodical election in Autumn 2000) is to keep to timetable.

JOINT LITURGICAL GROUP SARUM CONFERENCE

21-23 SEPTEMBER 1999

This was the second JLG Conference, following the one in 1996, and this time took the overall theme 'Worship and Mission', introduced by Bishop Michael Nazir-Ali as the opening speaker. Amongst the 60 or more participants, one was struck by the enormous variety represented by them, not only of denominations and traditions, but also the different regional perspectives from the church in Wales and Scotland, as well as England.

The speakers spanned a similar broad range, and included more women than at the previous conference. Presentations about liturgical revision and publications included Christopher Walsh on the new Catholic Sacramentary, Norman Wallwork (and others) on the new Methodist Worship book (widely admired as a good example of how to produce one new book to resource a church's worship), and also an introduction to *Common Ground*, the Scottish ecumenical hymnbook. David Stancliffe spoke about the Church of England's *Common Worship* productions, and, rather than introduce the books and texts in detail, he gave a personal account of the broad themes of engagement (starting where people are, as in the 'staged rite') and then transformation (the real possibility that we can discover how God is at work to change us and renew us). Along with acknowledging the increasing variety and flexibility of the new liturgical provision, he was keen to emphasize what he saw as a recovery of the best of the old alongside the new. While it did not emerge in questions to him, at other times in the conference there were sharp comments about the tangle the C.of E. is in over the Creed, and especially the Lord's Prayer, in relation to the agreed ecumenical texts.

Another aspect of the programme included a variety of liturgical issues, such as the questions around appropriate language in worship today, the tradition of oral and extemporary worship, and the place of art and the visual in worship and spirituality. We were also blessed with the presence of John Bell from the Wild Goose Worship Group of the Iona Community, not to speak but to lead us in worship, and in song from around the world church.

From the whole conference, two remarkable contributions stood out. The first was by the composer John Tavener, who was invited to speak about his music and

WHAT THE SPELLCHECK WON'T TELL YOU

I found myself keeping the feast of holy Ninian on 16 September, and was treated to an extract from *Exciting Holiness*, page 309. The preamble includes the following:

[Ninian] was consecrated bishop in the year 394 and returned to Britain, where he set up a community of monks at Candida Casa from where they went out on missionary journeys as far as Perth and Sterling . . .

Or should it be Purse and Sterling? Or do you think the Spellcheck had insisted on Sterling, as not only a known word but as having cash-value, and someone accepted that advice?

IN MEMORIAM—CYRIL BOWLES

Cyril Bowles died at the age of 83 on 14 September 1999. He was on the staff of Ridley Hall for 21 years, as principal for 12 of them, and went from there to be Archdeacon of Swindon (and to marry at around 50 years of age), and to become Bishop of Derby in 1969, where he stayed for a further 18 years. Cyril (as he was always known, to all in all walks of life) taught liturgy at Ridley, and thus was appointed as a founder-member of the Liturgical Commission in December 1955, presumably as an upholder of the evangelical cause (in an era when it was thought that only Catholics had anything to say about liturgical revision). Without having checked all the geriatric wards, I think Cyril was the last living survivor of that initial mustering, and I have once or twice suggested to him that he should write his own memories of those days. Perhaps he did.

It became in due course a question as to who would actually bring evangelical concerns to bear upon the Church of England's revision process. It was very clear as the 1950s passed into the 1960s that Ridley and Wycliffe did not then hold the confidence of the evangelical constituency, and that evangelical ordinands who went to them went more to be in Cambridge and Oxford than because they trusted the institutions and their teaching. Cyril was almost the central exemplar of this ambiguity, and his readiness (partly out of a shy and peace-making disposition) to go along with Arthur Couratin *et al.* on the Liturgical Commission did not help that confidence factor.

