

SONG  
'The Light of Christ  
has come into the world.'

DISMISSAL  
Go to your friends and greet them,  
go to strangers and find them as friends,  
go to enemies and look for their peace.  
What does the Lord require of you?

To act justly,  
to love loyalty,  
to walk humbly with your God.  
Go, then, in the peace of God  
and the God of all peace go with you.  
May the blessing of God rest upon you  
and remain with you and all you meet,  
this night and forever.  
Amen.

### WEBSITE REVIEW

A Lavergne and W Gralman, *Lift up your hearts*, (Worship and Spirituality Site of the Evangelical Lutheran Church in Canada, HYPERLINK <http://www.golden.org/worship/>)

*Lift up your hearts* is a most useful and extensive liturgical site, particularly if you are getting into RCL. There are a whole set of Worship Resources, including downloadable zip files of lectionary citations and hymn suggestions (based on their denominational hymn book), and a downloadable zip file of Sunday intercessions for RCL (it assumes a Canadian context). New occasional rites are also included, ie electronic publication of additional services (listen CE).

The Spirituality page has expensive connections to other sites, about people, monasteries, and publishing houses There is also an online newsletter for Spiritual Direction, Pneuma, and an electronic newsletter, A Vision for Discipleship, about the catechumenate

Various reports as eg The Nairobi report on Worship and Culture are available online as is a report on confirmation (take note IALC and CE again).

The site gives lots of links to the global church, Lutheran, Anglican, Orthodox, and Roman Catholic. It also provides ways to getting into email discussions on worship. Finally for good measure there are some devotional meditations and links to commentary sited on RCL.

The stated aim is to give 'access to practical resources designed to enhance worship and spiritual life.' It seems to achieve this aim and is well worth both a visit and putting in favourites. It also shows what can be achieved on the internet and its potential that we are only just beginning to realize.

Phillip Tovey

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ISSN 0263-7170

50p

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

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# News of Liturgy

Editor: Colin Buchanan

Issue No 274

October 1997

### EDITORIAL

I have been accustomed to telling people asking about new rites for weddings and funerals that they 'should be seeing something soon.' 'Soon' has now come and the draft texts for these two occasional rites are in the public arena. However, their release has come, not to members of General Synod, but to the incumbents of the 'specified' parishes (about 800 in number, we are told) which are designated by the two Archbishops for 'experimental use' of rites under the provisions of Canon B5A.

The idea is that, during this coming Autumn, the said parishes will be in direct touch with the Liturgical Commission who will monitor the experiment—and the rest of us will endeavour to eavesdrop on what is happening. The incumbents concerned have been asked to return standard response forms by 1 January. If someone with the chart of the procedures in liturgical revision published nearly eighteen months ago were to ask where such rites figure on the chart, the answer would have to be before the conclusion of stage 4—in other words, the House of Bishops has put the texts into the public arena with a cautious initial affirmation, but will not forward them to General Synod (for stages 5 and 6) until it has had some come-back from use. So on the chart it would be another arrow-like dash into the public, and equally sharp return to the House of Bishops for final cooking there before starting the synodical journey. Eucharistic prayers, which are known to exist in a draft form with the House of Bishops, may yet also come under this provision.

Thus there was a press conference on Tuesday, 30 September, to launch the two rites and to explain how they fit into this experimental project. *The Marriage Service: Draft II* is the wedding provision (*Draft I* never saw the light of day), and it caught the headlines in the press. In fact there is little changed from the ASB—the Introduction (once upon a time called 'The Preface') is almost as before. Whilst the press picked on a reference to 'sexual joy,' that is simply one passing note in a compilation of additional prayers—and, one should add for the benefit of readers without the text, it is *not* a thanksgiving for sexual joy already being enjoyed by the couple, whatever contemporary *mores* may have suggested to the Commission. The other elements noted in the press reports were the end of 'obey' (only an alternative in the ASB), and sentimental concerns about 'giving away' (which is covered by an opening note, and an explicit question as in the BCP—which the ASB has lacked). The note also provides '*The bride and groom may process into church together*'—and this has created some ex-

citement, but saner memories may recall that no legal rite since the Reformation has made any provision for the couple to arrive separately, and the groom and best man sitting at the front whilst the bride arrives on her father's arm at west doors are entirely un-rubrical conventions. The new feature of the new rite which will catch the liturgist's eye is the split between what were the 'consents' but are now 'The Declaration of Intent' and the 'The Vows.' They have always come in immediate sequence, but now have a whole ministry of the word between them. 'The Vows' are curiously introduced by the minister first talking about 'the meaning of Christian marriage' (which I have always been taught is an improper way of describing 'the marriage of Christians') and then saying the couple will 'declare their consent,' which we previously thought they do in the 'consents'—already done at this point in this rite.

