

to see how publishers will be able efficiently to control the use or abuse of copyright material. The culture of the World-Wide Web tends to libertarian with regard to copyright. In the Church context the potential lack of control over the use of liturgical texts is of concern to some.

5. Current Situation on Electronic Liturgical Publications in the UK

14. Liturgical material currently available on disc from different sources comprises:

(a) WorshipMaster ASB module

15. Hodder and Stoughton issued an ASB module (£39.95), containing the text of the ASB (excluding the psalter) in 1995. The software was written by the Revd Tim Anderson, formerly a member of staff at Hodder, with considerable input from Canon Jane Sinclair of the Liturgical Commission. It is only available in the DOS format and has sold in relatively small numbers. This module can only be used by people who have already purchased the basic WorshipMaster software (£116.63). Hodder will continue to sell their WorshipMaster ASB module until the remaining stock is exhausted.

(b) The Book of Common Prayer

16. The BCP was issued on disc in early 1996 by Churchill Systems in association with the Prayer Book Society (£99.00).

(c) Roman Catholic Liturgy Discs

17. This was published in February by Geoffrey Chapman (a Cassell imprint) at £165.00 plus VAT. The software was produced by Churchill Systems. It includes Roman Catholic liturgy and hymns from *The Celebration Hymnal*.

(d) Redemptorist Discs

18. Redemptorist Publications have produced four CD-Roms in their Quality Storecupboard series (Ministry, Parish, Advent, Lent) for use in service planning and a variety of pastoral situations (£44.95).

ISSN 0263-7170

50p

Editorial address: 37 South Road, Forest Hill, London SE23 2UJ

Telephone: 0181-699-7771 Fax: 0181-699-7949

Email: bishopcolin@dswark.org.uk

Postal subscription for 1997 £7.50 (by air £10.00, US\$20.00)

GROVE BOOKS LIMITED

RIDLEY HALL RD CAMBRIDGE CB3 9HU

Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

Issue No 269

May 1997

EDITORIAL

Ethics are not the usual substance of discussions of liturgy, though, when the chips are down, liturgists know that, unless liturgy touches on life, it is in danger of becoming an ornate form of gnosticism, and moral theologians know that, unless their concerns get framed in liturgy, they may well miss entrenching themselves in people's lives. I therefore respond to a hint in a well-publicized recent lecture by the last Bishop of Salisbury, John Austin Baker, and explore a question or two in the sphere of sexual relationships. The lecture was given at St Martin-in-the-Fields in April and was entitled 'Homosexuality and Christian Ethics—a new way forward together.'

The lecture reaches a commended justification of stable homosexual relationships and of any future Church of England's recognition of them. It is not my intention here to confront the argument morally (this journal is not *News of Sex* or *News of Sin* (NOS means something else) or even *News of Gay People*), though, as a signatory myself of the House of Bishops' report, *Issues of Human Sexuality*, I am grieved to find one of the chief architects of that report now walking away from it. No, for *NOL* purposes I respond to a suggestion on the last page of the lecture as printed that there should be 'some public ceremony to mark the beginning of such a commitment [ie of stable, permanent and faithful homosexual partnerships].'

Now this brings us to marriage rites, or to covenanting liturgies comparable to marriage. Without such 'beginning ceremonies' which spell out the commitment it is impossible for the general public to know the nature of the mutual commitment (and in an editorial here two years ago about heterosexual cohabitation as (irresponsibly and incoherently) approved in *Celebrating the Family* my chief thrust was to ask what that report was wanting to say about the marriage service, which it was inadvertently undermining). There are obvious differences between the two (and not only in respect of children), and it should be noted that the cohabitation issue arises from the diminishing use of a previously widely employed and honoured marriage service—whilst the homosexual one arises conversely from a yearning—or instinct or social pressure?—to put in place a rite which so far does not exist.

