

The Diocesan Liturgical Committee organized a Family Worship Conference recently. About thirty parishes sent representatives, and they shared good ideas about Family Worship which have been found to work well. There were various workshops, including music, drama, visual aids and liturgical dance.

The Diocesan Liturgical Committee is also organizing a 'Quality in Worship' consultation on 23 November. This will explore the relationship between worship and the Mission of the Church. The conference will be addressed by David Stancliffe, Provost of Portsmouth, and Trevor Lloyd, Archdeacon of Barnstable, both members of General Synod's Liturgical Commission. There is an increasing awareness of the potential of worship to draw people into the life of the Church. As the Church expresses itself as the Body of Christ, so people will be drawn into it. We will also consider how our worship relates to people on the fringes, and the use of words and symbols.

The Diocesan Liturgical Committee has produced a Booklet outlining a form of daily prayer. It is designed to help busy lay people and beginners with their daily prayers. It was 'pilot-tested' in a number of parishes, and already there has been considerable interest. It can be used with the ASB Lectionary, or BRF/SU Daily Notes. It is to be published shortly.

My own contribution to the Decade of Evangelization is a new prayer book, called *Daily With God*. It has a Foreword by the Bishop of Birmingham (published by Canterbury Press, Norwich). It is a daily office book, mainly for lay people, with a page a day (404 pages). It is based on the secular calendar, with a 'moveable festival' section, including full provision for Holy Week, Easter Week, Ascension Day, Pentecost and Trinity Sunday. Each page has an Opening Prayer (with a new Opening Prayer for every month); a few verses from a Psalm; and an OT and a NT reading; a two-line 'Response' from a hymn or psalm, and three new prayers each day, mainly based on the Scripture readings. The major Saints Days are kept on the appropriate date. There are three sets of intercessions on a 31-day cycle, with a fourth 'set' left blank for personal or ecumenical use.

John Pitchford

This month's booklet . . .

is *Worship Series no. 123, Renewing Daily Prayer*, by Christopher Cocksworth and Paul Roberts. There are plenty of clues to this elsewhere.

. . . and next month's

is *Evangelism Series no. 20, Getting Mission on the Agenda of the Local Church*, by Alison White.

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News of Liturgy

Editor: Colin Buchanan

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Editorial

With a great blast of trumpets, there was published on 22 October the new not-quite-official (and indeed not-quite-legal) office book, *Celebrating Common Prayer* (Mowbray, 720pp, £12.99, hardback). There is mention of it in my report in this issue on the diocesan committees' day on 30 September; and there is no review of the book in this issue, but there is an accompanying Grove Booklet, *Worship Series no. 123, Renewing Daily Prayer*, by Christopher Cocksworth and Paul Roberts, to elucidate and recommend it. These two authors were members of the Advisory Panel which, under the chairmanship of Provost David Stancliffe, assisted the Committee on Liturgy of (the English Province of the) Society of Saint Francis. The book is officially a linear descendant of *The Daily Office SSF*, but it has clearly received artificial insemination from this Panel—and the Panel apparently included not only David Stancliffe, David Silk, Michael Perham and Kenneth Stevenson from the Liturgical Commission, but were also indebted for the 'generous help and support given by the . . . Bishop of Winchester . . . Chairman to the Commission, and Mr. Robin Brookes, Publishing Manager of Church House Publishing at Church House, Westminster.' (p.708). So the official line of the Church of England (line of descent, I mean, of course—I hardly dare suggest an influence from a line of policy) is involved in an unprecedented way. There is a certain 'political' handiness in this for the official Commission—if it publishes unofficially it does not have to report to the House of Bishops, nor submit to the processes of General Synod . . . Indeed, the gaffe was finally blown at the diocesan committees' day when we learned that, although the book has been avowedly compiled for the Franciscans, *there will actually be a special Franciscan version of it published soon*. So what is the immediate volume? Clearly one for *other* likely users—viz. everybody except the Franciscans. It is all smoothly completed by the Foreword by the Archbishop of Canterbury, which says that the contributors have 'helped the Society of Saint Francis offer to the Church a pattern of daily prayer . . .' (page vii). All we lack is the 1928 health warning that publication of this book does not imply any authorization to use it. It doesn't, of course,. But who is going to worry about authorization?