The Funeral Service expresses the 'staged rites' concept very fully—starting with 'Ministry at the Time of Death.' This includes a 'Reconciliation' (with an *'Ego absolvo te,'* which might perhaps here be viewed as alternative to the use in the BCP), scriptures, laying on of hands and anointing (with, perhaps oddly, more petition for forgiveness), communion, commendation and blessing. There is a variety of commendations, including two versions of the text I am coming to know as the *'Proficisce'*—which, if it is right to use it all, surely belongs here at the point of death? Then come further stages: 'At Home before the Funeral,' 'On the Morning of the Funeral,' 'At Church before the Funeral,' and then 'The Funeral Service' itself (of which more below). Finally come 'At Home after the Funeral,' 'The Burial of Ashes,' and 'The Memorial Service'—and 'Prayers and Other Resources.'

The main 'Funeral Service' has a eucharistic order with opening ceremonies as the coffin is received, then 'Gathering,' 'Penitence,' 'Collect,' 'Ministry of the Word,' 'The Prayers,' 'A Commendation and Farewell,' 'The Committal' and 'A Blessing.' It is the ceremonies which the press have picked up—sprinkling the coffin with water at the door, and putting on it a pall, and/or Bible or cross, when it has been carried in. But it is the theology which ought to engage Christian readers; and it is theological as well as practical comment which the participating parishes should be providing. Whilst I may want to say more here at a later month, I have myself further opportunities in the House of Bishops and in the Synod.

What does strike me, however, in terms of procedure, is that it will be very hard further down the line to raise points *not* raised by any of the 800 parishes. If the Commission or anyone in the House of Bishops or Synod makes a critical point which has not been raised, then it will be smoothly rejected by the mere silken-tongued 'Well, the rite has been tried out in 800 parishes and not one of them ever made that comment.' So let the 800 go for it with their critical faculties intact—indeed, perhaps they can borrow some of their own Sunday congregation for the midweek funerals and Saturday weddings which are to be the subject of this first round of experiment.

and the good news of Christ  
throughout our world.  
Blessed be God for ever!  
**Blessed be God for ever! Amen.**

*PRAYER FOR THE PAST*

God of Sarah and Abraham,  
God of Mary and Joseph,  
God, our God,  
You have spoken to us,  
and even when we have heard  
your voice,  
we have so quickly forgotten  
your promises.  
We confess before you  
our own brokenness  
the brokenness of our families  
and households,  
the brokenness of our land,  
the brokenness of your creation.  
We have grown used to the wounds  
we have inflicted,  
we have been content with  
the way of the world.  
Have mercy on us,  
for we lost sight of you,  
and wandered far from home.  
Grant us grace this night  
in all our celebrations  
to share in the joy  
of friend and neighbour  
and to make their joy complete  
by a new way of living.  
So may the past be  
neither a ghost to haunt us,  
nor a stick to beat us,  
but a teacher and a guide  
by which we learn to live  
in wholeness and holiness  
with all your creation,  
to your eternal praise and glory.  
Through Jesus Christ the healer.  
**Amen.**

*PSALM*  
'From the depths I call to you.'  
(Psalm 130.1-6—ICEL 1994)

*SCRIPTURE READINGS*  
*Isaiah 61.1-3*  
*St Luke 4.14-21*

*PRAYERS FOR THE FUTURE*

'I am making all things new.'  
The words are yours, our God,  
and we come before you  
to offer all that we are and have  
for your new creation.  
Purify us as gold is made pure,  
renew us as the rain renews the dry  
land.  
Teach us not to cling on to what we  
have  
but to share what you have  
entrusted to us.  
In the face of friend and stranger  
we see your Son,  
our Saviour, Jesus Christ  
Deliver us from walking past  
his outstretched hand,  
his hungry frame,  
his nakedness.  
Teach us your royal command  
in the cry of the needy,  
the groans of the oppressed.  
And as we leave this place  
to join our friends,  
teach us,  
who dare so much for those we love,  
to love those for whom we dare so  
little.  
Through Jesus Christ our Lord.  
**Amen.**

*THE LORD'S PRAYER*  
**Our Father in heaven...[modern text]**

## DLC REPS AND LITURGICAL COMMISSION 9 OCTOBER 1997

This year's annual gathering was in the Assembly Room at Church House, the floor of General Synod. This meant we were able to sit in the bishops' seats, about the only time I will get there! This was a surprise to most as we had been asked to nominate only one person this year to come from each DLC, and I as an organizer has planned to do some group work. I gather that there was a mix-up at the last minute, but it doesn't give the impression that Liturgy and DLC's are important to the powers that be in Church House.

