

(Congregation kneel)

Minister: May all heaven and earth cry out to the Lord of all the great things he hath done for us. Glory to God in the highest!

All: **Amen / Ouk Amen** [*]

Minister: Please, Lord, have mercy on us miserable sinners.

5. All: **Jesus, Lord, Lamb of God, please have mercy on us.
Like the disciples,
please may we too be filled with the Holy Spirit
and be rid of the filth inside us.**

[The rite continues with 'THE MINISTRY OF THE WORD' and may be continued here next month]

DIOCESAN LITURGICAL COMMITTEES' DAY (with the Liturgical Commission)

The annual day conference was held at Church House Westminster on Wednesday 9 October and included a large amount of reporting by the Commission members to those present—particularly in respect of Calendar and Lectionary, eucharist and initiation. On the first point, there was considerable discussion about the shift in presentation of the liturgy which was involved—clearly there is a deep dependence upon the existing 'themes' in the *ASB* not only for teaching topics, but also for choice of hymnody and in other ways also. No 'steer' about the weighting of the liturgical material can be easily or naturally derived from sequential readings which do not necessarily relate to each other in any one celebration. It is clear that large amounts of explanatory and supportive literature will be developed in this field soon.

On the eucharist the chairman of the Commission offered hope that all could yet come together (though a difficulty about the Lord's Prayer could be detected), and seemed to know where eucharistic prayers could be fitted into the process. Apparently there had been an enormous set of submissions from Synod members to the Revision Committee on Rites A and B Revised.

On initiation the revised text and report of the Revision Committee was circulated hot from the press. There was some muttering about 'the devil and all proud rebellion' (see page 2 above).

The day was lightened by our having to think about the Ordinal. Clearly the Commission wanted help from the dioceses, and it would be useful if the D.L.C.s could discuss the *ASB* rites and make submissions.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

In General Synod at the end of November the pace of liturgical revision begins to hot up. Central to the programme is the Revision Stage of the Initiation Services, which, it may be remembered, had their 'General Approval' in July 1995, at the end of the quinquennium of the last Synod. The Revision Committee was delayed till the new members of Synod had had a chance to read the original text and make submissions, so that it was not due to be convened till February this year. Then there was a last-minute substitution of a chairman, which necessitated further changes in dates. The replacement, Bishop John Hind, the Bishop in Europe, proved a very fine chairman, and guided a diverse, but generally cheerful and constructive, group of synodspeople through a complex set of proposed amendments.

An early decision of principle was taken to separate the healing ministry material from the baptism and confirmation material, and the healing material is not yet revised or proposed, and will presumably come at a later stage, though through the same Revision Committee. The text that is published is labelled GS1152A, and the report of the Revision Committee, that accompanies it and explains the reasons why changes have—and sometimes have not—been made, is labelled GS1152Y. David Hebblethwaite, the hard-working servant of the General Synod has followed up his sterling work on the eucharistic prayers eighteen months ago with a similar tabulated appendix here—a tabulation which shows every proposal or even suggestion made by those who sent in submissions, with a note beside each item showing how the particular suggestion has been handled. Occasionally it says 'The Committee considered this very seriously, but decided on reflection not to change the original;' but usually it shows how the desire expressed has been incorporated into the overall text.

In essence there are two main texts here—a rite of baptism which can stand alone or have a eucharist as its climax, and a rite of baptism-confirmation-communion, the latest such pattern in a strand that derives from the 1958 original proposals. The wording of the Commission's text (GS 1152) has been scrutinized and at many places tightened or retouched, but the family likeness remains. In the baptism rite there were debates about the order of the parts, about proxy vows, about the form of renunciation, about the place of the candler, about the need for a truly personal profession of faith (but also a welcome for the return of the Apostles' Creed), and about that Commission novelty 'The Commission' (but this one is not a panel of people but a 'commissioning'). I

offer you a tit-bit or two from 'THE PRESENTATION OF THE CANDIDATES AND DECISION':

10. [Presentation]

[Testimony]

The president addresses the whole congregation

People of God, in baptism the Lord is adding to our number those whom he is calling. Will you welcome *these children/candidates* and uphold *them* in their new life in Christ?

For children, the president then says to the parents and godparents

Parents and godparents, the Christian community receives *these children* with joy.

Will you trust God for *their* growth in faith and walk with *them* in the way of Christ?

