

News of Liturgy

Editor: Colin Buchanan

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- d. The basic liturgical components of the service of the Word that emerge from tradition are reading from Scripture, preaching or exposition of the Word, and intercessions for the Church and the world.
 - e. These components are part of liturgical tradition and should be preserved and transmitted through inculturation. History tells us, however, that a number of liturgical components developed in the course of time through contact with local cultures. While respecting the basic components of Christian worship, the process of liturgical development should remain active even today.
 - f. Worship not only involves texts and rites but also music, liturgical space, and cycles of time. All of these should be shaped according to the criteria of liturgy and the requirements of local culture.
- iii. *Cultural criteria* based on the components of culture. These are human *values* such as family, hospitality, and leadership; the people's *patterns* of language, rites, and the arts; and *institutions* such as rites of passage and festivals. These are the things with which worship holds dialogue and hence should be closely examined. Cultural elements for integration into the liturgy should possess a 'connatural' quality to express the meaning and purpose of Christian worship. That is why, while churches should respect what is honest, noble, and beautiful in every culture, not everything good in culture is necessarily suited for the liturgy. Furthermore cultural elements should not remain as tokens or as alien bodies that do not relate to Christian worship.
- a. It should, however, be acknowledged that some cultural components have been infected by sin, and hence need critique. Critique presupposes both correction and transformation of those cultural components which are integrated into Christian worship. Critique can sometimes involve a break with such cultural elements as are diametrically opposed to the gospel. Critique can also mean that Christian worship has a counter-cultural dimension.

D. Some Necessary Tasks

42. In order to engage fruitfully in the work of liturgical inculturation, we need to examine the received traditions and actual praxis of our own church and how they relate to those of the other churches of the Christian koinonia. Likewise we should explore the nature of inculturation together with its dynamics and methods. Lastly we need to study our own local cultures with their values, patterns, and institutions, and how they can suitably be integrated into Christian worship after due consideration and critique.

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Editorial

There was published on 11 October the report of the Cathedrals Commission, *Heritage and Renewal: The Report of the Archbishops' Commission on Cathedrals* (Church House Publishing, x/262pp., £14.95).

The recommendations which relate to 'Worship' in the chapter on 'mission' (there is a totally separate chapter on 'Music'), are to be found on page 176 and go as follows:

'We recommend that in their strategic planning of their mission cathedrals address the questions in the following paragraphs.

WORSHIP

1. In what respect is the cathedral developing an imaginative and creative approach to its worship? (paragraph 8).
2. Is the cathedral bridging the perceived gaps, musical or liturgical, between cathedral and diocese? (paragraph 10).
3. In what ways is the cathedral taking ecumenical initiatives in its worship? (paragraph 12).
4. Does the cathedral affirm its congregations both liturgically and pastorally? (paragraph 14).
5. Are the dean and chapter satisfied that the resources for worship and music are of the right order for their cathedral? (paragraph 15ff.).
6. Is the cathedral encouraging the composition of new liturgical and musical material? (paragraph 21).
7. When did the cathedral last review its policy about preaching and reading the scriptures and to what effect? (paragraph 22ff.).
8. Is the cathedral seeking to include a wide spectrum of Christian worship? (paragraph 26)'.

The really intriguing part of the report, the part I found compulsive reading, is the appendix 'Note on the Historical Background'. These fourteen pages, inevitably done largely in very broad brush-strokes, give a quick run-down of the origins of the cathedral concept and of the later developments, and in particular demonstrate both that modern notions of what cathedrals are *for* are indeed modern notions—and, although there have been reforms of the management and finances of the structures, yet they remain obstinately uncertain what they are *for*. Indeed, that is the crunch question: what are these elephantine institutions *for*? If they had not existed would it have been necessary (or even desirable) to invent them? When all the panegyrics upon their grandeur, beauty and numinosity have been absorbed, do they promote the mission of the Christian church?

The question is not as simple as it looks. Underneath it there lurks a more sophisticated form of the question; and it looks something like this—does our pattern of cathedrals promote the true meaning of the church's mission in proportion to the expenditure on its staff, fabric, heating etc.? Or—if the answer is 'no'—what is the cathedral for that does justify the expenditure?

Nor is it clear to me that the Commission solves the question.

I would remind readers that I set out last month my hope that the January edition (which will be processed in December) will suitably mark our twentieth anniversary. Would readers write in with ideas—or even contributions. What do twenty years mean in *your* liturgical life?

