

## LITURGY IN 1993

Just a thought about the coming year. In the Church of England's General Synod we shall see the Revision Stage of the revision of the Liturgical Canons (at the Revision Committee it looks as though the curiously bastard notion of a 'form of worship' has been abandoned, and the form of the Canon on vesture of ministers hangs in the balance, but the concept of lightweight authorization for experimental use endures—but more of that next month); we shall also see both a General Consideration and a Revision Stage of 'The Service of the Word'; we shall perhaps have another crack at membership (and multi-membership) and the relationship of membership to baptism; with a reasonable following wind we might get first crack at 'Rite C' (including Eucharistic Prayers for use when children are present—though the problem of writing texts specifically for non-communicants is emerging ever more strongly (how *can* anyone write a petition for fruitful reception on behalf of those known not to be communicating?)); and somewhere in the offing there is initiation material to come again from the Commission, particularly for renewal of baptismal vows (and for that elusive 'Rite of Commitment' if it proves to be in any way different from renewing baptismal vows). Then we still await Hodder's *Worship-Master* liturgical programme. We hear (appalling) rumours that an (ecumenical) attempt will be made to get the British Churches to abandon modern versions of the Lord's Prayer and revert to 'who art in heaven'—is this so? Further afield, we hear of a projected Pan-African Anglican Liturgical Consultation in Kenya in May being summoned by Bishop David Gitari (but there are financial difficulties to be overcome). *Societas Liturgica* meets in Switzerland in August, and will be followed by a gathering in South Germany of the Anglicans who are attending—the convening of the next International Anglican Liturgical Consultation has been delayed till 1995 at Dublin, as the costs are too high for a meeting every time *Societas* meets.

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# News of Liturgy

Editor: Colin Buchanan

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## Editorial

The Liturgical Commission published on 15 December two reports which are due to go to General Synod. These are *The Service of the Word* (GS1037) and *Affirmations of Faith* (GS1038). Both are 12 pages long, and are available from the Church House Bookshop for £1 (or £1.30 by post).

*The Service of the Word* derives from the rite of the same name in *Patterns for Worship*. Apart from a 'Prefatory Note', we reproduce the complete text of the report, including the whole draft rite on pages 3-7 below. The Prefatory Note merely states that the rite does derive from *Patterns*, and that it is proposed as a lawful 'alternative service', able to replace either Morning or Evening Prayer, and thus able—by its great flexibility—not only to bring 'Family Services' within the ambit of lawful services, but also to supersede any obligation to say any other form of, say, Morning Prayer on the days when it is used.

The draft text strikes the reader as unprecedented, simply because it has no actual liturgical text anywhere visible in it. NOL publishes it with italic type for rubrical instructions simply to confirm the visual impression, because the unbroken italic then gives the message clearly. The rite is simply a ground-plan, a structure. Further inspection reveals that the ground-plan is itself very simple—ante-communion-like it has first the word and then the prayers; add a beginning and an end, and you have it. Whether the average family service will really conform to such a ground-plan remains to be seen. And what a Revision Committee will do with it also remains to be seen—it is now ten years since liturgical material went through Synod (it was *Ministry to the Sick* which then did), and the standing orders have been changed in those years and the presently authorized procedures have never been tried out. But the rite will probably be started down its synodical course in February.

The material to go with the rite can be provided from any one of a number of sources, though the major (and most interesting) one will be all the provision to be found in *Patterns*. The synodical answer given by the Bishop of Winchester last month indicated that a second edition of *Patterns* would be published in the New Year, and this, commended by the House of Bishops (see minutes of the October meeting of the House), will contain the materials that do not need full authorization. That in turn will make up 'The Service of the Word' as originally conceived in *Patterns*.

One is bound to ask—how could any non-sacramental service *not* be lawful under this provision? The answer (as the draft text currently stands)

would appear to be that any one of the following offences would make it an illegal service:

- (a) omission of 'Authorized Prayers of Penitence';
- (b) omission of the Collect;
- (c) omission of any scripture reading;
- (d) lack of a clear beginning;
- (e) omission (on a Sunday) of Sermon or of an 'authorized Affirmation of Faith';
- (f) inversion of order of word and prayers;
- (g) omission of the Lord's Prayer;
- (h) lack of a clear ending.

Well, there may be a few illegal uses around on that basis, but even then Canon B5 and the minister's discretion will almost certainly bring any change you care to make within the limits.

