

DIOCESAN REPORT: 16 NEWCASTLE

Liturgical formation seems to be our emerging role. A diocesan study day on *The Promise of His Glory* which attracted a good number of people resulted in requests from two deaneries, one for a similar event for a mixture of lay people and clergy and from the other for a study evening for the deanery chapter. As it happened both these deaneries were truly 'rural' where congregations are small and as they have to share a priest with others, lay people are discovering ways of being involved in both the planning and taking part in the leading of services. It was evident that the highlighting of meaningful symbolism in worship is a way of teaching and awakening a new interest in what liturgy is all about. We also discovered that many parishes, having introduced ASB services, have tended to stick to the initial format once they felt reasonably comfortable with it, and have seldom exercised the flexibility built into ASB. The appearance of *The Promise of His Glory* and *Enriching the Church's Year* have helped to encourage the introduction of alternative material to mark seasons and feast days.

A day on Eucharistic Presidency, aimed initially at deacons preparing for priesthood but opened to all who were interested, seemed to go well. A video camera was available, one group were brave enough to use it. An encouraging feature of this day was that some deacons brought their incumbents and a couple of senior priests also came—wanting to evaluate and think about their style of presidency.

At present the whole diocese is engaged in an exercise under the heading 'The Way Forward' and, following an opportunity for every parish to be involved in looking at actual and potential opportunities for mission and ministry, working groups have been set up to forward the recommendations from the parishes. One of these groups is concerned with worship, and is at present gathering information on resources and hopes to be available to parishes for consultation and working on worship. A request has been made by a parish for help to train lesson readers and those who lead intercessions, and this is being responded to.

There is much work to do, particularly as the post-ASB era approaches and the appearance of the *Service of the Word* format and new Eucharistic prayers will provide both the need and the opportunity for a fresh look at liturgical practice.

Our recent experience suggests that links between the liturgical committee and continuing ministerial training would be helpful.

Graham Revett
Chairman of the DLC

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News of Liturgy

Editor: Colin Buchanan

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August 1994

Editorial

The trial of strength over the issue of lay presidency at the General Synod last month, a trial to which many had looked forward, ended in a peace-keeping formula by which the mover gained at least half a loaf, and the House of Bishops avoided having to write anything theological under the heading lay presidency. The text of the amended motion is reported on page 4 below.

I want here to look again at the phrase 'incompatible with Anglican tradition'. 'Tradition' has become a wonderful obstacle which Anglicans can throw across the path of threatening hostile armies. I recall the early debates on Series 3 communion over twenty years ago, in which the Series 2 text was defended as 'the Anglican tradition'. I also recall a former student of mine on a scholarship to a Greek Orthodox seminary telling me 'They have two guiding principles here—*oikonomia*, which means they can do what they like, and *paradosis*, which means I can't'. Obviously, the Prayer Book Society defends 'the Anglican tradition' as over against the despoilers, and views itself as having not simply taste but also some historically given authority in its invocation of 'tradition'.

Were the Church of England an Eastern Orthodox patriarchate, then it is at least possible that the disclosure of the unbroken practice of fifteen centuries (it would usually have to be that long) would weigh heavily against would-be reformers. Indeed it may be precisely what it is involved in the debate about the Nicene Creed, and that Johnny-come-lately Western upstart of merely fourteen centuries standing—the Filioque. But the Church of England's principle—yes, its traditional principle—is to weigh the traditions afresh in each generation and see if they need to be reformed. Sometimes reform happens by legal process, sometimes by creeping mores. But in each case it is eclipsing and altering the received tradition, and a mere statement that the tradition is thus, and has been thus for so many centuries, does not of itself bind the present-day living church.

