

age eucharists. Most of the day was spent in group work, with a whole series of seasonal all-age services being devised by groups. Some of these have actually been tried out in parishes in the diocese since, in one or two cases with various members of the group, who were drawn from different parishes, coming together to share in the service. It was a worthwhile day, and people seemed to appreciate the fact that these days are centred on the cathedral and the variety of buildings in the Cathedral Close.

The other major event of the year has been the first liturgical day organized by East Anglian PRAXIS, which brings together members of the Norwich, St. Edmundsbury and Ipswich, and Ely dioceses. The day was held at St. Edmundsbury in May and looked at the future of the Christian funeral, with Christopher Cocksworth, Michael Perham and Nick Taylor, a local funeral director with the very real grasp of the theological and pastoral issues, as the speakers. The day attracted nearly a hundred clergy and readers, and was judged to be a very good start to our regional PRAXIS network, which is now busy arranging a second conference, this time on Christian initiation, with the Bishop of Salisbury as the principal speaker, next year.

Meanwhile the next major liturgical gathering for the diocese itself is to be in April 1996, again at the cathedral, when the theme will be 'The word of God in worship'.

The main work of the committee behind the scenes has been in response to a request from the Bishop to do some work or worship in very small church communities. Norfolk has more than its fair share of large parish churches serving minute congregations and with no incumbent in sight, and there is a desire in the diocese to help to maintain worship, even without ordained leadership, if possible in every church on every Sunday. A report of the Liturgical Committee is now with the Bishops, and has not yet been published, but it has been interesting to see how we have found ourselves talking quite a lot about how the church building is to be made to feel like an accessible place of prayer. It has seemed to us that to make a church feel a natural place to pray in, not just during the liturgy but at other times, is almost a precondition to being able to devise service forms and train people for liturgical leadership.

The most lively discussion in the Liturgical Committee during the year has been about the use of oils in Christian liturgy, and we found an unexpected degree of unanimity among all the members of very different traditions in their enthusiasm for commending the use of oil, not just in ministry to the sick, but in relation to commissioning for ministry. The group is at present working on a document to take to the Bishops on this subject.

Michael Perham, Chairman

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News of Liturgy

Editor: Colin Buchanan

Issue No. 250

October 1995

Editorial

The 'Nine o'Clock' service in Sheffield (known everywhere as NOS) has had its denouement. The leader of what appear to have become an independent, even if vaguely Anglican, institution has been exposed as trusted but not deserving of trust. His sexual misdemeanours with young women in his congregation have become a public scandal and his leadership is at an end. So probably is his ministry as a presbyter of the Church of England.

Yet it is only three months ago that all up and down the land envious eyes were being cast upon the NOS. Until this Summer youth workers, worship leaders, professional evangelists, music enthusiasts and a host of others were beating a path to Sheffield to learn how it should be done. And by all accounts the presentation was breathtaking—each Sunday's event having (so I am told) *up to 1,000* 'person hours' of preparation put in readiness for it. The upshot in music, dance, lighting, colour, movement, slickness, control, communication and participation was worth the Queen of Sheba's trouble for a pilgrimage. Such it was; and we hope to hear it is back in action. But what went wrong?

It has seemed to me that there were always two alternative possible explanations, and it was important to know which was true. One which has sounded at least plausible at a distance is that the whole philosophy of NOS took leave of theistic Christianity; and I have heard it said that it was moving into a New Age outlook, highly subjective in the feelings it was stirring in its devotees, and connected with neither the incarnation of the Son of God on the one hand nor Christian morality on the other. It is easy to see how a presentation-centred event with a constant eye to popular appeal could lose touch with its own Christian origins; and such an event would then present not Christ, but a trip, not God but a drug. And it is equally easy to see how forms of sexual liberty and libertarianism might flourish in such an atmosphere. I think when I read the papers I was ready to see Chris Brain's misdemeanours as almost a natural outcome of the 'worship' world he had been building.

However, there is another explanation and I am assured by Sheffield people that it is the true one. It is a more squalid, perhaps more human, account. That is simply that Chris Brain was not leading a private pagan life in line with an existentialist philosophy of his public life. No, the NOS, I am assured, had not lapsed, though its minister had—and the Brain disorders were those of a man living a double life, his private conduct out of line with the genuinely scriptural, theistic, Christian content of his rites. We may wail at the clear lack of accountability of the pastor—both externally and internally—and there are clearly points of structural principle which need putting right for the future. But perhaps then the NOS does not have to close simply because of the grievous and harmful lapse of their pastor. I write with no knowledge of what alternative leadership there might be. We wish it is smoother passage in the years to come; we all have much to learn from it.

