

# News of Liturgy

Editor: Colin Buchanan Issue no. 191 November 1990

## Editorial

Somewhere around 5 or 6 December the ASB reaches its half-life. It was originally authorized from 10 November 1980 to 31 December 1990, and in 1985-6 its life was extended to 31 December 2000. So (barring further extensions) its authorized life is half over. And that in effect means that its usefulness is also far gone, and we are looking to what comes next. And of this we have plenty of hints. Perhaps I could help by setting out a likely progress through the 1990s, much of it guesswork, but at least with known starting-points.

Firstly,\* we already have to hand as post-ASB materials the following: *Ministry to the Sick* (Official alternative services, 1983) *Lent, Holy Week, Easter* ('Commended by the House of Bishops', 1986) *Making Women Visible* (published 1988, and approved by the House of Bishops in 1989) *Patterns for Worship* (Published 1989) *Promise of His Glory* (Published 1990)

(The above omits *The Liturgical Ministry of a Deacon*, which has surely little future?).

Secondly, there are already known to exist other materials in the bosom of the Commission, or secretly shared with the House of Bishops, of which ideas for renewal of baptismal vows are one major part, and other items may well exist.

Thirdly, we know what is likely to happen to those latter reports. *Patterns* is being re-prepared by the Liturgical Commission to provide at least a Rite C for synodical authorization, and a host of other material for the House of Bishops' commendation. *Promise of His Glory* has already been commended by the House of Bishops for publication, though the legal advice is that the calendar and lectionary provisions in it will need separate synodical authorization, and the published book will therefore have a warning before these items that publication does not of itself indicate that these particular parts are commended, and they have no authorization for use till they have been through the synodical mincer.

At the same time there are two very obvious developments of user-friendly liturgical texts which bid fair to see off the ASB by 2000. I refer to firstly the sample cards in *Patterns*, of which instances in intended final format are already available from Church House Publishing, and secondly to the easy permission parishes can now obtain for putting out their own versions of official texts. The spread of the word processor into vicarage after vicarage and parish office after parish office augurs the coming of vast numbers of 'once-off' rites, read through straight without omissions or variations, enabling people easily to follow this week's liturgical event. At the same time, the OHP and other forms of projection have been growing fast, and in many places whole liturgical items will be produced from disk and then projected on a screen in the future. Thus a full-blown ASB – let

alone a monster including all the post-1980 texts as well – might become a resource book, even a reference book, but would cease to be an actual worship book for the laity (a role it has never more than half assumed in any case).

If we extrapolate from that position then the 1990s are likely to see further clumps of textual material produced (let alone bright variants on candles). Then the resourceful leader will either have a basic drill, a groundplan that most worshippers know by heart, which will well up out of the automatic liturgical pilot each week, or will have a succession of tailor-made rites on four sides of A5 or the equivalent produced new each week. Such texts will draw upon all kinds of commended and uncommended material, and will include much home-made liturgy, following the imaginative lead in responsive styles set by the Commission. Lectionaries will surely be followed by worshippers with *Bibles* (whether personal or 'pew') in their hands, and that will be gain compared with the pastiche style of the bulky 600 pages of propers in the ASB.

One is tempted to sigh for the simultaneous dismantling of the pew and the consequent facilitating of true *meeting*. And beyond 2000 who can see? But I am prepared to assert the disappearance from practical and mainstream use of the ASB itself. If in the process congregations can learn how to build each other up, to grow in faith and love, and to form a fellowship such that the Lord adds to their number daily, then the purposes of weekly meeting will start to be achieved. And God forbid too that our questions about the needs of church life beyond 2000 should be answered solely by reference to texts.

Colin Buchanan

**A Personal Footnote:** I apologized last month for intruding news of my own doings. I now compound the offence. I am in January to become vicar of St. Mark's, Gillingham, in the diocese of Rochester, whilst remaining an assistant bishop in the diocese, and, of course continuing on the House of Bishops. I hope to give my change of address and the date it is effective next month.

## GENERAL SYNOD NOVEMBER 1990

As noted last month, liturgy was not a great event on the programme of the November Group of Sessions which launched the fifth General Synod of the Church of England. We began with a very restrained 1662 Communion service in Westminster Abbey, with the Queen and Members of Parliament participating, and practically no concessions made to the twentieth century.