With the help of God, we will.

In baptism these children begin their journey in faith. You speak for them today. Will you care for them, and help them to take their place within the life and worship of the Christ's church?

With the help of God, we will.

11. *A large candle may be lit. The president addresses the candidates directly, or through their parents, godparents and sponsors.*

In baptism, God calls us from darkness into his marvellous light.

To follow Christ means dying to sin and rising to new life with him.

Therefore I ask

Do you reject the devil and all proud rebellion against God?

I reject them.

Do you renounce the deceit and corruption of evil?

I renounce them.

Do you repent of the sins that separate us from God and neighbour?

I repent of them.

Do you turn to Christ as Saviour?

I turn to Christ.

Do you submit to Christ as Lord?

I submit to Christ.

Do you come to Christ, the Way, the Truth, and the Life?

I come to Christ.

Comment on these extracts would be welcome.

I myself put in a submission to remove the requirement of confirmation for those baptized as adults. This was deemed *ultra vires* for a Revision Committee, but there is considerable space given to it in the report.

Colin Buchanan

(b) **The Christopher Broadbent text** (Christopher is the son of a vicarage, and is 11 years of age, and had to write a eucharistic liturgy—without the benefit of a Revision Committee—for his Pathfinder project. The following portions are extracted from his rite.)

THE PREPARATION

1. *Absolute silence in prayer must be kept during the entry of the ministers.*

2. *Minister:* Praise thee my Lord. My anchor in Satan's raging seas. Thou hast defended thy kingdom, like a fortress of a million stones. We shall serve thee for ever.

All: **Amen / Ouk Amen** [*]

Minister: We have come this day to the Lord's house to honour him and seek his assistance, let us bow our heads in prayer towards him.

All: **Amen / Ouk Amen** [*]

3. *Collect of the day.*

CONFESSION

4. *Minister:* Lord, though we have sinned against your word, we have been given freedom again with no punishment and are truly sorry for our act of aggression against you and against our fellow humans.

All: **Amen / Ouk Amen** [*]

**Lord God, we are sorry for our sins against you,
we regret and repent of our sins.**

Minister: We now, Lord, come forth to confess and apologize for our wrongdoings.

All: **Amen / Ouk Amen** [*]

(Stand with a bow)

All: **Lord God, I have sinned against thee
and against members of my family.
Please forgive us our sins.**

(Congregation remain standing and bow their heads)

Minister: Lord God, your Son was put to death by members of our own race for our sins. After three days he rose to life and conquered death and Satan. He had crossed the devil's seas. Lord, we thank you for your act of kindness to us.

All: **Amen / Ouk Amen** [*]

**We are truly sorry, Lord,
and we implore your forgiveness, please.**

* 'Ouk Amen'—the alternative response to prayer—arises from a concern of the liturgiographer, namely that we ought not to be compelled to agree with every liturgical prayer led from up front. So the 'ouk' is the Greek 'not', and the response is therefore a sophisticated 'Don't agree'. It concentrates a particular problem for God—if I may so put it and be reverent—for, if half the congregation says 'Amen', and the other half says 'Ouk amen', how is God to answer the prayer? (This is admittedly only a variant on God's daily problem of people asking for opposite things—a problem which on the whole he knows how to handle—but it does rather concentrate that problem. It is true too that worshippers declining to be sorry for their sins are perhaps not unprecedented in God's experience, but they have traditionally been supposed to say they were.)

EUCCHARISTIC LITURGY FOR WHEN CHILDREN ARE PRESENT

There is reason to expect that the issue of children at communion will come up in General Synod in November (see *NOL* editorial in August, and also PRAXIS plan for 15 March 1997—confidently fixed on positive assumptions about the future). Alongside the issue of the discipline of admission, there remains always the issue of liturgical texts. Readers of *NOL* will know that I for one do not repent of prayer 5 in the six eucharistic prayers (see Grove Worship Series No 136). But other ideas are afoot, and I offer here two which have crossed my desk.

