

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

As I write, the other substantial Liturgical Commission report, *Promise of his Glory*, is itself promised but not yet manifested in glory. If it comes in the last few days of the month, it will get space somewhere. (Latest: it is released on 5 April). But meanwhile I revert to *Patterns*.

I retain the conviction that 'Rite C' eucharist is the only part of *Patterns* worth putting down the synodical pipeline (which, as is well known, passes in turn through the synodical mincing-machine). We seem to be at the extraordinary contradiction that with *Lent Holy Week Easter* in 1985 the House of Bishops got away with 'commending' a large amount of eucharistic material which was clearly illegal and should have been either properly authorized or not commended (and the same applied to the form of absolution, which the secretary-general and the registrar of Synod had insisted so strongly in 1981-3 could only be authorized as an 'alternative service', but which, when *The Reconciliation of a Penitent* was defeated in Synod in February 1983, suddenly proved after all not to need authorization!). Well, now we have the opposite – apparent plans to authorize that which (as shown here in January) does not need it. And I confess I fear the hammering out and flattening out effects of a Revised Committee of General Synod, especially if some of the speakers in the debate whom I reported last month get on the Revision Committee . . .

However, Rite C will need such treatment, unless the cavalier approach of *Lent Holy Week Easter* seizes the House of Bishops again. And, on the assumption the eucharistic prayers in *Patterns* will therefore come before a Revision Committee, let me trepidatiously (is that a word?) offer some slight reflections on odd bits of wording. I do just wonder whether the 'bring before you' which was slipped in in the Third Eucharistic Prayer in Rite A, has not now become too much like a 'banker'. Now for the new prayers, each in turn.

A. This makes explicit our 'action' at the beginning, and in the course of a creation-orientated prayer both integrates the Roman 'Offertory Prayers' (in a disinfected form) into the main prayer – which is very well done – and also weaves in the Nazareth Manifesto. I suppose that those who think consecration is insufficiently explicit elsewhere will need a microscope to find it here. Others will have to ask if and how the Holy Spirit can be expected to 'fill our sacrifice of praise and thanksgiving with your power and love'. But I have to confess that, the more you look at this one, the more it hangs together as itself – and it is good to have got the anamnesis in before the acclamations . . .

B This has a longer sentence style, and invites a question about 'Pour out your Holy Spirit over us and these gifts'. Now that the 'pour' verb is so expounded, the comparison to custard in 'Pour out . . . over . . .' is almost irresistible. And of course, there was the Birmingham

objection in Synod to 'Show them to be for us the body and blood . . .' Curiously I found myself proof-correcting the same verb in the *Apostolic Constitutions* (see 'This month's booklet') only a day or two after, and wondered how the Bishop of Birmingham had seen a Zwinglian plot in such a patristic text. My own problem would be the opposite – what kind of 'showing' is appropriate (or possible, or desirable) in the outward and visible sign of an inward grace which is received by faith? Even transubstantiation was never in any normal sense expected to be 'shown'.

C. This one is about caring, corporateness and the kingdom. It just manages to avoid mentioning the resurrection (Cranmer again?), and the verb 'show' reappears (though this time it is the Spirit, not the Father, who is to do the showing).

D. This is a very short prayer (note its use in the 'sample' on pages 61-62). It reverts to 'Pour out' re the Holy Spirit, and it is still innocent of any reference to the resurrection. On the other hand it avoids 'show' and simply asks that we may be fed with the body and blood of Christ.

None of these points touches much upon the strengths of the prayers, which are much to be admired. They are simply small verbal questions which I only raise in the fourth month of commenting, as it looks as though these may qualify for the mincing-machine.

Meanwhile, yet another official document about *Patterns* has come. It is GS 898A (*Patterns*) Supplement: *Expanded Acknowledgment and List of Sources*. Well, I think I mentioned in a previous month that I was asked for permission to use a versicle and response I had derived from scripture for NEAC in 1988 (they are numbered 61.1-14 and 62.9). I originally replied that I thought scripture sentences ought to be viewed as out of copyright, and hoped other uses of scripture would be similarly made available (cf. the international Anglican Liturgical Consultation's statement on copyright in *Findings*). But, the Supplement scrupulously acknowledges my permission (I have not been paid any fees I hasten to add) – and then it rejoices my heart in the 'list of sources' as, when 61.1-14 comes in the list, the source is 'Scripture, Colin Buchanan'. I think this can only be compared to 'Scripture, St. Paul' (who ought to get the major acknowledgment), and a glance at the whole list suggests that I am the only named contributor to have written scripture . . . It is very affirming – but I do think the material is strictly out of copyright.

