

## CORRESPONDENCE

Dear Colin,

We all had a very exciting time in Lima for the installation of our new bishop, The Rt. Rev. H. William Godfrey. Present at the worship was a diverse group of guests. Among them were: the Episcopal bishop of Ecuador (Quito and Guayaquil), Colombia, and Venezuela; the Anglican bishops of Bolivia and Northern Argentina; one of the Roman Catholic bishops of Lima (the cousin of the Primate of Peru, Cardinal Vargas Alzamora); assorted Lutheran pastors; the Israeli ambassador; the British ambassador; the head rabbi of Lima; etc. In fact, everyone was present at the worship except Bishop Godfrey!

During the week the bishop took ill and had to be hospitalized. On Sunday, during the worship, he was in surgery having part of his small intestine removed. He faces a long recuperation. Because of his illness, and so as not to cause future problems, Bishop Godfrey was 'installed' in the hospital on Saturday night at nine in the evening. The Episcopal and Anglican bishops were all present, as well as assorted diocesan dignitaries. We suspect that this is the first ever installation of an Anglican bishop while in his hospital bed! It was quite crowded and warm in the room, nevertheless, there was a gentle spirit of rejoicing among us. We ask for your prayers during this time both for Bishop Bill, his wife (Judy) and for the diocese.

Among the funnier side of the happenings was that Ernesto, as Master of Ceremonies, was suddenly faced with having to help the Supervising Bishop and the Primate change the direction of the ceremony. At the last moment (Sunday, 45 minutes before the ceremony), it was realized that some gift stoles that had been especially made for the ceremony could not be found. So Ernesto was sent by the Supervising Bishop to the hospital to find out where the Godfreys had stored them. Ernesto caught up with the bishop as he was being wheeled from X-Rays to Surgery and followed him exchanging pleasantries until just before Surgery when the bishop asked him about the preparations and Ernesto was able to ask about the stoles. Their location was revealed and Ernesto excused himself at the Surgery doors to speed back to the cathedral to find the stoles.

Sent by Ernesto himself

[This came to NOL in May, but was held over till a gap should appear. Bishop Bill seems to have recovered well and duly arrived at the Lambeth Conference. But is 'Installation' possible in what is not a stall?—COB]

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# News of Liturgy

Editor: Colin Buchanan

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## EDITORIAL

### THE MILLENNIUM RESOLUTION

Churches Together in England and the Millennium Office (which is located in Church House, Westminster and run by Stephen Lynas, the Churches' Millennium Officer, on behalf of both CTE and the C/E) have released on 8 October 'The Millennium Resolution'. It runs as follows:

Let there be respect for the earth  
peace for its people  
love in our lives  
delight in the good  
forgiveness for past wrongs  
and from now on a new start

'New Start' is, of course, the official *motif* of the Churches to mark the Millennium (A New Start—for the World's Poor, in the Home, and with God), and the input from that can be seen in the text. But the text is not of itself a Christian prayer—it is a wish with a hint of resolve in it; a text which can be wished towards God or in the presence of God, but does not have to be. It represents the form of words which will encompass people of other faiths or none—and yet, uttered by Christians, can well be a prayer.

It is not meant to stand on its own. The hope is that each home will receive from local Churches a candle (and plastic, fire-resistant holder), a note of who are the donors and that it is brought to mark the 2000th anniversary of the birth of Jesus Christ, a text of the Resolution—and a government fire warning! The further hope is that, shortly before midnight, the whole land will fall silent as the candle burns and the clock ticks on towards midnight—and that each person will reflect on the Resolution in those quiet moments. If the message from the local Churches gets the communication right, then the Resolution will be not only resolved but also prayed.