There was feedback from the dioceses and then reports from the Commission. It was made quite clear that experimental parishes were amazed that they would have to report on weddings with almost no time to test them (who has weddings in the autumn?). There were clearly administrative difficulties with this experiment in experimental parishes. It was also made clear that DLC's have problems getting GS papers, which then doesn't allow them to plan the training they want to do. Come on Church House Bookshop, let's be able to put in a standing order.

The afternoon was input from the Liturgical Publishing Group. It would appear that when all is done, then things will come out in uniform sets, but that in the meantime some services will be published in wee bookies rather than luscious volumes (with red on red).

I came away feeling that we are working in the right direction, but there is need for better avenues of communication, and that liturgical training is woefully under-resourced in the Church of England.

Phillip Tovey

### 31 DECEMBER 1999—A SERVICE OF PREPARATION (Draft just released by the Millennium liturgy group)

Come, everyone,  
and clap your hands for joy!  
Shout to God with joyful praise!  
*Psalm 47.1 (New Living Translation)*

#### HYMN

'You shall go out with joy'

#### PRAYER OF CELEBRATION

God of all the ages,  
you dwell among us  
in our world of time and space  
Yet our days cannot confine you  
and our world cannot contain you.

Your mercy and love sustain us,  
and you hold the universe in being  
by your powerful word.  
We rejoice in your goodness to us  
in bringing us to this day,  
and revealing to us your glory  
in the everyday wonder of human  
birth.  
Throughout your world  
this day is celebrated.  
As we rejoice and sing,  
put a new joy in our hearts,  
a new song on our lips.  
Set the praise of Christ in all our living,

(This, incidentally, is a reminder that we must watch talk about 'experimental funerals' or 'trial marriages'...)

And at NOL we too would like to have live comment from those parishes.

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I want to pay tribute this month to the printers who have served Grove Books very faithfully and long. You will find their name in small print on the bottom of page 12 below. Hassall & Lucking Ltd. have printed the vast majority of publications under the name of 'Grove Books' (1970-85) or 'Grove Books Ltd' (1985-97). They were doing jobs for Bramcote parish in Spring 1970 when I personally moved to Bramcote, slightly ahead of the departure from London to Nottingham of the London College of Divinity (to become St John's College, Nottingham). They (and particularly their manager, Len Yates) were recommended to me by the then vicar of Bramcote, Jimmy Hamilton-Brown. They have proved in the period of nearly three decades since then to be good friends to this Christian publishing venture, sometimes working miracles of speed when needed, always being adaptable, friendly and co-operative. I owe a great debt myself also to Paul Hart, the chief typesetter. They receive a mention now because Grove Books has been badly in debt to Hassall & Lucking for most of those twenty-seven years (particularly when I was running the publishing as my own business and also when, for the first eight years of the Company's trading, I was business manager of the Company). But, in the four years since Ian Paul became business manager, all debts outstanding beyond the usual business credit terms period have now been paid off, and I am asked by the Board of the Company to put on record our gratitude to these good friends of ours. Grove Books would have ceased long since if they had foreclosed on our indebtedness, as we never had the assets to meet our debts quickly, and thus they in effect provided the capital for the Company to expand. We would be very pleased if any readers gave custom to these our friends—they give a fine service with anything from wedding invitations and personalized stationery through to hardback books with colour plates. Thank you, Hassall & Lucking.

Colin Buchanan

PS: I hope that, if your NOL came late last month, you will forgive the Company's organization. It was, in part, due to a certain death at the end of August, but was also in part due to late running of a couple of booklets in August and September. As usual, we will do our best to do better in the future.

### PRAXIS RESIDENTIAL CONFERENCES

We said last month, when we published details of the PRAXIS day conferences, that we would put in details this month of the residential conferences. Each costs £85 and can be booked through PRAXIS, St. Matthew's House, 20 Great Peter Street, Westminster, London SW1P 2BU.

