

EDITORIAL

"T H E E" and "T H O U" v. "Y O U"

(At Home ? or Away ?)

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"Universal" language (Esperanto: "An artificial language designed as a medium for persons of all nations" [Concise Oxford Dictionary of Current English, 3rd ed, OUP, 1940]) appears to have taken hold of all liturgical expression extending to the ridiculously but flimsy BCC pamphlet of prayers for young people where the Divine Being is referred to as "Parent God".

This issue of "The Record" (with papers from "The Society for Liturgical Study" whose membership, for the most part is outwith Scotland) gives food for thought to all preparing worship-books for use in any branch of the Church. Whilst not wishing to deny that the Church is engaged in a missionary enterprise to the "unchurched" and acknowledging the forthcoming publication this year of "The Revised English Bible" (N.E.B. revised) and admitting that in my somewhat peculiar situation of School Chaplain I invariably use the N.E.B. and "modern" language in worship I am beginning to feel that perhaps the linguistic pendulum has swung too far in the opposite direction.

Without wishing to return to such phrases as "inestimable love in the redemption....." or "hearts may be unfeignedly thankful....." or "For the spoiling of the poor, the sighing of the needy, arise, O Lord; look upon the workers of iniquity, who eat up thy people as they eat bread, and call not upon God; bring to an end the scorning of them that are at ease and the contempt of the proud....." ("Divine Service" WE Orchard) I do wonder at the assumption prevalent in a number of Liturgical Commissions as well as in our Panel on Worship that "the vast majority of our churches use the modern language" to the total exclusion of that which may be termed "traditional".

If a new "Book of Common Order" is imminent, might it not be helpful if our own Panel on Worship were to hear from readers of "The Record" whether (or not) they would find it helpful to have a few alternative Orders of Worship in "traditional" language - bearing in mind that the General Assembly has ruled that "men" must be "people" or "men and women" ?

Whatever the general feelings of the membership of The Church Service Society,

I would be happy to forward (or take with me) to a meeting of the Panel the views of those who care to make them known.

T.G.L.

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R E S P O N S E S F R O M R E A D E R S

Readers of "The Record" often respond to articles indirectly. The Editor welcomes direct responses as well as unsolicited material.

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A R E S P O N S E F R O M T H E E D I T O R

to

S T A N D I N G F O R T H E G O S P E L

Recently, at a funeral in the Outer Isles, a Free Church (in the "Scottish" sense of the word) who, like me, had been invited to take part in the service which was being held in the parish church, stood to offer pray. (The content of the prayer deserves an issue of "The Record" in itself!!) Suffice it to say that he prefaced his prayer with the following introduction:

"It is our custom to stand when we speak to God. We will stand!"
All of us stood - even though it is my custom to kneel when I speak to God.

(It would be helpful to have further contributions on this subject or related to it. - Ed.)

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F E R M E N T E D W I N E ?

A diligent search through past issues of "The Record" as well as its predecessor "Liturgical Review" by a Church Service Society member failed to provide him with much hoped-for material to assist him in arguing the case for replacing un-fermented wine with fermented wine for use at Communion Services. Can anyone help ?