But does that make it liturgy? Well, I confess (as a member of the Lambeth Consultation Group, which has been acting on behalf of the Churches and other Faiths in relation to both the Government and the New Millennium Experience Company) that we knew its form would be a little less than that of overt prayer—but the leaflet from CTE which contains it peps up that projected context. (The leaflet is called The Millennium Resolution, and is available from Churches

Millennium Enterprise, Church House Bookshop, Great Smith Street, London SW1P 3NZ, for £2 for 10 copies or £5 for 50.) On each page of the six-page folder there are scriptural texts reinforcing the concept of 'New Start'—including those which speak of baptism into Christ and conversion.

In any case, as with the Dome itself, there is little point in saying 'It should have been done differently'. Once the definitive decisions have been taken, the only options open are to join or not to join. My guess is that most scoffers about the Dome will show up sometime in 2000 as the word gets round and the neighbours enjoyed it. But those vital few quiet nationally-shared moments will go once and be beyond recall, so that it needs firm decision to be in on it at the right time well in advance, like now. (Oh, and see my P.S. on page 3.)

And the New Start be with you.

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As we go to press, the Catholic Bishops' Conferences of England and Wales, Ireland, and Scotland have published *One Bread One Body* (co-published and distributed by the Catholic Truth Society, 80pp, £4.95). This is a handsome and glossy handbook, subtitled *A Teaching Document on the Eucharist in the Life of the Church, and the establishment of general norms on sacramental sharing*. Whilst it has come across to non-Romans as reactionary, I think I would judge it, from the Roman Catholic leaders' own point of view, as intended to be consolidatory. The Foreword, by the three Archbishops who are the presidents of the three Bishops' Conferences, says that the bishops 'have produced this teaching document as a way of reaffirming the place of the Mass at the very centre of our Catholic life' (p.5). The purpose of the book is to present the doctrine and discipline of the Roman Catholic Church in a way which not only explains the separateness sacramentally of the life of their congregations and people, and helps reinforce that separateness in their people's understanding and practice, but also makes the separateness credible to other Churches, and even draws people towards entering the life of the Roman Church. It is, of course, this restrained and unyielding ecumenical impact which has been highlighted and discussed in the non-Roman denominations.

Before we look at that treatment, it is worth noting the careful but bold continuity with the teaching traditions in respect of the eucharist. The mass is still sacrificial in its nature, the 'substance' of the bread is the body of Christ by a change in the 'substance' through consecration—a change which a footnote confirms is often called 'transubstantiation'; and then comes the consolidation 'Receiving Holy Communion at a Catholic Mass implies longing for communion in faith and love with the local Catholic bishop and the Pope' (p.40), and 'receiving Holy Communion cannot be separated from the "ecclesial" understanding of the Eucharist' (p.41).

This is all a preparation for the crunch issue of the book—Part 3, entitled 'Together yet Divided' (pp.48-59). In one sense this whole Part is summed up in words in the first section on p.48:

'When there is brokenness in our human body, there is pain. Pain is a keen reminder that there is something wrong, that we need healing. Simply taking

thought-provoking essays by Bill Crockett, Paul Bradshaw and Ruth Meyers; the latter include three studies on sacrifice (actually they are 'inners' rather than bullseyes), the Vasey paper, one on music and one on architecture—so that we get a particular focus with each, rather than a broad treatment. After these two sections come provincial reports—and the original Dublin material itself.

I fear it has not been well advertised or noticed in this country, but it should be on the shelves of all contemporary Anglican liturgists (and I can even find a copy postfree for anyone who sends me the money . . .).

COB

#### IN MEMORIAM

The Reverend A. Raymond George, who died on 22 June 1998, aged 85, was one of the leading Methodists of his generation. Internationally renowned as an ecumenist and a liturgist, he served as the President of the Methodist Conference from 1975 to 1976. He was best known in Methodism as a teacher of theological students for over sixty years, but it is his work as a liturgist which we celebrate here.