Colin Buchanan

STOP PRESS: Archbishop of Canterbury announces his retirement from next January. Comment next month.

## AN ETHIOPIC LITURGICAL DIARY

Friday 24 November. Arrive Addis Ababa after exhaustive trip, who wants to get out at Jeddah at 3 a.m.? Am encouraged to see a city with a good number of churches. Also spot an icon to Marx, Lenin and Engels.

Sunday 26 November. Get up at 5.30 a.m. to go to the Orthodox service. It seems this is a very keen form of Christianity with no room for slackers, like for example Anglicans. Sellassie Cathedral is a bit of Italy in Ethiopia, having been designed by an Italian, but what is going on inside is certainly

not Roman Catholic. Through the intercession of Colin Maunsell (a BCMS missionary on a visit but who used to work in Sallassie school) am invited into the gallery to be with the debteras as they chant. Prayer sticks, sistra, drums and chanting; quite out of this world. We manage to be there for the last 20 minutes. Can't quite manage to find out if they have been there for 2 or 3 hours! Join the service below, which has begun (behind a curtain but is relayed by loud speaker), men stand on the left women on the right. The service is chanted in Ge'ez apart from the readings and sermon in Amharic. After 2 hours am very glad of the prayer stick that we were given. Haven't a clue what is going on most of the time. When it comes to their equivalent of 'draw near with faith' the curtain opens, a large bell sounds and the whole congregation prostrate themselves. Very dramatic. Children and old people receive. I leave for breakfast, exhausted after 3½ hours.

By contrast we have a wonderfully Anglican service of Holy Communion at St. Matthew's, (ASB with Romanizing trends) congregation of c150 mostly African ex-pats, some English and Indian. Archdeacon of Alexandria preaches.

Monday 27 November. Visit the Miriam (Mary) church on top of the hill. As we are now at 9,000 feet it is cold even if bright sunshine. We manage to get in. Shoes off at the door and into the first part. The church is hexagonal and divided into three by 2 concentric walls. In the second part the wall of the holy of holies is covered with paintings. Pity that photos are not allowed.

Tuesday 28 November. Today is Gabriel's day in the monthly calendar. Am taken by an Ethiopian guide to the right church. We are stopped by the police on the way. The road is closed, too many people going to church. Outside the church compound there are people with stalls, candles, books, food. Inside people praying, begging and priests preaching. Am taken to the church door where a space is made for me to prostrate myself and to kiss the threshold. Come away feeling very strange.

Wednesday 29 November. A fast day. This means a day of abstinence from any meat products. So go vegetarian. This is a church very keen on fasting.

Thursday 30 November. Another day in the monthly calendar, St. Mary. 6 a.m. off to St. Mary's church to pray. Have to push my way through the crowd at the entrance to the church compound. Police there to stop traffic. People there for ½ hour's prayer before work. Couldn't even get into the church building because of the crowd. Say a few prayers and go home for breakfast. Notice on the way out where a priest is collecting handfulls of umbrellas and candles which the devout are giving to the church as a thank offering. Also lots of people standing at the church walls kissing them and praying. Reminds me of the Wailing Wall.

Friday 1 December. Back to England. What a trip.

Phillip Tovey

## THE UNKINDEST CUT OF ALL . . .

NOL has been sent a recent copy of the Bath and Wells diocesan journal *Grapevine*. In it there is reference to the famous Prayer-Book-Society-and-Prince-Charles prize-giving from just before Christmas, which we

noted then and wrote up in the January issue. It appears that the prize-winner who read the Prayer Book texts so well, and in whose honour the prize-giving event was convened, was one Alison Munro-Smith, from Minehead in Bath and Wells diocese. She had to read the Collect, Epistle and Gospel of Trinity 2 from the BCP, and she was judged the winner by a panel of Andrew Lloyd Webber, Timothy West, Prunella Sclaes, and P. D. James.

So far, so good. But the *Grapevine* interviewed her, and came away with this memorable quote:

' . . . she totally disagreed with much of his speech. "After the tongue-twisting intricacies of Cranmer's language, all I can say is thank God for the ASB," she says.'

