

Heavenly Father, we are deeply concerned about the injustices and inequalities that are still rampant in the United Kingdom today:

- Racial harassment and discrimination
- Unequal opportunities in employment
- The lack of justice in the Criminal Justice System
- The continual underachievement and exclusions in schools and,
- The lack of compassion for those seeking refuge.

For these we ask your mercy and justice.

Father, we forgive those who have:

- distorted your grace and mercy
- not loved
- not been fair
- dishonestly carried out our civic duties
- withheld justice
- dealt treacherously with those who are different from themselves

We lovingly forgive

And now we look forward to a glorious future, not only to the coming of your Son Jesus Christ but to a nation that willingly cherishes all those you have made by your mighty hands.

AMEN!!

SOME ECUMENICAL NEWS

The Joint Liturgical Group Newsletter for Spring/Summer 1998 contains snippets from other Churches. Perhaps the most important this month is the decision to be taken by the Methodist Conference about their new Service Book. If it is approved by Conference, it should be in publication early next year. The URC new book appears to be a little further off. Both these we hope to review at or near their time of publication. The URC also apparently have a competition on of a hymn-writing sort, to celebrate the 250th anniversary of the death of Isaac Watts, the famous URC hymn-writer. The task is to produce 'a hymn in the style of scriptural exposition which characterizes the hymns of Watts.'

JLG itself is at work on funeral rites 'to sit alongside the new Church of England rites and the Catholic *Order of Christian Funerals* (OCF)'.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

THE LITURGICAL TRAIN REACHES CLAPHAM JUNCTION

General Synod meets in York from 3 to 6 July, a week earlier than usual because of the impending Lambeth Conference, and its agenda appear to be non-stop liturgy! I do not think that, when we were approaching the authorization of the ASB, even in the 1978 heyday of revision, we ever had *nine* items under liturgical business. But York has nine, and even more. Take a look at this list

General Approval: Services of Wholeness and Healing (detached from the earlier initiation services) (GS1152D).

Eucharistic Prayers (GS1299)

Pastoral services, i.e.:

(a) Thanksgiving and Blessing of a Child (GS 1298A)

(b) The Marriage Service (GS 1298B)

(c) The Funeral Service (GS1298C and GS1298D)

(Each of these, if approved, will go to a Revision Committee)

Series 1 Matrimony (extension of authorization)

Series 1 Burial (extension of authorization)

(Note that these last two, being extended in their present texts, would not have Revision Stages, but simply go to the House of Bishops for clearance before Final Approval - and the idea is to give them five years only.)

First Revision Stage:

Rites 1 & 2 (some motions remain to be handled)

Lord's Prayer (GS1271A)

Extended Communion (GS1230A)

A Service of the Word (GS1280A)

(Each of these is open to motions for re-committal to its Revision Committee in respect of any particular section, if such motions are sent to the Synod office by 3 July)

On the most exact reading of the list above, there are in fact *eleven* separate items, eleven separate sets of texts for examination and debate and, in most cases, for authorization. In addition to this, there are separate documents of introduction to the various rites, a large amount of 'funeral' material in GS1298D which is not requiring 'authorization' but rather 'commendation', and an expectation of a more detailed report of the responses of the 800 parishes which were running the advance experimental use of some of the rites this last Winter. Over and above that, the

Council for Christian Unity has yielded to the slowly rising tide of signatures attached to the Private Member's Motion rejecting *Clarifications*, and is providing a lunch-time 'fringe' meeting. It will be very good to get the issues aired.

I comment on individual services a little more under separate headings below. For the moment, I note that the delay in finishing the First Revision Stage of Rites 1 & 2 might even give the Eucharistic Prayers a chance of catching up. If Rites 1 & 2 have a brief Second Revision Stage in November, and the Eucharistic Prayers have their First Stage then, it looks as though it would be just possible to have a Second Revision Stage for the Prayers in February, add in the Lord's Prayer, stitch the whole lot together by minor adaptations at the House of Bishops, and bring the whole package to Synod entire in July 1999. I do not know of course whether it is lawful to assimilate three sets of liturgical material into one during the course of revision—but I suppose that, even if it is not, there could be separate votes at Final Approval on the Rites without Eucharistic Prayers and on the Eucharistic Prayers themselves. If all were decided by July 1999, then the Synod would actually have got ahead of its 'worst-case' scenario.