The existence of such a rite must remain hypothetical, and it is only as an hypothesis I wish to discuss it—but decisions about such a proposal may be easier if we do discuss it. For a widespread use of such a rite would create an *institution of gay partnership*. The institution would have a beginning (and an end, so John Austin Baker conjectures), and would have boundaries. It would

in theory give a yardstick against which actual practice could be measured—and that would at least enable true debate to take place. At the moment we have heterosexual marriage, and we know what acts breach its terms, we know what constitutes grounds for divorce, and we know what actual divorce effects. We have rules for ordination which have regard to the relationship of candidates to the institution of marriage and to its various facets. And, as far as I know, nothing like those institutional boundaries is known in the gay camp; indeed it is arguable that, with few exceptions, *institutional boundaries are not wanted* amongst homosexuals. Unstable relationships, insecure and passing unions, even one-night stands and the promiscuity of ‘cruising’ and ‘cottaging’ are not only practised but encouraged. One might note in passing that HIV is caught not from homosexual unions as such, but from changing homosexual partners—and my point in mentioning this is simply to identify a partly hidden phenomenon at the point where it tends to do its own ‘outing.’ Part of the complaint about the public event of the Lesbian and Gay Christian Movement in a certain Southern cathedral last Autumn was that there were no clear limits to what was being sought in the call for ‘recognition’ of gay relationships. I would not want to overstate this; of course there is to be heard also a call for permanent faithful one-and-one relationships; but it is difficult to know the strength of this principled call as over against the deliberately unprincipled.

To continue the hypothesis, we note that the Baker proposal was only for a ceremony ‘if desired.’ This might mean one of two things—that the gay Christian community wanted a universally used rite committing those who used it to faithfulness to the other partner, and committing all who were *not* using it to total chastity. That would be a radical programme indeed and it would need a near-consensus for it to be taken seriously. But it seems more likely that the bishop was simply wanting a rite for those who individually wished to have their commitment to each other publicly celebrated and, as it were, duly registered; but it leaves a wide open question about those who do not so wish. Would this be the gay Christian people having their cake and eating it—seeking space for *both* the acceptance of unprincipled gay relationships of a sort which the Christian church cannot really condone amongst heterosexuals *and* the provision of an institutionalizing ‘beginning’ ceremony for extra stability and respectability?

I still am not handling the central moral question. I merely note that ‘recognition’ of an undefined non-institution sounds like a blank cheque for anything; whilst the advocacy of a way of turning this kind of human pairing into a defined institution bids fair either to be unwelcome to the gay constituency or, by its merely optional status, to go further to undermine the use of marriage rites amongst heterosexuals.

The moral question still then awaits.

Colin Buchanan

publish liturgy in book format to meet the needs of most churches and for personal use. On many occasions however churches and individuals will prefer to draw on electronically stored liturgy rather than traditional book products.

6. Electronic products will be of use in two key areas:
 - to enable the preparation of tailor-made service sheets for particular services or events. An increasing number of churches already adopt this approach rather than using the *ASB* or one of the *ASB* ‘separates’. This practice is likely to proliferate as more churches gain access to computers either with word-processing or *DTP* packages.
 - for the storage and retrieval of large amounts of reference information through the search facilities that are now possible in computer software.

3. Formats

7. There are three main formats in which liturgical material might be published electronically.

(a) Basic Texts on Disc

8. All printed publications are nowadays prepared on computer disc. For example *Patterns for Worship* was received from the compiler on disc, was edited on disc, typeset on disc, and printed from disc. In one sense therefore an electronic version of *Patterns for Worship* already exists.
9. A number of people have requested that we make this disc version available for sale. It would contain the basic text of the book in a simple word-processing format.

(b) Sophisticated Software Packages

10. Computers are tools to be used and one of their greatest gifts is the ability to store and retrieve vast amounts of information. Through specially written access software they can also offer an “added value” to the original data by providing the user with highly sophisticated search, sort and indexing facilities. Clearly such software packages are much more complex to produce than simple text discs and hence will be more expensive to purchase. The software packages discussed in section 5 (below) fall into this category.
11. Some would hope that the Church might in due course produce a CD-ROM containing a complete Anglican liturgical resource library, including everything from the *BCP* to liturgy 2000 plus a hymn database and prayer anthology.

(c) World Wide Web

12. A good deal of Anglican liturgy is already on the World-Wide Web, although none has been officially sanctioned by the Church of England. There is some pressure for the Church formally to put the *ASB* etc. on the Web and perhaps to set up a liturgy home page.

4. Copyright and Control

13. The reproduction of material stored in electronic form is very easy and it is hard

It is this kind of response to highly loaded questions which led to the wrong reports. Lord Runcie did not comment on the net-loss-of-members-and-the-reasons-for-it at all, but simply noted that people were moving from formal liturgy towards 'spiritually self-indulgent orgies'—but, he now writes, when a correspondent probed him about an actual event, he was ready to reply that the St Albans Easter Monday Youth Liturgy included 'some of the best services in celebration of Easter I have ever taken part in'. So he may well have been reacting in part against third-hand cartoon descriptions, as well as in part against actual superficial and subjectivity in much modern 'renewed' worship...