I leave our reviewer and the purchasers to explore the riches of the book, and its deliberate attempts at user-friendliness. We shall be glad to have comments on it for these columns. Meanwhile we finish (where the essay on daily prayer (pages 677-685) finishes) with Hebrews 13.14-15:

'For here we have no permanent home, but we are seeking after the city which is to come. Through Jesus, then, let us continually offer up to God the sacrifice of praise, that is the tribute of lips which acknowledge his name.'

Colin Buchanan

GENERAL SYNOD NOVEMBER 1992

General Synod meets from 10 November to 12 November, and, of course, its centrepiece is a whole day on Wednesday 11 November on the ordination of women to the presbyterate. Whilst Synod sits until 7 p.m., it looks as though the substantive vote at 'Final Approval' on the crucial Measure (requiring the two-thirds majorities in each of three Houses) will be taken around 4.30 p.m. If the two-thirds are not reached in one House then the Measure will be defeated, and the following items of legislation will lapse—and Synod will simply go home for the night. If the crucial Measure is passed, then the consequential items will be considered. These are a Canon providing for what is in the Measure, a Canon to mop up necessary changes to other Canons, the adopting of 'the Petition for Her Majesty's Royal Assent and Licence' (!), and, not quite so consequentially, the voting at Final Approval on the Measure entitled 'Ordination of Women (Financial Provisions) Measure'. These other items only require a simple majority in each House. The two Measures require the assent of both Houses of Parliament before they become law. When they would get to Parliament remains doubtful (and of course that is an appalling situation for all but the most dyed-in-the-wool Erastians)—and would become more doubtful if the government fell at one of the high hurdles it is currently trying to straddle.

It is, however, worth noting that the central Measure, even if made law, cannot, by its own terms, be brought into effect unless some Measure on financial provisions has also been passed. If therefore the second and secondary Measure were defeated either in Synod or in Parliament, the main legislation would remain frozen until a new set of financial provisions was adopted—presumably in the life of the next Synod, after 1995.

There are other issues before Synod, most notably the debate on the future of Theological Colleges on the Thursday, but there is little of liturgical interest (and arguably, in the light of the central conflagration we face, little of any interest of all). However, any right-minded members of Synod who read this column might benefit the Church of England and their own spiritual and physical progeny by signing the Private Member's Motion standing in my name, currently fifth on the list with 84 signatures:

That this Synod request the Standing Committee to bring forward proposals for the lifting of direct State control—
(a) upon the appointment of diocesan bishops; and
(b) upon the authorization of legislation coming from this Synod.'

Those who want to follow up such issues may find me on a BBC 2 TV programme that night ...

Meanwhile, I commend to all readers the vigils of prayer round the country on 10 November. In my local deanery we are having a 6.30 a.m. eucharist together before the commuters catch their trains to London. Do pray.

COB

DIOCESAN REPORT 24—BIRMINGHAM

Can anything new be written about liturgy in the twenty-fourth diocesan Report? Much has already been said, so I begin on a personal note.

I first met the Editor of *News of Liturgy* when he was steering the Alternative Service Book through General Synod. I proposed Note 1 for the Holy Communion: '*Careful devotional preparation before the service is recommended for every communicant.*' To my great surprise, the Steering Committee were opposed to this, but fortunately the Archbishop of Canterbury (now Lord Coggan) gave me strong support, and so it was included in the ASB.

Birmingham is a compact and urban diocese, but thirty of our rural parishes sent representatives to a 'Grassroots Conference' to consider our response to the General Synod Report *Faith in the Countryside*.

Many changes are being forced on the Church of England, due to the withdrawal of clergy from rural areas through Pastoral Re-organization schemes. The greatest changes are in the whole area of worship.

What are these changes? Many Churches no longer have a service every Sunday. (If a Church is not needed on one Sunday, is it needed on any Sunday? Is that the thin edge of redundancy?) There is no longer a variety of services to choose from in many parishes. Services are not at regular times every Sunday, and they are often at 'difficult' times. It is hard for clergy to relate to the congregations, and the 'Sunday Gallop' is not good for the parishes, nor for the priests concerned. It is also a daunting prospect for any priest who is considering a ministry in a multi-church benefice.