This service will be moved for 'General Consideration' in a debate in the February 1993 Group of Sessions of General Synod. It will then go to a Revision Committee and continue towards authorization.

The other new report from the Commission is *Affirmations of Faith*. This extracts from *Patterns* the material that went under this heading in that collection. In addition there is a recent Dudley-Smith hymn which presents the Apostles' Creed in metrical form. These are to be used at non-statutory services (i.e. those out beyond even 'The Service of the Word'), or at 'The Service of the Word' itself, but not substituted for existing creeds in existing services. The Prefatory Note says 'Even in such situations the Commission would hope that such . . . would only be used . . . after there had been careful consideration of the circumstances.' So clearly the Commission is not bulldozing us into using them—or is it tiptoeing round the well-known conservatism of the House of Bishops?

It does appear that this is to undergo the full authorization procedure. However, the Commission slips in its opinion that 'it would not . . . seem appropriate to amend what are, in essence, quotations from Holy Scripture, save possibly to substitute one translation for another.' Well, we shall see. As the existing text of the Nicene Creed from Rite A appears (in order to be divided for responsorial recitation), it itself offers scope for (a) inclusivization, and (b) omission of the *Filioque*. And can we *not* amend Holy Scripture? I recall once in the old Convocations Michael Ramsey ruling his cousin Christopher Wansey (who was a Marcionite) out of order for trying to re-touch the Ten Commandments ('They were written by Moses and were not delivered to us for emendation'), but later on the Commission itself managed it—see the appendix to Rite A. I presume it would be possible to add wholly new texts also to this collection. Perhaps a reader of NOL could run us up a hymn that out-credalizes Dudley-Smith . . .

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Once again we note in our December issue the passage of Grove Books' time. The series of Booklets date from 31 December 1971 and thus reach 21 years of age at the end of this month. NOL itself began in January 1975 and completes eighteen years this month. Already our earlier issues are at intervals used for research purposes. That has curious overtones when those months come where there is little if any obvious news and it

EDITORIAL NOTE: Despite NOL's willingness to stretch its brief to include absolutely anything on God's earth, we are equally willing not to. Preparation of couples for marriage is pastoral but, at least until the anticipated 'staged' rite appears, hardly liturgical. At the same time it does occur to us that the practice of cohabitation followed by a 'clinching' (if that is the right word) ceremony of marriage is indeed a 'staged' rite, even if the stages are, from the standpoint of marital vows, in the wrong order. (A further footnote is that Michael Saward asked a question in General Synod last month about the reported omission in Register Office weddings of any reference to the lifelong character of marriage—and he raised the question as to whether such secular pairings could in future be recognized as marriages without that interpretative background. That all seems very reasonable, though it sits oddly with the Synod debate on cohabitation last July, where it was being urged that at least some forms of cohabitation are the equivalent of marriage, without any ceremony or interpretation whatsoever. The C/E will have to be careful not to strain out a gnat whilst swallowing a camel—though which of the two contradictory practices the Pharisees were being asked to give up the text does not tell us. And finally please note that the Grove Ethical Study no. 84, *Cohabitation* by Gary Jenkins, is going to a second edition next month.)

#### **This month's Booklet . . .**

. . . is Pastoral Series no. 53, *Christian Renewal in Europe: Some Challenges for the British Churches*, by Graham Dow, the Bishop of Willesden. There is no Joint Liturgical Study this month, as the September title, *Foundations of Christian Music* (JLS/22-23), was double-sized and thus swallowed up the December provision.

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

is Worship Series no. 124, *Liturgy for the Deaf: Trans-cultural Worship*, by John LeMarchand. The author will be known to readers of NOL, both for the stimulus he gave to an editorial on liturgy by signing in May NOL, and more recently for his trenchant criticisms of the (long-awaited) Roman Catholic Eucharistic Prayer for 'bi-cultural' celebrations. Most extraordinarily, John died in early November this year, but his Booklet was in virtually final form, so we are publishing it both for its opening up a field largely unexplored previously, and also as a special memorial to him.

#### **. . . and prices**

go up in 1993, to £1.85 for ordinary Booklets, 35p for each issue of NOL (see the bottom of page 12 about this), and £3.95 for the Joint Liturgical Studies.