The only point where liturgy invaded the agenda was in the Exeter diocesan motion, heralded last month, to the effect 'that this Synod requests the House of Bishops to re-examine the question of what constitutes the nuptial blessing and who may impart it'. The mover, the Rev. B. R. Tubbs, and the Archdeacon of Exeter were clearly worried by the prospect that deacons might be conducting weddings, unable to give the blessing, or, even worse, improperly empowered by the House of Bishops to do so. It appears that the House of Bishops some time back defined 'the nuptial blessing' (i.e., the one they said that deacons *could* give) as the blessing which follows the joining of hands (ASB section 19). However, the House was in double trouble, as the Exeter representatives thought that the true 'nuptial blessing' is the prayer at section 31 in the ASB – whilst

COB (in a quasi-maiden speech) took the opportunity to point out that, in the BCP, *both* blessings are blessings of the couple, and, if the deacon is allowed to say 'you' only at the first occasion, then at the second one (the one the House of Bishops called the 'final blessing' in its minute quoted last month) the deacon would be saying:

'God the Father, God the Son, God the Holy Ghost, bless, preserve and keep us; the Lord mercifully with his favour look upon us, and so fill us with all spiritual benediction and grace that we may so live together in this life that in the world to come we may have life everlasting. Amen.'

Those embarking upon matrimony must beware of an instant and uncovenanted *menage a trois*, and would be safer with cohabitation without benefit of clergy than with this kind of nuptial blessing with over-benefit of clergy. Anyway, there was a mind for the Bishops to look at it again, for their own edification at the very least, and an eloquent minority mind that the whole thing was wasting everybody's time was wiped away by a vote of 182 to 117.

Otherwise we got some small grains of information in question-time. One, relating to *Promise of His Glory*, is reported in the Editorial above. Another asked how many bishops had issued 'instruments' under Canon B.44 Section 4(1) and for how many LEPS. The answer was that seven bishops have issued them for 16 LEPS – and 16 other bishops 'have given written authorization for a further 56 LEPS', and bishops of other dioceses with LEPS will be issuing instruments or other formal authorization when the Sponsoring Bodies review the LEPS. I also asked when Synod would be debating the report of ACC-8 (which includes resolutions on liturgy – see *NOL* for September this year), and learned that the report had only just been received and the Business Sub-Committee would be asked 'to consider whether, and if so how, it should be debated at the January 1991 Group of Sessions'. (See below also).

## ACC-8 REPORTS

We reported the ACC recommendations on liturgy in September. The full report is now available, *Mission in a Broken World: Report of ACC-8 Wales 1990* (Church House Publishing for ACC, £6.50). We print the relevant portion of the section report on 'Mission, Culture and Human Development' (pp.105-107 of *Mission in a Broken World*):

### *Liturgy in Mission and culture*

If liturgy is the work of the people of God it is more than church services. Liturgy is more than prayer books and the details of ritual. Liturgy is the vision of a community of the spirit expressed in the form of story and symbols, the two bound together in the climate of prayer.

Authentic Christian liturgy in any age or culture addresses both the past and the future of the worshippers. Christian liturgy depends upon the biblical story which comes to us from the past, but it always anticipates the fullness of God's Kingdom which is complete in the Christ, but not yet complete in the world and in us. This is why Paul says we celebrate the Lord's Supper 'until he comes' (1 Cor. 11.26), and it explains the intimate relationship between the Lord's Prayer (with its petition for the coming of the kingdom) and the act of Communion in the classical eucharistic rites.

Christian liturgy, especially the liturgies of Baptism and Eucharist, are models of the Kingdom. We are washed, anointed, embraced and fed in the realm of God's *shalom* as it has been established in Jesus Christ. Such liturgy is learning: it is education in the lifestyle (personal and social) of the Kingdom, but at the levels of intuition and metaphor rather than of the communication of rational thought reduced to concept. We practise the Kingdom in liturgy so that we may become Kingdom people.

The New Testament witnesses to this role of liturgy as a model of God's Kingdom. Paul and James both condemned injustice in the liturgical assembly, in Corinth where selfish members of the community ate and drank in the presence of poorer members who had no food and wine (1 Cor. 11.22), and in the community to which James wrote, where a lower-class member was humiliated on account of his poverty (James 2.1-7).

Liturgy as the model of the Kingdom is no substitute for pursuit of the Kingdom in the rest of life. The fruits of the Spirit are the signs of the Kingdom. But liturgy provides the key, the code, continuously stamped on the members of the Body of Christ.