Oh dear! Next time the prize will have to go for producing an essay on 'Why I prefer the BCP to modern language', or more Alisons may walk off with the prizes . . .

## FROM THE JOURNALS

by Bryan Spinks

*Ecclesias Orans* VI/II provides us with an article by Marcel Rooney on Concelebration 25 years on in which he argues for a development in the sense of celebration, an emphasis on actions rather than roles, and more work with the anthropological and symbolic levels with regard to concelebration. A. Chavasse looks at the books of the Roman mass up to the eighth century. *Ephemerides Liturgicae* 103/2-3 has the second part of S. Hon Tai-Fai's article on the journey of faith in the Adult Catechumenate in RICA, and G. Baldanza looks at 'Grace' in marriage according to 'Casti connubii' of Vatican II. *EL* 103/4-5 sees the conclusion of this piece, and an article by Canzelosi on the work of salvation in the mass ritual for marriage. There is also a note which I contributed on the late Douglas Webb with a select bibliography of his published papers.

*Studia Liturgica* XIX, 2 is an excellent number and Paul Bradshaw the editor is to be congratulated on restoring the standard of the journal. It includes Balthasar Fischer on the Catechumenate in the USA, noting that the word 'convert' has been dropped, a longer period of the catechumenate is provided for, and baptism by immersion is given preference. Inspired by the recent book by Carlos Eire, Philip W. Butin writes on the trinitarian concern in Reformed worship; K. Virginia Kennerley writes on inculturation in India, noting the 'High Caste' terminology and language of the Roman Catholic mass for India as contrasted with the 'lower caste' (and more successful) approach of CNI and CSI. Byron Stuhlman examines the Morning Office of the Byzantine rite, and suggests that the views of Mateos now need some modification. He argues that the rite of Constantinople and the Sabaite rite of Palestine are both rites of the urban monastic tradition. A paper read some years ago at SLS by Michael Sansom is now published, looking at the various seventeenth century Anglican services in times of disaster. Susan White examines the seventeenth century Anglican rites for the consecration of Church buildings.

I am afraid that I still find some of the contributions to *Worship* strange, but this may illustrate the different ideas of what liturgy may or may not include in the USA compared with English liturgical scholarship. Vol. 63.4 has a good piece by J. M. R. Tillard on the Apostolic Foundations of Christian Ministry, in which he concludes that division lies not in the list of duties of pastors, but the way in which the rooting of ministry in the Apostolic community is conceived and lived. Beverley A. Nitschke has an interesting article on the sacrament of penance from a Lutheran perspective, looking at the act of Confession and Forgiveness in LBW. There is something on Hindu perspectives on Lex orandi, lex credendi. Timothy Matovina looks at popular rites and spirituality by using Margaret Kelleher's application of Lonergan to liturgy to scrutinize the popular Mexican rite, posada (re-enacting the journey to Bethlehem). Vol. 65.5 has Philip S. Kaufman on anti-semitism in the New Testament, and concludes that it would be wise to avoid dramatizing the reading of the passion, especially not to have the congregation shout out 'crucify him'. Robert C. Garafalo argues for a place for General Absolution alongside private confession (how Anglican!). There is a good piece on Jesus' Humanity and Human Salvation – How did Jesus 'save us'? James Wallace looks at Preaching and/or money, and there is something on Ritual Embodiment.