(a) The Gill Kimber text

(The children stand round the table)

Priest Heavenly Father, in the beginning, when everything was dark,
Response **you made the light.**
Priest You made the world and people to look after it,
Response **and it was very good.**
Priest but then your people turned away from you,
Response **and grieved your fatherly love.**
Priest You sent your servants, the prophets, to call your people back to yourself:
Response **but we would not listen.**
Priest Last of all you sent your only Son, Jesus Christ. The night before he died, at supper with his friends, he took some bread and broke it. He said 'This is my body, broken for you: do this in remembrance of me.'
Response **Jesus, you are the bread of life.**
Priest After supper Jesus took the cup of wine. After he had thanked you, he said 'This is my blood, shed for you and for many to take away sins. Do this to remember me.' Then he went out and was crucified.
Response (song) **Thank you, Jesus. Thank you, Jesus.**
Thank you, Lord, for loving me. (Twice)
Priest Father, as we eat this bread and drink this cup, we pray you would send your Holy Spirit to renew us.
Response **Holy Spirit, help us to follow Jesus.**
Priest Be our light in darkness and our strength in weakness.
Response **Holy God, Holy and strong, Holy and immortal, Have mercy on us.**

(Silence, while we think about God's holiness and Jesus dying for us.)

Invitation to Communion

Further details from the Rev Deacon Gill Kimber, Arley Rectory, Coventry CV7 8RD

GENERAL SYNOD NOVEMBER 1997

The rate of handling liturgical business is hotting up. The total programme of the November Group of Sessions of November 1997 includes the following:

Wednesday 27 November: Calendar, Lectionary and Collects (Final Approval by two-thirds majorities—to be authorized from Advent 1997)
Admission to Communion (The report from the House of Bishops about 'communion before confirmation')

Thursday 28 November: (Lunch-time) Liturgical Commission runs open meeting on eucharistic prayers
Initiation Services (Revision Stage—see editorial)

Friday 29 November: Extended Communion (Report from House of Bishops—General Approval)

In addition on the Thursday there will be a 'Porvoo Act of Synod' Declaration and in the evening there is a service in Westminster Abbey to celebrate the inauguration of the Porvoo Declaration.

In addition to the Synod programme, there was distributed at the end of October, to all the clergy on the Church Commissioners' payroll, a 'Questionnaire from the Liturgical Publishing Group.' It has an 'Explanatory Note from the Bishop of Guildford' which runs as follows:

'I am seeking the help of all the clergy and (through them) those laity involved in planning worship. As you may know, the authority of the ASB and most other recently authorized services (but not of course the BCP), runs out at the end of the year 2000. In 1991 the General Synod began a process of revising the alternative services. Since that time the Liturgical Commission has been working on a new generation of liturgical material at the request of the House of Bishops. The Synod decided in 1994 that there should be a "core" book, containing the main Sunday services, and a number of companion volumes. I am chairing a small group who are responsible for the publishing side of this task. We wish to consult as widely as we can on the way the new services are to be published and made available to the Church—hence this letter. We also propose to let you have news from time to time of the progress on publishing the new liturgy.

'The style of the new services reflects the importance of reaching out to the wide congregation and community in providing material for worship which connects with people at different stages of their spiritual journey. The Bishop of Salisbury, Chairman of the Liturgical Commission, comments: "Parishes need services that have clear structures, without too many alternatives to master, and prayers that have vivid scriptural images, which reso-

nate with our tradition."

'We would be very grateful if you could take time to complete the questionnaire below. *It would particularly help us if this could be done by you with a small representative group of lay people.* The information which you provide...

PRAXIS—WINTER 1996-97 PROGRAMME

We offered last month to give details of the residential conferences on the PRAXIS programme this month. These are:

12-14 May 1997: 'Liturgy and Spirituality' at Sarum College, Salisbury (Paul Bradshaw)

19-21 May 1997: 'Parish Liturgy: A Fresh Look' at Shepherd's Dene, Northumberland (Michael Perham)

23-25 June 1997: 'Seasons and Festivals' at St Stephen's House, Oxford (Michael Perham and Christopher Irvine)

Each costs £65 fully inclusive. Write in to PRAXIS, St Matthew's House, 20 Great Peter Street, London SW1P 2BU (phone 0171-222-3704) for details. An SAE is always appreciated.

NOTICE BOARD

1997 Office Almanack

Hillfield Friary (Dorchester, Dorset DT2 7BE) have now available *Celebrating Common Prayer, 1997* (send them an SAE with 50p), the 'almanack' which relates the CCP calendar and lectionary to the particular year.