The other rites in turn could be authorized by Autumn 1999 or February 2000, though we have yet to see a complete psalter, or the beginnings of an ordinal. The final stages—at least as far as I discern them—are that by January 2001 there should be a 'core' book. It will be available as 'visual' (let alone webbed) liturgy, but will not necessarily be exhaustive in its provision, and the ordinal may not figure. What the Synod (and the House of Bishops) will wish to avoid is the running a set of sensitive materials across the General Synod election in Autumn 2000—for many fingers got burned in this way in 1995-6. We must wish the new Archbishop's Council well as it gets under way and tries to manage the process.

Meanwhile, even if a terminal or the end of a line is coming into view, the whole lot has to go through the complications of a Clapham Junction. We shall need some good signalmen and platform attendants, let alone drivers, to come through unscathed and well-directed. Perhaps my own dispassionate reporting below may indicate ways in which good procedures at the Junction may help bring all traffic in due course to the proper terminal in good order.

Colin Buchanan

POWERS OF BISHOPS?

The question was posed in General Synod in November in connection with Amending Canon no. 22 as to how to extend the periods of use of some or all of the ASB services. The amending text provided that bishops could be authorizing continuing uses of individual ASB services off their own bat for their own dioceses. I raised the question, and wrote it up here, as to whether this power, to be exercised by bishops on their own, does accord with the Church of England (Worship and Doctrine) Measure 1974. I was steadily informed that it is entirely in line with the Measure, though I was quoting the text of the Measure which my would-be

I was surprised to read in the book that the eleventh edition of *Ritual Notes* is being reissued. He recognized that it described a transitional state of affairs. As soon as it was published he started to rewrite it. However he came to recognize that the task was not possible and early in 1967 put the manuscript away, not to touch it again. After his death, as his affairs were being settled, this manuscript was put out with items for disposal. Instead of its being thrown away I asked for it and have it still. Is there some academic Library specialising in liturgy who would value it?

Yours sincerely,
John Pratt

THE LORD'S PRAYER

The Revision Committee on the Lord's Prayer was chaired by the Archbishop of York, a rare appointment indeed. The result is a Primate's egg. The Committee appears to accept that any modern version of the Lord's Prayer should be the ELLC one ('Save us from the time of trial / and . . .'); but they still want to follow the idiosyncratic and unsynodical decision of 1987 and put in an ancient text as well, thus muddying all waters, failing to give a firm lead to our members and queering the ecumenical pitch.

LITANY

AT BRIXTON CELEBRATION OF THE FIFTIETH ANNIVERSARY OF THE COMING OF THE EMPIRE WINDRUSH

Heavenly Father, we are thankful to you for bringing the early settlers from the Caribbean to the United Kingdom.

We are indeed thankful.

We are thankful that, despite the hardship, injustices and prejudices faced, you have kept them by your mighty hand.

We are indeed thankful.

We recognize and salute on Windrush Sunday the contributions made in defending this nation during the Second World War. We also hail their contributions in rebuilding the National Health and Transport Services and other industries after the war.

We are indeed thankful for their contributions.

We are grateful for the vitality, talent and success now being demonstrated by their descendants in many areas of local and national life.

We are indeed grateful.

We salute the contributions the Black Majority churches have made both to the life of their community and the wider body of Christ: their growth, commitment to social responsibility, education, community development and most of all the declaration of your Majesty is all so amazing.

For these we are thankful.

CORRESPONDENCE

Dear Colin,

May I respond to your editorial in the month's *NOL* concerning intercommunion?

There are three points which call for comment—the use of 'intercommunion', ecclesiology and the blessing.

'Intercommunion' is properly used to describe official relationships between churches. What you have described is shared reception. But we all know what you mean.

Ecclesiology, as you rightly say, is at the centre of the question. Here there has been a growth in understanding in the Roman Catholic Church. I draw your attention to the Decree of the Second Vatican Council *Lumen Gentium* in which the 'unique Church of Christ' is said to 'subsist in' the catholic church. ('*Subsistet in ecclesia catholica*'—§8). The description by Bellarmine of the Church as 'The Church is a human organisation as visible and obvious as the people of Rome, or the kingdom of the Franks, or the republic of Venice' ('*Ecclesia est coetus hominum ita visibilis et palpabilis ut est coetus populi Romani vel regnum Galliae aut respublican Venetorum.*' *Controversarium* lib. III: *De eccl. militante*, c.2.) would not be held by most Roman Catholic theologians today. Again, if you compare Cardinal Journet's work of 1955, *L'Eglise du Verbe Incarné* with later works by Congar and Dulles you will see the growth in ecclesiology.