In *OCF* 55 Bob Taft concludes his look at the opening dialogue of the Byzantine anaphoras, looking at 'It is fitting and right', suggesting it was a cross between a mob outburst and a public affirmation, rather like 'Amen'. *Lutheran Quarterly* 3.3. Autumn 1989 contains my paper on Berakha, Anaphoral Theory and Luther, arguing that the early pre-Nicene evidence of eucharistic prayers does not tie us to the 'classical' pattern of the fourth and fifth centuries, but allows us to experiment with Reformation and new patterns. In the same issue Joyce Irwin writes on Celestial harmony in Baroque Lutheran writings. The themes in *La Maison-Dieu* 177 and 178 are Mystagogy and Tradition. The former contains amongst others a contribution by Gy, and the latter has Paul De Clerck on Tradition in Act: The Eucharistic Prayer. *Liturgy* 14:1 is on the Order of Christian Funerals, in preparation for the 1990 revised English Roman rite. Pauline Clarke writes on the history of funeral expression, Peter Gallacher on the theology of the revised rites, and Michael Hodgetts on the revision itself. The Church Service Society *Record* 21 (Autumn 1989) has a paper of mine on the institution narrative, eucharistic prayer and the Anglican tradition, complete with misprints and omission of some of my text! Charles Robertson looks at the liturgical traditions of the Kirk, Peter Davidson writes on James Cooper, one of the leading liturgical figures in Scotland at the turn of the century (d. 1922). And W. Gerald Jones looks at Calvin's doctrine of posture. Lastly, *LTS* 40 part 2 has several articles of interest to the liturgist. L. Edward Phillips looks again at daily prayer in Apostolic Tradition, concluding that in some places morning and evening prayer corresponded to the third and ninth hours, and linked with the times of the morning and evening sacrifices of the Jerusalem temple, and elsewhere these were moved to dawn and sunset. Henry Chadwick takes a look at the Berengarian dispute over the real presence and suggests that transubstantiation was not actually a long way from Berengar's *conversio intelligibilis* and anxiety to safeguard *mysterium*. D. G. Selwyn considers the vernacular tract on the eucharist in Corpus Christi Library, Cambridge, and the longer version now discovered by the author at the Bodleian, in

relation to the 'Book of Doctrine' mentioned in the debate on the eucharist before the appearance of the 1549 Prayer Book.

At the York Societas Liturgica meeting in August it became clear that one or two American writers have been less than amused by my 'arrogant' remarks in 'From the Journals'. Teresa Berger informs me that she has completed a second Ph.D., this one in liturgy, and would prefer to be known as a liturgist rather than a nice lady. I hope she will be both.

#### **This month's publication . . .**

. . . is the weightiest 'numbered' publication we have ever done – a double-size Joint Liturgical Study, no. 13-14, *The Liturgical portions of the Apostolic Constitutions: A Text for Students*, edited by W. Jardine Grisbrooke. It is 96 pages in length, has a spine, and costs £6.50. Because of this double-size (and double-numbered) production, there will be no Joint Liturgical Study in September this year.

#### **. . . and next month's**

is Worship Series no. 112, *Children in Communion*, by Colin Buchanan. This is a sequel to no. 85, *Welcoming Children in Communion*, by Dan Young. The demand has continued, but no. 85 has been out of print for ages – and meanwhile the situation has moved on so that a new booklet is required.

#### **. . . and reprints**

include Ministry and Worship no. 62, *Preaching at Funerals*, by Ian Bunting, Ethical Studies no. 64, *AIDS – a Christian Response*, by Roy McCloughry and Carol Bebawi, and (imminent) Ministry and Worship no. 44, *Exorcism, Deliverance and Healing*, by John Richards. This last-named matches the March Pastoral Series no. 41, *Those Tiresome Intruders*, by Graham Dow.

**. . . and other liturgical books in stock (and available post-free)**  
*A New Zealand Prayer Book* (reviewed in *NOL* last month), **£12.95** (also *Liturgies for the Eucharist* from that book, **£1.50**); The Canadian *Book of Alternative Services*, **£8.95**; *South African Prayer Book*, **£8.95**; *Patterns for Worship*, **£10.50**.)

#### **Book Reviews**

English Language Liturgical Consultation (ELLC) *Praying Together* (Canterbury Press, Norwich, 1990, 42pp. £4.95).

The texts in this publication have been in the public arena for well over a year, but this is the first publication of them in England.

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Congratulations to the Canterbury Press are somewhat tempered by sheer outrage at the price – we invite ELLC to sign a contract with Grove Books in future.

The texts themselves are the next stage on from the 1974 *Prayers we have in Common* – a step mostly discerned by the coming of inclusive language (even to the point of 'Peace to God's people on earth', but not to the point of feminine prepositions for God . . .). Notable other lines are: 'Save us from the time of trial/and' (retained from ICET); 'incarnate of the Holy Spirit and the Virgin Mary' (new); 'We praise you, O God,/we acclaim you as Lord' (new); 'you humbly chose the Virgin's womb' (new). I cannot see the Church of England General Synod adopting these (save 'We praise you, O God'). But for students of the issue there is now a text which has become 97% mainstream, and a commentary which has been worked over again and may be useful in many ways.

C.O.B.