A Prayer Book for Australia: a few copies of the full version are back in stock @ £18 postfree. The smaller version is also still in stock here @ £11.50 postfree.

The Silver Jubilee of Grove Booklets—The January Conference on 'Evangelical Anglicans and Worship Beyond 2000' (being held 6-8 January 1997 and hosted and resourced by GROW) is receiving bookings daily, and the hope is that we shall have 200 participants (and there will be room for more by negotiation). The organizers have a growing sense of excitement. A brochure was circulated with the July NOL, but, if you have mislaid yours; write to Grove Books, or to COB, or to the Conference Secretary, Mrs Judith Read, St James' Rectory, Great Cheetham Street East, High Broughton, Salford M7 0UH, Tel: 0161-792-1208.

days of such childbirth methods)—and emerged as an enthusiast for the process. Her husband had already a background in building and interior design, and they founded a company, 'Birthworks,' to promote and hire out portable birthing pools (hiring was used as it is reasonable to think that even fertile homes would only need one at intervals).

So far so good—and even Nicodemus would have understood birth from the mother's womb. But the day came when an Anglican Church one of whose members needed a birthing pool for first-birth purposes simultaneously had need of a baptismal pool for second-birth purposes; and some local conversation meant that the parish approached Birthworks to hire a portable pool for these latter purposes. The result has been that the couple—Abel and Carmella B'Hahn—now run a dual business from the same address: it is BirthWorks for hire purposes, and Jaya's Company for purchasing. ('Jaya' is a commemoration of their son, Bénjaya, the very son who was born in the birthing pool ten years ago, but died through drowning when he was five.)

Now for the commercial. I have always said to students and ministers, 'candidates for adult baptism should know that the Church of England offers dipping as the first option—and they should be able to be baptized by dipping if they then so desire it, *even if it is inconvenient for you.*' Time and again the reply has come 'But *how* can a sufficient pool be supplied?' and I in turn have said 'Where this a will, there is a way'—which I believe to be true—but don't go and borrow the local Baptist premises out of hours, as that is the surest way of stating that this is something the Church of England does not really reckon to provide; no, fix your own facilities, *even if only temporary.*' My own experience has largely been with inflatable sided paddling pools.

Well, now Birth Works will provide you with a baptismal pool for the weekend, along with all needful accessories (heater, steps, etc.). It will assemble in 20 minutes. The nine-sided tub (the 'Nonagon') on its own costs £50 for a week, with £35 each way for carriage—but costs less per week if you want it for longer. Purchasing (whether the Nonagon or the variable sizes of oblong 'Self-assembly Baptistries') will take you into four-figures; and for a permanent fixture you will almost certainly need a faculty! When deciding where to locate a temporary pool, don't forget you will have to empty it—so have it near drainage or at least high enough up for a hose-pipe to siphon the water out. Otherwise you may have a problem...

The two companies function from 4e Brent Mill Trading Estate, South Brent, Devon TQ10 9YT (for Birth Works phone 01364-72802). They have been written up in Christian journals (we do not pretend to have discovered them from scratch); they are not in themselves a specifically Christian firm.

COB

used to the excellent materials available nowadays would find these pretty un-adventurous in both style, method and content.

All in all, there is some useful material here for someone planning some teaching on the eucharist for the whole congregation. It could be a useful place to *start* (especially for churches whose tradition 'fits' well with the material), but I imagine it would need quite a lot of local fine-tuning (or indeed a more radical overhaul) to make it work well in most churches.

Mark Earey

Richard Giles, *Re-Pitching the Tent* (Canterbury Press, Norwich, 1996, pb, 237pp, £14.95).

The subtitle of this book is: 'Reordering the church building for worship and mission in the new millennium.' It is welcoming, attractively laid out, helpful to use, with more in it than meets the eye and it meets all its clearly stated objectives. Richard Giles wants our church buildings to do the same, and I was alternately impressed, enthused, delighted and enraged by what he had to say.

You really should read this book. Effectively it asks 'if you had to start from scratch, what would you do? Once you've decided that, do it with you existing building.' Giles is breezily confident, and where you might timidly suggest a slight change to the floorplan, he will tell you to move the organ, rip out the pews, move the altar table and install a flowing baptistry, just for starters.

