

1970s there then came a day when much of the drafting of the marriage service for the ASB was to stem from her pen. Ronald Jasper writes of her

'Elisabeth Montefiore was indefatigable in getting the wording [of the preface in the marriage service] absolutely right, seeking advice from a variety of literary people' [RCD], *The Development of Anglican Liturgy 1662-1980*, pp.324-5].

It has to be added that the Synod Revision Committee tinkered with her wording, leading Hugh himself to do his utmost to reopen the question retrospectively when he arrived on General Synod as an elected suffragan in 1976—but the Synod would not let him, as he had arrived just too late. Even so, although slightly altered, the bones of that Preface, much admired and universally employed, remain the most significant point of impact of Eliza's literary skills upon hundreds of thousands of lives. On a totally different view of the Commission, she was kind to me personally, not least with the instinct she had for late-night cuppas from a kettle she scrounged when we were meeting in retreat houses (often when others had adjourned to a local hostelry)—and I found her truly *sympatique* when I was fighting the battles from the last-ditch which happened at intervals in my own time on the Commission.

It occurs to me that, following the death of Cyril Bowles this year, she had been the most senior member of the Commission by date of appointment still alive.

COB

THE LORD'S PRAYER—CLIFF GOES FOR ELLC

Cliff Richard, the Christian Peter Pan of the pops, has topped the charts recently with his Lord's Prayer. By all accounts, he has a hybrid text (result of saying it in mixed company?). But, although he begins 'Our Father, who art . . .', at the ninth line he has 'Save us from [*or is it* 'Do not bring us to?'] the time of trial'. Good on you, Cliff, why not run for our Synod (as a youth delegate?) in 2000?

WORSHIP IN THE DOME

Daily at 10.30 and 3.10. Do join us—see programme.

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Phone 0181-699-7771 Fax: 0181-699-7949

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News of Liturgy

Editor: Colin Buchanan

Issue No 300

December 1999

EDITORIAL

FIN DE SIECLE—OUR THIRD CENTENARY

This issue has one of the biggest reports from General Synod ever, for the Synod, in the week 14-19 November, had one of the heaviest programmes in respect of liturgy ever (some of which was reported last month). However, in addition to that December 1999 marks both the end of the '1900's and also the completion of the first 300 monthly issues of NOL. We mark it all with a first-ever 16-page edition. There is a liturgical run-down of the last 45 years of liturgical revision and creativity in the Church of England. And, as outlined last month, we have attempted a review of the journal in order to foresee what it should be in the coming decade. As stated last month, neither the format nor the formatter can last forever.

Perhaps I may be allowed a few personal words. NOL has been a venture in which I have enjoyed myself enormously. It has provided a platform where I have had great freedom to express my own mind and judgment. It has occasionally been possible to affect the actual course of events. But the main idea has been to keep readers abreast of actual news, and that I have tried to do (which has at intervals kept me on my toes too). Of course there is no such thing as sheer unvarnished neutral 'news', any more than there is neutral history or stark facts. In addition, of course, my political self has been up to my neck trying to create the news, not for the sake of having something to say here, but because I do have reforms I want to see implemented as being right and timely in themselves. NOL's only angle on the charge of twisting or creating news is to admit it—this has been and remains a transparently biased and prejudiced publication, provided for equally (though not identically) prejudiced people. Neither editor nor readers can kid themselves that they personally are *the* norm by which all others can be measured as abnormal. But within all that, granted that original sin lurks on in all attempts at reporting the liturgical scene, still NOL has tried to be a 'journal of record'—just slightly spiced. Opinions culled on the DLCs day in October follow this editorial.

The anniversary also represents twenty-five years of publishing Liturgical Studies—'Grove Liturgical Studies' (32 pages and technically spineless) for twelve years and (with Alcuin Club) 'Joint Liturgical Studies' (48 pages and plenty of spine) in the following thirteen years. Many of the titles in these two series still sell consistently, some of them two decades and more since they were first published.

The end of the year also takes us to twenty-eight years from the beginning of the Grove Booklets—no. 1 in the series that is now the Worship Series came on 31 December 1971.

I usually wish readers a Happy Christmas in the December issue. This time I must add a Happy New Year's Eve (with plenty of candles and resolution) and a Happy New Millennium to follow..