What is the status then of proposals which are 'incompatible with Anglican tradition'? I suspect that on inspection this will prove to mean that whilst the rules or practice of the church hitherto have held the field, then the particular proposal could not be fitted into that field—it would not 'compat' with it. It is obvious that to own a tabernacle or aumbry for reserved consecration elements was never compatible with the 1662 rite (and post-1662 practice). The rule and practice was that consecrated remains were to be consumed at the end of each celebration of the eucharist so that, by definition, there never was any possibility of elements available for reservation, and such a practice was incompatible with 'Anglican tradition'. That incompatibility never prevented the reviving of the practice of reserving the consecrated elements. Similarly, to hold a diocesan synod, or let a lay person preach, or use paper-thin unleavened wafers, for communion, unlike the 'bread such as is usual to be eaten', were once 'in com-

patible with Anglican tradition'. Particularly, of course, as many have pointed out, the ordination of women is incompatible with virtually all Christian tradition. Those who think that women can nevertheless be ordained have already dealt in their own thinking with the degree of inhibition upon such action cast by the 'incompatible with tradition' phraseology.

If we unpack the phrase, it has two layers of meaning. The lower layer, agreed on all sides, means 'This has not been done in the past three (or thirty or three hundred) years and it was in fact unlawful during that period.' That is widely agreed, but has no moral force.

On the other hand the upper layer of meaning has huge moral force. It goes like this 'That which has not been must not be'. If the upper layer is accepted, then vast numbers of issues are immediately closed, and most attempts at reforming or refining traditional ways of being church are off-limits. The only problem about this 'upper layer' is that it is not agreed!

And when you think about it, it is hardly possible for it to be agreed. At a level of logic, we know that no 'is' can of itself breed a 'should'. Similarly, it is difficult to see how before God a 'has not been' can entail a 'must not be'. God's own word works by holding our traditions up for judgment, and we are not to confuse what we have or have not done in the circumstances of one century or another or one region or another with the revelation of God. Our traditions may be valuable but they do not partake of the nature of revelation.

Thus, the wording 'incompatible with Anglican tradition' is not of itself an absolute bar to consideration of, in this case, lay presidency. Because the phrase does have these two layers of meaning, there may be people who voted for it in the confidence that it really swept away such consideration. But it may save hurt at a later stage if they are warned now that plenty of people can give perfect sense to the phrase without going further than the lower layer of meaning. Such persons will want to reject the controversial and unproven upper layer if it obtrudes too strongly into the argument that is yet to come.

So my own hope would be that the House of Bishops will try the issue at stake (as part of its task of writing on the eucharist), and will try it on both its theological merits and its functional usefulness. That hope is without prejudice as to what the outcome would be.

Colin Buchanan

GENERAL SYNOD JULY 1994

General Synod met at York from 8 to 12 July, and its main liturgical business was as follows:

1. The Liturgical Commission's report, *One Book or a Series of Volumes in 2000?* (GS 1114). The Synod passed a motion endorsing the recommendations set out in paragraph 15 of the Report, which runs as follows:

(a) Endorsement of the principles of including both Prayer Book and alternative services in the same volume.

(b) The provision of lectionary references only rather than printed out texts (which would not preclude individual publishers producing lectionaries in particular versions of the Bible).

Sat 12 Nov 'Key Liturgical Issues for the Church of England Today' (Westminster—contact Philip Chester at St. Matthew's House, 20 Great Peter Street, Westminster, SW1P 2BU)
Led by Michael Perham and David Hebblethwaite

Thur 24 Nov 'Liturgical Language—the Letter and the Spirit' (Westminster—ring Ashley Buck 0952 510355)
Led by Michael Vasey, Christopher Irvine and Jeremy Fletcher

Wed 1 Feb–Fri 3 Feb 'Parish Liturgy—a Fresh Look' (Residential conference at Salisbury—register at Westminster address) Led by Michael Perham

Sat 25 Feb 'At all times and in all places: A syllabus for liturgical formation' (Westminster—as above)
Led by Michael Perham, Paul Collins and Dick Hines

Thur 9 Mar 'Patterns for Worship: Second Edition' (Westminster)
Led by Mark Earey and A. N. Other

Sat 6 May 'The Language of Heaven—Whither Church Music?' (Salisbury—ring Philip Chester 071 873 2373)
Led by Bishop Timothy Bavin and Harry Brama