Colin Buchanan

THE LITURGICAL COMMISSION'S CAMBRIDGE CONFERENCE

We went to Oxford in 1985 and York in 1990. The quinquennial reunion is now a fixed point in the calendar, and we met this time at Selwyn College, Cambridge, from 25 to 27 September. About 80 persons attended, and only eight dioceses were missing (even London managed to find one rep from one Area, and thus kept off the AWOL list). There were representatives also from Scotland, Ireland and Wales. The mood was generally constructive, relaxed, and ready for a laugh (and it got quite a few laughs).

John Sweet began with a Bible exposition on worship, and then the Commission unveiled its plan for the future of our texts. I missed Trevor Lloyd's introduction to funeral issues, but he made a lasting impression by (apparently) saying (with reference, in his own mind, to a projected second session on Wednesday) 'I will deal finally with funerals on the last day.' We were shown a glimpse of how a retouched Rite A (yes, and Rite B) might come out—eucharistic prayers excepted. The results are not spectacular—and in the celebration of 'Rite A Revised' which we had in Selwyn Chapel we had a changed opening greeting, an ELLC creed, and a changed place for Humble Access (back to 1548/9, last prayer before receiving communion). Even the blessing was unchanged (this is a liturgical comment, not a spiritual one).

Michael Perham led us in the new Calendar and Lectionary proposals. With much adroitness he appeals to the *Revised Common Lectionary* whenever it suits him and the Commission, as e.g., over the whole three-year lectionary principle. Equally, when he wants to change something, as, notably, 'Sundays after Pentecost' (for Trinity Sunday has thus far returned as the point of departure), then he appeals to the BCP or some other source instead. And he has a winning way (I refer not to his undoubted charm, but to his likely results). November remains up for grabs (it is not now after Pentecost or Trinity, nor is it a Sunday before Christmas, nor is it exactly a season of the kingdom . . .). And March, being Lenten, has been cleared of most saints, though Chad and Cuthbert are difficult to move, and the Annunciation, though in breach of most of the 'laws' of nature, does have to come nine months before Christmas.

David Stancliffe, in black suit rather than Dublin liturgical teeshirt, introduced the baptism/confirmation proposals and talked and walked us through actual rites. Your editor found himself cast as a candidate for baptism and confirmation, and even as one required by the imperious bishop's *diktat* to give a testimony (I think I passed the scrutiny), and we learned, almost beyond all possibility of maybe, that fonts must involve a long walk, and that, if the candidates get properly wet (which they should), then the bishop's party must wait in the West till the reclad persons return. Furthermore the neophytes cannot have candles then—they will get them after communion. David Stancliffe does not mind if people get confirmed twice, but the C/E system will not currently stand it. I suspect we shall have to be a *little* careful of the Pompey/Sarum predilections, even whilst revelling in the memory of a morning of baptismal frolics.

It will be recalled that both the Calendar and Lectionary on the one hand and the Initiation proposals on the other are due to go to Revision Committees of the new General Synod in the New Year. Comments have to reach the General Synod by the Epiphany, and DLCs might be well employed on the quest. Those elected to the Synod should be particularly ready to submit proposals.

- (c) To consider the frequency and importance of communion in the monthly pattern of services; to be aware of the needs of those who cannot at present, for various reasons, fully participate, including children.
- (d) To encourage the formation of worship planning groups who will prepare services, times of celebration and 'gospel presentations' using the varied material commended by the House of Bishops in *A Service of the Word, Patterns for Worship, The Promise of His Glory* etc.
- (e) To recognize and develop the use of music as part of the very language of corporate worship; this needs to embrace the whole of the worshipping community, all musical styles, including worship group, choir and instrumentalists.
- (f) To take seriously the dimensions of the 'non-verbal' in worship, including the visual environment, symbol, space, silence, actions, movement, gesture and posture, colour and warmth.
- (g) To appoint a worship resources person to explore all that is available from individuals, groups and Diocesan Liturgical Committees, etc., as part of a collaborative process between local and wider church in creating liturgy.
- (h) To use the report *On the Way* to think through the relationship of evangelism, discipling and incorporating new Christians into the worship of the church.

2. Recommendation to ABM and Theological Courses and Colleges

To make provision for training in music within worship as an integral part of ministerial education (drawing on resources like the Royal School of Church Music and the Music in Worship Foundation).