Colin Buchanan

AND NOL IN THE NEXT MILLENNIUM?

36 people on the DLCs' day (reported lower down by Jeremy Fletcher) filled in a small questionnaire and handed it in on the day. 28 of them already take NOL (in many dioceses it is part of the charge on the annual budget for NOL members). These 28 gave graded evaluation to different features of the journal—of which 'Up to date liturgical news' scored highest, with 22 giving it a top-rating score of 4 on a scale of 1 to 4. The most ambivalent set of scores came for 'Colin Buchanan's idiosyncratic editorial style' (a loaded question if ever there was one), where 8 scored the item at 1, 6 scored it at 2, 5 at 3, and 9 at 4—but one of them wrote in a 10 on this item (would he or she please like to write in, if the reason was seeking appointment in the Woolwich Area?). The editorials themselves scored better than the editor's style, but the questionnaire had extraordinarily failed to ask the question in the form 'COB's loaded and misleading editorials'—which might have reduced support a little... As it is, they will probably keep coming. There was fairly high scoring for 'Summaries of General Synod' and 'Liturgical texts'—relatively low for conference reports, correspondence and (the occasional) liturgical diary. The Spellcheck and similar columns had not been entered in the race. People were asked what else they would like in that they are missing, and the following individual answers were recorded: Music and liturgy for *Common Worship*—Moles from the Revision Committees (but how could we be so corrupt?)—A broader theological mix—More texts—Basics of liturgy for those new to the subject—More non-C/E material and comment. If others write in (yes, correspondence will not be shovelled into the columns in barrowloads) about any of these, we will try to take them aboard.

The editor thinks that you can have a more attractive design with weightier contents by publishing once a quarter only—or you can have all that and a monthly publication also, but only if you employ a full-timer or someone near to that to do it. When the 28 were asked whether they would prefer being 'bang up to date with liturgical news' or 'reading a more attractively presented publication' they voted 27-0 (with one undiscovered abstainer, presumably) for being 'bang up to date'.

There were also 8 respondents who don't take it. None of them had ever done so in the past and given up (great encouragement). They were asked what they

know what to follow. The music (Buxtehude and Monteverdi) is glorious, but the whole occasion speaks of inaccessibility, unavailability, coldness and a high culture which excludes rather than welcomes. I leave, deflated, before the end.

It must be said Kings received my son's choir with warmth – but the occasion for a visitor in the queue was awful. Here was an opportunity to demonstrate the glories of the choral tradition, and welcome people into a pattern of prayer. There were hundreds there, but this member of the Liturgical Commission felt excluded and deskilled, and I do choral evensong regularly. I hope the visitors at Kings that night find other examples which include them more.

Sunday. Worship in our parish church. We make some mistakes, and don't sing very well, but no one leaves before the end.

Jeremy Fletcher

IN MEMORIAM - ELISABETH MONTEFIORE

Elisabeth Montefiore died on 14 November 1999, after years of living with Alzheimer's, beyond the ability of others to communicate with her. She was a daughter of William Paton, a pre-War Presbyterian missionary in India, and was born in 1919. In December 1945 she married Hugh Montefiore, and was largely known thereafter as Hugh's wife, as his own profile was so large. However I had known her—in the field of liturgy—before I ever met Hugh, and Hugh asked me to preach at her funeral. What follows is drawn from the liturgical references in my sermon.

[Her own book (on parenting), *Half Angels*, was written in 1961.] The following year she was invited by Michael Ramsey to join the Liturgical Commission. This was the moment when the Commission first included lay people, and those included two women, of whom Eliza was one—and, of course and inevitably, she was lay—and these few laypersons were to pioneer giving a balance to the black-suited brigade of ageing academic clergy who previously constituted the Commission. I myself arrived on the Commission two years later to find her fully engaged with the dynamics of it, drawing upon her literary qualifications on the one hand, but simply bringing a woman's touch, a woman's angle, a wife's sensitivity to the hard-nosed argumentative panel of professional liturgists at the backbone of the Commission. At an early stage she had been involved in writing a service of Thanksgiving after Childbirth (which took a beating in the Convocation of York), though in general her work on the Commission began, as you would imagine, simply by putting salt on other people's creations. The next active drafting point was in writing (which was in large measure translating) the Series 2 baptism services into the address to God as 'you', a form required for the transition of language from Series 2 to Series 3—and by doing that task she was one of the first across that strategic linguistic watershed at least at the level of official drafting. In the early