Parish Communion is firmly established in a large number of parishes, and this service is the most difficult to provide in rural areas. One person suggested 'lay celebration'—but this was quickly and decisively rejected by the rest of the group!

The recommendations from the Conference about the *Faith in the Countryside* Report were:

1. While acknowledging that there are theological and other problems, we recommend that the House of Bishops be asked to reconsider the idea of 'extended communion'.
2. We recommend that the whole question of vocations to the Sacred Ministry and to Lay Ministry be given much higher profile, on a regular basis.
3. We recommend that carefully selected lay people be trained and duly authorized to lead worship in parishes which would not otherwise have any Sunday service.

In the words of St. John the Divine, 'What is the Spirit saying to the Churches' in this new situation?

A personal suggestion (which did not come up at the conference)—has any consideration been given to the possibility of having a regular main 'Sunday' service on a Saturday evening, at (say) 6 p.m.? Could this be the answer for rural Churches which would not otherwise have a celebration of the eucharist on Sunday? It seems that the Roman Catholics already do this in some areas.

of the congregation come on entirely unprepared people, and are probably undertaken superficially or with 'automatic pilot' answering. So he took steps early in the vacancy to use the institution service as a text by which to prepare the congregation (in heart as well as lip) for the institution day, which was to be for them all a solemn new undertaking of discipleship and the mission of Christ. It sounded good.

Michael Kennedy from Armagh—a regular correspondent, whom we now congratulate on being canonized—writes with a copy of the new C/I service, authorized by General Synod as an 'Alternative Service' (no local scribbling over there), and published last year. The structure is eucharistic; the institution follows immediately after the sermon, and is followed in turn by a welcome. Then comes the creed or a hymn, and after it is 'The Bishop's Charge and Commission', which involves the processing round the furniture (with fairly conventional liturgical accompaniments), ending with the bishop blessing the new rector, and the rector 'blessing himself' (my quotation marks) before beginning the peace. Thus does he bless himself:

Almighty God,
Father, Son and Holy Spirit,
strengthen and sustain me, give me the vision of your glory,
and keep me faithful to your call. **Amen.**

INDUCTION SERVICE (OPENING NOTES from MICHAEL AINSWORTH)

1. In his writings on marriage liturgy, Kenneth Stevenson has drawn attention to the way in which the service reflects the three stages of a rite of passage, as identified by van Genep and others, namely separation—liminality—incorporation. His chapter in *The Identity of Anglican Worship* (Mowbray 1991) extends this to other pastoral offices. Also from this same basis, Roger Grainger has produced a number of 'threshold rites'.

2. I suggest that revision of the induction service, or the celebration of any new ministry, should also consider this theory, to see if it indicates a pastorally more helpful shape for the service. In my experience of inductions across several dioceses, there are a number of elements which are not formally provided for, but which need to be included, and so tend to become extensions of the sermon (or or speeches at the bunfight): for instance, welcoming guests from the inductee's past, introducing him/her to the congregation, thanking those who have managed the vacancy. Treating the service as a rite of passage would make these a more integral part of the proceedings.

3. These suggestions could be taken up by parishes which are keen to have something different, more tailor-made, and are able to do the necessary planning—for such a service would inevitably mean more work. The congregational service sheet should not be a full text, but an outline.

4. Such a service needs to be flexible, to cater for single or grouped parishes, team rectors or vicars, parish deacons, the creation of a new team or group, and chaplaincies.

5. Diocesan practice is divided on whether inductions should, or may, be eucharistic; these suggestions [next month] assume a non-eucharistic framework.

DIOCESAN COMMITTEES' DAY

The annual get-together of the representatives of the English DLCs with the Liturgical Commission took place at Church House on 30 September. Responsibility for worship had been delegated by the Commission to the Manchester DLC, and they gave us the works for St. Michael and All Angels, even to the point of a frankly comic hymn. *Patterns* had been heavily raided—though in the process the Peace dropped out of the liturgy.