One brilliant idea received is the proposal for an index for the first twenty years of NOL. Is there any brave reader, laid up in plaster for the Winter, who would like to have a go at this?

Colin Buchanan

This and next month's publications . . .

. . . do not include a Worship Booklet or a Joint Liturgical Study—the December Liturgical Study has been swallowed up by the double-size number, 29-30, published in September, *On Baptismal Fonts—Ancient and Modern*, by S. Anita Stauffer.

DIOCESAN LITURGICAL COMMITTEES' DAY

The annual get-together of representatives of the diocesan committees happened at Church House Westminster on 18 October 1994. Major items were communicated by the Liturgical Commission.

(i) Initiation—a table of contents of a likely 'package' was circulated. Not all parts were yet drafted, but the House of Bishops would be asked the following week to consider baptism, confirmation and 'the ministry of reconciliation'. We hope to publish the outline of contents next month.

(ii) Calendar, Lectionary and Collects—the Commission is more or less sold on the *Revised Common Lectionary*, but is ready for 'open' seasons when anything goes. Michael Perham told us 'To have a collect, you have to be a bishop, a virgin or a martyr, and preferably all three.' You also need a fifty year lapse after death (except for martyrs), and William Temple qualifies this month . . .

(iii) Funerals—Trevor Lloyd guided us magisterially, though momentarily halted over whether *souls* could 'rise in glory'.

IN MEMORIAM—BERNARD WIGAN

Bernard Wigan died at the age of 76 on 10 October. He was a notably learned founder-member of the Liturgical Commission, though plagued by a serious diabetic condition. Whilst no evangelical, he knew his Parker Society, and claimed to have read all the volumes. His main publication was *The Liturgy in English* (OUP, 1962 and 1964), collecting all Anglican (and a few non-Anglican) eucharistic liturgies down to 1960. He left the Commission in 1968 and took early retirement from parish ministry. He was very good company, being kind to a newcomer to the Commission such as I was.

vi. a privileged occasion at which God is present in the proclaimed Word, in the sacraments, and in the other forms of Christian prayer, as well as in the assembly gathered in worship; and

vii. at once remembrance, communion, and expectation; hence its celebration expresses hope of the future glory and dedication to the work of building the earthly city in the image of the heavenly.

40. In the process of inculturation it is important to consider seriously also those principles that are inherent in the Church's liturgical tradition, e.g. baptism is normally administered during public worship, and eucharist is celebrated every Sunday.

C. Criteria

41. Liturgical inculturation should observe the following criteria:

i. *Theological criteria* based on the *lex orandi* of biblical and apostolic tradition. This tradition refers to the Word of God consisting of reading and preaching in the power of the Holy Spirit; baptism with water in the name of the Father and of the Son and of the Holy Spirit; eucharist as the ritual 'breaking of bread' in memory of Christ who died and rose for us; the community of believers and its ministers; and social concern flowing from the eucharist.

a. These theological criteria are rooted in the mystery of Christ's incarnation, which is the model of liturgical inculturation, and in the mystery of his death and resurrection whose living presence in the world is the ultimate goal of liturgical inculturation.

ii. *Liturgical criteria* based on the elements constituting the shape of the liturgy which the churches received in full or in part. These elements refer to baptism, eucharist, and the other forms of public worship such as the service of the Word, and the prayer of the hours (morning and evening prayers and vigils).

a. The basic liturgical components of baptism that emerge from tradition are: proclamation of the Scripture; invocation of the Holy Spirit; renunciation of evil; profession of faith in the Holy Trinity; and the use of water in the name of the Father and of the Son and of the Holy Spirit.

b. The usual liturgical components of the eucharist are: the reading and preaching of the Word; intercession for the whole Church and the world; and, in accord with the actions of our Lord at the Last Supper, taking bread and wine to be used by God in the celebration; blessing God for creation and redemption; breaking the bread; and giving the bread and the wine. Tradition includes the recitation of the words of institution and the invocation of the Holy Spirit at the eucharistic prayer, and the recitation of the Lord's prayer.

c. The question regarding the use of bread and wine for the eucharist is a sensitive one that needs to be examined closely in the light of Scripture, history, theology, and culture.

WCC COMMISSION ON FAITH AND ORDER

CONSULTATION ON THE ROLE OF WORSHIP IN THE SEARCH FOR UNITY
At All Hallows Community, Ditchingham, Norfolk, England
20-27 August 1994

[The Consultation produced a lengthy Statement, under the Consultation's own title, *Towards Koinonia in Worship*. It has six Sections and three Appendixes. Section IV is reproduced here.]

