

DIOCESAN REPORTS

Before I come to the appeal, I offer a little history. Until about ten years ago, NOL was concertina-shaped—originally alternating between six pages and eight, and then, in the early 1980s, moving up to ten. It was of an entirely pirate character, for all the undoubted accuracy of its every line of reporting and the sensitive objective stance which facilitated this. However, an approach was made by the Liturgical Commission to the editor, asking that diocesan reports should be included (as well as contributions from the Commission members). NOL went up to twelve pages on the understanding that Diocesan Liturgical Committees would be urged both to take out a postal subscription for all their members and to provide a report at least once every two years of their doings. There was an irrational fear around that the editor would trim everything submitted for some sinister purpose of his own—so there was also an assurance (to which NOL has adhered faithfully) that all such contributions would be published untouched

The twelve pages (and the necessary outlay) has been sustained since then, but the reporting in by the dioceses has been intermittent and erratic. There should be a letter addressed to DLC secretaries going out in the next few days to ask them to bid for a month in the 1999-2000 biennium. If you want to get in before the rush, you are welcome to write in to me now bidding for an occasion which will meet your timetable and ensure you have hot news to report when you contribute.

And please note that notice of meetings, advertising of productions, or mere airing of views will always be published quite apart from the actual report.

So please use this journal as your place of interchanging news and ideas.

COB

NON-LITURGICAL POSTSCRIPT

The Jenkins proposals, whilst not much more than two-thirds of a loaf, do look like rich fare compared with the starvation rations of 'first-past-the-post'—so they probably ought to be backed. The difficulty is simply that the electorate appears somewhat anorexic, so may not recognize sustenance as sustenance and, horror of horrors, may then prefer the self-starvation of the present unjust system. From any such reaction, Good Lord deliver us.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

If you look at the programme for synodical action in relation to liturgy set out for the forthcoming Synod overleaf, your heart may well (unless, of course, you are either a Synod buff or a Revision Committee eagle) sink. I hear at intervals pained cries of 'How did all this happen?' and 'We have been quite happy with the ASB' and 'We never asked for any of this.' There is a story on the breeze of a parish in the Archbishop of Canterbury's own diocese which bought a hundred copies of the ASB in recent weeks (probably saying to themselves 'We must get in on these new services'). They would, presumably, be horrified to hear they had hit the last three years of the shelf-life of the books they were buying (did the booksellers not tell them?—shame). But even those in the know are not all yet convinced, and, at the very end of the Private Members' Motions listed on the General Synod agenda (straight after one about 'widening' the provisions for clerical vesture) comes this:

'That this Synod register the unease of many church members at the proposed programme of liturgical change and ask the House of Bishops to reflect further and report to General Synod within twelve months.'

Admittedly this is in the name of the Archdeacon of the Isle of Man, and thus its provenance may not be among the most adventurous. At the same time, it looks as though all the early formative requirements for the creation of an ASB Preservation Society seem to be in place, and, when this Society is duly formed, it may even find battles to fight in co-belligerence with the Prayer Book Society. NOL will cheerfully give the meetings (and publications) of any such Society space.

Another little straw in the wind is Amending Canon no.22, coming to its Revision Stage during this Synod. This is the amendment to the Canons on Liturgy which will give powers to diocesan bishops to authorize the continued use of texts (such as ASB ones) that would otherwise lose their validation when a particular deadline is crossed. This Canon, if the guts of it duly come into force and are implemented, would have the effect of sustaining a good slice of ASB liturgical material and ethos. The assiduous may recall I thought this draft Canon to be *ultra vires*. I still believe that—but it is certainly going to be enacted.

