

Next Month's Publication . . .

. . . is Worship no. 157, *Home Communion—A Practical Guide*, by Carolyn Headley. This is a fund of pastoral wisdom, aware of the Wholeness and Healing rites, but basically offering help to those taking communion to the sick and shut-in.

THAT PASTORAL INTRODUCTION TO THE BAPTISM RITE . . .

We published last month in all innocence the text we had received as being the 'Pastoral Introduction' to the infant baptism rite. No sooner was NOL on the streets than the Bishop of Salisbury told us we had a discarded text—they had done it again before it all went to press. Here then is the text which is in the proofs of the main CW Book, as attested by the Bishop of Salisbury himself. We assume it will not move on again . . .

Baptism marks the beginning of a journey with God which continues for the rest of our lives, the first step in response to God's love. For all involved, particularly the candidates, but also parents, godparents and sponsors, it is a joyful moment when we rejoice in what God has done for us in Christ, making serious promises and declaring the faith. The wider community of the local church and friends welcome the new Christian, promising support and prayer for the future. Hearing and doing these things provides an opportunity to remember our own baptism and reflect on the progress made on that journey, which is now to be shared with this new member of the Church.

The service paints many vivid 'pictures' of what happens on the Christian way. There is the sign of the cross, the badge of faith in the Christian journey which reminds us of Christ's death for us. Our 'drowning' in the water of baptism, where we believe we die to sin and are raised to new life, unites us to Christ's dying and rising, a picture that can be brought home vividly by the way the baptism is administered. Water is also a sign of new life, as we are born again by water and the Spirit, as Jesus was at his baptism. And as a sign of that new life, there is a lighted candle, a 'picture' of the light of Christ conquering the darkness of evil. Everyone who is baptized walks in that light for the rest of their lives.

As you pray for the candidates, picture them with yourself and the whole church throughout the ages, journeying into fullness of God's love.

Jesus said, 'I came that they might have life, and have it abundantly.'

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

SYNOD DOES IT—THE PRESSES ROLL

General Synod duly voted for everything it had to vote for by its final day on 1 March, and most of the various detailed debates are reported in this NOL. So Church House Publishing is now working overtime to meet the deadlines—publication around 1 November, authorization from 3 December, monopolization from 31 December (when the ASB lapses). So fast are they working that I picked up proofs on 1 March itself in the afternoon, and found both the Nicene Creed and Prayer H in place in their final form. The LPG have gone for it—the grass is not going to grow under *their* feet.

Now for all the bits of subsidiary news. First of all it appears that all licensed clergy (yes, NSMs as well as those on the payroll) are going to get a free copy of the offprinted eucharist (i.e. Orders One and Two, both in mod and trad language) reasonably early in April. This will have rubrics in, yes, red—and truly rubricious. (If there are lay persons who want one quickly, please send an addressed sticky label and £2; overseas readers send the label plus £2.50 or US\$5.)

Secondly, we can now count up the pages. The contents to which I was taking exception in January include the following:

Morning and Evening Prayer from the BCP	22 pages
Compline in BCP language	11 pages
State Prayers etc. from BCP	2 pages
Litany from BCP	7 pages
Order One in trad language	21 pages
Order Two (normatively in trad language)	21 pages
Supplementary texts: penitential	3 pages
intercession	1 page
Collects and post-communions in trad language	84 pages
Total	172 pages

There may be some canticles and other odd bits to come. Granted that the Preface of four pages is not going to have its seventeenth century version included (is it?), and that the stuff on copyright and similar issues (let alone the pastoral introductions) may also get away with it monoculturally, yet I submit that very nearly 25% of the Book is going to be ancient text already available to parishes which like that sort of thing—and the rest of us are going to have no option in what we buy—yet a vast

amount of money is going to go on quite unnecessary paper (not least that whole year's round of ancient collects etc.), in order to put into our hands a Book much bigger than we sought. How did they manage to omit the Coverdale Psalter?