IV. KOINONIA AND THE INCULTURATION OF WORSHIP

35. It has already been made clear that worship must be both authentic to the Gospel and Christian tradition, and relevant to life. In the quest for authenticity, the relationship between worship and culture is of particular importance. The task involves identifying premises, discerning principles and setting criteria. Interdisciplinary study is necessary.

A. Premises

36. Inculturation is a form of creative activity accountable to both received liturgical tradition and the actual praxis of the church as well as to the integrity of culture; it tends toward the unity of churches in essentials of faith; and it serves as an instrument of evangelization. Cultural diversity of local churches expresses the richness of the entire koinonia. Their worship mirrors the unity and catholicity of the Church. At the same time, inculturation enhances the koinonia of local churches across confessional lines by bringing about a closer cultural resemblance among them in worship.

37. Among the different methods of inculturation, that of dynamic equivalence merits particular attention, because it is partial to the preservation of unity. It consists of re-expressing components of worship with something in the local culture that has an equal meaning or value. In this way inculturation leads to the diversity of cultural expressions within the unity of tradition.

38. Certain observations need to be made regarding culture, namely; that God can be encountered in culture; that Christ awaits to be discovered in every culture; that sinfulness also exists in culture; and that hence the Church is called to evangelize culture in order to bring out more fully the presence of Christ.

B. Principles

39. Liturgical inculturation operates according to basic principles emerging from the nature of Christian worship, which is

- i. trinitarian in nature and orientation;
- ii. biblically grounded; hence the Bible is one indispensable source of worship's language, signs, and prayers;
- iii. at once the action of Christ the priest and of the Church his people; hence it is a doxological action in the power of the Holy Spirit;
- iv always the anamnesis of the mystery of Jesus Christ, a mystery which centres on his death, resurrection, the sending of the Holy Spirit, and his coming again;
- v. the gathering of the priestly people who respond in faith to God's gratuitous call; through the assembly the one, holy, catholic, and apostolic Church is made present and signified;

SYDNEY APPROVES LAY PRESIDENCY

After a full evening session of debate on Wednesday, 12 October, the Synod of the Diocese of Sydney passed the Second Reading of the Administration of Holy Communion [Lay Presidency] Ordinance 1994. The vote was by Houses and the Ordinance passed with a significant majority vote of each House. The House of Laity voted 224 for and 148 against. The House of Clergy voted 119 for and 77 against.

The mover of the Ordinance, the Rev. Dr. John Woodhouse, Rector of Christ Church, St. Ives, argued that the proposed bill was 'responsible, cautious and non-contentious'. He said that the move was an attempt to remove an absolute prohibition and not one which tried to foist change upon anyone. He also maintained that the exclusive right of the priest to preside at Communion was an overstatement of the power of the priest. Laity and deacons were able to preach yet not preside at the Lord's Supper. This gave the impression that the priest was essential to the Lord's Supper, but not to any other activity in church. Though this was a tradition of the Church, to maintain a tradition simply for the sake of tradition was to elevate the deeds of men to the same level as the word of God.

The main speaker against the Ordinance, who was given a time to speak equal to the mover, was the Dean of Sydney, the Very Rev. Boak Jobbins. He maintained that his objections were not in the area of theology, and that he found the notion of lay presidency less objectionable than the practices of reserving the sacrament or of extended communion. However his objection was principally one of Order, in that the practice of lay presidency at the Holy Communion challenges the Anglican view of ordination where a priest is given a charge of ministering the doctrine and sacraments and the discipline of Christ to the children of God. Lay presidency would erode and confuse that ministry of the priest.

The Archbishop had referred to the Lay Administration Ordinance in his Presidential Address to the Synod. He said 'As the person who will be responsible for signing into operation any ordinance that will be passed, I will be listening very carefully to the debate . . . I am aware that the matter is one of deep concern for many in the diocese and beyond. It is seen as something of a watershed among those who argue powerfully, on a basis of a parity of attitude to word and sacrament, that if lay people are authorized on occasions to preach and teach, then there is no reason why they should not be able to administer, in certain circumstances, the sacrament of the Lord's Supper. On the other hand for a number of reasons, there are those who believe that this will be a step which will significantly injure the role of the ordained minister and will cross a line that will eliminate an element that has been an essential part of Anglican order and tradition.