There were few Commission members there, which was just as well, as the fares of those who came are added to the cost of the sandwich lunch for the diocesan representatives (which at £15 each must be the most expensive such lunch in the Church of England). The Commission members had but one official item of any significance to commend (and it is covered below), but many had poured their energies into that vastly advertised unofficial job, *Celebrating Common Prayer* (which is reviewed in this NOL, and also discussed here in the editorial); and this not-quite-official line was also being followed by a book to be entitled *Enriching the Christian Year* to be published by the SPCK in January 1993 for £15. This gives texts—and only texts—to do for the rest of the year what *Promise* has done for mid-Winter. There will be apparently a Foreword by the Commission's Chairman, the Bishop of Winchester, which, we were told as to a hushed room, he wrote himself. One feature of it is that it will contain 'a list of saints you might like to keep, so there is something on 15 August.' This confirms my suspicion that the compilation might yet be best subtitled 'Corpus Christi to the Assumption—with a mid-point at St. Swithin's Day (at least in Winchester diocese)'.

The floor got answers to various questions: the 'word' part of *Patterns* is going to the House of Bishops in October; the folding cards which were 'mocked up' for *Patterns* elicited a varied response, but there will be a new edition if there is evidence of a desire for them; under the new rules, there should be overtly 'liturgical' persons on each DAC (Diocesan Advisory Committee for the uninstructed); the revision of the liturgical Canons was prompted by the need for 'once-off' use (i.e. experiments in named places on archiepiscopal say-so) of items from new (or illegal) Calendars which the existing Canons cannot quite stretch to cover (Michael Perham told us how, during the first Winter of *Promise*, 'it took me till February to tell the Cathedrals' that they could not monkey with the Calendar . . .); there is to be a report on 'Common Prayer' in June next year (and a semi-clandestine royal tennis match between a Praxis team and the Prayer Book Society on Guy Fawkes Day); the issue of extended communion from the hands of deacons could be the subject of DLC proposals, but the weeks prior to the event on 11 November are not the best time for the House of Bishops to be saying anything about the ministry of deacons; on that well-advertised *Celebrating Common Prayer* Michael Perham said that 'user-friendly office books were not meant to be' and 'antiphons' was a party word, so we called them "refrains"; I caught Mark Dalby looking at my recent publication *Infant Baptism in the Church of England*, and asked him if he was seeking help, only to be told 'It is banned in my archdeaconry' (NOL in turn offers 50p vouchers to purchasers who can demonstrate they come from his archdeaconry, and 75p ones if they are prepared to let their names be used in these columns . . .). Michael Perham also told us that the American Psalter (used in that aforesaid, allegedly user-friendly, office

book) can be copied and used free—so an inclusive-language Psalter starts to burrow its way into English liturgy not on literary, textual, or theological grounds, but on cost ones (are you writing to us, David Frost?).

But the centre-piece of the day was the draft 'Eucharistic Prayer for Use with Children'. It is going to sit alongside revised texts of such prayers in Rite C, and there could be more than one prayer overtly for use with children. Trevor Lloyd in introducing it told us that there had been a private look at new RC texts during the drafting—but 'there is nothing sacred about what you have in front of you'. He then enlivened the time by showing us a video of three parishes using the text (presumably with the sanction of the two Archbishops)—three urban parishes in the Nottingham area (Woodthorpe, Carrington, and Broxtowe), with three incumbents whom I had known taking the star roles. In Hollywood they always said 'do not appear with children or animals', and it is true that these three star presidents were upstaged by the kids, notably by one on whom the camera lingered on who was meditatively following the liturgy by blowing up bubble-gum to his heart's content. The Commission had best beware of a comparable prayer for use when animals are present.

The text which we inspected follows. Trevor Lloyd acknowledged the theological problem of writing eucharistic liturgy for non-communicants (after all the prayer itself asks—and virtually has to ask—that we may be fed with the body and blood of Christ), and he pointed out that several other bits (e.g. at the breaking of the bread or in the post-communion) take it for granted that the congregation is broadly communicating. In a sense this poses a paradox (one to which I spoke in the original debate in General Synod)—either we abandon the notion that the movement of the eucharist is heading towards distribution (which about-turn would be a return to the middle ages), or we do something about turning baptized children into genuine communicants ...