#### **. . . and Reprints and Second Editions**

include the long-running Ministry and Worship Booklets no. 24, *Infant Baptism under Cross-Examination* by David Pawson and Colin Buchanan, and no. 42, *Christian Healing in the Parish* by Michael Botting.

#### **. . . and an 'Extra'**

is the delightful, if slightly remote, history and current account of *The Malabar Independent Syrian Church* by John Fenwick. This tiny (one-diocese) Church has become known to the Church of England through its special relationship with the Mar Thoma Church, and its history is published in this country for the first time. The book is 64 pages long, with pictures, and costs £4.95.

## Correspondence

Dear Colin

### Re: Copyrights and NOL Nov. 1992

Your item in November's NOL asked whether readers would deface a painting or by-pass their gas meters, as an analogy to unauthorized use of copyright material.

Perhaps they should also consider the following analogies; would they charge people for the bread and wine at communion, or sell indulgences, or otherwise engage in Simony?

Whatever may be fair dealing in the case of academic or literary effort, are we justified in claiming as our own 'intellectual property' the words given by the Spirit for the worship of the people of God? Perhaps the next liturgical study should be '*Copyright and Charisma; a study in contradiction*' (or it could go in the Ethics Series!) This is a question I ask myself whenever I send off copyright fees.

Meanwhile I look forward to the discovery (in some dusty cave near Qumran, perhaps) of Mark chapter 16 vv.9-45. Verse 45 will no doubt read as follows:

(c) Johannes Markos XLVIII

This will (of course) solve the mystery of the lost ending; it was suppressed by copyright pirates, Matthew and Luke.

Yours sincerely  
Greg Forster

Dear Colin

In your October 1992 edition, page 9, a reviewer says of the Roman lectionary (Ordinary Time Year C) that 'OT and Epistle are chosen to fit the theme of the Gospel reading.' This is not true of the Epistles, which are plainly semi-continuous. It may be possible occasionally to establish a link, but in this lectionary the Epistle is 'the odd man out'.

Yours sincerely  
Raymond George

Dear Colin

I was interested in reading Charles Read's helpful article [on marriage in NOL September]. I was very surprised nothing was mentioned about what seems to me to be the most important point of all—preparation. In my experience couples, where one partner has been divorced, are in even greater need of thorough and professional preparation, because in the majority of cases they have never worked through the issues that caused the first marriage to break up.

One further thought. Would Charles be happy with the growing situation of people coming for second or third marriages, and does not this make the church's position on the sanctity of marriage look even more silly? He did not address this.

Yours sincerely  
Norman Warren  
Archdeacon of Rochester

has to be invented or distorted to give us twelve pages. Of course our ultimate hope includes pictures, but we have kept them at bay for a long time.

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You might just get this before Christmas. One of the little joys of Christmas where I am will be the presence of the Readers from the Deaf Centre at the Christmas morning communion. They will be *signing*:

Jesus, to thee be glory given.  
Word of the Father  
now in flesh appearing—  
O come, let us adore him . . .  
Christ the Lord.'

Perhaps our lives are to be a signing of praise also.

Colin Buchanan

NON-LITURGICAL FOOTNOTE: I have had quite a few press and other media telephone enquiries as to the significance of the separation of the Prince and Princess of Wales for the establishment of the Church of England. It is apparently an exciting sub-plot in current royal-watching. I have had to reply that not only is there no connection between royal marital difficulties and church-state relationships, but that I do not wish to connect them. Disestablishment is to be sought for its own sake—i.e. for the sake of the health of the church of God. The only possible linkage of the two issues that I have been able to discern is this: that, until a few weeks ago, a disestablishment campaign had to tiptoe very carefully round the monarchy, as the quasi-religious mystique attaching to the Throne meant that any assaults on the establishment had to be aimed anywhere but at the Throne—whereas these latest flurries by the newshawks have actually opened up the issue by *starting* with the Throne. I would like to establish a principle therefore: just as the case for disestablishment ought not to be blocked by respect for the sheer integrity and example set by the monarch, so equally it ought not to be furthered by any difficulties experienced within the Palace walls.