But thirdly, I think I detect there coming to pass something I have previously heard on the breeze, but now—perhaps in paranoia—think I am seeing implemented. There is a well-attested stance by leading members of the Liturgical Commission which pours scorn on the congregation 'reading from the book' or, more pejoratively, 'having their heads stuck in the book'. It finds its expression in public deprecation of people following the readings in the eucharist from a printed text, and a comparable insistence that the readings are read for people to *hear*, not to follow. Indeed, I have a funny idea that we have been spared readings set out in the new Book *in extenso* (as in the ASB) not to save space so much as to save people looking at print. It is, of course, the same ideology which handles psalms by giving the people an antiphon and saving them the trouble of reading—they only hear the chants or said psalms. I think I have even heard mutterings against Prayer H on the grounds that people would need the text in front of them.

How is this worked out in the final text? I set out my charge, and you can check it when your free (or purchased) copy comes. The charge has its test case with Order One. If you consult the text I laid out from the Revision Committee's proposals in the July NOL last year, you will find on pages 2 and 3 of that July edition that the Revision Committee simply printed out responses and acclamations and at the beginning of the Eucharistic Prayers had a direction '*The full texts of Eucharistic Prayers A to F are to be printed at the end of that Order.*' Well, so they are—but there is no hint in the final text of where to find them. There is simply the opening direction '*An authorized Eucharistic Prayer is to be used.*' You have to consult the index at the front to find that Prayers A to H are printed eight pages further on. Remember too that, after the little fight I put up, all section numbers have been excluded—so cross-references would have to be done by page numbers. That's not too difficult with items which cover whole pages like Eucharistic Prayers, but it is *not* done. Believe it or not, you can look at the two pages headed 'The Eucharistic Prayer', and you can see nothing but congregational responses on them (bar a few cue-lines), and you do not have even page numbers by which to find the full text of the Eucharistic Prayers. It is clearly assumed that you ought not to want to see the full texts. They are there for the president only. Instead you have to use the responses until you know them, and then you can do without the book—but, even if you do know them, it seems to me that the worshipper is waiting like a gunman at a clay-pigeon shoot, armed and waiting for the moment when he puts in his contribution (and, naturally, gets it nicely on target); but that waiting time is used strictly for listening out for the cue bidding a response, and not so much for listening to the text in its own right. It is actually worse than that, as the optional responses in Prayers A and F have no cues printed, and nor does the doxology at the end of Prayers A, D and G (though most worshippers would perhaps respond to '... songs of everlasting praise'—though newcomers wouldn't).

EXTENDED PREFACES OF THE EUCHARISTIC PRAYERS

As we come to the last of these Prefaces, we are able to drop 'draft' from the cross-heading to the report. The following are the last of the long extended prefaces 'to replace all the material . . . [in prayers A, B, and E] . . . before the *Sanctus*'.

ALL SAINTS DAY

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God,
through Jesus Christ our Lord.
And now we give you thanks, most gracious God,
surrounded by a great cloud of witnesses
and glorified in the assembly of your saints.
The glorious company of apostles praise you.
The noble fellowship of prophets praise you.
The white-robed army of martyrs praise you.
We, your holy Church, acclaim you.
In communion with angels and archangels,
and with all who served you on earth
and worship you now in heaven,
we raise our voice to proclaim your glory,
for ever praising you and saying,

FROM THE DAY AFTER ALL SAINTS DAY UNTIL THE DAY BEFORE THE FIRST SUNDAY OF ADVENT

It is indeed right, our duty and our joy
that we should always sing of your glory,
holy Father, almighty and eternal God,
through Jesus Christ your Son our Lord.
For you are the hope of the nations,
the builder of the city that is to come.
Your love made visible in Jesus Christ
brings home the lost,
restores the sinner
and gives dignity to the despised.
In his face your light shines out,
flooding lives with goodness and truth,
gathering into one in your Kingdom
a divided and broken humanity.
Therefore with all who can give voice in your creation
we glorify your name,
for ever praising you and saying:

THE NICENE CREED

The first major liturgical debate I attended was when a new Synod failed to give Final Approval to new Eucharistic Prayers in 1996. The debate was long, and many muscles were flexed. The Final Approval Debates in February 2000 were of a different character. Much that was uncontroversial went through with little trouble, and even the weighty stuff was mercifully brief. It all goes to show that if a measure can be contained within one five-year session of Synod, much good will be done. Liturgical revisers of ? years hence please note!