In 1950 he became a member of the Methodist Church's Faith and Order Committee, the body which advises the Methodist Conference on matters of doctrine, worship and ecumenism. It was he who masterminded the preparation of the influential *Methodist Service Book*, published in 1975, a task to which he brought his immense liturgical knowledge and theological sensitivity as well as his formidable powers of leadership and a distinctive sense of humour. But it was typical of Raymond that, despite his love for the *Service Book*, he realized that a liturgical text published in 1975 would not adequately see the church into the next millennium, and he wholeheartedly supported those who were appointed to prepare its successor. His comments on draft texts were judicious, witty and perceptive. Ironically he died three days before the Methodist Conference approved *The Methodist Worship Book*, which will be published next March.

From 1961 to 1975, Raymond George was a member of the World Council of Churches' Faith and Order Commission. He represented the World Council as an observer at the Roman Catholic Liturgical Commission at the Vatican from 1966. He was for some years a member of the International Consultation on English Texts and the English Language Liturgical Consultation. Raymond was one of the original members of the Joint Liturgical Group, when it was set up in 1963, and retired from it, after a period as its Chairman, in 1992. He contributed to many of JLG's publications, and almost single-handedly produced the JLG2 Four Year Lectionary. He was naturally disappointed by the failure of most British churches to adopt this lectionary, which has largely been overtaken by the Revised Common Lectionary, but recognized the compelling ecumenical reasons for the widespread adoption of the latter.

Undoubtedly the leading British Methodist liturgist of his generation, Raymond George was enormously influential in the training of subsequent generations of Methodist liturgists. Through JLG, ICET and ELLC, he contributed also to liturgical study and writing on a wider scale.

Neil Dixon

## BOOK REVIEW

David R. Holeton (ed.), *Our Thanks and Praise: The Eucharist in Anglicanism Today* (ABC, Toronto, 1998, 320pp, pb, imported to UK by Canterbury Press, Norwich @ £13.99)

This volume is the long-awaited set of essays accompanying the Dublin Statement on the eucharist, produced by the fifth International Anglican Liturgical Consultation at Dublin in 1995. It stands to Dublin 1995 as *Growing in Newness of Life* stands to Toronto 1991. Its Statement (actually largely 'Working Group Papers') was published as *Renewing the Anglican Eucharist* (Grove Worship Series no. 135, 1996), just as the Toronto one was published as *Christian Initiation in the Anglican Communion* (Grove Worship Series no. 118, 1991)—and in each case the larger volume of essays has followed in due course. As at Toronto, various articles and essays were commissioned in advance of the Consultation, and these were then edited after the Consultation in the light of the adopted Statements, Principles and Recommendations, and were cross-referenced to them. In addition to that there had been other preparatory work done for the 'interim' conference at Untermarchtal in South Germany in 1993, and this was edited by David Holeton and published in *Revising the Eucharist: Groundwork for the Anglican Communion* (Alcuin/GROW Joint Liturgical Study no. 27, 1994) and serves as a curtain-raiser (and the introductory essay in it by Thomas Talley on the Trinitarian character of the Eucharistic Prayer has been of particular importance). It took two and a half years to bring the present project from Dublin to publication, but the resultant volume is of great interest.

Perhaps the most straightforward and helpful paper in the collection is that by the editor (then also chair of IALCs) entitled 'Towards Renewing the Shape of Anglican Eucharistic Liturgy'. This gives down-to-earth (yet not unheavenly) guidance on being authentic as a worshipping congregation and as programme-planners, and building up the people in Christ by that refreshing and renewal. The most poignant (inevitably) was Michael Vasey's, on that which lay closest to his heart, 'Scripture and Eucharist'. It is moving now to read a further element of his rich liturgical bequest, and one of his most intriguing cross-headings is 'The Humanity of Scripture'. Here he quotes from an earlier writing of his in the journal *Liturgy* as follows:

'One of the achievements of the liturgical movement has been the insight that the sacramental bread must be identifiable as real bread. The same attention needs to be given to the embodied character of scripture. This means presenting scripture in a way that makes clear the genre of particular books. The formality of liturgical reading—and the brief uniformity of the lections—means that people have little sense of whether they are listening to a saga, a letter, a political tract, a snappy word picture, or a sophisticated literary exhortation.'