### A SERVICE OF THE WORD authorised for use as an alternative to Morning and Evening Prayer

#### NOTE 1

*In this form of service, the material is described as 'authorised' or 'suitable', which expressions shall have the following meanings:*

*'authorised' means approved by General Synod in accordance with the provisions of Canon B2.*

*'suitable' means a form used at the discretion of the minister conducting the form of service on any occasion, but such that the material so used shall be neither contrary to, nor indicative of any departure from, the doctrine of the Church of England in any essential matter.*

*NOTE 2 The asterisked sections are mandatory.*

*NOTE 3 Hymns, Canticles, Acclamations, the Peace. Points are indicated for some of these, but if occasion requires they may occur elsewhere.*

## THE PREPARATION

- 1.\* *The service shall have a clear beginning. The minister welcomes the people with the Greeting in one of the following forms.  
  
(a) *The Greeting followed by a brief introduction;*  
(b) *singing followed by the Greeting;*  
(c) *a sentence of scripture followed by the Greeting;*  
(d) *The Greeting followed by an opening prayer.**
- 2.\* *Authorised Prayers of Penitence shall be used here or in THE PRAYERS. The minister may introduce the confession with suitable words. The form of absolution must be an authorised form.*
3. *The Venite, Gloria or another song, or The Kyries or a set of responses may be used.*
- 4.\* *The minister says the collect either here or to conclude the prayers in Section 11.*

## THE MINISTRY OF THE WORD

*This shall include*

- 5.\* *either two or three readings from scripture. If occasion demands, there may be only one reading.*
- 6.\* *the psalms in some form, said or sung.*
- 7.\* *On Sundays and Greater Holy Days a sermon either after one of the readings or before the prayers.*
- 8.\* *On Sundays, one of the creeds in an authorised form, or, if occasion demands, an authorised Affirmation of Faith.*

## THE PRAYERS

- 9.\* *Prayers of intercession may be in any suitable form.*
- 10.\* *The prayers shall include The Lord's Prayer.*

## THE DISMISSAL

- 11.\* *The service shall have a clear ending. This may take the form of:  
(a) *the Peace,*  
(b) *the grace or a suitable blessing,*  
(c) *a suitable dismissal, or*  
(d) *the Peace, followed by a suitable blessing or dismissal.**

## CELEBRATING COMMON PRAYER—

### A JADED REVIEWER REPENTS

Reviewers conventionally tell their readers what the book contains and that cannot be done briefly in this case. The Grove Booklet mentioned above does this in a straightforward way so I will confine myself to saying that there are offices here for morning prayer, midday prayer, evening prayer and night prayer. There are lots of new canticles and responsories as well as other material. Much of the material could be used outside of daily prayer and it would be good to have some of the canticles set to music by enterprising parish musicians.

There are some short readings printed out so that people on the move can take the book with them and still use it without needing to take around a Bible and maybe a lectionary. There is even an office for the departed which may be utilized in our rather insufficient ASB funeral service.

I hope that people do experiment with this book, because despite mygivings about it, it is worth trying out. At £12.99 it is cheaper than some office books currently available. I hope that Diocesan Liturgical Committees and others will set up workshops so that people can experience that material in this book. CCP is by no means perfect, nor is it the solution to all our problems with prayer and spirituality, but it is a vast improvement on the meagre fare of the ASB.

Both assessments by Charles Read

### FROM THE ARCTIC

The 'Fall 1992' issue of *Arctic News* contains an article by John Sperry (the last Bishop of the Arctic, now retired but working hard) on the translation of the Prayer Book for the Kitengmuit, or Copper Eskimo. It appears that the book is based far more upon the 1959 Canadian BCP than upon the 1985 *Book of Alternative Services*. This, however, can hardly be attributed to lovers of Tudor English—for John Sperry writes:

... any translation of Christian liturgy in an aboriginal native language, using the basic principle of "dynamic equivalence" (conveying the central meaning of the text), avoids any temptation to indulge in archaic niceties ...

However, it was the next paragraph which caught the NOL eye: 'Translators, as the years go by, are forever rethinking their earlier assumptions ... In working on the Burial Service for the 1963 book [an earlier text not well adapted to the Kitengmuit dialect—with John Sperry at the helm then too], for instance, for the words of committal for the deceased "... earth to earth, ashes to ashes, dust to dust ..." I attempted a clause which obviously suggested that the body, by and large, would, in time, become eventually a part of earth which surrounded it. Actually, in the region for which the prayerbook was produced, such was not the case! In each community, the burial ground has been chosen either in gravel or sod below which is perma-frost—a base which never thaws even in Summer. Chiseled out within this area the deceased are held fast in an icy embrace which defies corruption awaiting the final resurrection day; a reflection in the new translation which will be far more meaningful to our people today.'