THE EUCHARISTIC PRAYER

The Lord be with you or The Lord is here.
and also with you. His Spirit is with us.

Lift up your hearts.
We lift them to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

We thank you, God our creator,
because you made the whole world.
We bless you for all the people who live in it,
and for the fields, the mountains and the seas.

Hosanna in the highest!
Hosanna in the highest!

You have made our hearts like your own,
able to delight in each other's joy
and to feel each other's pain.
For all your love we gladly thank you.
Hosanna in the highest!

Days of the Lord Vol. 6 (Ordinary Time Year C) (The Liturgical Press, Minnesota, 1991, 365pp., £17.95)

Volume 1 of this series of commentaries on the R.C. Liturgical Year was reviewed in NOL February 1992. Volume 6 takes us through Ordinary time for year C of the three-year Roman lectionary. That means a large part of Luke's Gospel read consecutively. As such, this book makes a good basic Preacher's (cum liturgical) commentary on Luke, and at the beginning there is an outline scheme of the Gospel just as you would find in such a commentary.

However, that is not its intended purpose. What you have for each Sunday is an introduction to the theme; mini-Bible study on each of the three passages (OT and Epistle are chosen to fit the theme of the Gospel reading); and finally a summary and exhortation: in effect then, it is more like an '*Every Mass With Jesus!*' The book is intended to be more than a commentary on the readings and more like a guide to the whole of the mystery of the salvation story, as it unfolds through the liturgical year. It is intended as part of the liturgical formation of the laity, and footnotes (collected at the back) explain things not obvious to the uninitiated (the footnotes are usually extremely helpful, even if some of them refer to French books and periodicals not immediately familiar to the British reader!).

My only gripe with Volume 1 in February was that there was no way of telling what the readings actually were—even this is remedied in Volume 6 with a helpful table at the beginning!

This book is a great gift to the Roman church in this country and shows the benefits of consecutive reading to the full: 'The point is that the series of Sundays in Ordinary Time is not a jumble of unconnected liturgies, but an itinerary that leads us, step by step, toward the celebration of Christ, the King of the universe.' (p.1) It is likely to cause not a few of us in the C. of E. to envy them as we turn yet *again* to the rather tired-feeling Year 1 of our own lectionary.

Mark Earey

BACK TO INSTITUTIONS AND INDUCTIONS

It appears that the impression that all diocesan liturgical committees have been concentrating on institution services is not only simple truth, but that this arises not so much from necessity or episcopal command (if that is different), but from the inner urgings of the committee members. Certainly, last month's editorial provoked correspondence in a way few items in these columns ever do. I offer some varying extracts.

Michael Ainsworth, from Manchester DLC, takes me head-on in respect of both the customized word-processes rite, and in respect of my own preference for the eucharist. The former apparently led to congestion in the diocesan office when tried in the past in Manchester ('at my own induction, I was presented as "#. .%"'), whilst, in the matter of the eucharist, apart from questions of length 'inductions are not just for the communicant congregation . . .' Well, I'll take that up some time. He goes on to present his own coaching paper, part of which is added at the end here and part will come next month.

Ken Jamieson from Taunton is a retired cleric who recently looked after a parish during a vacancy. He writes to point out that, whilst the undertakings of the incoming incumbent are very seriously given, the responses

Book Review

Michael Perham *Lively Sacrifice: The Eucharist in the Church of England today* (SPCK, 1992, pp.xii/208, £9.99)

Michael Perham was recently appointed Precentor of Norwich Cathedral, and it is no secret that he has been given scope to be a liturgical propagandist at large in the Church of England—selling by his own attractive brand of soft-soap and commonsense a gentle liturgical revolution, in which continuity and tradition (and not trampling on toes) will figure as thoroughly as radical upsets or violent changes of direction. If I introduce the man before the book, it is because (like his earlier *Liturgy Pastoral and Parochial*) the book feels like the man. If you are thinking of asking him to a diocesan day on the future of liturgy (and many do so think), then here is a first-rate sample of what you will get when he comes. And make no mistake—the book commends the man and his ministry.