Sat 6 May 'The Funeral of the Future' (Leicester—ring as above)
Led by Michael Perham and Christopher Cocksworth

Fri 12 May 'Sacred Space—Re-ordering Church Buildings' (Westminster—as above)
Led by Victor Stock, Robin Gibbons, Ian Goldsmid and Paul Morris

Sat 10 June 'The Words of the Eucharist' (Brighton—as above)
Led by Michael Perham and Kenneth Stevenson

Mon 19 June 'This is the Word of the Lord—Using the Bible in Today's Church' (Westminster—ring Alan Gyle 0753 865538)

PRAXIS is moving its headquarters to the St. Matthew's, Westminster, address shown above.

NON-LITURGICAL SPACE-FILLER

COB's motion at General Synod on freeing the Church of England from direct state control attracted heavyweight opposition and was duly defeated. The question has not gone away though.

NOL supports the proposal in some recent letters in the national press to bring back Andrew Wingfield Digby as chaplain to the England cricket team. It is not a state appointment.

three contexts as it is a book of prayers. Both the book as a whole and each section separately has a coaching introduction, and in places there is a structure into which the prayers fit—the church year in section 1, and a monthly cycle of prayer in section 2. The school assembly section has 40 outline talks to which the prayers are appended. A typical recently produced prayer is by Michael Botting himself:

Those facing retirement

Heavenly Father, you have ordained that mankind should both work and rest. We pray for those whose working life is drawing to a close and who are now facing retirement.

Prepare them in mind and spirit for this change in their life's pattern, that their future days and years may be positive and creative, beneficial to the work of the church, and rewarding to all who know them; for Jesus Christ's sake.

Amen.

There is not much sign of the author acting on his own prayer—as we go to press we learn that he has yet another book at the publishers—or is that an answer to his own prayer to be creative?

The other book here is *Drama for All the Family*—subtitled 'Quick Scripts for Family Services and School Assemblies'. The major part of this book is sixty sketches, collected by the editor from a rich variety of sketch-writers, including various Christian theatre groups and individual authors. Most of them are two or three pages in length—a quick sketch to replace or supplement a scripture passage in a church service. Here too Michael Botting's professional crafting comes through in the introductory chapters; he himself writes on the use of mime, whilst Donald Churchman writes on puppetry. Of the actual sketches, I found myself re-reading the one (no. 35) about the fellow who didn't believe in numbers. I simply drop the hint.

Most worship leaders could do with a set of Bottings—at the very least they ought to be in a parish resources centre.

COB

PRAXIS 1994-1995

The Praxis programme for the coming year is now published. Here are the main items (all from 10.30 till 4 unless otherwise stated):

- Sat 8 Oct 'Worship in Small Congregations'
(Leicester—ring Anne Horton 0533 627445)
Led by Martin Stringer and Dave Cutts
- Sat 8 Oct 'The Psalms in Worship'
(Brighton—ring Paul Collins 0273 882987)
Led by Bill Croft and John Paton
- Sat 22 Oct 'Colour, Light and Mood'
(Manchester—ring Charles Read 061 748 8411)
Led by Victor Stock and Bishop Colin Scott
- Sat 5 Nov 'Church Re-ordering—Practical Issues'
(Salisbury—ring Stephen Lake 0202 764420)
Led by Bishop David Stancliffe and Stephen Lake

- (c) The production of a 'core' book containing provision for the main line Sunday liturgies.
- (d) A uniform and companion series of volumes containing other authorized liturgical material.
- (e) The setting in train of work towards a consistent and coherent publishing policy for liturgy in 2000 and thereafter.'