Liturgy is consequently a point where spirituality and justice intersect. It is the point of tension between 'inner' and 'outer' life. Liturgy is also where tradition and mission meet as past and future come together. This double intersection is where these tensions are addressed in prayer, in story, and in symbol, not as an exercise which is an end in itself but for the sake of Christian living: for personal wholeness, for the life of humanity and the world, on the rock of the unchanging Gospel, and the for future of all.

## INTERNATIONAL ANGLICAN LITURGICAL CONSULTATIONS

The Council received the report of the third International Anglican Liturgical Consultation held in August 1989 at York, England. It may be helpful to provide a sketch of the history of the Consultations.

The first Consultation met at Boston, Massachusetts, in August 1985, immediately before a congress of the Societas Liturgica, which is the major international and ecumenical association of the liturgical academy. Membership in the first Consultation was restricted to a group of people who agreed among themselves to address questions related to the communion of children. The findings of the Consultation were subsequently published.

The second International Anglican Liturgical Consultation met at Brixen in Northern Italy in August 1987, again in conjunction with a congress of the Societas Liturgica. This time the Consultation was open to all Anglican members of the Societas Liturgica who wished to remain in Brixen for its deliberations. The papers of the Consultation were subsequently published as *A kingdom of priests: liturgical formation of the laity* (Alcuin/GROW LS no. 5, 1988).

The third International Anglican Liturgical Consultation met at York in August 1989, also in conjunction with a congress of the

Societas Liturgica. The principal subject of discussion was 'inculturation'. The Consultation produced 'Down-to-earth worship', which was published with a collection of papers presented to the Consultation by a number of its members as *Liturgical Inculturation in the Anglican Communion* (Alcuin/GROW LS no. 15, 1990). The Consultation at York also made provision for its successors by producing a set of guidelines which cover the purpose, membership, leadership, and other procedures of what is clearly becoming a continuing body rather than a series of had hoc meetings. These guidelines were published in *Findings of the third International Anglican Liturgical Consultation* (Grove Books, December 1989).

Canon Donald Gray of Westminster Abbey was convenor of the first three Consultations. Professor David Holeton of Trinity College, Toronto, was elected chairman at the York Consultation for four years.

## RESPONSE TO THE INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION 1989

The York statement 'Down-to-earth worship' is seen to be of central importance. We note that it is addressed 'to all those who worship God throughout the Anglican Communion; and for the special consideration of bishops, teachers of liturgy, and members of Liturgical Commissions'. We commend this statement for study and therefore request that it be attached to the Report of this Council, together with the Guidelines. See Appendixes I and II on pages 172-180.

We found the essays in the publication *Liturgical Inculturation in the Anglican Communion* to be timely, helpful, and illustrative of the issues raised in the York statement, and commend the book to the Churches for study in the context of their own work of liturgical renewal. The Churches are also asked to send responses and further examples of liturgical inculturation to the Co-ordinator for Liturgy.

We welcome the Guidelines as set out in the findings of the third International Anglican Liturgical Consultation, and believe that the Consultations have a continuing and important role in addressing liturgical issues affecting the Anglican Communion.

[The paragraph about the Co-ordinator will come next month – see also the Recommendations published in *NOL* in September – COB].

## APPEALS FOR HELP

**Institution rites for Carlisle:** if anyone has a complete collection, from earlier writing round, would they please notify the Rev. Lewis Higdon, of the Vicarage, Millans Park, Ambleside, Cumbria, LA22 9AB. And would diocesan secretaries please send him a copy of their diocesan rites anyway (for the sake of future collections, it would probably help to have them *dated*, so that he can tell what vintage they are). Thank you.

**MORIB:** MORIB leaders are interested in finding parishes – whether actively related to MORIB or not – where a clear gospel-orientated baptism policy has been worked through and is showing results in conversions and church growth. Information please to COB.

## FURTHER APPEAL

**Extended Communion:** GROW would like details of parishes and places which have pushed hard against the normal bishops' guidelines, or would like to do so – and would also like details of any interesting liturgical materials used in the process (we hear of places where the whole eucharistic prayer is recited again over the elements – without visible or invisible effect of course – as well as of places where nothing is said at all as to why the bread and wine should have appeared there . . .).