One wonders how St. Paul would have written 1 Corinthians 15.42 had he been writing to the Kitengmuit—and, of course, if 1 Corinthians 15 is in the new rite, he was!

office devotee—and even then she would need the kind of mind that can solve those 3D puzzles on *The Krypton Factor* without looking up from *The Times* crossword.

Having said that, there *is* much material in the book which individuals may easily use. The lucernarium is easily adapted for individual use. Some of the prayers and canticles may be used individually, but here you come close to the problem: material written for corporate use can be embarrassing to use on your own.

Perhaps what is actually needed is help for people to enrich their own prayer times. Parishes could provide monthly intercessions lists for individuals to use. These could include requests for prayer from individual members ('Freda has her operation today'). People could commit themselves to pray at roughly the same time each day wherever they were, which would be a way of creating a sort of 'corporate' sense of praying in the midst of busy and disparate lives.

One thing which evangelicals especially need to discover is the Christian Year. The proper material in this book makes much use of that, allocating 'Christian Year' themes to each day of the week. This is one of the things which appears quite complicated but, happily, there is help available in mastering this in the Grove booklet on *Celebrating Common Prayer*!

Having been fairly dismissive about the book in terms of its complexity, perhaps four things need to be said by way of indicating the help available.

1. *Celebrating Common Prayer* contains numerous pieces of advice for using the book. These come not just at the beginning of the book, but throughout it. It is worthwhile reading and digesting this advice before attempting to put the Offices in the book to use.

2. There is a simpler Office on pp.284-287 and this is freely photocopyable. Some of my negative comments above apply just as much to this, but it could be just what some parishes need—and it pushes you into being flexible by only printing the bare minimum (and it's got pictures).

3. The above mentioned Grove booklet by Paul Roberts and Christopher Cocksworth (*Renewing Daily Prayer—Worship series 123*) is a very good introduction to CCP and suggests ways of using the book. I found Christopher Cocksworth's ideas for family use very helpful and imaginative (pp.21f).

4. There is to be a sort of 'official' companion next year in *Something Understood*, edited by David Stancliffe. Kenneth Stevenson and the aforementioned P. J. Roberts. (As usual, Grove Books got in first).

#### In conclusion . . .

Although much of what I have said about CCP has been negative, this is because I was hoping for so much more from this project. It is not a book I could put into the hands of a parishioner, evangelical or otherwise, who wanted to renew their prayer life, simply because it is too complicated to use in that way. *That* need still remains. There is much of immense value here, but it needs careful introduction to the congregation.

Section 47 of ASB Morning and Evening Prayer shall be amended as follows, to insert another column 'The Service of the Word' with appropriate section numbers:

47	MP	EP	Service of the Word
Greeting			1
Penitence	1-7 optional	24-30	2
Versicles	8	31	3 optional
Psalms	9,10	32, 33	6
1st Reading	11	34	5
Canticle	12 optional	35 optional	9 optional
2nd Reading	13	36	5 (The Gospel)
Canticle	15	38	9 optional
Apostles' Creed	16	39 optional	8
Collect of the day	20	43	4
Daily Collect(s)	21 optional, 22	44 optional, 45	10 optional
		HC	
General Intercession			
or			
Prayer for the Church and World		20, 21, 81	
Penitence (if not used above)		23-29, 80	
The Peace		30-31	
The Preparation of the Gifts		32-35	
The Eucharistic Prayer		36-41	
The Communion		42-49, 66, 85	
After Communion		50-56, 77, 86	

*The Shorter Form of Evening Prayer is not suitable for combination with Holy Communion.*

#### EXPLANATORY MEMORANDUM

- It will be noted that the proposals are headed 'A Service of the Word—authorised for use as an alternative to Morning or Evening Prayer'. It is basic to these proposals that what is being provided is a form of service which can be used as the main Sunday act of worship without the requirement that Morning or Evening Prayer will also be used that day in that church building. This proposed status for the rite has consequences for the authorised status it needs to enjoy.
- For the same reason, at the end of the proposals is a necessary and consequential revision of the table on page 72 of the ASB to put this service on a par with Morning and Evening Prayer.
- If these proposals were authorised they would stand as fully fledged alternatives to Morning and Evening Prayer on any given occasion. To prescribe exact wording in the context of 'Family Services' would be unrealistic. Care has however been taken to safeguard the necessary components for a main Sunday service. It is hoped that sufficient latitude has been allowed to require adherence to the provisions of this rite, without limiting local freedom to an unacceptable extent.