There was an attempt to delete (a) from this list. NOL admits to much sympathy with that view, on the grounds that the proposal is not very functional, but is more a cosmetic gesture, another sop to kid the lovers of the ancient that they are not being neglected in revision, and that the modern worshippers will have the chance to see ancient texts. However, there was a visibly missing element in the recommendations (if that is not Irish), and the editor of NOL pointed it out: namely, the recommendations include no mention whatsoever about electronic publishing. The reference was there in the chairman's opening speech, it is there within the report itself, but it does not come in the recommendations. If people five to ten years from now have the equivalent of a *Worship-Master*, then they will not be interested in what elements are or are not bound together in obsolescent books. Certainly the Commission will have to make decisions that are not about books, and those decisions might well imperil the oh-so-tidy and oh-so-unbelievable (a) in the list above. The title of the report is itself a misnomer if the point of origination is a disk not a book . . .

2. On the Saturday afternoon the Synod addressed the church Representation Rules. Not much liturgical about that? Ah, but wait. The Synod accepted a definition (in rule 44) as follows:

- 'actual communicant means a person who has received Communion according to the use of the Church of England or of a Church in communion with the Church of England at least three times during the twelve months preceding the date of his election or appointment being a person whose name is on the roll of a parish and is either—
- (a) confirmed or ready and desirous of being confirmed, or
- (b) receiving the Holy Communion in accordance with the provisions of Canon B15A paragraph 1(b).'

The point of this definition is that the requirements for election to the PCC is now that one is an 'actual communicant' according to the definition. The application for entry on the electoral roll now allows applicants to state that they are members of other Churches as well as of the C/E, thus hallowing dual or multiple membership, and slightly downplaying confirmation. In these cases the combination of provisions allows people to declare themselves members of the C/E, but to receive communion (and thus be 'actual communicants') on the basis of being guests from their other denominations! It is a worthy, if slightly serpentine, answer to a difficult ecumenical problem.

3. On the Sunday afternoon (10 July) there was first a debate on the *Filioque*. The report was *The Filioque Clause* (GS 1119), and once again the Synod was endorsing a report's recommendation:

'The House of Bishops concurs with the advice of the Faith and Order Advisory Group, the Liturgical Commission and its Theological Group

that, in the process of bringing forward revisions to the ASB for the year 2000, the Liturgical Commission should provide . . . for the creed to be printed without the *filioque* clause in a special appendix after the main text of the eucharist with an appended note explaining why this text is offered . . .

Once again we were in an atmosphere of total unreality. We duly had the debate on the relative merits and authority of texts with and without the *filioque*. But once again it is impossible to bind the Commission or the Synod five years ahead of the actual post-2000 liturgical text going through synodical processes.

4. This was followed by the debate on the Private Member's Motion on lay presidency (NOL published the text last month). It was met by a deflecting (but not quite wrecking) amendment from the House of Bishops, moved by the Bishop of Ely, and this was accepted and the amended motion was passed:

'That this Synod, whilst accepting that lay presidency at the Eucharist is incompatible with Anglican tradition, would welcome a statement from the House of Bishops about the theology of the Eucharist and about the respective roles of clergy and laity within it.'

There had been some attempts to express by amendment even more horror about the proposal for lay presidency. There were also attempts to say that more NSMs would solve all problems. There is even a report in *The Church of England Newspaper* in which a jaundiced catholic says the case for lay presidency in the light of the tradition is at least as good as that for women priests! But the upshot gives Tim Royle a large amount of what he sought, and from the point of view of the House of Bishops guarding the faith, they now have to write about 'The Eucharist' rather than about 'Lay Presidency', which latter to at least some members is not a subject at all, and to head a paper with that title is to dignify it with an existence not properly pertaining to it. I have raised a larger issue in my editorial above.

5. On the Tuesday (12 July) there was the debate on the report *Eucharistic Prayers* (GS 1120), the text of which prayers was largely provided in last month's NOL. The motion being moved by the Bishop of Derby was:

'That this Synod invite the House of Bishops to reflect further, in the light of the Synod debate, on the eucharistic proposals set out in sections II-X of the Liturgical Commission's Report (Appendix to GS 1120).'