At any rate, Jonathan Petre did have actual quotes. Those who turned this fear of Lord Runcie's of the persuasive drawing power of the worst forms of modern worship into an invented assertion of the dissuasive effects of those same events and reported it on the media as leading to losses in Anglican numbers ought to be before the Press Council or somewhere more punitive.

BACKGROUND NOTE FOR PROPOSED MEETING ABOUT ELECTRONIC PUBLISHING [Part of a document prepared by the Liturgical Publishing Group]

Electronic Publishing of Liturgy

1. This background paper is designed to give a general overview of the issues involved in electronic publishing and clarify the current position on electronic editions of liturgy in the UK. It is an adapted version of a note previously considered by the Liturgical Publishing Group.

1. The Market

2. A market for electronic products among clergy and lay church members already exists and there are a number of companies which are publishing material to meet this demand. These range from major publishers such as Lion, Hodder Headline and Cassell (reference and educational material), to specialist computer software companies such as Sunrise, Churchill Systems and Data Developments.
3. Those requesting liturgy in electronic format are a small but growing minority. To meet their needs and to serve the Church there is a case for the new generation of liturgy to be provided in electronic form. It is hard to predict whether or not such products will also immediately generate an attractive financial return on investment.
4. Detailed market research would be appropriate before launching a complex new product such as electronic liturgy, although since this market is changing so rapidly any research findings will quickly become out of date.

2. Products

5. The age of the book is far from over and there will be a continuing need to

COB'S LITURGICAL DIARY

I venture to start again the jottings I offered in my days as Bishop of Aston, and, as I am again going the rounds of a diverse urban patch, there may prove to be some points worth picking up. But do tell me if it bores you stiff or looks too COB-centred—or, better still, send your own:

Dec 1: My first outing in the Woolwich Area—at St Paul's Deptford, famous for the colourful regime of David Diamond. It is a fairly straightforward eucharist, with a diversion to dedicate some icons (newly made by a churchwarden) in the eighteenth century gallery, and to be photoed with Miss Deptford, who has come in regalia to mark my arrival—and I go home with an icon to improve my spirituality for the new task; *25:* Christmas morning in Belmarsh prison—one of the inmates says to me at the Peace 'you didn't pray enough for the victims of violence', so I add a prayer after communion, only to have him greet me at the door 'no, you didn't understand: I meant the victims of *my* violence'—so I pray with him then and there.

Jan 19: All Saints, Blackheath (famous for Terry Waite), and Rite B and a great musical tradition; *27:* Annual midweek evening service for Readers—and the tradition has been Compline; I instead make a beeline for *Patterns* and we have a slightly unusual 'Evening Service of the Word' including the responsive streamlined-Athanasius creed (and the FiF home incumbent is very welcoming and accommodating to us).

Feb 9: My first inner-city confirmation—11 adults from four parishes combining, and (using the *ASB* readings of the other year) I preach (I think for the first time in my life) from Philemon—which is, after, all a commendation of a new convert, so very appropriate; *16:* A trip into the Provinces for Sunday evening, to Highfield Southampton with a congregation of nearly 200 undergraduates, and a sermon to preach on 'Our Father', and I conclude with three minutes of total silence with an instruction to reflect before God on his Fatherhood; *19:* A small touch of Porvoo, as the Norwegian, Swedish and Finnish churches of London are all in the Rotherhithe area, and I preach at an English-language united service for local Churches on the Norwegian premises.

Mar 6: not exactly liturgy, but would I visit St Giles, Camberwell to impress on the Millennium Commissioners how vital it is to keep its famous spire up...(outcome still awaited at going to press); *23:* for the first time in my life I am dedicating an organ—this is at St Barnabas, Dulwich, which was burnt down some years ago and the fabric has now been totally rebuilt, and a new pipe-organ provided (from Kenneth Tickell & Co), and the Project Director and Organist have even produced a glossy and keepable booklet about the organ—so