8-10 June 1998 'Exploring the Christian Year with the new Calendar and Lectionary' led by Michael Perham, Geoffrey Weaver and Christopher Walsh (at Sarum College, Salisbury)

30 June—2 July 1998 'Liturgy and Spirituality' led by Paul Bradshaw and Bro Patrick Moore (Senior Tutor of SEITE) (at Riding Mill, Co Northumbria)

**A further one-day PRAXIS event:** at Edward King House, Lincoln, on Saturday 6 December, Michael Perham will lead a day on 'Liturgical Presidency.' Bookings through The Forum Office, Church House, The Old Palace, Lincoln LN2 1PU.

**INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION  
(OR 'IALC CONFERENCE') 4-9 AUGUST 1997 AT JÄRVENPÄÄ, FINLAND**

Slightly under 50 persons from the Anglican Communion met at Järvenpää, near Helsinki, for the 'Interim' Consultation (thus dubbed a 'Conference'), prior to the meeting of *Societas Liturgica* the following week in Turku. The determining feature of being 'interim' is that no funds are available for bursaries, so the participants are almost entirely those who can fund themselves en route for *Societas*, and this in turn makes them distinctively 'Western' (sociologically if not liturgically). However, there was present Archbishop Ellison Pogo, the Primate of Melanesia, who is the Primates' nominee to represent them on the Steering Committee, and thus keep the network in good touch with the main bonds of the Communion.

The topic was 'Ordination,' and the three sections considered the theology of orders, the text of ordination rites, and the ecumenical implications.

A key-note address was given by Paul Bradshaw and the three sections then worked through to reasonably complete statements which were adopted by the Conference as a whole. The Bradshaw paper with some other preliminary work is to be published with the statements as 'Anglican Orders and Ordinations' (edited by David Holeton) as Joint Liturgical Study No 39, in December.

The following week at Turku *Societas* considered 'Music in the Liturgy,' and did so with more sub-plenaries and short communications than in the past, but it was not clear that music itself got quite the chance the theme suggested.

COB

**This Month's Publication...**

...is Worship Series No 143, *Liturgy and Spiritual Formation*, by Carolyn Headley.

- to invite ministers of other churches to take part in leading worship<sup>3</sup>
- to incorporate the riches of worship of other traditions as appropriate<sup>4</sup>
- to consult with neighbouring churches concerning the mission of the church in Aford
- to include this ecumenical declaration as an integral part of the parish profile

4. Following the decision made by Churches Together in Ashire (our 'Intermediate Body') on.....199X that such declarations may be made in the area which they serve, we have sought and followed their advice as to which churches should first be consulted, and those mentioned below have given us their blessing and encouragement.

**for St CCC's Aford Vicar .....**

**Church Wardens: .....**

**for other churches: signature: .....**

**on behalf of .....**

- 1 Canon B15A (1972) enables the admission of Holy Communion of 'baptized persons who are communicant members of other Churches which subscribe to the doctrine of the Holy Trinity, and who are in good standing in their own Church...' If anyone by virtue of this provision 'regularly receives the Holy Communion over a long period which appears likely to continue indefinitely, the minister shall set before him the normal requirements of the Church of England for communicant status of that Church.'
- 2 The Church Representation Rules 1995 enable a person to be enrolled if she/he is baptized, sixteen years or upwards and declares herself—to be a member in good standing of a Church which subscribes to the doctrine of the Holy Trinity...and also prepare to declare himself to be a member of the Church of England having habitually attended public worship in the parish during a period of six months prior to enrolment. Making this declaration also confers eligibility to stand for election to the decision making bodies of the Church of England.
- 3 Canon B43 (1989) says  
'1—(1) A minister or lay person who is a member in good standing of a Church to which this Canon applies and is a baptized person may, subject to the provisions of this Canon, be invited to perform all or any of the following duties—  
a) to say or sing Morning or Evening Prayer  
b) to read the Holy Scripture at any service  
c) to preach at any service  
d) to lead the Intercessions at the Holy Communion and to lead prayers at other services  
e) to assist at Baptism or the Solemnization of Matrimony or conduct a Funeral Service  
f) to assist in the distribution of the holy sacrament of the Lord's Supper to the people at the Holy Communion if the minister or lay person is authorized to perform a similar duty in his or her own Church.'
- 4 Canon 843 (1989) says  
'9. The incumbent of a parish may (with specified approvals) invite members of another Church...to take part in joint worship with the Church of England or to use a church in the parish for worship in accordance with the forms of service and practice of that other Church on such occasions as may be specified in the approval given by the bishop.'