So we come back to the question as to whether the new provision in *Common Worship*, mulled over by the Commission, experimental parishes, the House of Bishops, the full Synod (three times round), a Revision Committee (twice round),

and lawyers, press, and users alike, is actually wanted, or is appreciated when it comes. I think I pick up a real readiness for the calendar and lectionary (but then many in my Area had been on the three-year provision long before it was lawful), and, although I have heard some episcopal grumbles, I think the initiation services have got off to a reasonably good start (and, personally, I am encouraging parishes to work at sponsors—and at testimony). The eucharistic prayers have had an initially good reaction (though, in my experience, the Rite A ones are very much alive and well still); the pastoral rites, which will, I hope, be separated into three, are less secure, but the synodical processes should undergird their quality and their standing; and the sheer march of time will mean that each week that passes gives further strength to the normalcy of the forward look into post-2000 provision, and an equivalent reduction in any merely reactionary loyalty to ASB.

In July I named the General Synod session as the Clapham Junction of liturgical revision. I stand by that and reckon we are now through the major complexities and are duly heading for a recognized terminus. And I think that means that, if the route, rapidity and timetable are more or less available, we would be wise to expect to stay on the train rather than abandon it or reverse it.

That, however, does not mean that individual items in the revision programme should not be given close scrutiny on their merits—which leads me to my last word this month. . .

Cetera censeo tentationem delendam esse.

Colin Buchanan

GENERAL SYNOD NOVEMBER 1998

General Synod meets from Monday 16 November to Thursday 19 November, and has much liturgical business on the agenda. It is worth noting that there is no February session in 1999, so items which miss this November will be held over till July 1999 at York. The following look reasonably firm:

Series 1 Marriage: Extension from 2000 for five years	Final Approval
Series 1 Funerals: Extension from 2000 for five years	Final Approval
<i>A Service of the Word, Affirmations of Faith, etc.</i>	
New texts to be authorized 'till further resolution'	Final Approval
The Lord's Prayer	Second Revision Stage
Eucharistic Rites 1 and 2	Second Revision Stage
Sunday Worship with Distribution of Holy Communion in the Absence of a Priest	First Revision Stage
ASB Ordinal: Extension for five years	General Approval

This means that we shall not be having the Second Revision Stage of Healing and Wholeness till July 1999, nor the First Revision Stage of Eucharistic Prayers and of 'Pastoral Rites' until the same time. The Standing Committee is arranging for a 'fringe' meeting at General Synod this November on the Funeral proposals to

great deal of theological work, or another skilful liturgical fudge (the two, of course, are not incompatible) before new ordination liturgies can be produced.

That said, the day left us looking forward to the next one, which, one hopes, might be on the same premises, and certainly with a similar format.

Doug Chaplin, Worcester DLC

MICHAEL VASEY—MEMORIAL SERVICE IN LONDON

We hear that it is planned that there should be a London Memorial Service for Michael Vasey during General Synod in November. It is scheduled for 7.30 p.m. on Wednesday 18 November at St. Stephen's, Rochester Row. All are welcome—indeed are bidden.

Conferences

THIS IS OUR STORY, THIS IS OUR SONG

(Where have we heard that before?)

Those with access to the far North are offered this day conference, led by members of the Liturgical Commission, at Rydal Hall, on Friday 12 March 1999. It will include coverage of all areas of liturgical change; it costs £15 per head (including lunch); and bookings or information are available through Rydal Hall, Ambleside LA22 9LX (Tel 015394-32050; Fax 015394-34887; E-mail rydalahall@aol.com.)

'ANGLICAN WORSHIP—ACCEPTABLE WORSHIP?'

This is the title of a residential conference at *The Hayes* Conference Centre, Swanwick, on 15-17 February 1999. It is sponsored by the Fellowship of Word and Spirit, a highly reformed organization, as appears from the titles of the lectures:

'Common Worship: A Reformed Perspective (Communion)

by David Phillips

'Reformed Worship: The Service of the Word' by David Peterson

'Reformed Worship: The Lord's Supper' by David Peterson

'Common Worship: A Reformed Perspective (Baptism, Marriage and Funerals)' by David Phillips

'User Friendly Reformed Worship' by Paul Gardner

Details from the Rev. J.D.Rushton, All Saints Vicarage, 94 Watling Street Road, Fulwood, Preston PR2 8BP (01772-700672).

Next Month's Publication . . .