Michael Perham (ed.) *Towards Liturgy 2000: Preparing for the Revision of the Alternative Service Book* (SPCK/Alcuin Club, 1989) 102pp., £4.95).

COB introduced this symposium in *NOL* 175 last Summer and hinted at some further consideration. With the publication of the Liturgical Commission's *Patterns for Worship* in November and the advent of the 90s, suddenly we seem so much further on towards Liturgy 2000 than a couple of months ago.

The blurb on the back of the book predicts that *Towards Liturgy 2000* will initiate an important and far-reaching debate within the Church. In some areas, the plot has thickened since the book's publication. Mark Dalby's rather esoteric chapter on initiation has been filled out in his book *Open Baptism*, while Kenneth Stevenson's chapter on the eucharistic prayer sets the scene for some of the anamnetic and epicletic language in the new eucharistic prayers in *Patterns for Worship*. A vigorous debate is demanded on the relationship of baptism to faith and on the context in which infant baptism is being administered in our post-Christendom society. As for other issues raised by the chapter: is the rank and file of the Church really as excited as the author about a new catechism, or is the use of oil in initiation a living and understandable symbol in today's society, or is the generality of Mark 10 (Jesus and the children) really the best or only Gospel reading for the particularity of Christian Baptism and all that it presupposes? The eucharistic debate will continue to centre on offering, so what's new? A factor Stevenson points to is the desirability of a single epiclesis in the Eastern position and indeed he cites as an example a text almost identical to one of the prayers in *Patterns for Worship* containing an explicit invocation upon the elements as well as the worshippers, in somewhat stronger language than the Church of England has been used to hitherto. Now while not wishing to marginalize the Spirit for one moment (and the charismatics get an affirming and welcome look-in from John Fenwick's chapter) it would be ironic that, having ditched the view that the Narrative of Institution is a consecratory formula in Rite A, we should replace it with texts that come uncomfortably close to affirming that the epiclesis is a consecratory formula Orthodox-style. The issue is how we can witness to the activity of the Spirit throughout the eucharistic action (including reception) on the basis that it is the Spirit's task to enable us, in

Stevenson's words, 'to communicate faithfully in the Body and Blood of Christ'. Michael Perham's chapter on the Funeral Liturgy raises again the question of the nature of prayer and the departed, with a plea for some 'traditional prayers for the departed' in the main text of the rite. Yes, it would be splendid to have a greater sense of the reality of the communion of saints, but I have always regarded rubric 9 of the ASB Funeral Service as one of the best things in the book; it gives me the liberty to select or write tailor-made prayers for the infinite variety of circumstances I encountered in the parish. Do we want to limit our present freedoms, especially in areas where, despite Perham's optimism that much water has flowed under the liturgical and synodical bridge since the Report *Prayer and the Departed* in 1971, the theological issues are still as unresolved?

With the greater accessibility to the mind of the Liturgical Commission, there has never been a better time for the whole Church to listen to and engage with each other. *Towards Liturgy 2000* makes an admirable contribution to a process that hopefully will involve parishes, deaneries, dioceses, colleges and all with a stake in the future of Anglican worship.

David Kennedy

#### **CATECHUMENATE FOR INFANTS?**

I said last month that I hoped to comment on the 'catechumenate' motion which Synod adopted last month. I put forward a puzzle and a problem to qualify the at least passive enthusiasm with which the Synod adopted the motion.

Firstly, the puzzle: what on earth in the Knaresborough Report, specifically cited in the motion, would have implications for pre-baptismal processes? The whole issue there is the post-baptismal admission to communion. What connection was urged upon the Synod to make the reference credible?

Secondly, the problem: how and why are *infants* to be made catechumens? How are we to know that some infants (a) do not want infant baptism immediately but (b) know that they will want it soon, and want to enrol in a preparation class for it? When is it envisaged they will qualify for baptism? – after six months? or a year? or three years? – or will it be twelve years?

Or has the meaning of 'catechumenate' changed in some subtle way? I make no comment on the adult version: I would simply like *anybody* from Synod who voted in favour of the motion to tell these columns what kind and quality and duration of infant catechumenate he or she thought was being ushered in by his or her support of the motion.