3. Recommendation to Diocesan Liturgical Committees and DEFs

To provide Resource Centres for corporate worship and workshops for both clergy and lay, on a regular basis, to include preparing and leading liturgy, music, preaching and teaching with aural and visual communication methods. These would be held preferably in parish locations, as well as deanery and diocesan.

4. Recommendation to CPAS, SU, and GROW etc.

To respond to new provisions from the Liturgical Commission and the recent publication of the PRAXIS Syllabus, *At All Times and In All Places* by providing educational, liturgical and planning/strategy resources for parishes.

DIOCESAN REPORT 7—NORWICH

The Norwich Diocesan Liturgical Committee's programme for the last twelve months began with a liturgy day held in the cathedral in October 1994 on all-age worship. The principal speaker was the Archdeacon of Barnstaple, Trevor Lloyd, though, almost inevitably, the local Liturgical Commission member, Michael Perham, was wheeled out to talk about all-

This month's Publication . . .

. . . is Worship Series no. 134, *Entering Christ's Church*, by Christopher Byworth, Charles Read and John Waller. This Booklet looks at the 'NIFCAT' report, *On the Way*, and reflects on its integrated approach to Christian initiation.

. . . and the CCP 1996 Almanack

is available from COB (address on p.12) for 50p plus an SAE—the Almanack is produced by the Franciscans for the benefit of all.

. . . and this month's offer

from COB is the set of new Boston Essays, *Children at the Table*, mentioned in NOL in June. These essays on Children and the Eucharist are edited by Ruth Meyers and published by the Church Hymnal Corporation, New York. Copies are available in Britain from COB at £8.50 postfree.

ANGLICAN EVANGELICAL ASSEMBLY 1995

[The AEA met in early May and divided into various 'Tracks'. The findings below came from the 'Worship and Learning Track', convened by Mrs. Clare Wells. Responses are invited. We apologize for not finding space for this until now.]

Worship

We seek to foster joy and delight in the Lord together, as well as a deep sense of awe and reverence in his presence.

We uphold the importance of proclaiming the whole gospel of Jesus Christ in public worship.

We recommend the welcoming and developing of a diversity of styles and patterns of corporate worship which recognizes the cultures of different groups including those of young people and children, and urge that this is explored further at all levels of the church.

We recognize that the whole of our lives and our service is *worship*, but in this paper are using the word to describe the gathered communal worship of the church.

1. Recommendations to the Parish

- (a) To establish an on-going programme of exploration and education across the whole range of communal worship, looking biblically, theologically, historically and culturally at:
 - (1) praise and adoration
 - (2) an ordered framework of prayer
 - (3) hearing God's word
 - (4) the offering of ourselves in service
- (b) To develop a strategy for different styles of corporate worship that, while not losing the strengths of proven practice, meets the needs of the range of people who might fall into such categories as traditional Christians, contemporary Christians, traditional seekers (fringe), unchurched seekers, young and old, and the Christian cultural groups.

Michael Vasey came on to persuade us of the need of an official text for the private reconciliation of a penitent, including assurances that other ways could also be used, but including a text with *ego te absolvo* embedded into it (somewhat insecurely embedded theologically). We had a hard look at weddings under the guidance of Bryan Spinks. He showed his own hand as an ex-Registrar by urging that it is better in virtually every way to have the registration of the marriage *coram populo*. He also asked us to consider whether we should not see marriage as gift rather than contract. There was a broad mood amongst those present to tinker but little with the existing text.

On the last morning there was a sweeping up of scattered bits. Trevor Lloyd returned to discuss different pastoral situations of funerals—including occasions (sometimes grisly occasions) when there is no body at the rite; George Guiver contributed about daily prayers; there was pressure for liturgical formation (and information) to be a requisite part of the POT; and some fruitful discussion followed about Diocesan Liturgical Committees, their composition and role.

We look forward to the next meeting in c 2000.

COB

SOCIETAS LITURGICA IN DUBLIN

We return this month to reflect further on the Dublin Congress of Societas Liturgica held from 14 to 19 August at St. Patrick's College, Drumcondra. The theme was 'The future shape of the liturgy', a theme chosen to mark the 50th anniversary of the publication of Gregory Dix' famous work *The Shape of the Liturgy*. The result might be viewed as slightly less cohesive round a single theme than have been some past Congresses, but that is also partly an outcome of a deliberate policy of decentralizing the Congress into more sub-sections, a policy which had worked well in Freiburg in 1993 and did well again in Dublin. Quite a proportion of such a range of choices dealt with developments in particular denominations.