BOOK REVIEW

Br Tristram (ed.), *The Word of the Lord. Year B. Readings for the Principal, Second and Third Services as Authorised by the Church of England* (Canterbury Press, 1999, hardback, £17.99)

There are at present a number of books like this with the full text of the lectionary readings. This one is for year B and uses the NRSV. All the lessons are included, but not the Psalm. It fits in with *Exciting Holiness* and *Celebrating Saints*. Together they form a compendium of all the readings that will become essential for those involved in leading and planning worship with the new lectionary and calendar. The layout is very clear and the text easy to read. It would also be a useful edition for the lectern and is of good size for reading in church. This is a most helpful volume in this series.

Phillip Tovey

A FOUR DAY LITURGICAL DIARY

Thursday: The DLC Reps Day. An underlying theme was that of availability and accessibility. New rites will be flexible and resonant. In published form they will be 'user friendly', and available in electronic format to enable us to use them appropriately where we are. I'm enthused, and glad to be a small part of it all.

Friday: For some reason St. John's Nottingham lets me loose on students. This morning we consider architecture, having had a field trip to a medieval country church and to a building dating from 1971. We reflect on the welcome in the stones, and what a building communicates. God's people round God's word and God's table emerges as a theme. We're all enthused.

That evening a family come to organize a service. Their daughter has taken a new middle name, and they want it 'blessed'. Eighteen years ago, at the baptism, they gave thanks for life (both mother and baby nearly died), and they want to come before God again as a new name is given. While stumped as to what to do exactly, I'm glad they came – the church has been available for them.

Saturday. A trip to Cambridge with my son's choir with Evensong at Kings. The place is full such that many of us are beyond the screen in the Nave. From the conversation in the queue I know that many people are first-time visitors like me. The place is in gloom. There are no books on the seats, and just a few (a hymn book, a book of psalms and a leaflet with Kings College Services in) on benches at the side. We are not sure what we need, and few people take them. There aren't enough anyway

The leader beyond the screen is just audible, but I'm not sure which book to follow. There is no PA system, and the lessons are inaudible. None of us can see (should have been there earlier, fair enough), neither can we hear, and we don't

would like, and were offered the same choice as the first round of questions to the 28 mentioned at the outset. There were even two who gave the aforesaid 'idiosyncratic style' a 3 (only one gave it less—five gave no score at all). Overall, I have to say that these eight do not tell us very much, though five of them also plumped for being 'bang up to date'.

The above is the editor's own loaded way of handling the cool statistics that were passed to him. For a cooler interpretation please contact Mark Earey in Salisbury or Gilly Myers in Nottingham.

COB

GENERAL SYNOD NOVEMBER 1999

General Synod met from 15 to 19 November and the first half of its business scraped into the November NOL. More reports follow, as much of the business is reported here.

1. Eucharistic Prayers—A Cliff-Hanger

The Second Revision Stage for the Eucharistic Prayers began with an introduction to the Revision Committee's report on Wednesday 17 November, led off by the Bishop of St. Albans, the chairman of the Revision Committee. The debate was then adjourned overnight, and resumed on the Thursday, for the actual Revision Stage in full Synod. Here we ran into some difficulties.

First of all there was Prayer E, published here in NOL in July. The epiclesis in it read:

'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.'

I had successfully moved a motion for re-committal in order to avoid the direct invocation of the Spirit on the gifts, pointing out that the Revision Committee had mistakenly cited the 1996 text as precedent. The Revision Committee took the point, apologized for their error, and helpfully came back with

'send your Holy Spirit
that broken bread and wine outpoured...'

Tim Royle moved an amendment to restore 'on us' in the first line, but the Synod would not accept this.

We then came to Prayer G, published here last month, though without its Acclamations (which had come out messily in the Synod paper). These were

[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.