The Nicene Creed provoked some heat and some light. My sense of gloom that the Church of England was being railroaded into a compromise that would satisfy no-one was slightly alleviated by quite a good debate. Even so, I heard much patronizing talk about what 'the person in the pew' might understand (ranging from nothing to the finer points of patristic theology). Greek Lexicons were quoted inappropriately (like using Dr. Johnson's Dictionary to define twenty-first century English), and ecumenical convergence brought under suspicion. I confess with COB that I can't see a theological problem with 'of the Holy Spirit and the Virgin Mary', and those who did have an issue were not necessarily satisfied with 'from'. But the rest of us trooped through the 'Yes' doors, and so the Church of England has a version of the Nicene Creed unique in the English-speaking world. (Oh, and by the way, we speak English better than anyone else, or at least I think I heard that in the debate too).

Those lines in full:

was incarnate from the Holy Spirit and the Virgin Mary
and was made man

I suspect people will get more annoyed with the second line than the first.

The voting was: Bishops 35-0; Clergy 197-12; Laity 149-56.

So this too joined the text of the eucharist.

The **Commended Material** (GS Misc 594) was interestingly reissued to Synod after its rough ride in November. Technically, once it has been debated, such material goes to the House of Bishops for Commendation, and is then printed. Significant changes were made to some prayers for Funerals (so that they 'pray for the dead' less obviously, if at all). Also included were Orders for Morning and Evening Prayer on Sundays, and these introduce a new category of material to the C of E. We are used to 'authorised' (alternative to the BCP) and 'commended' (additional to the BCP). What about 'noted with approval'. This applies to outworkings of *A Service of the Word* which are printed in full, but are already authorized because they conform to ASOTW. This is a historic moment, if you like that kind of thing.

Jeremy Fletcher

[We shall be setting out a full overview of legal texts of the Nicene Creed next month. COB]

But the final giveaway comes, as the discerning will have already guessed, with Prayer H. Prayer H is all responses, so how can it be set out on the responses page? The answer is that it cannot, so at the bottom of the page comes the direction 'For Prayer H, see page 00' [the '00' is not significant, simply that paging is yet to be added to the proof I am using]. Do you follow my point? Prayer H gives the game away. For with none of the other Prayers from A to G are you told the page number, because the worshippers are not supposed to have the text in front of him or her. Prayer H, for which a page number *has* to be given, is clearly disruptive—the people now have to have the whole Prayer in front of them, and *that is contrary to policy*. I wonder how many members of Synod who brought Prayer H to pass against the Revision Committee's intentions would have realized that they were busting a publishing (and worshipping) policy in respect of eucharistic prayers as well as breaking new ground liturgically?

Let me make myself very clear indeed. I think I have stated the unstated policy clearly, and I think it is wrong; I think it is wrong to treat the literate as illiterate; I think it right to have Bibles in the hands of the congregation so that they can follow readings (and preaching); I think it necessary to have the words of hymns (and to a lesser extent choruses) in the hands of the congregation so that they can join in the singing; and I think it highly desirable that the congregation should follow the whole thrust of a eucharistic prayer and be able to see when responses are coming. I even think it is wrong to complain about heads being in books—if the book for each worshipper is not there to help each worshipper, then we are in a very odd situation. (If, of course, it is simply a leader's directory, then we should have been told that and there should be no bulk order offers . . .) Of course it is wonderful to learn things by heart (I sing many hymns that way, as I hate wearing reading-glasses!), but such learning is helped enormously by the availability of texts—and it is right to have presidential texts available to congregations too. In days when there is much concern about making newcomers welcome, presidents will have to say 'Prayer G' and leave people to say responses (which will be very offputting for those mystified by the book anyway) or will have to say 'Prayer G on page xx'—in which case the book could helpfully say it in the first place.