. . . is Alcuin/GROW Joint Liturgical Study no. 42, *More Documents from the Origins of the Roman Liturgy*, by Gordon Jeanes. Gordon Jeanes put together a main set of sources in an earlier Joint Liturgical Study, no. 20, *Origins of the Roman Liturgy* (1991). He here rounds up a whole series of materials making lesser but clear contributions, and thus between the two Studies provides a satisfying near-completeness to his chosen task.

DIOCESAN LITURGICAL SECRETARIES—THE LONDON DAY

The newly refurbished London premises of the University of Notre Dame formed a very palatial setting for this year's meeting of DLCs with members of the Liturgical Commission, in a room with excellent acoustics, that made contributions from the floor as audible as those from the platform. There were a series of short presentations throughout the day, each allowing opportunity for questions and comeback. This was a much better format than some previous occasions, since it ensured that dioceses got the information they wanted, and were able to feed back a number of impressions from the coalface. The whole was masterminded with great skill by Mark Earey, who ensured that, even though some sections overran, the day finished on time.

As our representatives discussed the day on the train back to Worcester, we found the day had been extremely helpful to us. The new emphasis on taking an organic approach to the place of music in liturgy was especially welcome, and we look forward to new initiatives shared by the Commission and the RSCM. The substantial content was very helpful in planning for our work in the future, and we felt far more informed than when we had arrived. We also appreciated the opportunity to talk to publishers, and the way in which they wanted to hear people's comments. The chance to hear what other dioceses were doing made us realize that we were well behind, but we felt encouraged to move forward, rather than dispirited by our current situation. We were particularly stimulated by those dioceses that spoke of getting the profile of their committees raised through a greater support from and involvement by the senior staff. And we were full of admiration for the new and simple office developed in Durham diocese, and hope that it might become more widely used.

Two areas of controversy may be worth noting. The most vehement comments of the day came in a discussion of the proposed core book of Sunday services. Many people were doubtful of the place of such a book in the computer age, and not a few scornful of the provision of BCP Matins and Evensong within it. Voices holding the opposite views were also heard. While Trevor Lloyd diplomatically called this feedback just what was needed, I suspect he was a little taken aback by the strength of feeling. Quite clearly some more work is needed on the desirability and putative contents of such a book.

The other controversy was implicit, and forthcoming, rather than overt. Revision of the ordination rites will take place last, and the ASB provision will be extended. Currently there is a preparatory theological group looking at the questions that will set the framework within which these rites will come to birth. Paul Bradshaw, who is on that group, was receptive to a question asking about the relation of such rites to forms of commissioning other ministries, and suggested that the diverse pattern of ministries is part of the backdrop against which we ask questions about ordination. Nor did he rule out of court the possibility of providing some liturgical material for them. The Bishop of Salisbury, however, suggested the Commission should only concentrate on those rites which concerned the three orders that were ontologically different. That bringing of ontology into the discussions begs a lot of questions, not least whether there is a philosophically agreed approach to ontology at the end of the twentieth century, far less an agreed way to relate it to holy orders. I foresee either a

compensate for the extraordinary General Approval Stage in July, at which, because of the grouping of three rites in one debate and the shortage of time made available, the rites were sent to a Revision Committee without the Funeral provision being debated at all.

For the 'core' book (or other medium) this leaves the Psalter as the main item still to be seen—and, for all we know, a debate royal still rages behind the scenes; or, of course, no debate rages. Beyond the core, we are still to see proposals for the ordinal—and that means that the extension of the licence of the present rites is not only appropriate but requisite. It also gives a chance for the Jarvenpaa material (Alcuin/GROW Joint Liturgical Study no. 39, *Anglican Orders and Ordinations*) and for the 1999 Kottayam IALC stuff (still to come) to be taken into account.