The Bishop of Derby's main concern was to discover a naked number—as, e.g., three, four, or five—as the number of eucharistic prayers which should be included in the House of Bishop's material to be brought before the Synod for the process of authorization. However, there were cross-currents blowing, including the issues of prayers for use 'when children are present', and also the issue as to whether, when the House of Bishops had 'reflected', it would introduce the texts at all. These factors led to a composite amendment being passed, and the amended motion adopted by the Synod ran as follows:

With the current policy of care in the community an increasing number of congregations are likely to have those with disabilities living in the community around them. Their needs are often neglected through feelings of inadequacy, or impotence to teach and worship in a non-verbal way. This booklet gives valuable help in this direction.

It also has value in the wider debate about liturgy. Despite the link to faith stage development theory, it gives the lie to the notion that non-verbal liturgy is just for the primitive, or immature, as if this was somehow inadequate or of lesser value. On the contrary it demonstrates the benefit of this aspect of liturgy being incorporated more widely. The idea of the link between catechesis and liturgy is an important contribution. Catechesis needs both to build on the liturgical experiences of the community of faith, and to flow naturally into worship in the liturgy.

Carolyn Headley

Book Reviews

Four books edited by Michael Botting and published by Kingsway
More for all the Family (1990, 284pp, £7.99)
Teaching the Family (originally 1973, rev. edn. 1994, 317pp, £8.99)
Prayers for all the Family (1993, 184pp., £7.99)
Drama for all the Family (1993, 253pp., £7.99)

There is a pre-history to this mini-library of useful books by Michael Botting. Way back in the 1960s he wrote *Reaching the Families*, a truly pioneer work on family services, which also included an early report on baptismal policies which lay behind the 'reaching' and recruiting of families for Christ. That book was revised and republished in 1972, and was followed by *Teaching the Families* in 1973 in which he drew upon the best of many friends of his in the family services world, and set out illustrated talks. It is that book which, twenty years later, forms the second book in the above list. The evergreen editor had meanwhile started another series, which became *For all the Family* in 1984—with 80 outline talks and suggested visual aids—and its successor, first in the list above, *More for all the Family*. This latter book added another 90 talks, backed with practical advice now not on the use of the OHP but rather on videos! The Introduction includes a good review of the 'changing face' of family services, and includes kind mention of Michael Perry's *Church Family Worship* (CPAS, 1986) and the Liturgical Commission's *Patterns for Worship* (CHP, 1989). The 'mini-library' I mentioned above begins to look like an exhaustive resources centre. (Michael Botting is also the author of one of the longest running Grove titles, no. 42 in the old Ministry and Worship series, *Christian Healing in the Parish*, first published in 1976 and still going strong in its fourth printing. He has also contributed strongly in the Spirituality series.)

But there is more to come. There are two totally new projects within the Botting *corpus*. *Prayers for All the Family* is exactly what its title promises—indeed more, for it is also prayers *from* all the family. There are 411 separate prayers and they are divided into three sections: 'Prayers in Family Worship', which is provision for family service worship events in church; 'Family Prayers at Home'; and 'Prayers at School Assemblies'. Nor does Michael Botting simply present prayers; on the contrary, the book is as much a coaching manual for 'hands on' liturgical leadership in

Next Month's Publication . . .

is Alcuin/GROW Joint Liturgical Study no. 29-30, *On Baptismal Fonts*, by S. Anita Stauffer, from the Lutheran World Federation in Geneva. Those who have heard Anita Stauffer lecture (along with slides of the various archaeological sites where ancient fonts and baptisteries are located) will lick their chops in anticipation of this double-sized, illustrated Joint Liturgical Study.

Book Reviews

Mary Therese Harrington SH, *A Place for All: mental retardation, catechesis and liturgy* (American Essays in Liturgy Series, Liturgical Press Books, 1992. Imported by Columba Book Service, ISBN 0-8146-2050-7)

This small 40-page booklet is a description of, and reflection upon, the work of the Chicago Archdiocesan team for Special Religious Education [SPRED]. Approximately 100 groups in Chicago use a relational model of catechesis, linked firmly to liturgy, and based in the community. The groups consist of those with autism, cerebral palsy, epilepsy, and mental retardation, along with members of the local community who are in one-to-one relation with a disabled member, as friend, sponsor, and catechist. The booklet covers the areas of catechesis, liturgy, penance, confirmation and communion.