'I believe that the question is one of order and of the way in which the presbyter is seen, as fulfilling his ministry in the congregation . . . I will listen to the arguments that will be advanced and note the results of the debate, but I wish to indicate that at this point I am not convinced that we have any need in our Diocese to move beyond our present arrangements. I think it is rarely the case that people are denied access to the Lord's Supper for want of an ordained person. I think also that such is the nature of our Diocese and its relationship to the Communion at large that we would be wise to pursue this matter on the wider stage of Anglican church life before we move within our own Diocese.'

GENERAL SYNOD NOVEMBER 1994

General Synod now meets later in November than previously, a change related to the dropping of February sessions of Synod, and going to two sessions a year only. So we are scheduled for the week of 28 November to 2 December. At the time of writing it appears that the agenda may include 'General Consideration' of eucharistic prayers (two or three are the likely number) introduced by the House of Bishops. The leading Private Members' Motion is tabled by the Rev. Paul Needle:

'That this Synod request the Standing Committee to bring forward proposals to allow divorcees to be remarried in the Church of England.'

The diocesan motions now include *five* about the admission of children to communion prior to confirmation. There can be no precedent for such a concerted rush of simultaneous action about an issue has not been referred to them.

Book Reviews

Celebrating Common Prayer: Pocket Version (Mowbrays, 302pp, hardback with ribbon £7.99)

This book is a cheaper, shorter version of its acclaimed big brother. It is genuinely pocket or handbag size and sturdy enough to last well when used daily. The aim, as its authors David Stancliffe and Brother Tristram SSF say, is to provide individuals (even while on the bus or train to work!), groups and communities with just one handy-sized book for the morning or evening office. So the full text of the psalms, canticles and brief scripture readings is printed consecutively for each day of the week or season of the year. Only for greater variety would you need to look in other sections of the book. The print size is smallish but clear. There is certainly no need for any other book and it is easy and clear to use.

At less than half the size of the original, there are large omissions. Gone is the midday office except for the Angelus which almost starts the book. Night Prayer has one form only, not seven, though the previous seven were anyway very similar. The simple office has disappeared and the additional canticles are reduced from 67 to 11. Almost all the antiphons have vanished. A full psalter is not, of course, needed since the psalms for each service are printed in their place.

But there are additions too. There are new, fuller versicles and responses in the two offices. The Benedictus and Magnificat now occur in the text rather than on card or on the inside covers. There are fine new extra prayers under the Occasional Offices section. All the lovely psalm prayers have been retained. There is a brief bible reading, response and collect for all the main festivals. Helpful charts make it reasonably easy to work out what you should be saying when.

However, it exactly illustrates my point—for what we do *not* do is run meetings to encourage other people to receive the stigmata, or suggest to people that they are not enjoying the best kind of Christian life if they lack this phenomenon. No congregation has ever felt handicapped through not having the stigmata; and the mission of the church has proceeded generally without any concern for it.

In other words, the issue is *not* whether all sorts of phenomena do or do not occur; the issue is whether, when they do occur, there is any basis for commending them as a universal kind of blessing, which people 'ought' to receive. I am fairly sure that I concentrated my editorial on *that* point, rather than on a denial of the authenticity of phenomena. Don't forget—I might be a Gamaliel.

My warm greetings in Christ.

Colin

Dear Colin,

A colleague passed on the September issue of *News of Liturgy* to me. This is in response to the letter from Richard Buxton concerning the Bristol ordinations last March.

Yes, one of the reasons why we all changed our stoles from the Deacon's to the Priest's way simultaneously was to make the point that we were all being ordained together.

You may like to know that in every one of the scores of media interviews I had to give I made the same point, namely that we were all ordained together and no one was first. However, the media will be the media and I could not deny that the Bishop did lay his hands on me first, even if only by a few seconds!

With all good wishes.

Yours sincerely,
Angela Berners-Wilson
Senior Anglican Chaplain: University of Bristol

[I have been trying to think through *why* anyone should think (a) that adjusting stoles was the completion of the act of ordination, and (b) how it was that they were *not* being adjusted simultaneously in some places. As to (a) it must be recognized that the 'stoling' is an *optional* 'ceremony after ordination', and is only to be done where bishop and candidate are agreed. It is no part of the 1662 provision, and only became 'traditional' when stoles themselves were winning acceptance in the Church of England within the last 100 years—and that has not been universal. The 'act of ordination' must surely be viewed as complete in the ASB rites when the end of the prayer is reached, which is indeed for all candidates simultaneously! COB]

groups: and explores relationships with God, other people, and the meaning of worship. The final part contains ten outlines for youth group worship for festivals and specific themes, with ideas on how to handle confession, thanksgiving, praise, adoration, credal statements, and the Bible, in different ways.