Needless to say he slips in a reference to *On the Way*; but a main thrust comes across as trying to sell lectionaries to evangelicals. Michael was always one for making his own path uphill . . .

It would be difficult to list all the rest with intelligent comment on each. The Holeton essay comes among large canvas 'preparatory documents', the Vasey one among narrower-focus 'study documents'. The former include perceptive and

away the pain does not in itself bring healing; it can sometimes dull our sense of the need for serious medical attention. Much the same can be said of the Body of Christ . . .'

You can see how the argument will develop. It is actually applied more fully to the 'mixed-marriage' situation than to the general ecumenical one, but the message is clear. The book then goes on to 'norms' and discusses relationships of communion with other Churches one by one, starting with the Eastern Orthodox and going on to other Churches. There is rare provision for 'exceptions', and these are jealously guarded and existing norms are restated.

There have been the usual ripples of disappointment (or even disbelief) from non-Roman commentators. It is certainly marginally confusing to find Roman Catholics with love for other Christians and even respect for many of our ways, and then still find that, despite the warmth, the *ne plus ultra* of their ecclesiology stands firm. But I suggest again (as I did recently) that we ought rather to honour their concern to keep ecclesial boundaries and eucharistic sharing in accord with each other; and it looks as though, if we are to tilt at them, we should tilt at issues about the nature of the church, rather than at their insistence that, as we delineate ecclesiology, eucharistic sharing goes with it.

To put it at its bluntest therefore, it is correct to say that Rome has excommunicated those of us who neither accept all her doctrines, nor submit to her authority. This is entirely understandable on her terms. Certainly it is then puzzling when she allows occasional exceptions to the rule; and certainly it is then puzzling when Roman Catholics say to us (as they often do) that they don't take Rome's terms too seriously themselves. But Rome-watchers from the outside would need enormous evidence of the fabric coming apart before they treated the odd antinomian utterance as definitive—and it is noticeable that appeals from non-Romans on this very issue are still appeals made to the centralized authority; whilst, if we really thought authority there was falling apart, we would be appealing instead to the local Roman parishes to change *their* ways on the grounds that *they* are now the *locus* of authority. In fact they aren't; and we don't—Rome is still the fountainhead.

Colin Buchanan

PS: my own idea about the millennium had been to wrap the traditional version of the Lord's Prayer round the top of the candle and the modern form (with 'Save us from the time of trial') round the bottom. You would then read the old form aloud around 11.50 p.m., light the candle and watch it burn down to halfway consuming the ancient text as it went and arrive there as the new millennium began; you would then blow it out, say the modern text, and keep the bottom half of the candle by you thereafter to mark a liturgical New Start . . . However, the Synod declined to send such a rubrical package to the revision committee, and it will instead have to be done as a change of no substantial importance.

## MORE OF WHAT MISSED THE LITURGICAL SPELL-CHECK

Canon John Dilnot, the chair of the Canterbury Diocesan Liturgical Committee, sends the two following instances from a marriage service of the parts which a spell-check cannot reach—both from the same hymn:

'Praise my sole the King of Heaven'

and

'In his hands he gently bares us.'

## RITEs ON THE WAY: WORK IN PROGRESS

A Paper from the Liturgical Commission' with the title *Rites on the Way: Work in Progress* (GS Misc 530, Church House Bookshop, £3.50) was distributed to members of General Synod when we met in York. It is a 680page report, mostly of prayers and forms of service, in the context of a proposal 'that the Church of England should make available a portfolio of rites and forms of prayer to surround the baptism of infants and the baptism and confirmation of adults.' The Commission does not claim its materials are definitive—instead they are a 'snapshot of the Commission's work at a particular time.' The opening 'Explanation' reflects on what it calls the 'process' model of initiation, but reckons that the Church of England is still 'feeling its way' in such matters, which in turn justifies publishing 'Work in Progress' in order to discover what is really wanted in the parishes. There is good reason to reckon that a large part of the creativity in the texts and in the compilation of the report stems from Michael Vasey, who drafted *On the Way* in 1995, and this then is a further part of his bequest to the church.