There was some muttering that Prayer G was going over and above what the Bishop of Oxford had sought (which was a Preface), that it repeated a text thrown out in February 1996 (the day of the long knives), and that 'silent music' etc was really not on. But there was a substantial vote that Prayer G join the package.

Finally we came to Prayer H. The Revision Committee's proposal was printed in the October NOL. Proposed amendments had to be submitted by 12 November, the Friday before General Synod. I had some problems with the Revision Committee's text, but was not confident of getting it right by simple amendment, but rather wanted to engage with them, as David Stancliffe, the Bishop of Salisbury and Chairman of the Steering Committee, had suggested. So I drafted an alternative, very slightly differently nuanced, and FAXed it to him ahead of the timetable for official submission. He, however, was away on retreat, so the engagement could not happen. As time was running out I therefore submitted my whole prayer as an amendment, so as to have a good foot in the door when the Revision Stage came. I confess I had thought that even then the Steering Committee could look at my suggestions and come forward with their own re-touching, ideally providing agreed amendments which I could support. Procedurally, it did not turn out that way—and apparently could not, as a reasonable reading of the current Standing Orders does not give the Steering Committee powers to put down late amendments (a stupid tying of their hands compared with the great old days of Rite A going through Synod . . .). I confess I had assumed what did not exist. Failing this, the only further power for amendment would then lie with the House of Bishops, on their determining the text to go to Synod for Final Approval. The Steering Committee *could* at that stage take proposals to them, but would have to be careful. That was the procedural background to the debate which was to ensue on that Thursday morning.

There was another problem on the notice-sheets. Another member of Synod, David Bird, had put in amendments four or five lines long. The Secretariat, puzzled by my single whole prayer, had divided mine up *to coincide with David Bird's dismemberment*. So in each case he would move his (slightly more lowbrow) amendment; then, if his failed, mine would be called. The Steering Committee had determined to be shot of all his, and he for his part said in moving his first one that, if it failed, he would withdraw the rest. His first did duly come on and did fail.

That brought on my first one—four lines of presidential text and three lines of congregational reply (see page 10 below). It had become clear by offcourt conversations that the Steering Committee were admitting the need to be more explicit about creation, but reckoned that my 'adopted' rather than their 'welcomed' in the second line of the congregational response was destructive of the Prodigal

THE LITURGICAL COMMISSION MEETS DLC REPRESENTATIVES

Thursday 14 October

Once again a goodly crowd of DLC reps (and a smattering of Communications Officers) gathered at the palatial London home of the University of Notre Dame, to converse with members of the Commission about matters liturgical. As a new boy on the Commission still, and without an official part to play, I felt more like a DLC rep than anything and enjoyed the day hugely.

Mark Earey does these things well. Commission members said their pieces concisely, OHP's and Powerpoint presentations were helpful, handouts were presented, and feedback sought. This was something like New Worship, New Commission. Assurances were made. 'Yes, we do listen. Tell us what you think; it's not too late. Thank you for your interest.' Just occasionally liturgical steel was flashed: 'no, there is no alternative to the Collects, and they will be in the Sunday Book' said a resolute Bishop of Salisbury.

So what news? The up-to-date stuff was about publishing. The Standard edition of the Sunday Book might cost about £10 for bulk orders. There will be separate editions of the main services, perhaps costing £2. They will be published in November 2000, but it is planned to send both stipendiary and self-supporting clergy a good quality copy of the eucharistic rites *free* in April/May, so you know what's coming. Rites will be also available free on the Web: from mid November go to cofe.anglican.org and download currently authorized material.

The RSCM (a breathless, warm and convincing John Harper) will produce a resource book of music for *Common Worship* for November 2000. If you want to make suggestions or try out new music, contact John Harper at the RSCM (dg@rscm.com), Cleveland Lodge, Westhumble, Dorking RH5 6BW asap.

We tried out the 'interactive' Eucharistic Prayer H soon to come to Synod as a result of Colin Buchanan's urging in July, and compared good ideas for introducing CW in our Dioceses. Some DLC's have organized meetings with undertakers and crematorium staff. Durham are offering to produce worship booklets for churches from a central point. Bradford have a *Common Worship* helpline and e-mail address.