From the Piagetian understanding of faith development, Mary Harrington describes the need to find different modes of catechesis for people with disabilities, and explains the limitations of instructional catechesis, and the model of formation. The *Method Vivre* described in the booklet is a way of initiational catechesis, whereby the individual is introduced to the community of faith, and the sense of the sacred and mystery, by the method of accompanying them on an individual basis according to their needs. Taking into account their own gifts and their own ability to relate 'symbolically and intuitively to the world as sacred', the group members slowly grow into understanding.

The work is impressive in several respects, from which all faith learning situations can benefit. There is a strong sense of teamwork and community in evolving the liturgy. Every aspect of the liturgy stems from small groups which work together in the planning, so that the resulting worship comes out of time together. It is something that grows out of understanding of the scriptures, meditation, and communication with each other, which contributes to a combined wisdom which is then expressed in the liturgical act. This gives a sense of a worshipping whole, rather than a liturgy imposed or adopted for use. The use of gesture and movement is incorporated because verbal liturgy may not communicate adequately. Underlying this approach there is a conviction that everyone has a contribution to make to the celebration, and that everyone learns when they act in some way. They are part of the sacred action of the assembly, and not just non-comprehending spectators of other people's worship.

What comes through the booklet is the sense of conviction and commitment of those who participate, and the ability of such liturgy to *tap into* the innermost parts of all involved, even when that centre might be enclosed in physical or mental disability which would normally create impenetrable barriers.

'That this Synod invite the House of Bishops to introduce eucharistic proposals, including up to five eucharistic prayers, at least one of which should be suitable for use with children present, from the material set out in sections II-X of the Liturgical Commission's report appended to GS 1120, with a view to their use in the Church over the next five years, and the subsequent inclusion of no more than five modern language eucharistic prayers in the revised rites of the Church of England from the year 2000.'

Earlier in the Synod the Standing Orders had been modified, so that it is now possible for the House of Bishops to consider the text of the prayers at its meeting in October, and still give sufficient notice of them as part of the process of authorization at the November session of General Synod. Then will come the Revision Committee stage . . .

6. Finally came the other report from the Liturgical Commission, *Language and the Worship of the Church* (GS 1115). This report also concludes with a long series of recommendations, and the synod was invited to endorse the recommendations. They are printed below in full. The debate included clashes about both BCP language and inclusive language, and there were various amendments attempted of a reactionary sort. The most important of these ran as follows:

'Add at the end of motion "except that, so far as recommendation 7(d) is concerned, only the modified traditional version of the Lord's Prayer should be recommended for use in public worship in the Church of England and so far as recommendation 7(c) is concerned, any modern version of the Lord's Prayer should only be used on ecumenical occasions".'

Whilst the Synod has its lovers of the past, and the recommendations had bent over backwards to meet them, yet this was a notch too far, and the users of a modern Lord's Prayer rose to insist on their liberty. In the course of this we learned that a modern text is likely to come as an option within the next Roman Catholic provision. That would certainly make a difference.

The complete set of recommendations amounts in its totality to a kind of broadly sketched policy. The Synod for its part is slowly adjusting to liturgical debates after fifteen almost fallow years. As it discovers its muscle again, then there may be some turbulent times ahead.

RECOMMENDATIONS RE LANGUAGE

[Extract from GS1115]

The Liturgical Commission recommends that:

1. The classic texts from the Book of Common Prayer should continue to be valued in the wider Church which uses the Alternative Service Book as its staple liturgical diet, by
 - (a) encouraging the mixing of traditional and modern texts within one service;
 - (b) adapting or rewriting traditional texts, in limited circumstances.
2. There be a continuing development of a vibrant and contemporary rhetoric which creates memorable and prayable texts.