So what is in the book? Well, he offers his own introductory apologia—he wrote an Alcuin Club coaching manual called *The Eucharist* in 1978, and published a revised version related to the ASB in 1981. Then, when he wrote *Liturgy Pastoral and Parochial* in the early 1980s, when he came to the eucharist, he simply referred readers to his manual. But now the manual is out of print, and out of date, and a more ambitious book replaces it.

The book is actually a delight, and not only for its contents, but also for its structuring and its transparent style. The chapter titles are almost self-explanatory: 'Grasping the heel of heaven' may be a bit allusive (and evocative), but then we are in business. We have in the first main part 'People and Prayer', 'Priest and Deacon', 'Furnishings and Space', 'Symbols and Gestures'—and only then 'Texts and Traditions'. So we are learning how to present the eucharist, not so much as a function of its own text (which is how it was when 1662 reigned supreme), but as a multi-dimensional *event* which is a function of the people and of the context and of a range of resources, which is what in truth it is. Then the second main part reverses the presentation approach, and gives a truly people-orientated participation approach.

Of course, a sternly biblical purist, like this reviewer, is bound to query his title. How on earth he can smoothly move from Paul's phrase in Romans 12 through Cranmer's 'prayer of oblation' (in which we offer ourselves, our souls and bodies, as a 'reasonable, holy and lively sacrifice unto thee'—exactly in line with Paul) into calling the celebration of the eucharist a 'lively sacrifice', I cannot conceive. The language of sacrifice in the eucharist has gone down many pathways; for once it meant the propitiatory sacrifice of the mass, but then the substance of that was removed, whilst the nomenclature remained. Kenneth Stevenson has gone to great lengths to convey the propriety of calling the eucharist a 'sacrifice', but I think the straight raiding of Romans 12 is rare for this purpose (though it is found uncomfortably in the anamnesis of the modern Scottish Episcopal rites). Michael Perham himself claims he uses it in order to keep in view 'the sharp cutting edge of the cross'. My own fear is that uncritical calling of the eucharist a 'lively sacrifice' (*thusian zōsan*) will have exactly the opposite effect, helping to evade the impact of the cross. So I boldly suggest, O moderate Precentor of Norwich, that you change the name on the second printing. Who knows? You might sell it a second time to the same people . . .

COB

But more than anything else,
we thank you for your Son, Jesus Christ.
Hosanna in the highest!

You loved us so much that you sent him to die for us,
to rise from the dead
and to live for ever with you in heaven.
With all the saints and angels there
we join in singing your praise:

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

Blessed is he who comes in the name of the Lord.

Jesus gave us the Holy Spirit
to share your life with us
and to be with us all our days.

Blessed is he who comes in the name of the Lord.

As we rejoice in his gifts,
send us your Holy Spirit,
and feed us with the body and blood of your Son,
that we may live and grow in him.

Blessed is he who comes in the name of the Lord.

On the night before he died
Jesus took bread and wine.
He gave thanks and said
This is my body, given for you.
This is my blood, shed for the forgiveness of sins.
Do this in memory of me.

Jesus has given his life for us
Jesus has given his life for us.

And so, we keep the memory of Jesus your Son,
who gave himself into our hands.
He died and rose again
for the life of the world.

Jesus has given his life for us.

As we hold before you this bread and this cup
we praise you
for he is the sacrifice who brings us peace with you.

Jesus has given his life for us.

Unite us and all who take part in this meal
with all your church
and bring us to feast in your kingdom,
with all the friends of Jesus our Lord.
There we shall rejoice with him for ever,
and sing you a song that will never end.

Through him, with him, in him,
in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father,
for ever and ever

**Blessing and honour and glory and praise
be yours for ever and ever. Amen.**

THE EUCHARISTIC PRAYER FOR USE WHEN CHILDREN ARE PRESENT

The text of this prayer is intended by the Commission to come in a collection with other Rite C eucharistic prayers (and, if we take the plural in the motion in General Synod seriously, with other eucharistic prayers of its own *genre*). But it is somewhat different from the other existing texts in Rite C in *Patterns*. Doctrinally attention centres on the epiclesis, and this text proves to be both highly 'receptionist' and also 'Western'—a combination which (apart from its actual mention of the Holy Spirit) brings it astonishingly close to 1662.