- Occasional use of other denomination's liturgies (as allowed by Canon B43)
  - Occasional use of other practices of administering Holy Communion
  - Careful use of language which includes and is not specific to one denomination
  - Offering occasional (or regular) use of church buildings to other Christian traditions
  - Use of non-eucharistic services to bridge divide of eucharistic hospitality between Roman Catholics and other churches
  - Consultation between those with pastoral oversight in the area about the responsibility of care, initiation, nurture etc.
6. Before a single church agrees a Declaration of Ecumenical Welcome and Commitment it should seek advice from the 'Intermediate Body' or its Ecumenical Officer as to which other denominations should be consulted, and at what level. The Group for Local Unity of Churches Together in England suggests that for the Methodist Church this should be the Circuit Superintendent and Stewards, and for the United Reformed Church, the Church Secretary and the President of the District Council. Care needs to be taken over the real or imagined effect on the congregational strength of these churches, so that this is not seen as 'poaching.' Sensitivity is needed, to the existence of small groups of Christians, who may be meeting for worship in local houses in some situations, so that this initiative is not perceived as Anglican imperialism. A copy of the Declaration should be displayed in the church.

## A DECLARATION OF ECUMENICAL WELCOME AND COMMITMENT

by a Church of England Parish

1. We, the *Vicar* and people of St CCC's, are aware that St CCC's is the only church in *Aford*; and therefore we invite all Christians in *Aford* to be as fully a part of our life and fellowship as they are able.
2. We invite those of Christian traditions other than our own
  - to share in the ministry and mission of the Church in this community
  - to worship and, if baptized and communicant members of other Churches, to receive Holy Communion at St CCC's<sup>1</sup>
  - to be part of the decision-making of the church<sup>2</sup> and to contribute to a common fund for the mission and ministry of the wider church, in so far as their continued giving to another church will allow.
3. We undertake
  - to give pastoral care to all those who desire it

## BOOK REVIEWS

The actual resources listed last month to accompany the new Calendar and Lectionary are now starting to appear almost every day—and the Grove Booklet, Worship Series No 141, *Introducing the New Lectionary*, has already sold out and is reprinting.

Calling for attention this month are:

Michael Perham, *Celebrate the Christian Story: An Introduction to the New Lectionary and Calendar* (SPCK, x/118 pages, £7.99).

Once upon a time (my time, I suppose) there was a Charles Whitaker, and the calendar and lectionary we used in those days was affectionately known as 'Whitaker's Almanack.' Well, the adaptation of the *Revised Common Lectionary* for Church of England use is virtually 'Perham's Almanack,' and thus it is expounded by its guardian and nurturer in a winsome and wholly positive—and apparently deeply reasonable—way. The logic is worked through carefully—the purpose and shape of a Christian year, the principles that underlie the new provision (including a 'Desire for commonality and memorability'), the approach to the Bible of the lectionary, the shape and purpose of collects, the seasons, the collects and the saints days. All would-be amendments were seen off in Synod, so he is perhaps entitled to reckon we have found a mind (an ecumenical one, to boot) and the evidence is of a quickening interest round the country.

Bro Tristram, *Exciting Holiness: Collects and Readings for the Festivals and Lesser Festivals of the Church of England* (Norwich: Canterbury Press, 560pp, hardback, £17.99)

We have already seen the massive Sunday lectionary with readings *in extenso* (as, eg in the Mowbray £75 job) but Bro Tristram, assisted, it seems, by the indefatigable Michael Perham, has here put together a truly manageable book for the Sanctorale. All saints (all, that is, with a claim to a place in the new Calendar) get an entry, and all get an informal biographical paragraph—whilst those with 'proper' provision get all that in full also—Collect and Psalms as well as readings. This is a more than worthy successor to *Cloud of Witnesses*. But is 'Holiness' in the title a subject or an object?