Incidentally, the Revision Committee handling healing rites may be heading for a world record. The healing material was originally grouped with initiation (in the days when the Liturgical Commission wanted almost everything to come under that head), and the rites received General Approval in July 1995, the last session of the 1990-95 quinquennium. The full Revision Committee was appointed after the elections in Autumn 1995, and, after dealing with the genuinely initiatory material, the Committee turned to address the healing component which they had carefully separated from initiation. The healing rites had a First Revision Stage in July this year and were re-committed to the Revision Committee; and the Committee will not complete its work till 1999, so it will have run for *four-fifths of this present quinquennium*.

BOOK REVIEWS

David Adam, *Clouds and Glory—Prayers for the Church Year, Year A*. (SPCK, 152pp, paperback, £6.99.)

Clergy and readers at a recent DLC presentation in Southwell were overwhelmed by the flood of resources being marketed to supplement the use of the *Common Worship* Lectionary: all-age material, children's worksheets, intercessions, hymns, commentaries . . . it's difficult to know what to choose. From amongst all of these, however, *Clouds and Glory* is one that I would definitely recommend.

David Adam fans who have found it hard to find a place for his distinctive celtic prayers within regular parish worship will be delighted to know that this book contains a form of intercessions for each Sunday of Year A. Whilst very much in the David Adam style, these are produced in the familiar ASB-type format, that will fit easily into a parish communion service.

The particular beauty of these intercessions is the way that the lectionary readings are used as inspiration, and that phrases and ideas from the readings are woven into the traditional shape. They are refreshingly up to date in content, and use accessible language. In Ordinary Time, the New Testament and Gospel are used

mainly, to avoid the question of OT track; and each set of intercessions has its own tailor-made response, also reflecting the biblical texts.

The only disappointment I had was not being able to find anything for the Feast of the Presentation, Mothering Sunday or Harvest Festival. Maybe we'll get those in Year B.

The author would like people to use these prayers at home throughout the week preceding each Sunday, in preparation for worship—not a bad idea. However, since these intercessions are also provided with an introduction to the Peace, and a Blessing; it's much more likely then, that this book will be seen as a resource for Sunday worship itself, and well it should. A valuable resource for all intercessors!

Gilly Myers, Nottingham

Hugh Montefiore, *On Being a Jewish Christian* (Hodder & Stoughton, 1998)

Colin Buchanan tells me he had in May approached Michael Vasey about reviewing this book, and I feel a bit wistful now writing this review within weeks of Michael Vasey's death. Despite my being named after an honorary Jewish 'uncle', and a founder-member of the BCC committee on Relations with People of Other Faiths (as well as a privileged fly-on-the-wall member of the Rainbow Group!), I can't help feeling that Michael should have been writing this instead.

Brummies like me have a particular affection for Bishop Hugh, with his droll humour (his first announcement of his new three-digit General Synod number was 'Bond-Birmingham-007! Licensed to kill amendments!'), his tolerance and liberality (illustrated in his plea that 'rescued' the debate on the Charismatic Renewal report in 1981), and his firm and persuasive Christian *apologia*—nowhere better evinced than in *this* book.

It is not, of course, a strictly *liturgical* book. But it *does* have a distinct liturgical slant. The rescue and rehabilitation of the Hebraic antecedents of Christian worship, to the primacy they fought to have, has long been a priority for some of us, Michael included! This book makes almost the best case yet for that, both implicitly and explicitly, throughout. But *what* a pity that there is no index! (Chapters 5 and 7 are, however, the ones most pertinently directed at matters of worship—praise, prayer, penitence, creed, scripture and sacraments.)

I have only one (substantial) reservation about Bishop Hugh's presentation. He seems to lean heavily towards the 'mother-and-daughter' view of the Jewish-Christian relationship, although occasionally (and in more 'considered' contexts?) the alternative 'sisters-of-a-common (Hebraic) mother' does peep through. I can't help thinking that the latter is, (historically, theologically, devotionally and *liturgically*!) much more helpful and accurate.

David Gregg, Newton Longville, Bucks

bound by the *vinculum*. That certainly sounds consistent—but it equally opens all marriages, wherever and however contracted, to nullity proceedings conducted by the Roman Catholic Church as well as to decrees of indissolubility issued by the Roman Catholic Church.