I was myself fascinated to be present at an afternoon for half the Congress on 'extended communion'. Once again the radical Bob Taft virtually opened the door to lay presidency, even whilst many non-Romans were not wanting even to see that there exists a closed door. Paul Bradshaw gave us a lively presidential address on the 'Homogenization' of the liturgy, comparing trends towards convergence in the twentieth century to those in the fourth. NOL would be glad to have other individual memories about key points. And we had a big debate about where to meet in 1999—1997 is earmarked for Finland, and 1999 was being fought out between Australia and South India!

I confessed last month to two shocks at Dublin. One was the Bishop of Sarum, of whom I shall say no more here. The other was the celebration of 15 August. Perhaps, I suggested, we might have expected this particular feast of the Roman rite to be fairly forcefully observed, and it was. I did not attend the very early eucharist, but the festal morning prayer still took a bit of the biscuit. Consider ye this (overleaf):

[Mary, star of sea and ocean [*Stella maris*]]

Loose the bonds that hold us
bound in sin's own blindness
that with eyes now open'd
God's own light may guide us.

There are several such verses; and the conventional apologia of invoking the saints (that is, that their prayers will avail for us) is nowhere in sight. This is not 'Holy May, Mother of God, pray for us'. Mary does not need to pray for us—she has the power to 'loose bonds' herself. Whew!

The Assumption itself proved less obtrusive.

COB

'WORSHIP AND LITURGY'

We welcome into the world a young journal of liturgy, *Worship and Liturgy*, a quarterly publication of the Methodist Liturgical Studies Group. Its first issue is dated 'April 1995', though it did not come across NOL's desk till much later than that. It is an eight-page A5-sized enterprise, not unlike NOL but with larger clearer type and correspondingly slightly less news.

This first issue goes to town in all directions at once: Raymond George stoutly defends the JLG four-year lectionary ('JLG2'), whilst Donald Gray commends the *Revised Common Liturgy* (usually known as 'RCL'); there are reviews of the *Scottish Book of Common Order* and the C/E's *A Service of the Word and Affirmations of Faith*—and of COB on the Lord's Prayer (Grove Worship Series 131); and there is an outline of the procedure being followed in Methodism in respect of liturgical revision—drafts are put out by the Faith and Order Committee of Conference with a view to receiving comment (NOL has included reviews of some of these), and the drafts can be obtained from the Methodist Publishing House, 20 Ivatt Way, Peterborough PE3 7PG at £1 per rite and can then be photoed freely.

The way to subscribe is to send £2.60 per annum to Martyn Atkins, Edgehill College, Bideford, Devon EX39 3LT. You will then find that you have also become a member of the Methodist Liturgical Studies Group, of which *Worship and Liturgy* is the house-journal.

The opening words of the journal are 'We hope this . . . will be welcomed by our sisters and brothers already in the field—most notably Colin Buchanan's . . . [adjective suppressed] . . . Anglican publication *News of Liturgy*.' Well, we can certainly take a hint if it is broad enough, and we duly do welcome this younger sister. May she go on and on, if you see what I mean.

COB

PRAXIS

The 1995-96 Programme of PRAXIS has now been published, and is set out here. For more information and booking procedure ring the phone numbers indicated or contact PRAXIS, St. Matthew's 20 Great Peter Street, Westminster, London SW1P 2BU (0171-222-3704). The full brochure is also available from there. NOL would be interested to have consumer reports or reflections from any or all of these events.

DAY CONFERENCES (10.30-4)

London (0171-222-3704)

Anglican Worship 2000: Evangelical Agenda.....8 November 1995
Whither the Prayer Book Tradition?9 November 1995
Liturgy and Computers11 January 1996
Using *Patterns for Worship*6 February 1996
Anglican Worship 2000: Charismatic Agenda14 March 1996
Hymns and Songs16 March 1996
Anglican Worship 2000: Catholic Agenda14 May 1996
New Lectionary—Fresh Preaching4 June 1996

Manchester

Using *Patterns for Worship* (0151-263-3118)3 November 1995
View from the BBC (0191-374-3584)21 March 1996

Coventry (01203-692-299)

Leading Worship: Lay Service Leaders4 November 1995

Peterborough (01603-219-484)

Lay Leadership in the Rural Church16 March 1996

St. Edmundsbury (01954-210-695)

Christian Initiation: New Patterns and Rites30 April 1996

RESIDENTIAL CONFERENCES

Salisbury (01202-764-420)