At that point the story becomes rather personal to me, for it was clear that I was put onto the Commission in 1964 just because Cyril (and the peppery Douglas Harrison) did not hold the widespread confidence needed—and, it must be remembered, the evangelical constituency was growing fast, but had a sense of being wholly marginalized in the changes going on in the life of the Church of England. So COB arrived on the Commission, with both youthful energy, and a readiness for martyrdom for his cause. This quickly proved to be orientated over against the aforesaid Arthur, but it inevitably wrapped in Cyril *en passant*, as he had apparently settled rather easily for the Couratin terminology of the eucharistic oblation—itsself drawn from Hippolytus, but adrift from the New Testament. I

The Common Worship Lectionary (Oxford University Press, 1999, 1309pp., hardback, £17.99)

I have been told that much time has been spent debating the number of ribbons to be attached to various liturgical publications. This lectionary has two! Since, in ordinary time, the collects do not sit with the same readings another. Thus the need for two markers. In seasonal time collects and readings are matched, printed together for each Sunday.

This version of the lectionary is from the NRSV (Anglicized Version), and prints out the principal service readings in full. There is also a table of dates for Easter, and an index of scripture readings showing when they occur.

The major disadvantage of this edition of the lectionary is that it does not contextualize the readings; they are taken straight from the NRSV text. For example, the Gospel for Proper 7, Year B, begins: 'On that day, when evening had come, he said to them, "Let us go across to the other side." (Mark 4.35) Those of us who are familiar with the Gospels will recognize the context immediately; many of us, however, will just be left to guess who *he* and *they* were. Since neither Jesus nor his disciples are named elsewhere in the passage, readers and listeners can never be sure that they've made the correct deduction. If we think that accessibility to the scriptures is important in our worship, public or private, then we would do better to buy a different book.

Gilly Myers

House of Bishops of C/E, *Marriage* (CHP, September 1999, £1)

This is not exactly a review, as this time I am myself a signatory of this 'teaching document'. And clearly the nature of a marriage liturgy is only a small part of it. However, the House of Bishops does keep a clear distinction between a marriage springing from a public ceremony and cohabitation, springing from whatever it does spring from—and that is a great advance on, say, *Something to Celebrate* (which I attacked in an editorial here in 1995 on just those grounds of terminological confusion). There is an appendix page with advice to cohabitants (please not 'cohabitees'), but it is obviously to those who are distinctly *not* married, rather than to those who by redefinition are. Thus marriage is still a watershed which can be approached and crossed as well as a state which can be developed and enriched. And with the entrenching of the concept of a ceremony, the undergoing that ceremony before God through Christian liturgy becomes meaningful and satisfying.

COB

This Month's Publication is . . .

. . . Worship Series no.156. *Alternative Worship*, by Paul Roberts, who has for eight years been lecturing in liturgy at Trinity College, Bristol, but has also kept close to youth-culture worship.

the mission of the Orthodox Church. With much illustration from recordings, he explained his own work in the context of a sweeping dismissal of Western art and culture. Most felt it a privilege to hear him speak, but could only accept much of what he said as a personal testimony to his own pilgrimage and calling. As such it was challenging and thought-provoking.

The final paper was given by Michael Taylor (until recently the Director of Christian Aid), addressing the future of worship and mission. Presenting himself humbly as someone who was not a liturgical specialist, he nevertheless brought a strong challenge to address our context in a world where the majority are poor, and the church is increasingly non-Western. His detailed and densely argued paper was made all the more powerful by his conclusion—a selection of simple but very moving accounts of some experiences of worship that he had shared in. Afterwards many said that this paper would have made a wonderful start to the conference—but these things are easy with hindsight!

Overall it was a highly successful conference. Some of the more ambitious elements in the planned programme were not possible in practice, and there are always things that have to be left out. Personally, I would have liked to have heard speakers from the perspective of the Pentecostal and charismatic movements, and some reflection from those involved in alternative worship.

It sometimes seems that the JLG can be overlooked, both by the denominations, and sometimes even by the ecumenical structures to which it relates. This conference brought a diverse group of people together, and both encouraged and challenged them. I hope it also encouraged those who continue to serve as members of the JLG.