The Longley solution appears to function on this basis. He writes that 'No one wants them [the Bishops] to circumvent the doctrine of the indissolubility of true Christian marriage.' Maybe—but he goes on to urge that the failure of a marriage 'could itself be *prima facie* evidence of its doubtful validity'—and that invalidity could be established by a balance of probabilities rather than by moral certainty *for the purposes of admission to communion*. This, it appears, is not to be confused with a decree of nullity, though it certainly confuses me. I think it means, in the case of Longley's test case lady, that her husband is validly and indissolubly married to his first wife (and that no decree of nullity can be sought or expected), and yet that he and his second wife can act *as though* that first marriage had been nullified, simply on the basis of their personal conviction of its invalidity, and can presumably affirm in good conscience that they are now bound in a truly indissoluble marriage themselves. Longley goes on to say that this 'new approach', which he clearly views as caring, would be especially applicable to would-be converts. Do I discern blessed Pauline privilege coming back in?

Part of the problem as he sees it is that the marriage tribunals have 'a total presumption in favour of validity', and that should be relaxed. Curiously, to a non-Roman sceptic like myself, the tribunals offer, if not an easy, at least an extremely accessible flight into the unreality and fantasy world of nullity. By this decree a marriage which has functioned for twenty years or more and has produced children suddenly becomes no marriage at all, but retrospective cohabitation of parties who wrongly thought at the time that they were married. It is not fashionable to use the term 'jesuitry' nowadays (and some of my good friends are Jesuits), but I find myself sorely tempted in that direction. What kind of indissolubility is being protected by these shifts and fantasies? Do we really think it ought to be applicable to all marriages contracted anywhere? And is it credible that it should be bolstered (yes, or circumvented) by a fancied personal conviction of 'invalidity', tried and certified by no tribunal whatsoever?

Or have I missed a trick? If not, Clifford Longley, come off it.

COB

[Correspondence in *The Tablet* the following week (31 October) includes a letter from an RC priest in Hull who recounts how, when he was a curate thirty years ago, he was preparing a couple to become Roman Catholics, and, on the eve of their reception, the wife told him that, at the age of 16, she had thought she was pregnant by a boyfriend, and they had married. She had soon been divorced and had lived with her husband now for 23 years. The curate's parish priest had put it to the bishop who had said the couple should be received, but could only be communicant if they 'promised to live as brother and sister'. (Otherwise presumably they would have been received one day and excommunicated the next.) The priest made it clear he would adjudicate differently to-day—and has on occasion done so.]

ONE BREAD, ONE BODY—ANOTHER ANGLE

The broad reaction to *One Bread, One Body* has largely concentrated on the exclusion of non-Roman would-be communicants from communion. But *The Tablet* of 24 October carried a Roman Catholic critique by Clifford Longley—a critique which carried the discussion into Roman Catholic doctrines of marriage and nullity as well as that of ecclesiology and the eucharist.

The burden of Longley's article relates to the section in the document on 'Separated and Divorced Catholics at the Eucharist' (pp.54-55). The Bishops reaffirm the Roman Catholic position (restated by the Pope in 1994) that anyone who has been validly married and then divorces that marriage partner and marries someone else whilst the former spouse is still alive is excluded from communion. The Bishops then add 'This does not mean, however, that the Church wishes to exclude them from its life.' There then comes a concept of inclusion in the 'life' of the Church accompanying exclusion from communion—and Longley is asking in effect whether this is possible or credible. After all, excommunication is excommunication, and to go on that the community should 'make sure that they [the remarried] do not think of themselves as cut off from the Church' is surely to ask the impossible?

Longley's test case is

'a lady I know who earnestly wishes to become a Catholic. Unfortunately, the husband she is now married to was married previously, long before they met. There is no possibility of the parties involved giving even minimal co-operation to an annulment process. Nothing, it seems, can be done.'