## DIOCESAN LITURGICAL COMMITTEES

The pages in NOL which were for two years edited as 'Diocese to Diocese' are now due to be taken up by individual dioceses from the New Year. The following dioceses are due to report thus far – and NOL gives a special welcome to York heading the list, as their DLC made a very strong impact with accounts of an imaginative programme, when they reported at the York conference in September. In addition to these contributions we expect that individual members of the Liturgical Commission will be contributing guest columns once each quarter.

January 1991	York	July 1991	Rochester
February 1991	Sheffield	August 1991	Truro
March 1991		September 1991	
April 1991	Southwark	October 1991	Sarum
May 1991	Hereford	November 1991	Coventry
June 1991	Manchester	December 1991	Wakefield

## This month's Booklet . . .

is Evangelism Series no. 12, *Dialogue in Evangelism*, by Peter May, a GP who represents Winchester diocese in the House of Laity of the General Synod. It focusses the emphasis in the Acts of the Apostles upon persuading, convincing and 'dialoguing' as means of communicating good news.

## . . . and the Third Term of Clare Sermons

comes through as Spirituality no. 35, *Christian Spirituality in the 1990s*, edited by Nicholas Sagovsky, and containing sermons by Charlie Moule, Ian Bunting, Janet Morley, Elizabeth Templeton, and Kenneth Leech.

## . . . and a Second Edition

is Liturgical Study no. 42, *A Liturgical Glossary*, compiled by Michael Sansom (£2.50). (There are also new copies of Pastoral Series no. 24, *Beginning Pastoral Counselling*, by Ruth Fowke).

## . . . and next month's publication

is Alcuin/GROW Joint Liturgical Study no. 16, *Cremation Today and Tomorrow*, by Douglas Davies. This includes research into approaches to cremation by 'consumers', and some radical liturgical suggestions.

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## Book Reviews

First of all, a bit of a round-up: we were sent by Marshall Pickering their *Mission Praise (Combined Words Edition)* in a hardback format at £3.95. From Kingsway (and CPAS) we have Michael Botting's *More for all the Family: Illustrated Talks for Family Services* (284 pages, paperback, £7.99) – it is a book commended 'enthusiastically' by Michael Baughen, Bishop of Chester, and a quick flip through revealed talks for Bonfires, Confirmation (I must read that one more carefully), Christingle, Christmas Cake, Matthew Levi, and a host of others, and, yes, I shall be sneaking back into this one . . . From Pueblo of New York (who are in the process of appointing the Columba Press of Blackrock, Co. Dublin, Eire, as distributors) we have Paul Bradshaw's *Ordination Liturgies of the Ancient Churches of East and West* (paperback, 282 pages – price (whether in dollars, pounds, or punts, or even hard ECUs) unknown): this is of course highly specialist, but a delightful piece of work, and certainly should be in libraries to amplify (or supersede) Boone Porter's collection of Western ordination rites, and to undergird Paul Bradshaw's own work on the Anglican Ordinal.

Margot Johnson (ed.) *Thomas Cranmer: Essays in Commemoration of the 500th Anniversary of his Birth* (Turnstone Ventures, Durham, 302pp., paperback, £13.95).

This volume, more or less produced by private initiative and persistence by the editor, was the subject of a circular sent out by Grove Books in the early Summer. The book itself has now arrived, and it is a feast of good things. It is only possible to present it by a series of glimpses, but here they are:

David Loades gives 'A Biographical Introduction' to get it off to a flying start; Anthony Gelston traces out both the principles creating Cranmer's daily offices, and their abiding impact to-day; Kenneth Stevenson does a similar job on the 'Pastoral Offices' though with a more rigorous approach to the actual needs of to-day; Bryan Spinks gives us a learned and penetrating investigation into 'and with thy Holy Spirit and Worde' from the 1549 canon (with a Protestant answer to the question); Hugh Bates on 'The Worthy Communicant' brings together much of Cranmer's eucharistic teaching and liturgical text; Stephen Sykes, warning us of the need for the reader of Cranmer to reflect on himself as he comments, then evaluates Cranmer's baptismal liturgies (highly enthusiastically) in ways which most liturgists would, I suspect, not – and all the worse for them, the author might then add (and I hope to come back to this chapter at some point); the editor writes on 'Music and English Liturgy', only passing related to Cranmer himself; Jim Hickenbotham (now deceased) writes on 'Cranmer and the Evangelical Revival'; Richard Watson, a Methodist layman and scholar, on 'Charles Wesley's Hymns and the Book of Common Prayer'; Charles Cranfield, a URC scholar, adds a chapter on 'One Dissenter's thoughts on the Book of Common Prayer'; and Richard Buxton adds a short piece on 'The Prayer Book outside England'.