## **DETAILED COMMENTS**

### **Note 1**

The distinction between 'authorised' and 'suitable' material is observed throughout the proposals so as to ensure that at key points authorised material is used, whilst allowing freedom at other times.

### **Note 2**

The use of asterisks in the rite is to ensure that essential components for a main Sunday service are included.

### **Note 3**

This reproduces the text of relevant parts of Note 20 to Rite A in ASB. Experience in connection with Rite A suggests that, although the existence of this latitude is valued and used in some places on some occasions, the preponderant usage is that of the main text. In the context of this proposed non-eucharistic service the same degree of freedom as is already allowed in the eucharistic rite ought to be allowed.

## **The Preparation**

### **Section 1**

Options A to D cover most current use; the emphasis is on the presiding minister establishing a clear liturgical start to the service.

### **Section 2**

The mandatory nature of this section provides that some authorised prayers of penitence will always be used.

### **Section 3**

This section is so worded as to allow either for a 'Morning Prayer' or 'Ante Communion' shape to be followed, as seems appropriate in local circumstances.

### **Section 4**

The two alternative positions for the mandatory use of the Collect continue to reflect the choice between the predominantly 'Morning Prayer' or 'Ante Communion' feel to the rite.

## **The Ministry of the Word**

### **Section 5**

The preference is for more than one reading but with a realistic recognition that in some circumstances only one reading will be possible.

### **Section 6**

It seems to the Commission that the place of psalmody in Church of England worship is central and ought not to be lost. On the other hand the wording of this section leaves open the use of metrical versions, psalm praise, paraphrases, etc.

### **Section 7**

The use of the term 'sermon' may be broadly interpreted to allow for less formal exposition in local circumstances, but the Commission propose that the term 'sermon' should be normative.

### **Section 8**

In the context of 'Family Services' some freedom to use affirmations of faith rather than the historic Creeds will sometimes be appropriate.

## **The Prayers**

### **Section 9, Section 10**

This provision ensures that Intercessions and the Lord's Prayer will always be used. The freedom to use any suitable form is no greater than already exists in the eucharistic rite.

## **The Dismissal**

### **Section 11**

As at the beginning, options A to D provide for a likely range of local usage whilst requiring that the presiding minister should clearly indicate when the service has finished.

### **Amendment of Section 47 of ASB Morning and Evening Prayer**

This will be seen merely to add an additional column to the existing provision so as to make lawful the substitution of the Service of the Word for Morning or Evening Prayer in that context. This is a logical extension of providing for the Service of the Word to be a substitute for Morning or Evening Prayer.

## **CELEBRATING COMMON PRAYER— AN EVANGELICAL CLERGYMAN WRITES**

I understand that part of the remit of the group producing this book was to find a form of Common Prayer which could be used by, among others, those whose daily devotions centre around the evangelical Quiet Time. It is indeed possible to use Scripture Union or BRF notes as part of the office set out in this book but there are wider issues which might deter those who have a practice of daily bible reading from experimenting with the material in CCP.

The chief difficulty is that the book looks incredibly complicated. Part of the difficulty of writing about the book just after its publication is that you will only be able to assess it properly after using it consistently for a time. Some people I have discussed the book with feel it is too complicated for individuals to use at all, regardless of churchmanship. As a resource for groups of varying sizes it is ideal—or at least it provides a wealth of material to try out. Parishes (and especially evangelical ones) which have some sort of mid-week prayer meeting or Bible Study could use *Celebrating Common Prayer* with great profit. Homegroups could do likewise.

There are some possibilities for parishes to start daily (or regular) prayer groups—at Church or in someone's home. Nonetheless, the structure of modern life (commuting, shiftwork and the like) make it difficult to see this becoming much more than a minority activity. This was equally true of the early church—we must not have a rosy view of all Christians coming together every day for prayer.

We return, then, to what individuals do by way of daily prayer, especially where they have lost (or never acquired) the habit. Even with a good deal of coaching from a pastor who has a firm grip on this material, I suspect that *Celebrating Common Prayer* is too complicated for all but the daily