John Waller

A PASSING ENTHRONEMENT

The enthronement of our new bishop in Southwell on 11 September was a very grand affair. The printed order of service was more like a Dorling Kindersley-style visitor souvenir: a beautiful, colour-photo-adorned, brochure, and striking in its radical departure from standard order-of-service convention. The sense of careful rehearsal, and of ordered crowd control was impressive. Not a seat to spare in the Minster expect for the bishop's chair, waiting expectantly for an occupant. In the nick of time, they managed to spot that the bishop's cope was to be put onto him inside out, and then he was led to his cathedra by the provost. We could all relax! The throne had its bishop, the focal point was complete. What was odd, then, was that five minutes later, Bishop George was ushered off into the quire for the rest of the service, and we were all left looking at an empty chair once more! It's a funny old world!

Gilly Myers

EXTENDED PREFACES OF THE DRAFT EUCHARISTIC PRAYERS

The following are more of the long extended prefaces 'to replace all the material...[in prayers A, B and E] . . . before the Sanctus'.

The Presentation of Christ in the Temple.

It is indeed right and good
always and everywhere to give you thanks and praise,
through Jesus Christ, who is one with you from all eternity.
For on this day he appeared in the temple
in substance of our flesh
to come near to us in judgement.

He searches the hearts of all your people
and brings to light the image of your splendour.
Your servant Simeon acclaimed him as the light to lighten the nations
while Anna spoke of him to all who looked for your redemption.
Destined for the rising and fall of many,
he was lifted high upon the cross
and a sword of sorrow pierced his mother's heart
when by his sacrifice he made our peace with you.
And now we rejoice and glorify your name
that we, too, have seen your salvation
and join with angels and archangels
in their unending hymn of praise:

From Ash Wednesday until the Saturday after the Fourth Sunday in Lent

It is indeed right and good
to give you thanks and praise,
almighty God and everlasting Father,
through Jesus Christ your Son.
For in these forty days
you lead us into the desert of repentance
that through a pilgrimage of prayer and discipline
we may grow in grace
and learn to be your people again.
Through fasting, prayer and acts of service
you bring us back to your generous heart.
Through study of your holy word
you open our eyes to your presence in the world
and free our hands to welcome others
into the radiant splendour of your love.
As we prepare to celebrate the Easter feast
with joyful hearts and minds
we bless you for your mercy
and join with saints and angels
for ever praising you and *saying*:

He is the one foretold by all the prophets,
whom the Virgin Mother bore with love beyond all telling.
John the Baptist was his herald
and made him known when at last he came.
In his love Christ fills us with joy
as we prepare to celebrate his birth,
so that when he comes again he may find us watching in prayer,
our hearts filled with wonder and praise.
And so, with angels and archangels,
and with all the company of heaven,
we proclaim your glory,
and join in their unending hymn of praise.

BOOK REVIEWS

CTE Millennium Project Group, *Worship Resources for the Millennium: Book Two*
(NewStart 2000 Ltd, 144 pp. A4 ringbinder, £12).

This book was published on 2 September, without much in the way of previews, and, under pressure of time, NOL could do little but reprint the official blurb. This is totally contrary to our policy of independence, and we apologize. In order to make amends and keep to the integrity of our principles, we now slip in some more prejudiced comments.

The actual 'Millennium Moment' at midnight at the end of New Year's Eve is bound to be a focus for interest. But this book first suggests special marking of 'Jesus' 2000th birthday', including birthday cards and cakes—and a 'Millennium Crib'. Then New Year's Eve has an early 'Service of Preparation' (for those going out to festivities). Then comes a service 'For the Start of the Third Millennium' which looks as though it starts just before midnight—for it begins with trumpets ('recorders, whistles, kazoos, etc.')., though these do recur again 'for the last time' (whatever that means in terms of time). Candles and a 'Hope Tree' figure. Kum by yah is sung. The Millennium Resolution is said with hands joined. The Lord's Prayer follows. The order is clear, and has a logic. But we do not learn which item is meant to come at, say, 2355, which at 2359, and which at 0001. So don't start it early, or you may need a second NewStart, and don't start it late, or you may get stuck in the second millennium. But what is early and what is late, neither the Book nor I can tell you.

If you want more help, try the official softsell last month. But get the Book.

COB