This list above omits chapters by John Moorman, Gerald Bonner, Sheridan Gilley, Peter Forster, Douglas Jones and Michael Vasey. With the exception of the last all the others betray a romantic and unrealistic nostalgia (John Moorman concludes his chapter thus: 'I doubt whether the Alternative Service Book will last very long. Shall we have a much more modern

book? Or shall we perhaps return to 1662?'). The longing for a re-establishing of some kind of dominant place for 1662 seems to this reviewer so fantastic an aim to set as to affect the writers' reading of the present position in the church. One can admire – even cherish – Cranmer for what he has been for the Church of England without thereby expecting to afford him a substantial say in our future. Michael Vasey's cool look at to-day's ordinands, with an eye by no means unfriendly to the BCP, gives a much more balanced picture.

So I suppose I shall value the volume more for the piecemeal nuggets of information and insight scattered throughout it than for anything overall that emerges from it.

COB

Clifford Owen (ed.) *Reforming Infant Baptism* (Hodder and Stoughton, 124pp., paperback, £5.99).

Long before becoming its chairman, I have been concerned that MORIB (the Movement for the Reform of Infant Baptism) should be crystal-clear in its aims, both stated and hidden: that it should speak with one voice for the baptism of believers and their children, but equally clearly stand against the careless administration of this precious sacrament of initiation into Christ and his church.

It is because of this that I am glad MORIB's imprimatur is not upon this new book, which does not sound a clear enough signal for my liking.

The problem for me is not Clifford Owen's excellent foreword painting the backdrop against which MORIB was formed. Nor is it his equally helpful chapter (4) covering the reform of baptism in the Church of England from Alec Vidler's article in the July 1940 issue of *Theology* entitled 'Baptismal Disgrace' through to the present day, and including some interesting material on parish policies – all good stuff!

It is not Colin Buchanan's scintillating (no, he didn't pay me to say it) chapters on the way baptism became divorced from any tangible commitment to the Christian community (3) and the arguments levelled against discriminatory baptismal practice (5). Neither is it Roger Godin's helpful epilogue taking us through matters Synodical and Canonical – we need to know about such things.

No, my real difficulty is with Alan Wright's chapter (2) in which, after a moderately good start trying to make sense of infant baptism in today's society, he suddenly springs the question, 'is child baptism possible?' and answers quite definitely 'no'.

His conclusion is based on a dangerous mixture of experience (always a shaky foundation on which to build any theory) and a very sensitive and, in my opinion, distorted cluster of biblical references. Such a pity, for it muddies the waters (sorry!) in what is otherwise a good symposium of helpful material to add to the present debate.

Two closing comments if I may:

I warmly welcome the references in chapter 3 to the post-apostolic period. Too many recent studies have tended to jump from the Bible straight to this century with nothing in between. Surely what the early church did by way of who was baptized is important for us today – but be prepared for some shocks, especially if you hold Alan Wright's position!

It is expensive at £5.99 for only 124 pages of largish print!

Paul Kirby

Barry Liesch *People in the Presence of God* (Highland Books, £7.95).

This is an unusual and striking book on 'how to do liturgy' from the American Protestant camp. It is full of surprises and eye-brow raisers. It is exciting because it is daring, innovative and above all, passionate.

Liesch tries to draw out patterns of worship from the biblical data. He suggests that there are three basic models, with one model splitting into two very different approaches. There is the family group, the small group, and the large assembly, or, Patriarchal worship, synagogue/Pauline charismatic worship, and Temple worship (including a large amount of symbolism). The second category can be the formal, restrained hymn sandwich service with a concentration on teaching, or the charismatic joyful praise event. He also calls Temple worship 'Revelation' worship, after the Apocalypse and its symbolism and the gathering of all the saints around the Lamb and the Father's throne. These types are not seen as contradictory, but as complementary. His survey of OT and NT principles suggests that worship is something costly, honouring the holiness of God, which is something awesome and wonderful. Worship should give a sense of the transcendence of God. NT worship is more interior 'in spirit and in truth', as we are circumcised in our hearts, and have access to the Holy place as a royal priesthood. Yet, and this is the most daring point the author makes, this does not render all exteriority redundant. God became man to redeem the whole person, body and soul.