Alas, there has been little formal writing on ecclesiology by other denominations over the years, so a comparative survey cannot be done, but I would suggest that in England the growth of Local Ecumenical Partnerships, with their shared pastoral ministry, worship and reception of Communion, has facilitated the growing together of the Church of England and the Free Churches. I take this to indicate a development of practical ecclesiology.

Finally, I would suggest that the giving of a blessing at Communion is 'eucharistic situation ethics' to use your phrase,—there being no foundation for this in history: either liturgical or rubrical. The practitioners tell me 'it feels right' but I am not sure if this is an adequate reason.

Yours,

James M. Cassidy

Dear Colin,

Like yourself, I was fascinated to read in *They Shaped Our Worship* a portrait of someone I had met. I only knew Ted Lamburn during the last four years of his life when I was Team Vicar at Saffron Walden and he lived at the College of St. Mark, then a Pensions Board home for retired clergy. He loved to get away from the arguments among the residents about what should be the worship in the chapel and how it should be done. He was always happy taking a service in one of our churches, quietly conforming with whatever was the liturgical practice there. He was greatly loved by the ordinary worshippers. His funeral, attended by all the members of the Diocesan Liturgical Committee, was a splendid Series 3 Eucharist with Easter vestment.

reassurers failed to do. I am now informed that the question has at least been referred to the Home Office lawyers, and they have obligingly ruled that the draft Amending Canon is not *ultra vires*. Clearly one cannot take the issue to the House of Lords, or the European Courts, and I have hung up my sword. Nor do I particularly object to the point of substance. But I am still muttering that no-one giving these pro-episcopal verdicts (at least in my hearing) has dealt closely with the text of the Measure at all or has expounded the difficult parts of the text in such a way as to reveal *how* he or she reached that verdict.

That is perhaps why it still does not look to my perverse self quite like a judgment in law. COB

SORTING OUT MAY MADNESS

We had two obvious errors in the May issue—neither contributing to the other. On page 10 we had a 'Request for Help', and it was meant to introduce a letter under 'Correspondence', but the outline agenda for General Synod split the introduction from the letter.

More serious was the poetic joke which fell flat. The poem from the life of Kirk should have read:

How happy are the Oxford flocks,
how free of heretics!
Their priests securely orthodox,
their bishop *orthodix*.

The spell-check or the subconscious must have taken over, or the computer could not bring itself to emit the word 'orthodix' (though it did at the end of the review). So the whole joke was lost (except to the knowing or discerning), and the adjective went completely flat. Put in 'orthodix' as the last word, and sense the full flavour of the poem.

This month's publication . . .

. . . is Joint Liturgical Study no.40, *The Liturgy of St. James as presently used*, edited by Phillip Tovey. The vicissitudes of liturgical history have left three obvious contemporary descendants from a common ancestor: the Greek Orthodox, the Syrian Orthodox and the Mar Thoma Syrian Church. Their own English translations are used as the basis of a parallel-column presentation, designed both to indicate the family resemblance and also to illustrate the effect of generations of changes made by all three in separation from each other.

. . . and next month's

is Worship Series no. 147, *Eucharistic Consecration*, by COB. This sounds a little 'technical', and it might have been bumped up and become a more scholarly Liturgical Study; but the impact of the issue on parochial and daily worship is immense, and the need for a 'popular' grappling with the matter is very obvious at a time when new rites are going through the synodical pipeline and all parishes may soon be having to re-think how they do the eucharist. This booklet does not attempt to treat any present eucharistic texts as final, but is addressing issues of larger principle.

EVEN NEWER EUCHARISTIC PRAYERS

We published the draft texts which were the subject of experiment in the Winter in NOL for November 1997. As a result the Commission has done a large amount of fiddling with the text. Here are the re-touchings done by them in the light of the experimentation.

Prayers A,B,C: These are hardly changed and still represent the Rite A prayers with the first and second conflated as 'A'.

Prayer D: The 'Preparation' material is being transferred to 'Prayers at the Preparation of the Table' in the new rite. The opening two lines ('Jesus Christ welcomes.') have gone.

In the Preface the 'hands in creation' line and the Spirit line are transposed; and the next line begins 'In love you gave us . . . ' . . . guilty clean of shame' has lost the last two words.

The response after this paragraph and the next is cued by 'This is *his* story' (not 'our' as previously and in other paragraphs). This appears an attractive adaptation of an honoured text to meet its new contexts.

The narrative of institution is slightly shortened; the reference to the cross of Christ in the 'anamnesis' is lengthened by a line; the 'epiclesis' is also re-worked.

