2806B

CCMA TABERNACLE (WORSHIP/EDUCATION) COMMITTEE from Willis Elliott, 28 Aug 96

1 Our next meeting will probably be at 3pm Sat. Oct.12 (on the pattern of our meeting at 3pm at three stated morning-meeting days of the CCMA Directors: the "probably" allows for possible change of time for the Oct. CCMA Directors' meeting). Please jot on your calendar: I'll not be sending another notice.

2 Thanks again, Linda McKinney, for (1) all you've done for the Lord & Craigville through your years of service on our committee, & (2) you're willingness to "do what I can" during succeeding summers. Besides other media, I hope my Thinksheets will give you some idea, albeit indirect, of what's going on here before we see you & Bill again.

3 Our committee agreed, even before Linda's leaving, that we were a mite too small. Now, we need--I think--to add two. As I said at our most recent meeting, I welcome suggestions. Two new CCMA directors--Suzanne H. Embree (of Craigville) & Paul H. Sangree (pastor of the Middleton UCC church) are willing to serve, & I would be enthusiastic to have them if you also would be. You may wish to talk with me (508.775.8008) &/or Sue (508.775.3114) &/or Paul (508.774.3788). Unless you think otherwise on either or both, at the Oct. meeting of the CCMA Directors I'll recommend them as additions to our committee.

4 At our midsummer meeting we affirmed that "The Pilgrim Hymnal is the Tabernacle hymnal," but we all agree that it needs **supplementation**, especially to provide some inclusive-language resources. Ways to go:

A Bulletin inserts. We've done some of this this summer.

B Not a second hymnal but a supplemental songbook. Any suggestions? Ideal would be a combination of inclusive-language (except for God!), contemporary hymns/tunes, & gospel [including traditional spirituals not in THE PILGRIM HYMNAL]). One I like & use is HYMNAL SUPPLEMENT 1991 (Gia Publications, Chicago), which supplements the (1978) LUTHERAN BOOK OF WORSHIP. Better, of course, to have an ecumenical (nondenominational) supplement.

C An additional, but nondenominational, hymnal, such as Hope Pub. Co.'s THE WORSHIPING CHURCH. Too bulky? Also, another hymnal of equal size would seem to be an alternative.

D An additional hymnal of another denomination, with "Craigville Tabernacle" (rather than the denominational name) on the cover. This I think would be less desirable than A-C, but here's the result of my study:

1 The best inclusive-language hymnal is THE (1989) UNITED METHODIST HYMNAL. Only it meets my criterion of offending everybody: it let's the old be old (with little doctoring) & the new be new, as Jesus approves (Mt.13.52).

2 Somewhat more distortive of the old is THE (1990) PRESBYTERIAN HYMNAL.

3 Definitely more distortive is the Disciples' (1995) CHALICE HYMNAL.

4 Radically distortive is the UCC's (1995) THE NEW CENTURY HYMNAL--indeed, so distortive that in a review of it, an eminent hymnologist-musicologist says it has the feel of a product of "a sect, not a church." Ed. Arthur Clyde (p.29 of his "The Language of THE NEW CENTURY HYMNAL," Pilgrim/96) unwittingly states the hymnal's central, damning flaw, viz. that it's principled: "If language is to be made inclusive, then it should be made inclusive throughout." The hymnal's "integrity" depends on "its treatment of language...in a consistent way." Reminds me of the Swansea Conference, at which the Nazis decided on a principled action against Jews (to replace the former sporadic laws & hits).

Here are a few comparisons & curiosities:

Ps.23 TNCH has neither "Lord" nor "he": TUMH substitutes "Lord" for "he," so has "Lord" 4x! CH has it as KJV except for updating of verb forms. TPH does not have a Psalter but has this Ps. in a number of versifications, none bowdlerized (i.e., robbed of "Lord" & "he"). NB: In this case, TUMH is not as good as CH & TPH. TNCH is, as to be expected, off the playingfield.

Kingdom of God appears in TUMH's subject index but has no parallel in TNCH or TPH. The CH parallel is "Reign."

"This is my Father's world" is, in TUMH, intact ("Father," "he," "King"). TPH has "he" but (because no 3rd stanza) not "King." CH has "Father" but not "he." And, understandably, this great & popular hymn does not occur in any form in TUCH.

"Crown him with many crowms" is thoroughly bowdlerized in TNCH, "he" eliminated 9x! All the other hymnals preserve the masculine pronoun for "the Lamb" (i.e., Jesus resurrectus, whom TNCH treats as having been degendered by the resurrection--a move with no biblical warrant). Even worse than post-Easter docetism is TNCH's tendency, as in the Christmas carols, to pre-Easter docetism.

The following excellent & familiar hymns do not appear at all, even bowdlerized, in TNCH. The list is suggestive, not comprehensive:

"Morning has broken" has "his" in TUMH but not in TPH or CH.

"At the name of Jesus" is not in CH but in TPH & TUMH has "Father," "Lord," "King," "he"--in one hymn, radical feminism's hated F-word, L-word, K-word, & h-word!

"Christ whose glory fills the skies" is not in CH but TPH & TUMH preserve the archaic 2nd. pers. "thou."

And here's one that failed to make it in any of the four hymnals:

"O be joyful in the Lord"

5 Nothing urgent about §4, as I see it; but doing something would (1) enrich our worship-potential & (2) fend off the now-vague threat of my being driven out of the Tabernacle by TNCH on the benches--the only hymnal I could not live with.