Parish Liturgy—A Fresh Look24-26 January 1996
Liturgical Consultancy13-15 May 1996

Oxford (01865-242-396)

Bring the People With Us21-22 March 1996

PRAXIS gives warning with its brochure that no automatic mailing will occur after this year, and that those who wish to be kept in touch (other than through NOL or DLCs) should register their interest in a particular event or subject. All such communications should be addressed to the Rev. Philip Chester at the PRAXIS address above.

their way into the needs of the future on the other. What we did was to have a go at ‘instant’ responsive insertions into the Preface of the fifth prayer. I showed them the first of the appendix texts and invited them to work in groups and come up with material, responsive or otherwise, which would catch the mood of the prayer generally (and thus fit the bill of ‘for use when children are present’), but would also highlight the ‘proper’ theme they wished to celebrate. Here is what the groups produced—published by cheerful permission of the anonymous creative syndicates:

Harvest You open your hand
and fill all things living with plenteousness.
 All eyes look to you
to give them their food in due season.
 You visit the earth and bless it.
and crown the year with your goodness.

Harvest with very young ones (1-6) Through animals and birds
Jesus, you give us joy.
 Through colours and tastes
Jesus, you give us joy.
 Through food and drink
Jesus, you give us joy.
 Through games and sleep
Jesus, you give us joy.
 Through love and care
Jesus, you give us joy.

Christmas Jesus, on this holy night
you entered our world to save it.
 Jesus, you went about among us;
you entered our world to save it.
 Jesus, full of grace and truth,
you entered our world to save it.
 Jesus, light of the world,
you entered our world to save it.

Choosing a bishop (due soon in P'boro') And now we give you thanks that you shepherded your people Israel through the ages;
Father, we thank you.
 That you gave Jesus to be the good shepherd,
Jesus, we thank you.
 That by your Holy Spirit you call servants to be shepherds of your flock in this age and the next,
Holy Spirit, we thank you.

These took about twelve minutes per group. There are oddities (the address to the Trinity in the last one is very attractive, but curiously done—and what about bishops in ‘the next’ age?). But my own hope would be that in many parishes groups will be doing similar things in the future—and rightly so, and NOL would like to hear from you.

LOST IN AUSTRALIA

The following is the Canticle in the draft of the Australian Book, which was excised in their General Synod:

9 A Song of True Motherhood

God chose to be our mother in all things:
 and so made the foundation of his work,
 most humbly and most pure,
 in the Virgin's womb.
 God, the perfect wisdom of all:
 arrayed himself in this humble place.
 Christ came in our poor flesh:
 to share a mother's care.
 Our mothers bear us for pain and for death:
 our true mother, Jesus,
 bears us for joy and endless life.
 Christ carried us within him in love and travail:
 until the full time of his passion.
 And when all was completed
 and he carried us so for joy:
 still all this could not satisfy
 the power of his wonderful love.
 All that we owe is redeemed in truly loving God:
 for the love of Christ works in us;
 Christ is the one whom we love.

Based on Julian of Norwich

Correspondence

Dear Colin,
 The Liturgical Commission is indeed to be congratulated for *Patterns for Worship* (NOL August), at least for its content, but I fear less so for its presentation.

If the material is intended to be photocopyable (as apparently it is) a loose-leaf ring-bound book would have been far better. Anyone who has used a copier knows the difficulty of getting an acceptable copy from a book without distortion near the book's centre, and after pressing the book as flat as possible on the copier several times it will begin to fall apart (perhaps this is intentional, as we shall then have to buy another copy!). Of course not all of the material needs to be copied for congregational use. A lot of it will be used as a resource for the minister, but he will need to dip into several sections of the book at any one service, so wouldn't a few ribbon markers have been useful? Better still of course, would have been to make the book available as a text file on computer disk so that we could print out exactly what we wanted in whatever format we wanted. Since, presumably, a computer was used in typesetting the book, this could have been done quite easily and (one must assume) at less cost than a hardback printed book (though for market-led reasons computer files are always far more expensive than books—look how much more you pay for a Bible on disk than you do for a printed one).

I hesitate to raise a critical voice amidst the justified applause that has greeted *Patterns*, but hope that by raising these issues the Liturgical Commission might take these points on board when planning future publications.

With best wishes

Bruce Carlin Boldon Colliery, Tyne and Wear

THE FIFTH EUCHARISTIC PRAYER

The appendix material—i.e. 'Proper Prefaces' or 'Insertions'—for the fifth eucharistic prayer was omitted from our June publication of the texts. We now make good the lack:

1. Father, we give you thanks through Jesus Christ your Son, our Lord and praise his holy name;

Jesus, Lord of all creation,
we worship and adore you.