COB

#### **DIocese TO DIocese**

Editors: John Corbyn and Martin Dudley

#### **Manchester Diocese**

At their meeting in January the Manchester committee gave some considerations to Worship and the Mentally Handicapped, the minutes of this meeting recorded:

'Pat Harris gave us a very interesting talk about the problems and possibilities of worship with the mentally handicapped, drawing largely upon her

own work and experience. She emphasized the importance of relationships, community, affirming the humanity of the mentally handicapped, communication and the real and obvious faith that the mentally handicapped can show in their active participation in worship.

She left us with three questions:

- 1 The integration of people with learning difficulties into parish worship, especially the Eucharist. How should it be done? Is there a need for more information?
- 2 Would the worship committee be willing to help put together some kind of study pack for parishes, in order to raise awareness and to facilitate integration?
- 3 As a diocese, do we need to look at the whole question of how the faith is taught to people with learning difficulties in our Sunday Schools, bible study groups and confirmation classes?'

#### **York Diocese**

The York Diocesan Liturgical Group, which has been in existence for some ten years, has undergone a number of changes of late.

At the end of last year, the committee received a constitution by resolution of the diocesan synod. This constitution provided for the membership and activities of the group. The membership is composed of six persons elected by the Archbishop's Council, and four elected members (two clerical, two lay) from each of the archdeaconries. I think that the committee is unique in the country in having a laywomen, Mrs. Jean Mayland, as its chairman.

The tasks of the group are wide-ranging:

To liaise with the Church of England Liturgical Commission.

To maintain awareness and interest in liturgical development throughout the diocese.

To work on special services as required.

To publish periodically, through the existing networks, information, practical suggestions and explorations of the nature of worship.

To maintain contact with the liturgical development of other Christian bodies in the diocese, to encourage an ecumenical understanding of worship.

The group would not act as a training group but would hope to work through the diocesan training officers and make skills and expertise available to them.

Among the tasks in hand the group is looking at a Service for Remembrance Sunday and the Celebration of a new ministry.

#### **Hereford Diocese**

The Hereford committee is planning a 'swop-shop' on the topic of Agricultural Services. As a townie, I am told these include Plough, Lammas, Rogation, Harvest, Lambing. This is to take place in Leominster on Saturday 2 June, 10 a.m.-2.30 p.m. Further details are available from Prebendary Talbot-Ponsonby, Kimbolton Vicarage, Leominster, HR6 0HQ.

#### **Derby Diocese**

The Derby group have recently held a Deanery Day for the Alfreton Deanery entitled 'Worship Towards 2001'. This day sought gently to lead participants forward in their thinking about worship.

The day, rather like a number being held around the country at the moment, was not dominated by an external speaker but was produced by members of the diocesan worship advisory group and had an emphasis on participation. Some 70 or so people attended coming from a large number of the parishes in the Deanery. The day deliberately sought to bring together clergy and laity, and people of all ages.

The day began with a Eucharist, drawing upon material in *Lent, Holy Week* and *Patterns for Worship*. Some of the music was drawn from Taizé. After this, there were a number of workshops covering music, drama, bible reading, banner making and prayer/intercession.

The day drew to a close with an act of worship drawing upon what had been done in the workshops.

#### **'PATTERNS FOR WORSHIP' a personal experience**

One suggestion in *Patterns for Worship* is that the manner in which a lesson is read be adapted to the character of the passage. It is suggested that a prophetic passage might be read standing on an upturned box, or a bible narrative be read seated 'Jackanory' style.

This latter idea commended itself to me in the light of a request from my congregation's Junior Church Leader's group that in our monthly non-eucharistic 'Come and Praise – worship for all' service, some opportunity be made for the children to move during the service. It was thought that even during the 45 minute duration of this service children became restless, their attention wandering and distracting their parents and other members of the congregation into the bargain.

I combined the idea in *Patterns* and the request from Junior Church leaders by inviting the children to come and sit in our carpeted chancel, bringing their kneeler with them to sit on. I moved the altar-table back to its original position against the east wall so that children could sit on the steps without leaning on it. I then read the bible story and did the 'talk' from my chair with the children around me.

This worked remarkably well partly, I think, because the situation was similar to the 'story time' context most younger children experience at school and so one with which the children were familiar. The children were well behaved and their attention good. The interaction between myself and the children went well, much better than when children are scattered around church, and it meant that adults didn't muscle in and answer my questions! I was concerned that adults might not feel that this part of the service was for them, but this did not turn out to be so. Indeed it seemed to be a good experience for all.

John Corbyn

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