The first and second parts are very good, and approach the subject assuming no prior knowledge. They are thought-provoking and helpful. The worship outlines are a little trite in places, and some of the suggestions a bit old hat, but definitely useful for a group taking tentative steps into alternative worship, if not exactly fitting for a Christian Rave. The range of suggestions for music is limited to traditional evangelistic worship songs, but the further reading list is broader than one might expect, to the publishers' credit. It dares to provide the sort of outlines missing from Pete Ward's book on *Worship and Youth Culture*, although probably suited more to Christian groups; and it would need adapting to suit unchurched young people. On balance a useful resource, and certainly out on its own.

Tony and Caroline Redman

Correspondence

Dear Colin,

I enclose a tape of a talk given by Eleanor Mumford about the Toronto Blessing after she had visited the Airport Vineyard. Do keep it. I think it helps to explain in a balanced way about the 'Blessing.'

I would suggest re your editorial that not all spiritual phenomena are contained in the Bible. For instance, though Gal. 6.17 'I bear in my body the marks of the Lord' may just refer to the stigmata, it is still stretching it a bit. And yet the evidence for stigmata is pretty secure not just in contemporary people but in people like St. Francis.

It is also clear that St. Francis used to spend much of his time crying because of his and the world's sins and then laughing because of the love of God.

Incidentally one of his disciples used to walk about cooing like a dove in thankfulness for what God had done for him.

Not all of the well documented 'near death experiences' are paralleled by scripture.

Mark Turner
Ashley, Market Drayton

Dear Mark,

Thank you very much for writing. I reply before hearing the tape, and I shall be glad to do so, as I am certainly surrounded by some fairly *unbalanced* stuff!

I did not suggest that 'all spiritual phenomena are contained in the Bible'. I am ready even to concede that the stigmata are an occasional phenomenon down church history, and must be treated in most cases as authentic.

Should I buy one or several of these for myself, my church or housegroup? Do not do so if you want one only and already have big brother. Do not try to mix the use of this smaller with the bigger version for group use. Everyone will get confused. But if you have not experienced this fine new book and only want one or two offices daily for personal use, without having to have 3 or 4 bulky books with you, then this is for you. If too you want to use this book in a group, then this slim vesion is not only cheaper but also more user-friendly. What if you or your group are definitely evangelical? Don't be put off by the Angelus, the Salve Regina and the small amount of other Marian material. There are great treasures here and a freshness and variety compared to the ASB offices. You may however prefer to take a pocket bible with you and use the lectionary readings instead of the often very short and non-consecutive snippets of scripture.

Christopher Byworth

Bro. Tristram SSF, *Celebrating Common Prayer, 1995* (SSF, 1994, 50p postfree from COB)

Brother Tristram and his Society are trying to help their own customers, and they have produced a simple Almanac for 1995. This picks up many minor saints' days, but is also content to write of (for example) 8 June 'Thursday Office'. Send an addressed envelope of any size down to A5 folded, with 50p in stamps (whether on or off the envelope) to my address (see back page of NOL) and I will send you one.

COB

Kenneth Stevenson *Covenant of Grace Renewed* (Darton, Longman and Todd, 1994, xvi, 208pp, £12.95)

When Queen Elizabeth I came to the throne in November 1558 she faced an almost impossible religious situation. The resulting 'Elizabethan Settlement' was a Government-imposed compromise, little loved by anyone at the time one suspects, but about the only workable solution in the circumstances. One of the questions an historian of the period has to answer is how it became a liturgical tradition that inspired much devotion, to the point of people being prepared to accept deprivation and even exile for its sake, within the space of 100 years. Dr. Stevenson's valuable book helps us to answer that question.

It is a study of the eucharistic theology and devotion of 10 British divines spanning the period from the late sixteenth to the very early eighteenth centuries. The title is taken from a phrase of Herbert Thorndike's (p. 146). He starts with studies of Richard Hooker and Lancelot Andrewes, 'Founding Fathers', and divides the other eight up into appropriate pairs.

In each case an analysis of their theological contribution is preceded by a brief biography. He demonstrates the variety and richness of their thought, while showing that all operate within and develop the *via media* between extreme Calvinism on the one hand and Roman ideas of transubstantiation and about eucharistic sacrifice on the other; there is strong

conviction as well as political necessity in their rejection of the latter. Stevenson shows that their sacramental theology depends on the views they hold about God as Trinity and the person of Christ and his saving work. Rich and full though their eucharistic theology was, it becomes abundantly clear that they were not embryo Tractarians, and had the second generation Tractarians in the nineteenth century understood their Caroline forefathers the better, some of the worst excesses of anglo-catholicism might have been avoided.