Re-Pitching the Tent is designed to help a PCC look at how its building might be an aid to mission. There are too many chapters (27) for it to be used without adaptation, but it will be a brilliant resource. Designing worship space is an esoteric art in this country, and this book will help to bring it up to a congregational level: Chapters on the bible, ecclesiology, mission strategy and liturgical space are all followed by helpful questions.

It has all the strengths and failings of a self-help manual written by an enthusiast. Not everyone will want to install a bubbling baptistry at the entrance to the place of meeting, and not all will agree with his other certainties, but the fact that you have started arguing with him means that you have started thinking. Neither is the process of applying for grants as simple as it sounds. That said, it is stimulating and helpful. I serve three buildings, one Grade I listed, and I'm less frightened than I was about changing them round.

Jeremy Fletcher

BIRTHING POOLS FOR BAPTISMS

Jaya's Company (address below) earn some free publicity with an enterprising venture in which they have found themselves suppliers of liturgical furniture by mistake. The story goes something like this. Ten years ago a woman in Brent, South Devon, gave birth in a birthing pool (which must have been in the early

REVIEWS

Rupert D H Bursell, *Liturgy, Order and the Law* (OUP, 1996, 322pp, £14.99, pb)

How did the church of God make out before the lawyers arrived to guide (and restrain) it? One might well start with a naive doubt as to how a Spirit-filled institution could need the lawyers—after that, you have three choices:

- (a) to dump the law as an excrescence;
- (b) to flee the institution as irreformable;
- (c) to get into bed with the law and convince oneself it is one's God-given partner.

Clearly, if you favour (a) you have mistaken the C/E; if you favour (b) you have abandoned the C/E; and, if you then settle for (c), the question is whether you have simultaneously lost all power to reform the C/E and all will to abandon it. Is there, once naivety is gone, any possible way of having the law live in one's home as neither master nor mistress, but as shrewdly selective voice of conscience?

Well, Rupert Bursell would, on this showing, have to say 'no'. To him, the law is master, and his book—wonderfully exhaustive in its exploration of cellars and eaves and nooks and crannies which I hardly knew our C/E edifice possessed—is the manual of household management. It draws upon a vast store of case-law. And, whilst I must bow in the interim to his knowledge of places I have never explored, I have checked him out more carefully in parts which I think know. Here then are some snippets:

On Canon B5: '...a minister celebrating according to the Book of Common Prayer would be justified by the doctrine of necessity in distributing the sacrament to someone incapable of kneeling due to infirmity, at the very least upon an occasion (such as Easter) when the reception of Communion is enjoined.' (p 51). Clearly this was illegal before B5 was enacted, and, one would infer, Bursell would not like to be asked to adjudicate even today if the occasion were *not* Easter.

On robes: 'the omission of any mention of a cassock from the present [i.e. 1993] Canon should not be seen as making them illegal. Rather, the wearing of a cassock seems to be assumed.' (p 94) (but I can add, as one who had a hand in removing mention of cassocks from the Canons, that our learned author has forgotten that cassocks were not in the 1604 Canons—not because they were not worn, nor were illegal, but because they were not liturgical garments, but arguably 'everyday' ones; and the 1960s Canons were nonsensical in putting cassocks into the list); the black gown for preaching is allowed; 'the carrying of a biretta in the hand of a minister during a service is not illegal; on the other hand, to wear one has been held to be illegal, although possibly not if the minister were to wear the biretta due to some infirmity' (p 95); 'a bishop may...wear episcopal robes, namely, a rochet, chimere and

mitre' (p 96) (but not simultaneously surely?).

On holy communion: 'If present at a celebration of Holy Communion according to a rite contained in the Alternative Service Book 1980, a bishop should act as president' (pp 98-99) (this leads into a footnoted discussion as to whether the rule implies that a suffragan bishop attending a cathedral as a canon 'would always have to preside...unless the diocesan bishop were there'—actually I guess the whole discussion is predicated upon a forced understanding of the rubric before the absolution in the 1662 communion rite, where there is reference to 'the bishop', and Bursell has chosen to make this mean 'a bishop' and to make it apply to the ASB—two perilous leaps); 'the question of concelebration is nowhere addressed [but was illegal under 1662]' (p 99) (but I would suggest it first needs *defining*, before its status or addressing can be determined).