This, to my half-tutored mind, raises further questions. I had always understood that, to the Church of Rome, there exist marriages contracted otherwise than those solemnized before a priest, which are sacramental and indissoluble. I had further gathered (incorrectly?) that such marriages could be dissolved, and that there even existed a provision (humourlessly dubbed 'Pauline Privilege'—see 1 Cor. 7.15) which would set aside a marriage contracted in this less-than-indissoluble way, and leave persons who had become Roman Catholics now free to contract a full-blown, no-exceptions (except as under), indissoluble, sacramental marriage.

Longley, however, is functioning with totally other presuppositions, which I find fairly incredible, but I clearly need to extend my credulity a little. He seems to be saying:

- (a) that the husband's previous marriage was indissoluble;
- (b) that no 'Pauline Privilege' enters into the discussion (or is it that the husband does not wish to be a Roman Catholic (so no 'Pauline' possibility exists), or, alternatively, that the husband already is a Roman Catholic, and his first marriage was full-blown in the eyes of the Church, so again the 'Pauline' concept cannot be considered?);
- (c) that nullity proceedings can in principle be applied both retrospectively to a first marriage which has ended legally by divorce and been followed by a new marriage, and also (unless the odd conditions mentioned under (b) above obtain) to a first marriage contracted right outside the Roman Catholic Church.

These presuppositions would put all marriages purporting to be monogamous, wherever and however contracted, on a par, all indissoluble in the sight of God, all

Board of Mission of General Synod, *The Way of Renewal* (CHP, London, 1998, viii/152 pp., £6.95)

This report says at the beginning that it '*does not constitute an authoritative statement of the Church of England but is published solely as an aid to study by the Board of Mission. . .*' It has nine chapters, each with a triple set of contributors, and each labelled 'Renewal through . . .'. Thus the first chapter is '*. . . through Spirituality*' and has contributions on 'Celtic Spirituality', 'Ignatian Spirituality', and 'Taizé Spirituality'. It is the second one (the longest in the book, 20 pages) which is '*. . . through worship*'. The three contributions vary in length: first there is a short one by John Leach about how he initially became charismatic (there are no two ways about that) and then discovered in turn liturgy and emotion. It is only the lightest of sketches, and I reckon John's life has gone beyond his article. There is then 'Liturgical Worship' by an ordained couple, Peter and Dhoe Craig-Wild—people who had also come to a renewed love of liturgy through having a charismatic experience, but in addition brought their sacramentalism into the experience. They record a fairly mind-blowing 'Toronto' blessing:

'*. . . we had planned a special service [in a whole weekend] for the Saturday evening. It was largely wordless and used icons, incense, movement, Scripture, candles, silence, quiet music and anointing with oil. All went well . . . [then, at a time of personal ministry] The very first person came forward, was anointed, and then fell to the ground; then the second; then the third, until the floor was littered with people resting in the Holy Spirit. Some were simply lying quietly; others were weeping; still others were writhing as if in pain . . .*'

They add that such services became 'a standard part of our renewal tool-bag'. One wonders if the compilers of *A Service of the Word* know what they have introduced as lawful liturgy.

The third part of this chapter is by Martin Conway on 'Worship in and for the World' and its centrepiece is the extraordinary experience of worship in Salvador da Bahia in Brazil at the World Mission Conference in December 1996—for, on the occasion he records, the delegates went to the preserved dock where slaves from West Africa were landed for three centuries from 1550 onwards and were led by guided meditation through the inside of the slaves' humiliation—and all on a world canvas.

All three parts expect carefully prepared liturgy; yet all three seem almost totally divorced from the synodical realities of revising Rites A and B.

COB

J. D. Crichton, *Preparing for Christmas* (Columba Press, Dublin, 82pp., £4.99)

Reviewing Jimmy Crichton is an act of *pietas*, as, thirty years ago, he was the Roman Catholic observer on our Liturgical Commission bringing a highly knowledgeable, but somewhat irreverent, insight into Roman Catholic ways in revision in the

immediately post-Vatican II years into our midst. I have read his 'Musings from my Hermitage' in *Liturgy and Music* with great delight over the years, and consulted him by post (for the first time in fifteen years I think) this last Summer when I was writing about eucharistic consecration. He was typically and courteously helpful, but mentioned that he is now in a nursing home and is over 91 years of age—so it was a special joy to receive a book by him to review almost immediately after.