About that flashing of liturgical steel and the Collects. In the meeting a sense of collegial responsibility prevented me from suggesting that the contents of the Sunday Book in *Common Worship* will be one of the subjects of the report of the Liturgical Publishing Group to General Synod in November. Synod will have to 'take note' of the report, and it seems to me that if someone were to move an amendment to the motion, perhaps mentioning the Collects, then the LPG would have to respond. It's only a thought.

A good day, with some interaction, and a sense that there just might be enough time to prepare the ground before CW hits us next year. Thanks to all.

Jeremy Fletcher

[The editor apologizes for the omission of this from November NOL, making the forward-looking remarks about publishing now appear as anachronistic.]

This Month's Publications are . . .

. . . two Joint Liturgical Studies: firstly, the one due in September, no. 44, *Ambrosianum Mysterium: The Church of Milan and its Liturgical Tradition (Vol. 1)*, edited by Cesar Alzati and translated from the Italian by George Guiver; and, secondly, the planned December one, no. 45, *The Liturgies of Nestorius and Theodore*, edited with the translated text by Bryan Spinks. We apologized last month for the delay in no.44, and are now able to announce that a second volume will come in 2000.

. . . and next month's

does not exist and will not, as the six Worship titles each year are in 2000 to appear in February, April, June, August, October and December.

. . . but the following month's

will be Worship no.156, *Real Hymns: Real Hymody*, by Chris Idle, on how to choose hymns for congregational worship. (This is the genuine 156, not the spurious one we advertised some time back.)

. . . no, stop press

as no. 156 *will* come in January, others as above.

WHAT THE SPELLCHECK WON'T TELL YOU

Jeremy Fletcher, vicar of Teversal, writes:

This is what happens when you go away for a weekend . . .

Like many churches, St. Katherine's Teversal has a list of people to pray for each week, printed on the noticesheet. Yesterday the typist's finger slipped, and the spell-checker auto-corrected the names.

Thus, on the list of people to pray for were:

Andrew Simoon, Tom Hardfisted, Valerian Beneath, Hardier Fillips, Albeit Fillips, Mrs Giblets, John Rag, Ardour Hipped, Idea Foden, and my personal favourite, Evenly Wotting.

What is Wotting? And is it possible to wot evenly? We will never know.

It certainly livened up the intercessions.

Cheers

Jeremy

Our correspondent adds to the above (drawn from his parish context) an interesting addition from his Liturgical Commission experience—that the Church House Spellcheck treats members of the Commission in the same sort of way—Michael Perham becomes 'perm' and Jeremy Haselock is a 'hassock' (and 'Skegby', another part of Jeremy Fletcher's life, is 'squeegee' . . .)

Son *motif*, which had been opened in the text 'came to meet us in your Son' in the first line (I for my part had wanted 'welcomed' for the third line). And the Synod might well have been going to take the same view—wanting part of my amendment (as carved by the secretariat), but not another part. This was where I was most conscious of the need for compromise or fall-back amendments, but nothing was possible except that late submission to the House of Bishops.

I had a brief conversation with the Bishop of Salisbury, and then, in my five-minute speech, said to the Synod that, if I could get good support for the continuance of the debate (for which 40 people have to stand), then I would reckon the Steering Committee would get the message and I would withdraw the amendment rather than force it to a vote. The Steering Committee member replying to my amendment was not as collusive as I had thought I was being led to expect, and even urged the rejection of my amendment as being too long (which was corrected later from the floor—because my amendments generally, and this one in particular, were designed as *shorter* than the official ones!). Nevertheless the Synod acted in exactly the right way—with perhaps half the members standing in support of the debate continuing, giving me good moral support, from which my withdrawing my amendment would give the right message. So I did just that.