Jesus, born as one of us,
we worship and adore you.

Jesus, raised to life again,
we worship and adore you.

Jesus, reigning in glory now,
we worship and adore you.
2. Father, we give you thanks through Jesus Christ your Son, our Lord and praise his holy name;

Jesus, Son of God,
we worship and adore you.

Jesus, our friend and brother,
we worship and adore you.

Jesus, light of all the world,
we worship and adore you.

Jesus, our way, our truth, our life,
we worship and adore you.

Jesus, Lord of all,
we worship and adore you.

Jesus, bread of heaven,
we worship and adore you.
3. *Christmas*
God, of all glory, we give you thanks, through Jesus Christ your Son our Lord and praise his holy name;
Heavenly King, born of Mary;

God of all glory
we worship and adore you.
4. *Cross*
We give you thanks and praise, God of all glory,
through Jesus Christ your Son our Lord.

He was betrayed, deserted by his friends.
In our world of treachery and loneliness
God of all glory
we worship and adore you.

Though he was innocent, he was tried
and condemned,
scorned and ill-treated.
In our world of hatred and injustice
God of all glory
we worship and adore you.

He was publicly put to death
with nails through hands and feet.
In our world of brutality and pain
God of all glory
we worship and adore you.

On the cross he won the victory
over sin and death for ever.
In our world of desolation and despair
God of all glory
we worship and adore you.

We worship and adore you for the glory of
the cross,
here on earth and in the glory of heaven,
with angels and archangels:
5. *Resurrection*
We give you thanks and praise, God of all glory
through Jesus Christ your Son our Lord.

He was crucified, dead and buried,
laid in a tomb
but death could not hold him.
God of all glory
we worship and adore you.

You raised him to life as you promised,
to the amazement of Mary and Peter and
John.
God of all glory
we worship and adore you

Word of the Father, crying as a little child;
God of all glory
we worship and adore you.

Robed in high majesty, wrapped in infant
clothes;
God of all glory
we worship and adore you.

Lord of heaven and earth, laid in a manger;
God of all glory
we worship and adore you.

Strong in weaknessw,
glorious in humility,
to him be all praise and glory.
We join with all the company of heaven,
saying ...

He met and talked with his disciples
in the upper room and on the seashore.
God of all glory
we worship and adore you.

We have been crucified with Christ
and live with him the risen life.
God of all glory
we worship and adore you.

So on earth and in heaven for ever
we praise you with angels and archangels:

6. *Resurrection*
Praise be to you, our Father,
for your Son Jesus Christ.
He lived and died for love of us,
and, after rising from the dead,
yet more wonderfully met with his
disciples.

The House of Bishops meets this month and among its tasks will be that of determining the text for final approval in Synod of the six Eucharistic Prayers which were provisionally approved in July. I mention this at the outset, as there were broad hints dropped on behalf of the House in July that they might cut the number down when they met in October—and do so, of course, at a point where the Synod would be virtually powerless to restore anything exercised. The meeting comes prior to the results of the elections, so I shall myself be there—and, as a member of the Revision Committee which forwarded the six prayers in their present state to the Synod, I greatly hope the House does not take such drastic action. (The over-40s may recall one Josephine Butler, whose memory ought to haunt the House.) (In passing, I should also add that I *might* still be there after the election, but that is another story.)

The above is simply a preliminary to opening up more text, seasonal and otherwise, of the fifth Eucharistic Prayer. Its purpose is to warn you that we may not too glibly rely upon the word 'filth'. If the episcopal shredding service gets busy on the ones prior to it, it may be promoted from 'fifth' to any position between first and fourth! For the moment—and desirably hereafter—'fifth' it is.

One of the new provisions in the Revision Committee's package is that 'proper prefaces' or comparable insertions may be chosen from an infinite range of texts, and not simply from those in the limited list of an appendix. The fifth Prayer does have such an appendix (published above)—but that is only the visible part of the infinite range. In particular, presidents and parishes have the liberty to write or provide their own.

This gave rise to an interesting exercise last month, one which I report because it contains the seeds of many good things. I was invited on 7 September to lead a study day on the eucharist for a deanery chapter from Towcester—and they had picked up the report I gave eighteen months ago of home-grown liturgiography at a DLC conference in Rochester diocese, and asked if they could be given modest creative tasks as a way of relieving the monotony of COB's voice on the one hand, and of finding