COB

*Electronic Patterns for Worship* (Church House Publishing, £15, 3.5" disk, IBM PC or compatible, 386 SX processor with at least 2MB RAM, VGA screen or better, MS DOS 5 (or later) MS Windows 3.1 or '95, a word processing package)

The familiar multi-coloured *Patterns for Worship* cover design now also features

on the electronic version. *Electronic Patterns* comes on 3.5" disk (not CD Rom), but it is packaged in a rather deceptive CD Rom-style case (though clearly marked on the outside to indicate that it is a floppy disk). This is not a fancy piece of software; simply the text of *Patterns* saved on disk in standard formats to be used by your ordinary word processing software. There are five files comprising: an introduction to the electronic version and how to use it (including Frequently Asked Questions); copyright information (repeating the standard information which applies to the printed version—ie reproduction for non-commercial local use does not require permission); the resource section of *Patterns* (the really useful part of the disk, with all the *Patterns* texts); the sample services; the index of Bible references. What is missing is the Introduction, Basic Outline for a Service of the Word, and the Commentary sections of the book. Each of the files is saved in WordPerfect format and in Rich Text Format (RTF) which is readable by most word processing packages, retaining formatting such as bold, italic etc.

For speedy and easy access the files need to be copied to your hard disk, and there are instructions for how to do this in the written guidelines. Realistically, you need copy only the 'Resources' file and possibly the Sample Services if you are pushed for space on your hard disk.

You search for the item you want using the 'Search' or 'Find' facility on your word processor. Each liturgical item in the book version of *Patterns* has a three part 'code,' and this code is reproduced in the electronic version. You find the item you want by setting your software to search for the code number (I always knew there would be some use for those complicated looking codes). This works fairly easily, if rather crudely. I used *Electronic Patterns* to put together an hour-long Service of the Word on the theme of Justice in Society, and found one mistake in the codes out of the eight or nine liturgical items I was using (the Ending Prayer numbered 13J37 in the book is mislabelled as 14J37 in the electronic version). Hopefully this was a one-off error, not an indication of a proportion of errors in the whole book!

It will be apparent that the electronic version is not an alternative to the printed book—you need the book as well in order to find the texts you want to use; the disk simply allows you to use the texts easily without retyping them, thus saving time and mistakes. The disk is priced at £15 (making it the same price as the book). I can see the need not to make the disk seem like a cheaper alternative to the book, but given that all users of the disk will have already bought (or will soon need to buy) the book as well, it might have been fairer if the disk could have been on sale for less than £10.

For those who use *Patterns* regularly this will be a much welcomed (and long overdue?) addition. And maybe it will encourage others, who previously could not face typing out large elements of a service, to dip into *Patterns* and make use of the wealth of material to be found there?

Mark Earey

## WHEN THE ANGLICAN CHURCH IS THE ONLY CHURCH IN A VILLAGE (An Official Document of the Council for Christian Unity)

### Suggestions and Guidelines

1. In many villages there is only one church building and worshipping community, most often Church of England. Within the village there may be Christians of different traditions, some of whom try to combine loyalty to a particular denomination with their desire to worship and witness in their local community. Sometimes a church of another denomination has been closed, sometimes people from another denomination have moved into the village, sometimes those who previously commuted to a church outside the village are prevented from doing so through infirmity or poor public transport.
2. The aim of Parochial Church Councils and Incumbents will be to make members of other denominations feel at home in their local Anglican church, and to feel that they belong to the Christian community in that place. The sense of belonging and being valued may not for everyone be the same as 'being a member.' This is because not all those of other denominations are able, because of their denomination's rules, to declare themselves also to be members of the Church of England (as the Church Representation Rules permit).
3. The church making this declaration, whilst remaining subject to the jurisdiction of the Church of England and guardian of its tradition, formulates a policy towards those of other denominations which enables their insights, strengths, gifts and graces to be incorporated into the whole life of the congregation. That life will include worship, mission and service, as well as the administrative and decision-making process.
4. There may be occasions when those of another denomination worshipping in the parish church wish to express their membership and belonging in a particular way. For example, when the tradition with which they have been familiar has a membership structure more closely defined than that of the Church of England. This could be expressed through a short welcome, prayer, and the right hand of fellowship which could take place at the Peace.
5. The congregation of the parish church will want to be especially aware of its responsibility to be broad, flexible and open, and to affirm a diversity of religious experience and expression. (This applies to the variety of emphases within a denomination, as well as between the various denominational traditions.) Breadth and openness could be affirmed through:
  - Choice of hymns, tunes, and hymn books
  - Prayers for other churches and their leaders
  - Invitations to ministers of other traditions to participate in leading worship or preaching (as allowed by Canon B43)