for Palm Sunday (which also falls this day!) we sing to a piano during the first part of the service, then the various persons tell the story about the building of the organ, the organist goes to his seat, I march up behind him with two prayers of dedication, he first plays a solo voluntary, then leads a choir anthem, then leads congregational Taizé responses in the intercessions, then, after the Peace, we get the first congregational hymn to the organ for three years, and the joy is tangible; 27: I attend a local Maundy Thursday liturgy—no Peace ('because Judas betrayed Jesus with a kiss'—is this a local or a universal rationale?), and a Watch that is conducted by a rota of persons, of an hour at a time, which is to last all night; 29: Easter Vigil at a parish with no incumbent, so entirely at my discretion, and we relight all the candles for the renewal of baptismal vows (at the end, being well up a North-facing hillside in Plumstead, we hear someone who has just walked out of church on this clear night shout 'I can see the comet'—and so I get my first sight of Hale-Bopp—not liturgical, nor very Easter-ish, but in the sphere of awe-inspiring creation—whew!). 30: Easter Day and back in prison, for an Iona-style ecumenical eucharist, thus giving us the ELLC Lord's Prayer 'Save us from the time of trial', but (much though I long for ecumenical gathering around a modern Lord's Prayer) I am just a little sceptical about *starting* this particular line out with prisoners...

Apr 10 and 16: I do my first two institutions in Woolwich Area, one in each archdeaconry, one eucharistic one not, so have my first experience of the Southwark rite. Its distinguishing feature (of which I had been aware before) is making the archidiaconal induction at the church door the concluding part of the rite—after the blessing there is a procession to the West door or doors, the congregation turns to face doorwards, and, when the keys have been delivered and the bell rung and the inducing done, then the new incumbent 'throws open the doors' and shakes hands with everybody on their way out. I am still reflecting on it...20: after a morning inner-city confirmation (joyous and with three black adult candidates) I go twice to services where I have merely to sit where I am put—the first being a memorial service for Stephen Lawrence, marked by orange roses given out as buttonholes to us all on the way in, and by deep grief, and by a great variety of local MPs, who have given up canvassing simply to be there. The second is quite different, a service in Westminster Abbey to mark a century and a half since the consecration of the first colonial bishops for Cape Town, Adelaide, Melbourne and Newcastle NSW. There is more of historical interest in the first three pages of the programme and in the sermon of the Archbishop of Melbourne than in the actual liturgy—in 1847 there had, it seems, never before been such a public sending of such persons, let alone of four of them (average age 41), to the ends of the earth as missionary bishops, and the Abbey was packed, and it was felt as a watershed in the forming of the whole Communion. The Australian bishops included a kind of balance of churchmanships, but it would be hard to find any such balance within the one

The Nurture course book also contains some simple liturgical forms to mark stages along the way of faith; services of welcome and dedication before initiation, and a service commitment to discipleship to follow after it (as well as a service of renewal for those who are not candidates for formal initiation). Not everyone will be comfortable with the detail of the texts as they stand, but they are at least helpful pointers towards marking significant steps on this way with the whole congregation, so that the incorporation of new believers may be given its place within the worship and liturgy of the local church.

John Waller

IN MEMORIAM—FRANK COLQUHOUN

Frank Colquhoun, a Christian gentleman from Southwark diocese, died in early April at the age of 87. He probably came just too early in the century to be brought in on official revision of liturgy—too early in that he was an avowed evangelical, but such dinosaur-like people did not usually get invited onto Commissions in the 1950s; but he perhaps came slightly too late in relation to his own contribution to the liturgical life of the Church of England, which did not flower until the mid-1960s. He then provided us with *Parish Prayers* (Hodder, 1967), *Contemporary Parish Prayers* (Hodder, 1975), *New Parish Prayers* (Hodder, 1982), *Family Prayer* (Triangle, SPCK, 1984), *Prayers for Today* (Triangle, SPCK, 1989), *Prayers for Everyone* (Triangle, SPCK, 1991), *God of Our Fathers: An Anthology of British Prayers Through the Centuries* (Hodder, 1991) and *My God and King* (SPCK, 1993). He also contributed to an understanding of worship with other writings on infant baptism, the catechism, hymnody, lectionary and expository preaching—quite a hatful. What a pity his genius was not discovered till he was nearly 60 years old.

COB

SO WHAT DID LORD RUNCIE SAY?

We promised in March to get to the truth of the report that Lord Runcie thought that it had been attending NOS that had accounted for the loss of 30,000 members from the Church of England in 1996. *NOL's* imagination boggled at this analysis, and some toothcombing of the actual article by Jonathan Petre in the *Daily Telegraph* in February revealed little suggestion that Lord Runcie had indulged in such idiocy. However, we have now checked with the retired Archbishop himself, and he confirms our account. It seems Jonathan Petre conducted his original interview by talking to him over the phone (a procedure which most of us would suspect gave some difficulty in providing connected thought), and then wrote up the resultant article from his notes. Lord Runcie includes the engaging quote:

'Q: What do you think of those services where they anoint each other with bath oil?