There is a role for symbol in worship to encourage the 'right side of the brain', the intuitive, non-cognitive side of our being, and to express the mystery of God, a mystery that cannot be tied down neatly in propositions. (C. S. Lewis said that trying to do this with the teaching of Christ was 'like trying to bottle a sunbeam'). He ransacks the Book of Revelation to explore all of its symbols, such as the throne, trumpets, thunder, smoke and the furniture of the heavenly Tabernacle, including the vestments worn by the risen Christ, and he suggests many possible uses of symbol, and of musical effect, dance, musical rhythm, lighting, candles, banners etc. This is paraded before the reader with an appreciation (though not uncritical) by evangelical groups, but brought right into the centre, as in the catholic tradition. As Liesch says, 'Man is a symbol-making, symbol-using being, just as the Creator is a symbol-making, symbol-using God.'

Worship, for the author, is not something that should make us feel good, but an experience that should transform us, as we come into the presence of the living God, and he quotes 2 Cor. 3.18 in this context, and Graham Kendrick, who says that we achieve 'transformation through adoration'.

I hope that both evangelicals and catholics read this book, for though some things will be strange and awkward for both groups, it will help them to understand a little more about each other, about the need for the interior and the exterior expression. Above all, cranky though it sounds at times, it is an imaginative book, and the human spirit, and our theology, needs the fuel of the imagination. As Lewis also said, 'The most valuable thing the Psalms do for me is to express the same delight in God which made David dance.' Amen to that!

Kevin O'Donnell

## REPORTS ON DENOMINATIONAL ACTIVITY

The Joint Liturgical Group ('JLG') has begun to issue a twice-yearly 'Report on Denominational Activity'. The first two of these are to hand, and the following edited items – largely from the more recent Report (April 1990) represent news these columns have not otherwise carried:

### RC Church

1. *Funeral Rite:* The revision is now completed, and it is hoped that the new rite will be published for use from All Souls Day 1990, its use to be mandatory from Easter 1991. It is intended to publish also a study edition.
2. *Marriage Rite:* The draft text of the revised and extended rites is expected to be completed by the end of 1990.
3. *Sunday Services in the Absence of a Priest:* The Pastoral Liturgy Committee is working on a set of guidelines and will shortly complete the draft of a Directory for lay-led services on both Sundays and week-days in England and Wales. The original text from Rome will be incorporated in this national directory.
4. *Calendar for England and Wales:* Revision of the national proper (*i.e.* feast days of Saints celebrated in England and Wales) and of the list of Days of Prayer observed in England and Wales is proceeding.
5. *Roman Missal:* The new edition of the Roman Missal (in English) is now expected to be published in 1994. It has been suggested that the ICEL and ELLC texts of the Lord's Prayer be printed side-by-side.

### Church of Scotland

1. *Survey of State of Music In the Church:* Questionnaires were sent out to all clergy and musicians. There was almost a 70% return from the former and 60% from the latter. The returns are being analysed and plans made to improve music – and other things!
2. *Revision of Book of Common Order:* Most of the basic work is done. The new book will look more like the 1940 book than the 1979 one, *i.e.* there will be wider provision of material than the 1979 edition.
3. *Covenant Service:* The Covenant Service will be in print by May 1990. It will not be tied down to the First Sunday of the Year. The Service will be suggested for use in a Service of Holy Communion and will reflect Scottish tradition and language as well as the tradition and language of the Church catholic.
4. *Gaelic Worship: Clann an Urnaigh* (Children Praying) will be published in May. It will contain Prayers and Readings for a Week; Occasional Prayers; Graces (to be sung). First book in Gaelic for children? More material is on the way. A list of religious books still in print has been compiled.
5. *Kirk Session Teams: Worshipping Together*, to be published in May, will contain Guidelines for Services without a Minister; material for six such services; Occasional Prayers; Bibliography of Resource Material; Lectionary and Collects; Hymn and Psalm Lectionaries.

### PRAXIS

Praxis duly held its first public event on 3 November, and has issued a press release about it. 50 people attended St. Martin-in-the-Fields to participate in a day discovering *Promise of his Glory*. The second event was a mid-week seminar led by John Leach, author of *Liturgy and Liberty*, at St. Paul's, Onslow Square on 27 November, and we hope to report his next month. Details of PRAXIS and its London programme from PRAXIS, 19 Maunsell Street, Westminster, London SW1 2QU.