Not all understood my reasons for withdrawing my amendment, and so, when my next few lines came up, I explained the point again, again asking for good numbers to stand for the debate to continue, and they duly did, and the debate did. This next amendment was to put in from my draft the next two lines of presidential text and two lines of congregational response (see my whole submission on page 10 below). However, when I was about to withdraw my amendment, Christina Baxter, the Chair of the House of Laity, called on me not to withdraw it, but to allow the Synod to vote. At the time, there appeared to be a head of steam gathering on behalf of my amendment, so I confess I was in danger of being tempted away from the rectitude of withdrawing it. But at that moment a rescue came. There had been signs of frustration all round Synod, and the Bishop of Worcester now proposed an adjournment; this brought the question back to me, and I agreed, provided that the prayer could be re-touched and catch up with the rest by February. The Synod duly adjourned the debate; influential people went into a huddle; and the chairman of the Business Committee, Archdeacon Peter Broadbent, came up with the answer. It assumes the Synod has already accepted the principle of having a prayer H in the package, and is thus confined solely to issues of revising or re-touching it. The pattern of procedures then runs like this:

- (a) Proposals have to be submitted by 15 December;
- (b) The Revision Committee reconvenes on 22 December;
- (c) The House of Bishops is notified in January;
- (d) Revision Committee proposals are circulated in first circulation to the February Synod, around 7 February;
- (e) Adjourned Revision Stage in respect of Prayer H is resumed at February session on Monday, 28 February;

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'.

- (f) House of Bishops meets to fix final text around 9 a.m. on Tuesday, 29 February;
- (g) Standing Committees of Houses of Clergy and Laity meet at lunch-time on 29 February to consider whether they want a 'separate reference' (if they do, those separate meetings come after the business of Synod that same day);
- (h) Full Synod debates Final Approval on Wednesday, 1 March 2000 (needing the statutory two-thirds majorities in each House), locating Prayer H in the new eucharist in time for inclusion in the full Common Worship provision.

This programme required the suspension of a hat-trick of Standing Orders. The Archdeacon duly led the Synod into the right action, and the programme now runs as above. So, if this reaches you in early December, constructively minded readers are invited to put in their twopen'orth of evidence—very quickly.

COB

2. Wholeness and healing (second Revision Stage) debate

On Wednesday afternoon Synod looked at the Revision Committee report on Wholeness and Healing. The debate was introduced by the Bishop in Europe, who outlined the changes that had been made since the last report. As the House of Bishops working party on healing ministry is also looking at the issue, discussions were held between the two groups to make their work consonant. A major reworking had happened of the material in the earlier version for 'deliverance', which was felt to be too close to exorcism. This had been recast as prayers for protection and peace. A looking at the material in the existing *Ministry to the Sick* was also required, because this would lapse with the ASB. He was also aware of concern about the seeming lack of prayers for healing in 'proxy' situations and there had been attempts to improve this on a notice paper.

The report was warmly received by the Synod. Almost all speakers in the debate commented on the growth of the ministry of healing in the church and of its value both in Christian evangelism and in the strengthening of faith. A number of people asked that the whole issue of prayer for others by 'proxy' be strengthened and it would appear that it will be clarified. One person asked or changes in a litany, not least the phrase 'holy death'. Unfortunately this was too late in the process (they should have written to the revision committee) and they were reminded of the classic by Jeremy Taylor on this subject (*Holy Dying*). Some revisions were suggested to the theological introduction, which would be appropriate for the House of Bishops to consider in their role of guardians of the faith.

There was a proposal by conservative evangelicals to amend the texts by the omission of the material for distribution of communion for the sick and housebound. However, this did not find enough support in Synod to proceed. Indeed, one wondered if a previous Grove Booklet on the topic had been read by some, which showed that it is perfectly possible to be evangelical and affirm this practice.

The warm reception of Synod led to the material getting an overwhelming majority. This proceeds to the House of Bishops then to return for final authorization. The debate suggests that this will be forthcoming.

Phillip Tovey

Maundy Thursday

It is indeed right to give you thanks,
Father most holy, through Jesus Christ our Lord.
For on this night he girded himself with a towel
and taking the form of a servant
washed the feet of his disciples.
He gave us a new commandment
that we should love one another as he has loved us.
Knowing that the hour had come,
in his great love he gave this supper to his disciples
to be a memorial of his passion
that we might proclaim his death until he comes again,
and feast with him in his kingdom.
Therefore earth unites with heaven
to sing a new song of praise;
we too join with angels and archangels
as they proclaim your glory without end:

From Easter Day until the Eve of the Ascension

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
almighty and eternal Father,
and in these days of Easter
to celebrate with joyful hearts
the memory of your wonderful works.
For by the mystery of his passion
Jesus Christ, your risen Son,
has conquered the powers of death and hell
and restored in men and women the image of your glory.
He has placed them once more in paradise
and opened to them the gate of life eternal.
And so, in the joy of this Passover,
earth and heaven resound with gladness;
while angels and archangels and the powers of all creation
sing for ever the hymn of your glory:

COB'S PROPOSED AMENDMENT TO PRAYER H

The text below is the amendment I submitted to the Revision Committee, to which part of my report on pages 4 to 6 above refers.