On baptism: there is an attempt to define 'preparation' of parents and sponsors (and further efforts to define who are to count as appropriate parents or guardians to present a child for baptism); there is guidance upon a minister's duty if, on being summoned to an emergency baptism, he or she finds the infant healthy; in relation to submersion "'dipping" is clearly envisaged within the context of a font' [and therefore 'it cannot be argued that baptism elsewhere, for example, at a swimming pool is a necessity'] (p 147) (even if one cannot 'envisage' it in relation to a particular font?)

The appendixes are of some interest and deserve some reflection. Nos. 1 and 2 are the text of the Church of England (Worship and Doctrine) Measure 1974 and of the 1993 Canons B1-5A and C8 respectively. No 3 is '*Ius Liturgicum*': and here Bursell not only believes that no such *ius* survived the Reformation (save for 'appeasing doubts'), but also disdains even to comment on the thin evidence occasionally provided in the Clerical Subscription Act 1865, in the testimony of Archbishop Davidson about the meaning of that Act and the exceptive clause in its Declaration of Assent, or in the attempt to put a coach and horses through the exceptive clause in the conduct of the bishops from 1929 onwards. He sees no way in which the *ius* might be viewed as resurrected (Garth Moore notwithstanding) and bluntly treats the question as a closed one! Then Garth Moore similarly comes a cropper in Appendix 4, where 'Lawful Authority' is demonstrated to be no more elastic-sided nor infinitely extensible than is *ius liturgicum*. We are in an iron-clad legal straitjacket indeed. Appendix 5 is our old friend, the prohibited degrees ('a man may not marry/his great-great-granny...'). And Appendix 6 is Bursell in full flow, his judgment in the St. John the Evangelist, Chopwell case in 1995. It runs to 16 pages and covers: altar standards and candelabra, acolytes' chairs, processions, votive candle stands, thurible and its stand, sanctuary bells, elevation of the host, holy water stoups, and a rite for blessing or sprinkling holy water. If you want to know the verdict (and perhaps qualify for pre-Vatican II uses), buy the book...

I have found over the years that I have referred to Dale occasionally. I suppose I may henceforth even more occasionally check out with Bursell. But, oh, what a contrast there is between the laws of cricket and experience in the nets on the pitch! And, yet, institutionally if not for coaching purposes, I suppose I reluctantly concede that cricket needs some laws. The issue is perhaps more whether it needs coaches who understand the spirit of the laws and umpires who know when to turn a blind eye and when not...

COB

Michael Perham, Jane Sinclair, Kenneth Stevenson, *Renewing our Eucharists—A course for Anglican Parishes* (All Church Series, 33 loose leaf A4 sheets, price £14.99 includes right to photocopy)

This is an Anglican version of a Roman Catholic programme originally written by Michael Shaw and Edmund Flood. The introduction explains that the distinguished Anglican team have sought to leave well alone where possible, and on the whole have confined their efforts to giving expression to the wider spectrum of eucharistic theology existing in the C of E, replacing some of the quotations from Vatican 2 with suitable Anglican ones, and changing some of the vocabulary (though my copy still fluctuated between 'homily' and 'sermon' and seemed to use the word 'parish' when they were talking really about the congregation). The result still seems to be aimed at (and has the very definite feel of) churches which are at the middle to high end of the Anglican spectrum, where the eucharist is the main Sunday worship every week.

The course aims to draw as many of the congregation as possible into this process of liturgical formation. It consists of six weeks of material on five actions of the eucharist: Preparation (gathering); Word (considering); Eucharistic Prayer (two sessions); Distribution (sharing); Dismissal (living). It assumes a core group of people committed to it who will organise it and promote it. The purpose is, 'to experience the Eucharist as a developing action involving all' and 'to enter into it through a better understanding of the main parts.' Throughout the course the liturgy is related to similar themes in daily living.

All this is to be achieved through informal discussion or individual reflection (aided by 'People's Sheets'), the use of sermons through the course (text is provided), and involvement in developing some of the five actions ('leading to a more conscious participation'). After the course it is suggested that the church engage in some evaluation of their ongoing life and liturgy.

The course comes in the form of 30 or so loose leaf photocopied sheets in a plastic folder. The quality is pretty average and the presentation is fairly dull by today's standards—mainly solid text with little use of illustrations (and those that do appear have no consistent style). The 'People's Sheets' similarly are very basic, with brief 'teaching text' and some pretty traditional-style questions. These might be acceptable in some churches, but any home group or Bible study group