No direct answer is given to the question I posed in the first paragraph of this review, but reading Stevenson's book reinforces the idea that the key lies in the sheer literary quality of Cranmer's work, which enables those who used it to transcend Cranmer's negative ideas about the eucharist with the richness and warmth of their own.

But I would question Stevenson's description of 9 out of 10 as 'Anglican', the exception being Richard Baxter. He too was episcopally ordained as deacon and priest, and was offered a bishopric after the restoration. The eucharistic theology Stevenson describes was developed in England and Scotland over this period when the major arguments were not so much about sacramental theology—about which puritans and episcopalians were largely in agreement, as both the liturgies of the period and these writings demonstrate—but about ecclesiastical polity, their disagreements about the latter being exacerbated by clumsily authoritarian monarchs (Charles I and James II). Stevenson astutely remarks that following the 1689 settlement the Church of England ceased to be national and became merely established; surely this is the point at which it also first became 'Anglican'?

There are a few printing errors and other small mistakes. The first paragraph on page 80 only makes sense if 'uncompleted' is substituted for 'completed'. John Cosin is said to have been consecrated bishop in 1600! (p.88). There are no actual responses to the gospel prescribed in the Communion Service in 1662, however customary they may have been in popular usage in the seventeenth century (p.95). (They are prescribed in 1637, one of the many points in which it is superior to 1662.) And Jeremy Taylor is described as having been 'widowed' (p.124); surely a man can only be 'widowed'?

But these are very minor matters. We are indebted to Kenneth Stevenson for distilling some of the vast and prolix riches of seventeenth century British eucharistic theology into this succinct and readable volume.

Richard Buxton
St. Deiniol's Library, Hawarden

Anne Marie Lee and Elaine Wisdom *Colourful Children's Liturgies* (Columba Press, 95pp., £5.99)

An interesting title which, unfortunately, does not live up to its potential. A sub-title could be 'Here's one I made earlier.' I had hoped that we would learn how to produce whole liturgies with children in mind, but the whole book concentrates on the ministry of the word, and chiefly on the sermon.

The introduction got off to a good start with the report that 'children can tell you what the celebration was all about.' This is good, but as 'the word' in many churches is no longer than fifteen minutes it still leaves a long time for children to be bored or even to forget what it is all about!

Dressing children up to mime a story (apart from the Nativity) is a good idea, but hardly new! I would have thought most churches or fellowships had teachers or Sunday School leaders with many years of experience which is hardly deepened by this book. The chapter on 'props' could have come straight from *Blue Peter*, although there was an interesting task to make a cross from cornflake packets!

It would have been helpful to know how to build on the visual so that the theme is woven through the rest of the liturgy, and children's interest and understanding is developed. In many experiences, once the tableau is finished, so is the children's interest.

The prayer collage is a concept worth developing, and probably the most challenging chapter in the book for people to integrate into their liturgy. However, one feels that one or two good ideas may be taken without affecting the 'feel' or shape of the liturgy. A chapter on how to construct a service would have made this book a much more valuable tool.

Paul Kerr

CTE/CYTUN Working Party, *Under the Same Roof* (CCBI, 1994, 76pp. £4.95)

This report is sub-titled 'Guidelines to the Sharing of Church Buildings Act 1969', and that gives the key. The British Council of Churches prepared guidelines of old, but the last such publication was in 1983, and a vast amount of further evidence is now available, and problems to avoid or solve have become the clearer with the years. Chapter 7 is 'Denominational Worship and Joint Services', and deals with liturgical issues. It includes the difficulty in identifying denominational worship:

'Most denominations rule that the nature of any service is determined by the denominational identity of the person conducting it. However . . . [nowadays] . . . fine distinctions as to whose worship it is cannot be made so easily.' (p.17)

The guidelines also refer to the joint confirmation rite (from JLG), and to the importance of all participants truly 'owning' any joint services.

The book will be much needed in LEPs and will be especially useful where moves towards becoming an LEP are under consideration.

COB

Simon Heathfield, *Rave On—A worship guide for youth groups* (CPAS, £4.95)

Definitely an alternative guide to worship, this A5 format booklet is divided into three parts. The first part explores the meaning of worship starting from first principles, using studies and is intended for youth leaders. Part two contains three sessions for leaders to use with their