The title *Preparing for Christmas* is strictly liturgical—that is to say, he is writing about the rites for the run-up to Christmas in the last week of Advent, not about getting in a Christmas tree and putting up decorations. It is the materials proper to the season which are his subject matter, and, very simply, he writes in the first half of the book on the weekday readings from the missal from 17 to 24 December, and in the second and longer half of the book on the 'O' antiphons, scheduled for the same days. These latter he introduces with five pages on 'Come' (!) and four more on the origins of the antiphons, before giving about five pages to each one, beginning in each case with its musical notation and text and going on to a very biblical commentary.

I do not know whether people give Advent presents nowadays, but, to a disciplined believer, this would be a delightful gift for bedside nightly reading. And no reader would twig the author is 91.

Whilst I am mentioning the 'O' antiphons, I owe a debt of reviewing to a book which has sat on my shelves for so long it may well be out of print by now. It is William Marshall, *O Come Emmanuel: A Devotional Study of the Advent Antiphons* (Columba/APCK, Dublin, 1993, 100pp., £5.99). Billy Marshall is an Anglican (C/I), so he begins with reference to J.M. Neale's Advent hymn, reflected in the form of his book title. Equally he is not following the Roman lectionary, so he uses all his space on the antiphons which he expounds at over twice the length of Crichton's treatment. The result is marginally heavier (he uses polysyllables more than Crichton does) and thus more demanding.

COB

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*. We have at intervals been asked for comprehensive information—not least ISBNs—and last month began to reproduce the central list from the package sent us. We continue now with material for which we lacked space last month—and documents relating to the November session of General Synod (see page 3 above) will supplement both lists. Chris Ball, of the LPG, asks for any errors or inadequacies to be notified to him.

continued from October NOL

LITURGICAL REVISION BACKGROUND PAPERS RELATING TO CURRENT SYNODICAL PROCESSES

As at August 1998

Document Reference	Document Title	Description	Price
The Psalter:			
GS Misc 504 (1997)	A New Psalter for Liturgical Use in the Church of England	A sample of 50 psalms in an adaptation of the ECUSA Psalter by the Liturgical Commission, together with an explanation of the Commission's thinking about the inclusion of a Psalter in <i>Common Worship</i> . Work on producing a complete draft Psalter for comment is in progress.	£5.00
Admission to Holy Communion in relation to baptism and confirmation:			
	Admission to Communion in relation to baptism and confirmation	A report by the House of Bishops rehearsing the history of consideration of this issue.	£1.10
	Admission of Baptised Persons to Holy Communion before Confirmation	A report by the House of Bishops with recommendations about the issue.	£1.10
	Admission to Holy Communion in relation to baptism and confirmation	Guidelines agreed by the House of Bishops.	£0.80
A Service of the Word and Affirmations of Faith together with Prayers for Various Occasions Canticles at Morning and Evening Prayer and Schedule of Variations from the BCP Orders for Morning and Evening Prayer			
GS 1280 (1998)	A Service of the Word, Affirmations of Faith, Prayers for Various Occasions, Canticles at Morning and Evening Prayer	A report by the Liturgical Commission seeking extension of the period of authorization of these services and various very minor changes to them.	£2.50
GSMisc 519 (1998)	A Service of the Word, Affirmations of Faith, Prayers for Various Occasions, Canticles at Morning and Evening Prayer	Suggestions by the Revision Committee about including Canticles alternative to those in GS 1280 and changes to the texts in that paper.	£1.40
GS 1280A (1998)	A Service of the Word etc.	Revised drafts of material contained in GS 1280, returned to the General Synod by the Revision Committee.	£3.00
GS 1280Y (1998)	Report of the Revision Committee on the draft texts of: A Service of the Word, etc.	Report of the Revision Committee on the revised drafts contained in GS 1280A.	£1.90