The main part of the report consists of four parts:

- A. Pastoral and Theological Introduction
- B. Rites and forms of prayer for those who wish to become 'learners in Christ'
- C. Rites and forms of prayer 'supporting the baptism of infants'
- D. A short outlining of what liturgical materials could accompany an adult journey of faith—with some compatibility to the Roman Catholic RCIA, though very clearly related to the needs of not only the unbaptized, but also the baptized but unconfirmed. This material is at a premature stage so does not yet include actual liturgical texts.

It will be obvious that the different sections are at different stages of development. It may also prove that B, which already draws heavily upon RCIA texts, will be found to have pre-empted D—whilst C cross-refers to the thanksgiving after the birth of a child but does not include it here, and has some rarer uses (including interesting proposals for use during pregnancy—or for use when there is no pregnancy). What it does not have (and there must have been some serious debate

Document Reference	Document Title	Description	Price
GS 1152D (1998)	Wholeness and Healing	Draft forms of the Wholeness and Healing initiation services returned to the General Synod by the Revision Committee (GS 1152 refers).	£3.50
GS 1152V (1998)	Initiation Services (Wholeness and Healing)	The report by the Revision Committee on the draft Wholeness and Healing services (contained in GS 1152D).	£1.40
<b>The Eucharist:</b>			
GS 1211 (1996)	Holy Communion Rites A and B Revised	Initial report by the Liturgical Commission and accompanying text.	£4.00
GS Misc 487 (1997)	'The Prayer Book as Used': Additional work for the current Revision Committee on Holy Communion Rites A and B Revised	Explanation of proposal to the relevant Revision Committee concerning Rite B following the pattern of the BCP. In effect, the Prayer Book service of Holy Communion 'as customarily used'.	£1.40
GS 1211A (1997)	The Eucharist	Text of Holy Communion Rites A and B as revised by the Revision Committee.	£6.00
GS 1211Y (1997)	Eucharistic Rites A and B in the Alternative Service Book 1980	Report on the revised text of the Eucharist by the Revision Committee (GS 1211A refers) (2 volumes).	£7.50
GS Misc 512 (1998)	Eucharistic Prayer in the Church of England	The report of a presentation by the Liturgical Commission to the General Synod in July 1997 intended to inform and stimulate the discussion of eucharistic prayers.	£5.00
GS 1299 (1998)	Eucharistic Prayers	A report by the Liturgical Commission on six eucharistic prayers for General Approval which would fit into the new Eucharistic services.	£1.90
<b>The Lord's Prayer</b>			
GS 1271 (1998)	The Lord's Prayer	Initial report by the Liturgical Commission about the versions of the Lord's Prayer to be included in <i>Common Worship</i> .	£1.40
GS 1271A (1998)	The Lord's Prayer	The two versions of the Lord's Prayer to be used with the <i>Common Worship</i> services. As recommended by the Revision Committee.	£0.50
GS 1271X (1998)	The Lord's Prayer: Report by the Revision Committee	The report of the Revision Committee on the choice of the Lord's Prayer to be used with the <i>Common Worship</i> services. (In two parts.)	£1.40