Prayer E: The Preface provision is re-handled. The rubric reads:

'Here the president leads the thanksgiving for God's mighty acts in creation and redemption. This form, or another suitable form must be used.'

The interest here must lie in the word '*suitable*'. Up until now that has meant that discretion lay with the officiant. It will be difficult to expound it any other way. The form printed (as '*This form*') is brief; but the liberty appears tremendous . . . See the mention of the Appendix below.

After the Sanctus, the prayer is little changed. One small nod towards remarks in these columns may be observed—'We set before you [bread and cup]' has become 'Bringing before you [bread and cup], we proclaim'.

Prayer F: After the Sanctus the last two lines of the next paragraph now read:

. . . Son Jesus Christ
you reveal the power of your love
made perfect in our human weakness.'

After the penultimate paragraph the response '**Amen. Lord, have mercy**' (which may have been a misprint in the previous text) is now '**Amen. Come, Holy Spirit!**' At the end the extra Amens have gone.

Following the actual prayers, there is an 'Appendix (Texts not for Authorization)'. This is sub-titled 'Some examples of longer Prefaces for use with Eucharistic Prayers A, C and E.' We will hope to print some of these in a future month, though they are in clear succession to the ones printed in the December 1997 issue. The interesting point (as mentioned above under Prayer E) is that it has never been clear until now that liberty existed re Proper Prefaces. It is still not clear in the wholly traditional rubrics which are found in Prayers A and C; but in E it appears now to be explicit. The title here ('Some examples') could hardly give bigger hints of the total discretion given to the president.

double column bi-lingually, so that the rite may move from English to a vernacular and back again during a celebration. We have self-contained lectionary provision—Old Testament and Gospel—which is read continuously through the three weeks. The Japanese specially requested that they should take responsibility for the Feast of Transfiguration, as it is also the anniversary of Hiroshima, and they mark both events together in an amazingly moving way.

2. The morning Bible Study: Simon Barrington-Ward has prepared studies in 2 Corinthians to cover the three-week period. The office which introduces each day's readings includes a portion from Psalm 119, and outline suggestions for thanksgiving and intercession.
3. The noon office: this is designed on a six-day cycle, with a specific Monday use, Tuesday use, etc. The scriptures cited, along with versicles and responses, revolve around Jesus' 'I am' sayings in John's Gospel; and the collect of each day of the week reflects the tradition of noon-day prayers being focussed on the crucifixion. The noon office will be said where people are—groups and sections at work will simply stop for 5-6 minutes at noon to observe the office, whilst on Festival days the eucharist will come at that time and the office will be dropped.
4. Evening worship will be fairly free. We are giving each Province responsible a Psalm and a passage from a New Testament Epistle for the evening (with Mag and Nunc available if required) and they are free to construct (or dissipate) as they see fit. After the evening worship Geoff will be conducting (in conjunction with locals from each place) singing practice for the next morning, in the hope that 800-1000 people will be able to join vigorously in both words and music which are unfamiliar (and not always immediately comprehensible) to them.

I hope I have not given any suggestion that the books will be on sale. I fear they will not. They are specifically edited for the rites to be used on the one occasion each; they do not necessarily tell you the nature of normal use in a particular Province (it is no secret that the C/E episcopate is pitching in with one of the new Eucharistic Prayers (which? Ah, that is a secret a little longer), whilst Rites A and B are to be contributed from various overseas places . . .); and rubrical instructions to leaders of worship have been cut to the minimum, no options are shown, and the text may therefore give little more than a glimpse of a Provincial use. Above all, copyright permission is ten times easier to handle if the book is not being sold. So it just might become a collector's piece. I expect to be able to show at least some samples of round-the-Communion texts in these columns.

Next month's NOL will be published around the eve of Lambeth and I can reveal more. And the August one will (as in 1988) include my own Lambeth liturgical diary—though in 1988 I was ready to be critical of the liturgical management, whereas this time I am thoroughly biased and expect to be wholly enthusiastic.

COB

WORSHIP AT THE LAMBETH CONFERENCE

The Lambeth Conference begins on Saturday, 18 July, with the opening service in Canterbury cathedral on Sunday 19 July. I wrote about issues of principle in the July 1997 NOL; and I can now reveal a bit more of what to expect. And I write as if telling you from scratch, rather than simply adding to the July 1997 account.