We are glad to praise you, heavenly Father
for in your goodness you created us;
and, when we turned away from you,
you did not reject us.

**Instead you came to meet us in your Son,
adopted us as your children
and welcomed us at his [or your] table.**

In Christ, you shared your life with ours.
that we might live in him and he in us.

**He opened his arms of love for us on the cross
and made for all a perfect sacrifice for sin.**

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:
that this bread and wine which we share,
may be to us Christ's body and his blood.

**We eat and drink in need of grace,
so make us 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 eternal song of heaven:

Holy, holy, holy Lord,

God of power and might.

Heaven and earth are full of your glory.

Hosanna in the highest!

3. Liturgical Publishing

The Synod had a major report from the Liturgical Publishing Group, and passed a motion approving the plans for publishing set out in it. A more detailed explanation of this is due in the these columns in the New Year.

4. The Psalter

The Synod had before it the revised text which was the subject of the editorial here in October. Messrs Frost, McIntosh and Emerton had circulated the Synod members with their critique, entitled *A Daft Text*, and Gavin Ashenden, who represents Southern Universities on the Synod, moved an amendment in line with their critique to delay acceptance until some further sifting of scholarly opinion had occurred. Jane Sinclair was on the platform defending *A Draft Psalter for Common Worship* (GS Misc 582—the 1999 version); and a right doughty defence she put up, and rode out various swirls and saw off the amendment. So now we have it—this is the text for *Common Worship*.

5. Material for 'Commendation'

We had a fat package of liturgical for all sorts of occasions, material which could be fairly withheld from the authorization process through Revision Committee etc., and this, after the one debate in Synod, will go to the House of Bishops for commending. More about this in future issues.

6. The Marriage Service

This came up for its Second Revision Stage, because it had been referred back to the Revision Committee in July for the sake of one letter—should the parties to the marriage forsake all others, or all other? The Revision Committee reported back that it really was other people who should be forsaken (i.e. 'others'), and toy trains (i.e. 'other') could stay unforsaken—no one vows to give up hobbies by marrying. The issue is one of marital fidelity not one of absolute single-mindedness. The Synod bought it; the House of Bishops will have it in January; and Final Approval should come in February.

7. Other Texts

Synod approved at the requisite stages *Rules to Order the Service, Midweek Lectionary*, and *Communion by Extension*.

8. Canonical provisions

Amending Canons 22 and 23 were duly passed. The former allows a diocesan bishop to extend the use of ASB material beyond the end of 2000 on application from parishes using the rites specified. The latter allows the use of different languages for worship in multi-lingual England.

A LAST TOUCH OF MICHAEL VASEY HUMOUR?

I found at the bottom of the file that, sometime in 1997, Michael Vasey had sent me a secondhand book list with the following entry highlighted:

'Bushnell, H. *The Vicarious Sacrifice*, half calf ...'

FIN DE SIECLE—AN ANGLICO-LITURGICAL CHRONICLE

(a) Some pre-history

- 1945 *The Shape of the Liturgy* published
- 1946 *A Shorter Prayer Book* published
- 1947 Canon Law Commission reports
- 1948 Lambeth Conference states 1662 is a bond of the Communion
- 1949
- 1950 The Liturgy of the Church of South India published
- 1951 'York' rite for infant baptism published
- 1952 Gregory Dix dies
- 1953
- 1954 Convocations ask Archbishops to appoint a Liturgical Commission