But the issue is also one about its easy usability by children. And this (for a middle-aged man whose own children have grown up and gone) is harder to assess. At this early stage, without having tried it out on its designated users, but having combed over it at the diocesan committees' day, and having taken it to a deanery training day on worship, I pose the text the following questions:

1. With repeated responses of the same sort, would it be easier or more desirable that the cue words should always be the same?
2. Is it really possible to follow the Sanctus with a one-line 'Blessed is he ...' *without* the second line of 'Hosanna in the Highest'?
3. Does it matter that the president's parts are of unequal length before each punctuation of them by the responses?
4. Is it appropriate for urban children especially to have to thank God for 'the fields, the mountains, and the seas'?
5. And finally, is it possible to write a prayer that must include the expectation that the congregation will receive communion, when that prayer has to be targeting in particular those who will not so receive?

The text which was circulated on 30 September was not itself identical to that which we saw on the video, and it is clearly in flux on the Commission, and no reader should take this as actually determinative of what the Commission may yet hope to get through the House of Bishops and into the Synod.

Equally, critical comment sent to the Commission in the near future would presumably still have some hope of affecting the text.

COB

FIRST STEP DOWN A SLOPE?

As we go to press, we learn that *Daring to speak love's name* (the book the Archbishop of Canterbury would not back) was published on 27 October, and its publication was marked by a ceremony at Westminster Central Hall, at which a Christian blessing was invoked or pronounced over several homosexual couples, in a rite with some parallel in Christian marriage. There was also a component of 'coming out'. The preacher was one Bishop Jack Spang, of Newark, New Jersey ...

LAST STOP PRESS

On 28 October the House of Bishops did indeed 'Commend' and desire to be published those parts of *Patterns* which do not require synodical authorization.

THE SOCIETY FOR LITURGICAL STUDY

CONFERENCE 1-3 SEPTEMBER 1992

As I struggled through the Oxford traffic, I was surprised to realize that this would be my fourth SLS Conference. Would it be worth it this time? First impression was a good mix of new and familiar faces among the forty or so present. And so to the theme and main papers, 'Space and Art in Liturgy'. One paper on music in liturgy, from an RC perspective, but including familiar problems with choirs and organists! Three other papers on aspects of architecture, and (mainly) the ordering and use of church interiors. Examples included Portsmouth Cathedral (again?, some said), a new C. of E. parish church, and a Victorian Free church building re-ordered. There were also short papers by members of the Society and these were varied, interesting, and provocative. They suffered from a lack of discussion time in the programme, but led to much informal discussion over meals.

The worship ranged from an Anglican Eucharist (Scottish), and offices giving a preview of *Celebrating Common Prayer*, to Ambrosian rite Vespers (done in England for the first time, someone suggested), in which *everything* was sung. Of greatest interest was a Ukrainian liturgy (Eastern Orthodox style, but in communion with Rome)—again plenty of singing, standing and incense, although we were probably more dutiful and attentive throughout than an authentic congregation would be. No Free Church worship this time—was it overlooked, or not thought distinctive or interesting enough?

Was it worth it? Definitely it was. The Society has an important role, and the 'AGM' raised suggestions for starting a journal, and campaigning for serious attention to liturgical studies in the training of ordinands. Perhaps its greatest value lies in its being a genuinely ecumenical gathering, fostering important if informal links between our denominations, and the liturgical work we are engaged in.

John Waller
(Membership of SLS? Write to the secretary, Dr. Donald Withey, 11 Charlton Court Road, Cheltenham, Glos. GL52 6JB—Ed.)

The following is submitted by Matthew Grayshon of Runcorn:
St. Marks 10th Anniversary—Festival of Photocopying

Procession
Choir
Readers
Visiting Clergy
Bishop
Duplicator
Chaplain to the Duplicator, Rev. M. Grayshon
Tonerer
Rank Xerox Technician in ceremonial overalls

Order of service

Hymn 'Type the good type'
Blessing of the toner cartridge
Hymn 'A4 all the saints'
Lesson
Ceremonial duplication of the order of service
Lesson
Blessing
Hymn 'Angels from the realms of glory'