A: I think they are simply dreadful.'

Stephen Cottrell, Steve Croft, John Finney, Felicity Lawson and Robert Warren, *Emmaus: The Way of Faith* (Bible Society/National Society/Church House Publishing, 1996)

Introduction (pp 51, £3.95)

Stage 1: Contact (pp 48, £3.95)

Stage 2: Nurture (pp 81+ 61, £15.00)

(Stages 3, 4, and 5, costing £15.00 each, offer further course material for Christian growth)

This is a major publication, offering a significant body of material for evangelism and nurture in the local church. The authors represent a range of Anglican backgrounds, but the course is offered as an ecumenical resource. The first two parts are booklets, the Introduction offering the vision and understanding that underpins it all. Stage I: 'Contact' offers a variety of practical ideas for making the most of the contacts churches have with outsiders, and could be used by individuals or groups (such as PCCs or outreach/evangelism committees) to assess their local situation, and explore how *Emmaus* could be used within it.

Stage 2: 'Nurture' is a 15-session course in Christian basics, developed and expanded from the *Christians For Life* course previously produced by Steve Croft. After a general introduction, the first part consists of background notes and guidelines for leaders on each session, and the second part can be photocopied as handouts for group members. Having used the earlier version, it is good to see this course given more support material for leaders, and made more widely available. The spiral binding makes it easy to photocopy the pages, but each handout is spread over three (or sometimes four) pages. I wish the material for each handout could have been kept to just two sides of A4.

It is bound to be compared with the *Alpha* course, and other similar resources, but *Emmaus* needs to be understood in its own terms. There is a wide range of material (which may seem complicated or confusing at first), with at its heart a vision for evangelism and nurture, in the light of which local churches can select and adapt the material they need.

Even within the Stage 2: 'Nurture' course, which is the heart of the scheme, there is this freedom, with a strong emphasis on the use of the course being rooted in the local church community. It seeks to involve the whole church, and suggests a particular role for sponsors to accompany those who are beginning their Christian pilgrimage.

Readers of *NOL* may be particularly interested in the way that *Emmaus* is presented as arising out of the modern revival of the catechumenate, and specifically the approach commended by the recent Church of England report *On The Way*. Whether you were excited by the possibilities offered by this report, or unsure of what it might mean in practice, then *Emmaus* can offer you a clear example of how it may be worked out in detail. The Introduction is particularly important in setting out something of this background.

bishop (name of Gray) who went to South Africa. Not quite liturgical but certainly symbolic (indeed ambiguously symbolic) was the provision by the organizers of a great flag displaying the Compass Rose of the Anglican Communion and stated by the programme to be 'flying from the north-west tower'—but it actually wasn't, as somebody somewhere had functioned with erroneous measurements and the flag was apparently too big, could not be flown, and instead was displayed within the Abbey. Whether it can go to Canterbury for the Lambeth Conference, or will merely fly over '157', remains to be seen. The service had some fine Xhosa singing and the Australian prayer which includes 'You spoke and the gum tree grew'. 25: (St Mark's Day) and I am off to Armagh for the consecration of Harold Miller; a modern ordinal is very recent in the Church of Ireland (the first women to be ordained presbyter there were processed by the 1662 rite (in its Irish 1878 dress) within this present decade, but now things have changed, but the first thing that strikes me in the changing-rooms is that (to the amazement of my diocesan Roy Williamson and of me) the Irish bishops (and guest bishops from Scotland and America) are *all wearing white stoles* over their red chimeres; and we two from the diocese of Southwark look fairly reactionary in our black scarves. In the cathedral all the Canons of the various dioceses present are also wearing white stoles, but the 'ordinary' robed clergy are in surplice, hood and scarf, so I breathe more easily. I even see one who really does represent the past—he is in surplice, hood and scarf, but *without cassock*. That is the Church of Ireland I once thought I knew. In passing I complain to one impish Michael Kennedy (an occasional correspondent to *NOL*) that I hoped the whole event would be strictly 'North Side, hood and scarf', but he claims that the Church of Ireland has been on the move—and even reckons he himself has been doing some of the moving. In the vestry the new bishop takes the Oath against Simony (which disappeared in England in 1975), and the Archbishop of Armagh consecrates the new bishop sitting in 'the Bramhall Chair' (a relic which needs its pound of flesh sitting on it), but there is no sign of a mitre anywhere, so *that* advance is still to come. After the ordination prayer the new bishop is vested (he has on a rochet already and receives a black chimere—but not a white stole) and then receives in quick succession staff, cross and ring—it looks like a *porrectio omnium instrumentorum*. I report the ritual oddities, but of course it is a day of tremendous joy (with a high Nottingham turnout too).