- 3 (a) Authors of liturgical material be encouraged to incorporate a wide range of metaphors, especially those drawn from scripture, in their forms of address in prayers;
- (b) traditional forms of description of God or address to God should *not* be consciously avoided or deliberately softened in use;
- (c) all new texts written by members of the Commission and those with whom they work should as far as possible be written with a sensitivity to gender, race and age.
- 4 The use of inclusive language in the Church of England's liturgy be monitored
 - (a) by an academic survey and study;
 - (b) informally via the Diocesan Liturgical Committees and the Liturgical Commission.
- 5 A final decision about whether to recommend one or more versions of the Bible for liturgical use should not be made until 1996.
- 6 Scholarly analysis of the relative merits of the different Psalters presently available in English be initiated; and that a final decision on which, if any, new Psalters(s) be recommended for use be made in 1996
- 7 The ecumenical texts produced by ELLC and published in *Praying Together* should be adopted in all subsequent services authorised for use in the Church of England, with the following provisos
 - (a) that line 3 of the Apostles' Creed should read 'I believe in Jesus Christ, his only Son, our Lord'.
 - (b) that discussions should be opened with the Roman Catholic Church in England and Wales and other Churches to agree a common translation of *enanthropesanta* in the Nicene Creed
 - (c) that discussion should be initiated with the other Churches in England and Wales to determine whether to adopt the ASB or the ICET/ELLC version of the Lord's Prayer as a modern version to be used on occasions when a contemporary version is appropriate.
 - (d) that both the modified traditional version and an agreed modern version of the Lord's Prayer should be used in public worship in the Church of England.
- 8 That the Church of England should welcome the initiative of the Joint Liturgical Group in urging that an agreed version of the modern Lord's Prayer should be taught in schools alongside the modified traditional version and that this initiative should be supported by the appropriate educational authorities.

THE NEW LITURGICAL CANONS

We published last month the new Canons B14 and B14A. Canon B15 ('Of the Receiving of Holy Communion') is unchanged, save that Whitsun is

now 'or Pentecost'. (It is this Canon which would be invoked if the unconfirmed were ever to be admitted officially to communion). Canons B16 and B17 are unchanged, and the last notable revision comes in B18. The old one has been deleted, and in its place comes the following:

B18 OF SERMONS IN PARISH CHURCHES

1. In every parish church a sermon shall be preached at least once each Sunday, except for some reasonable cause approved by the bishop of the diocese.
2. The sermon shall be preached by a minister, deaconess, reader or lay worker duly authorized in accordance with Canon Law. At the invitation of the minister having the cure of souls another person may preach with the permission of the bishop of the diocese given either in relation to the particular occasion or in accordance with diocesan directions.
3. The preacher shall endeavour with care and sincerity to minister the word of truth, to the glory of God and to the edification of the people.

Apart from congregational changes in cross-references, that virtually completes the account of the changes in the liturgical canons.

INITIATION—THE NEXT ROUND

The minutes of the House of Bishops' meeting in June are now published and they include this item:

'Christian Initiation Matters

3. The House considered a draft report prepared as a response to the General Synod's request to the House in July 1991 for a paper 'on patterns of nurture in the faith, including the catechumenate'. The House agreed that the report, subject to a number of amendments, should be published.

This is a major report, concentrating on catechumenate issues, but with side-reference to the admission to communion debate. It is entitled *On the Way*, and should be published in the Autumn, and brought to the Synod in November.

Correspondence

Dear Colin,

More Tittle-Tattle

Is Winchester the only diocese where training for presidency *has* been part of the 1st year POT programme for male deacons? Happily, this will continue, but need no longer exclude the women. The same one-day training was held in March specifically for the women about-to-be-presbyters. The morning was given to liturgical theory and principles. The afternoon was a chance to dress up and practise.

And yes, we were happy with what we got. Not least because the day gives a new presbyter the confidence to find their own presidential style under the watchful eyes of colleagues and incumbents. Some of *them* are 'daft enough to think they know *exactly* how to preside'.

With good wishes

Anne Barton

Winchester Diocesan Worship Group