(b) Run-up to Alternative Services

- 1955 Liturgical Commission (chair Colin Dunlop) appointed and meets
- 1956
- 1957 Commission's report *Prayer Book Revision in the Church of England*
- 1958 Lambeth Conference report has section on 'Liturgical Revision'
- 1959 Commission's first draft rites, *Baptism and Confirmation*
- 1960 Commission's draft rites savaged in Convocations
- 1961 Donald Coggan takes over chair of Commission
- 1962 Commission re-formed, with lay members and three-year period
- 1963 Joint Liturgical Group formed. Vatican II Constitution on Liturgy.
- 1964 Ronald Jasper takes over chair of Commission. (COB joins!)
- 1965 Alternative Services Measure 1965 passed by Parliament

(c) Rounds of Alternative Services

- 1965 Commission re-formed after first three years
Alternative Services *First Series* and *Second Series* published ('Series 1' and 'Series 2')
- 1966 Measure comes into force on 1 May. Series 1 rites authorized
Series 1 confirmation rite defeated by House of Laity.
COB dissents over proposed Series 2 eucharist
- 1967 Series 2 eucharist re-touched and authorized for three years
Series 2 confirmation authorized hastily
- 1968 Series 2 baptism and morning and evening prayer authorized
First modern English texts in *Modern Liturgical Texts*
Commission re-formed after next three years
- 1969 House of Laity decline to discuss draft Series 2 funeral rites
First international ecumenical English-language texts from ICET
- 1970 Convocations authorize lay distribution of elements
Series 2 morning and evening prayer (revised) authorized
More definitive texts from ICET in *Prayers we have in Common*
General Synod inaugurated—Commission becomes synodical
- 1971 Second edition of *Prayers we have in Common*
Publication of draft Series 3 communion (with commentary)
First debate in General Synod on Series 3 communion (brutal)
- 1972 Revision Stage and authorization of Series 3 communion
Publication of draft Series 3 funerals and other rites begins

- 1973 Working party appointed to consider alternative Prayer Book
- 1974 Parliament legislates Worship and Doctrine Measure
ICET produces further version of *Prayers we have in Common*
- 1975 Measure and related Canons come into force 1 September
- 1976 Synod decides to aim for an Alternative Service Book
- 1977 Liturgical Psalter published
- 1978 Series 3 (revised) draft eucharist published: early stage in Synod
- 1979 Eucharist revised in full Synod and authorized as 'Rite A'
All contents of Alternative Service Book authorized
- 1980 Rite A in authorized use from 1 May.
Full ASB published and in authorized use from 10 November
- (d) After the ASB
- 1980 Services for use with the sick published (two notes of dissent in it)
- 1981 New Commission appointed, Douglas Jones as chairman
- 1982 House of Laity rejects Blessing of Oils
Ministry to the Sick authorized
Liturgical Commission publishes *Concelebration at the Eucharist*
- 1983 House of Laity rejects Reconciliation of a Penitent
- 1984 Draft *Lent—Holy Week—Easter* published
- 1985 Knaresborough report published. Boston Statement published
Faith in the City denounces 1300-page ASB
- 1986 ASB life extended from end of 1990 to end of 2000
New Commission appointed, Colin James as chairman
Lent—Holy Week—Easter as commended by House of Bishops published
The Liturgical Ministry of Deacons published
- 1987 Synod agrees to print traditional Lord's Prayer alongside modern
Making Women Visible published
ELLC has published *Praying Together*
- 1988 Lambeth Conference report includes section on worship
- 1989 Draft *Patterns for Worship* published
- 1990 Draft *Promise of His Glory* published
- 1991
- 1992 Revision of Canons on liturgy undertaken
- 1993 Colin James leaves chair of Commission; David Stancliffe succeeds
- 1994 Draft Eucharistic Prayers published
- 1995 Draft Initiation Services published
Draft Calendar and Lectionary published
- 1996 Eucharistic Prayers defeated in House of Laity
New Commission appointed
Calendar and Lectionary authorized from Advent 1997
Draft Eucharistic Rite published
- 1997 New draft Eucharistic Prayers published
Initiation Services authorized from Easter 1998
- 1998 Draft Pastoral Rites published
Report on Lord's Prayer published
- 1999 Thanksgiving for the Gift of a Child authorized from Advent 2000
Funerals authorized from Advent 2000
Lord's Prayer authorized from November 1999
ASB Ordination rites extended from 2000 to 2005