There is a chaplaincy team for the Lambeth Conference, headed up by Bishop Roger Herft, the Bishop of Newcastle, NSW, in the Anglican Church of Australia. Whilst one prong of the team's work is the provision of persons in waiting to give spiritual help during the Conference, the other prong is the facilitating and enabling of plenary and group worship. For this latter task I was appointed about four years ago to work with Bishop Roger Herft. We immediately began to look for a director of music, and the answer to that quest was Geoff Weaver, part of the new face of the Royal School of Church Music, who had already edited *World Praise*.

The big question was: what sort of programme? In all previous Conferences, as far as I can learn, the dominant culture had been old English. In 1988, which I experienced, Alistair Haggart had been chaplain and had produced a complete package of daily services, with offices heavy in psalmody and eucharist distinguished by the Scottish Episcopal Church eucharistic prayer. It was almost as though we had a *Seabury redivivus*. To add to our conservatism, the Canterbury Press made an unsolicited gift of *Hymns Ancient and Modern New Revised* to every bishop. The result was that, for the whole of the first week and for much of the next two, whichever Province was in charge of the morning eucharist, we found ourselves with fairly quaint English liturgical texts, and robust but traditional English songs and hymns. Hardly a word of any other language (bar the occasional 'Kyrie, eleison') was heard, until almost the end. One could sense over the three weeks that some expression of local culture from other parts of the world was struggling to get through the heavy blanket of Englishness, and, from my recollection, the breakthrough came in the final week when the Japanese (who had only eight persons who knew their language) formed a choir, brought the girls out of the translators' cubicles into it, and gave us a real touch, in words and music, of Japan. That was great. How were to get that going from the start this time?

The chaplaincy team put up a plan to the (master-minding) Design Group. It involved asking one Province in turn to take charge of the early morning eucharists, and *to be themselves* when they were doing so. Other Provinces would lead evening worship or informal occasions. If the Primates or others from the various Provinces sent in songs, these went through to Geoff Weaver, and he has outbid his previous book, *World Praise*, and has edited instead a new book, *Lambeth Praise*. Alongside that I have been editing the liturgical text-book, *Lambeth Prayer*. This is a book to provide the worship texts (apart from songs and hymns) for four separate occasions each day:

1. The daily eucharist: this comes at 7.15 a.m., except on three major Festivals—St. Mary Magdalene (22 July), St. James (25 July) and the Transfiguration. On these occasions there is a festal eucharist at 11.30 a.m. and an informal non-sacramental event to begin the day instead. The texts are often set out in

FURTHER TO THE NEW INITIATION RITES

The four-page glossy A4 brochures to prepare parents and godparents for infant baptism services (available from Church House and the National Society) have reappeared in a form which draws upon the new Initiation Services. They are entitled *Baptism: A guide for parents and godparents* and *Becoming a Godparent: A guide for parents and godparents* (£10 for a pack of 20). Relating to the new rites means, for instance, that the new form of the questions to the candidates is printed in the brochures.

I found them very attractively done. I confess I am unsure whether the (unnamed) editors had picked up the nature of the changes in the rites made since the ASB, as it looks as though they understand the six questions to relate to parental and godparental faith, not the candidate's, and there is no reference to the role of the Apostles' Creed or to the post-baptismal 'Commission'. I also find myself just wondering whether we should say (as the first brochure does): 'When Jesus was baptized in the River Jordan 2000 years ago, he became aware of God as his Father and felt the special presence and power of the Holy Spirit'. My hair-splitting self says he already knew God was his Father (witness Luke 2.49) and we actually do not know how he *felt!* But the brochures remain very attractive and for most ordinary purposes very serviceable—both welcoming on the one hand, and insisting on the seriousness of baptism and the nature of commitment to Christ on the other.

COB

'EXTENDED COMMUNION'

There is a strong suspicion still that there is a deep opposition to any form of 'Extended Communion' among members of Synod. Certainly some of the submissions to the Revision Committee revealed hostility in principle. However, the revised text from the Revision Committee has included quite a bit of what was previously identified as missing. There is an opening use (under 'The Greeting') of the (shorter) Lukan account of the institution of the Lord's Supper, there are at least two 'back-references' to the place and the people where the full celebration of the eucharist has occurred; there are passages of scripture (as, e.g. Luke 24.30-34, John 6.53-58) to be read where the eucharistic prayer would come at a full celebration; there is then a congregational prayer, as follows:

**Blessed are you
God of those who hunger and thirst:
for you give us our food in due season.
You nourish us with your word
which is the bread of life.
You strengthen us with your Spirit,
the new wine of your Kingdom.
In Christ you are food for the hungry,
refreshment for the weary.
Blessed are you our Creator and Redeemer.
Blessed be God for ever.**