To be continued at a later date

Document Reference	Document Title	Description	Price
GS 1115 (1994)	Language and the Worship of the Church	A further report by the Liturgical Commission on issues of liturgical language. Its recommendations were endorsed by General Synod.	£2.80
GS 1119 (1994)	The <i>filioque</i> clause	Report by the House of Bishops about the place of the <i>filioque</i> clause in the Nicene Creed.	£1.65
GS 1268 (1997)	Publishing the New Liturgy	The first progress report by the Liturgical Publishing Group.	£2.50
GS Misc 444 (1995)	On the Way: towards an integrated approach to Christian Initiation  ISBN 0 7151 3761 1	A report setting out a possible route towards an integrated approach to Christian initiation in the Church of England prepared for the House of Bishops by the Liturgical Commission, Board of Education and Board of Mission.	£7.95
<b>Draft Texts:</b> The reports listed below chart the progress of texts through the General Synod. Where more than one draft text is listed, the latest version is last.			
<b>Extended Communion/Sunday Worship with Holy Communion in the Absence of a Priest.</b>			
GS 1082 (1993)	Extended Communion	First report by the House of Bishops on the question of whether some formal provision for Extended Communion should be made.	£0.80
GS Misc 452 (1995)	Extended Communion	Second report by the House of Bishops reflecting on the 1993 debate in Synod and bringing forward proposals for action.	£1.40
GS 1230 (1996)	Extended Communion	Draft rite for Extended Communion.	£1.40
GS 1230A (1998)	Sunday Worship with Holy Communion in the Absence of a Priest (formerly Extended Communion)	A revised draft form of the rite for Extended Communion returned to the General Synod by the Revision Committee.	£1.40
GS 1230Y (1998)	Report of the Revision Committee on Sunday Worship with Holy Communion in the Absence of a Priest (formerly Extended Communion)	Report of the Revision Committee on the revised draft rite for Extended Communion (contained in GS 1230A).	£1.90
<b>Initiation Services—Wholeness and Healing:</b>			
GS 1152 (1995)	Initiation Services	Initial report by the Liturgical Commission containing various initiation services, including some (Wholeness and Healing) which are still making their way through the General Synod.	£4.00

as the range of provision is so full) is any instance of a prayer to be used before or after an abortion. The elderly will recall John V. Taylor attempting this in the run-up to the ASB, and will also recall Synod excluded it—for it suggested too positive a stance towards abortion.

One of the ways in which *On the Way* is most thoroughly put into practice is in relation to 'The Four Texts', which are being commended in B for the 'Learner in Christ' (developing an idea in the RCIA). The texts are Our Lord's Summary of the Law, the Lord's Prayer, the Apostles' Creed, and the Beatitudes—and they are optionally (all here is optional) to be 'handed over' to enquirers in public worship, with liturgical surrounds suggested here (and the recipients are then to 'make four texts their own', though whether by learning by rote or not is not explicit. Thus we get four mini-offices for (to take one example) the 'Presentation of the Lord's Prayer' (page 21). There is a reading (which may be, but need not be, from Matthew 6 or Luke 11), a Psalm, a short address by the minister, telling them to 'listen carefully' to the Lord's Prayer. The Prayer itself (the report recommends the ELLC text 'if Synod accepts this') is read aloud by a member of the congregation, and the candidates get in one line:

*Minister:* Eternal life is to know God as Father

*Candidates:* **And to know Jesus Christ whom he has sent.**

After this there is a collect said by the minister. So I am led to wonder whether the 'candidates' have not been left in a passive and quiescent role. Would it not be better to have them repeat—as 'making their own'—the actual text of the Lord's Prayer? And could there not be also a question as to whether they would receive it, rejoice in it, learn it, use it, and perhaps teach it to others? But that is a very quick judgment—and I find myself wanting to test each page on its merits, whilst knowing I am touching Michael Vasey's last liturgical writings and actually therefore reluctant to touch.

The Commission asks that comment on the rites should be sent to the secretary of the Liturgical Commission at Church House, Great Smith Street, London SW1P 3NZ.

COB

### **This month's publication**

... is Worship Series no.149, *Children and the Eucharist*, by Peter Reiss. This replaces no.110, *Children in Communion*, by COB, which has been out of print for four years and out of date for even longer. Peter Reiss includes the guidelines of the House of Bishops from Spring 1997, and integrates the practical outline policy there with the scriptural principles and pastoral wisdom which are central to his booklet. This one is a must...