LITURGY BEYOND 2000

There is some adumbration of textual processes and also of electronic revolutions elsewhere in this *NOL*, but a little bird told us the other day (what any investigative journalist might have discovered anyway) that no-one knows what the collective title will be for the core book of authorized services. It obviously cannot be 'The Book of More Alternative Services' or 'Son of ASB'; *NOL* wonders whether, in the light of the kind of material being evaluated here last month,

it should not be 'Texts Ancient and Modern Revised'; but officialdom awaits a suggestion which can then (in the modern lingo) be duly 'received', and this latter might not be. *NOL* generously offers as a prize the cost of your 1998 sub free to the best suggestions we publish, and would hope to have at least one each month for the next four or five months. Of course, if the Publishing Group takes up the suggestion, you might get royalties on your copyrighted title too—they are very scrupulous about that.

LAUGHTER ON THE LITURGICAL NET

or

FRANK HUGHES HAS THE ANSWER

Who is Frank Hughes? Well, I confess I had never heard of him until last month, but then my secretary went on a conference about computers and liturgy and came home with some literature about available software. In particular she had information from Churchill Focus of Tadcaster and from Data Developments of Wolverhampton. And Frank Hughes of St Joseph's Roman Catholic Church, Highgate, had been cited in *both* brochures as a satisfied user. He proved to be more than that—here is what they quote him as saying:

Churchill Systems: 'The administration of [St Joseph's] has been ably managed for the past five years by former commercial accountant Frank Hughes...We visited Frank to talk to him about computers...

Q Why did you choose Churchill Systems?

A Well, at the time we were looking...Churchill were the only company offering a Windows based program [etc.]...I have looked at other systems since purchasing but...The Data Development people have tried to do integration through something called Parish Office. It didn't work for me and I didn't like the use of codes instead of names for church groups...'

One wonders whether Frank Hughes was well rewarded for this—he goes on for three of the brochure's four pages, concluding 'It stands head and shoulders above anything else on the market.' However, at this point we have yet to pick up the Data Development brochure. When we do, we find quotations from happy customers—not least from one Frank Hughes of Highgate Hill:

'I am extremely pleased with the ease of working of Data Developments software and especially the ease with which reports can be modified to suit my individual requirements.'

So, we ask, will the real (or the original—or the final) Frank Hughes please stand up?

COB

BOOK REVIEWS

Norwich Diocesan Liturgical Committee, *Anointing with Oil in Christian Worship* (26pp, duplicated pb, obtainable from the Revd Ken Reeve, DLC secretary, The Rectory, Goodwin Road, King's Lynn, PE30 5QX, £2.50 post free)

Norwich has clearly an active (even an imaginative) DLC—they are led by one Michael Perham. So they have put together anecdotal and experiential personal accounts of what it has been like to be anointed on various occasions (including a Swanwick Conference, ordination (!), and pilgrimage). Perhaps on occasion the romanticism has outrun the warrant for the particular use of oil; and the Church of England will always need people to say to these authors 'Stop for a minute: is there *really* such scriptural encouragement?' My own hesitations would be lest we go over from 'chips with everything' to 'oil with everything'. The critical voice does not appear here, so the reviewer has an extra duty. But (along with this slight worry) you will both enjoy the booklet, and applaud the initiative of the East Anglian authors.

COB

Steve Pearce and Diana Murrie, *Children and Holy Communion* (National Society / Church House Publishing, distributed by Canterbury Press, 64pp A4 wire stitched, £6.95 'approx')

This is not so much a review as a trailer, but, as this resource is advertised as available from 24 April, we dutifully note it, though we have not yet received one. The circulated blurb tells us it contains:

- Historical background to children receiving Communion
- The new House of Bishops' guidelines for the admission of baptized persons to Holy Communion before Confirmation [these were printed in *NOL* in April]
- Advice for parishes who wish to address this issue with pioneer stories from those who have already
- A six-session course is written for leaders to use with groups of children aged 7-11 who want to learn about belonging to God and to appreciate the significance of Holy Communion.
- How to prepare children for taking Communion.

If any reader has obtained and used this material, a genuine user's review would be welcome.

COB