PASTORAL RITES

GS1298 is a single introduction to the three forms of service (listed here in the Editorial): Thanksgiving and Blessing of a Child, Marriage and Funerals—three 'Rites of Passage'. (It is because three sets of texts form one synodical item that the sums in the Editorial come out at nine or eleven in different places.) The Introduction highlights the following points:

- (a) **The Thanksgiving.** The Commission says it has swallowed up the two separate services (after birth and after adoption) in one draft rite; that it is looking for a greater sense of ongoing support from the church family (and that, in accord with *On the Way*, the Commission is seeking to provide further 'prayers and simple rites' to give that support); and that it has gone back to the debates of the early 1970s and, taking an opposite view from the received wisdom of those years, has slipped in both naming and blessing into the proposal.
- (b) **The Marriage Service.** Here the 'support' factor surfaces again with a question to the congregation. The provision includes a separate 'Thanksgiving for Marriage' (for 'commendation', not 'authorization'). And in the Marriage rite the innovation seen in the experimental text last Winter continues—that the 'consents' and the 'vows' are split by the ministry of the word. I should think a Revision Committee may yet find itself in locked-horn contest over that one.
- (c) **The Funeral Service.** The structure of the main rite here stands out very clearly:
 1. Gathering
 2. Liturgy of the word
 3. Prayer
 4. Commendation and Farewell
 5. Committal
 6. Dismissal

The Introduction says that the 1964 Preface to the Series 2 draft 'began with the Reformation' and (as is well known) then argued its way away from the Reformation in relation to prayers for the dead. The present Commission reckons to have worked on a much larger canvas. It has this careful statement on that Reformation point:

The Commission hopes that by emphasizing the eternal time-scale and by acknowledging that there are some ways of speaking about the departed which can be used at the point of death which some consider inappropriate later, but which might be used as part of the recapitulation of the earlier stages of grieving during the funeral service, it may be possible to use a slightly richer language about the departed than was possible in the ASB.'

Well, we shall see. But I doubt if its passage will be easy.

COB

THE CHURCH OF IRELAND GENERAL SYNOD 1998

The main liturgical achievement of the 1998 meeting was to gain the (virtually unanimous) approval of a table of contents of a revised Book of Common Prayer and a projected time-table for the work of revision. The proposed book is intended to take the place of the Book of Common Prayer (1926), the Alternative Prayer Book (1984), and Alternative Occasional Services (1993), and will contain the principal services from the BCP (with updated rubrics) and enhanced versions of the modern language services. A new set of rites of initiation, based on those in A Prayer Book for Australia, 1995, has already been approved by the House of Bishops for experimental use, and will, hopefully, be incorporated into the new book. It seems likely that there will be two Psalters, a traditional one from the 1926 BCP (greatly superior to 1662) and a modern language one, probably the improved version of that in the American Prayer Book and *Celebrating Common Prayer*. Subject to the hazards of the legislative process the book is intended to be completed for the year 2004. A new hymn book to replace the Church Hymnal of 1960 has already been finalized and is due to appear in the year 2000.

A resolution approving the adoption of the Revised Common Lectionary was passed; and this will come back again next year for final approval in the form of a bill. Another resolution will have the effect of authorizing its use at all Book of Common Prayer type services including the Eucharist. An amendment has been put down by a Dublin clergyman of seemingly Marcionite tendencies who objected to a canticle drawn from Exodus 15 for use with the RCL on the grounds, apparently, that only the God of the Old Testament would do such things to the Egyptians! It could be 'read as Scripture' he said, but *must not be sung!*

A not-unexpected setback occurred when the Select Committee on the Communion of the Baptized but Unconfirmed finally self-destructed after its (previously) indefatigable Hon. Secretary Canon Houston McKelvie became totally frustrated by the deadlock between the 'pros' and 'antis' and handed in his resignation. This left Synod in a state of frustration, since there are a number of members, ranging from those in the Affirming Catholic camp (such as the present writer) to Evangelicals of the NOL variety who have long wanted to see some movement on this issue. It seems likely that a resolution will be brought before next year's Synod asking the House of Bishops to take up the matter. Several bishops, including Harold Miller (formerly of St. John's Nottingham), who was a member of the ill-fated committee, are known to be sympathetic.

Michael Kennedy
Member of C of I Liturgical Advisory Committee.

[There are no such persons as 'Evangelicals of the NOL variety'—NOL is wholly catholic. Ed.]