## OFFICIAL LITURGICAL PUBLICATIONS

The Liturgical Publishing Group issued at the end of August various comprehensive lists of the publications containing official liturgical materials—whether authorized or still *in via*. As we have at intervals been asked for comprehensive information—not least ISBNs—we reproduce the central list from the package sent us. Chris Ball, of the LPG, asks for any errors or inadequacies to be notified to him.

### COMMON WORSHIP PUBLICATIONS PUBLICATIONS CONTAINING THE TEXTS OF MATERIAL AUTHORIZED BY GENERAL SYNOD

As at August 1998

Publication	Description	Price
<b>The Christian Year Series:</b>		
Calendar, Lectionary and Collects ISBN 0 7151 3799 9	The complete calendar with lectionary Bible references and collects, intended for desk or study use by those planning worship. A commentary by the Liturgical Commission is included.	£15.00
Collects and Post Communion Prayers for Sundays and Festivals ISBN 0 7151 3800 6	A volume with collects and post communion prayers for Sundays and festivals, laid out in a convenient format for use during services.	£15.00
Advent 1998 to Advent 1999 ISBN 0 7151 3817 0	The lectionary for Sundays and principal festivals setting out collects and Bible reading references for dates specific to the year beginning Advent 1998.	£5.00
Advent 1997 to Advent 1998 ISBN 0 7151 3801 4	Copies of Advent 1997-1998 may still be bought.	£4.95
<b>Common Worship Initiation Services:</b>		
Common Worship Initiation Services ISBN 0 7151 3810 3	The main book containing services of Baptism, Confirmation, Affirmation of Baptismal Faith and Reception into the Communion of the Church of England laid out in a variety of combinations. A commentary by the Liturgical Commission is included.	£10.00
Common Worship Baptism of Children Card ISBN 0 7151 3811 1 ISBN 0 7151 3813 8	Folded concertina format containing the congregational part for Holy Baptism.	pack of 10 £5.00  pack of 50 £20.00

Publication	Description	Price
Communion Worship Initiation Services: text disk ISBN 0 7151 3815 4	The new services on 3.5" floppy disk in WordPerfect and Rich Text Format.	£10.00 (inc. VAT)
<b>Visual Liturgy</b>		
Initiation Services: Visual Liturgy module ISBN 0 7151 3814	An addition to the Visual Liturgy service planning package containing templates of the new Initiation Services. On a 3.5" floppy disk.	£10.00 (inc. VAT)
Visual Liturgy 1.60 ISBN 0 7151 3816 2	A computer software package on 3.5" floppy disks containing the whole of the ASB together with the 3 year lectionary in both NIV and NRSV versions. This is the latest version of Visual Liturgy, with the Initiation Services module pre-loaded.	£65.00 (inc. VAT)

### LITURGICAL REVISION BACKGROUND PAPERS RELATING TO CURRENT SYNODICAL PROCESSES

As at August 1998

Document Reference	Document Title	Description	Price
<b>General information on the liturgical revision process and briefing on various liturgical matters</b>			
GS Misc 412 (1993)	The Renewal of Common Prayer ISBN 0 7151 3754 9	A book of essays by members of the Liturgical Commission about the history, importance and future of common prayer.	£7.99
GS Misc 503 (1997)	Revising the Church of England's Liturgy: Progress of the Present Exercise	A report outlining the process of liturgical revision and the stages reached in Autumn 1997 by various draft services in the synodical processes.	£1.40
GS 1114 (1994)	One Book or a Series of Volumes in 2000?	A report by the Liturgical Commission on the shape of the material to succeed the ASB. Its recommendations were endorsed by General Synod.	£1.10
GS 859 (1988)	Making Women Visible	Report by the Liturgical Commission on some of the issues raised by questions of inclusive language in liturgy. <i>NB: This report is out of print, but photocopies are available on request.</i>	£5.00