Is it possible that Common Worship not only has 25% of content the purchasers generally will not want, but will also have another batch of material which the publishing group *do not want them to see*? If so, then the wise will provide their own congregational texts, of a user-friendly and non-paternalistic sort.

Well, get your Orders One and Two copy in early April and see for yourself.

The clear conclusion is that these texts are laid out for the officiant only. That means that it would be self-defeating to buy 100 copies for the congregation. How odd that the editors do not want to sell the Book as user-friendly, whilst the sales force presumably do. We would be glad to hear from one or other of these two contrary forces.

Colin Buchanan

Calendrical footnote: I take the opportunity, by writing this bit on 29 February, to wish you a happy once-every-four-hundred-years leap year. It is actually more than that—it is the *first-ever* leap year observed in England at the end of a century under the Gregorian Calendar which, it will be recalled, was adopted in September 1752. In one sense it thus completes the round of the distinctive features of the Gregorian Calendar as over against the Julian, though, annoyingly, it does so by having a leap year every fourth century, thus corresponding in this year to the Julian which had one every fourth year anyway. Is this a liturgical point? Yes, self-evidently—as I can report through having read the brilliant *The Calendar*, by David Ewing Duncan (Fourth Estate, London, 1998), wonderfully subtitled *The 5000-Year Struggle to Align the Clock and the Heavens—and What Happened to the Missing Ten Days*. (Actually in 1752 it was eleven days, but in 1582, when Pope Gregory introduced his calendar in Roman regions, the gap was only ten days—for, whilst both calendars corresponded in making 1600 a leap year (cf. 2000), the Gregorian did not make 1700 one, thus adding a further day to the error, meaning that the Westminster Parliament had to knock out eleven days if they were to come in line with true equinoxes and solstices etc—and that in turn is why the city bankers in March 1753 declined to pay their taxes until 5 April, on the grounds that it was 365 days since they had last paid at the previous year-end on 25 March 1752, and 5 April has been canonical ever since . . .) For the Church calendrical implications, I refer you to the fascinating paperback.

PRAYER H—THE LATEST DRAFT OF THE REVISION COMMITTEE

On the first morning of Synod Prayer H had its Third Revision Stage—and all amendments failed failed. So it remained in the form published last month, was cleared by the House of Bishops on the Tuesday, and incorporated into the text of the eucharist on Wednesday.

FINAL APPROVAL OF THE EUCHARIST

It all finished on Wednesday 1 March, when the text of the eucharist (actually including four orders, and now including eight eucharistic prayers in Order One) received Final Approval. It was brilliantly introduced by the Bishop of St. Albans who has piloted two separate Revision Committees towards this final juncture. The vote was: Bishops 31-0; Clergy 175-1; Laity 164-17.

That is pretty conclusive, and, like other contents of the new books, the rite is authorized from Advent Sunday until rescinded by General Synod—an open-ended charter.*

WEEKDAY LECTIONARIES

NOL has not hitherto closely charted the course of this exciting programme through its synodical processes, let alone given readers the benefit of its contents. They are all in GS1341A, amended by the annex GS1341B. So now you know.

At any rate, General Synod, without vast attention to detail, bought the lot on 28 February, passing them for a four-year period from the Monday after Advent Sunday this year. The lectionary provision runs on a two-year cycle, so that one complete turn of the cycle will occur, followed by a review during the second two years.

Synod voted: Bishops 20-0; Clergy 154-1; Laity 161-0.

*The first lawful use of the rite, as far as is known to the editor, was in the Dome on 5 March, the Sunday next after authorization—with the editor presiding. How come it was lawful? Well, the Archbishops of Canterbury and York, acting under their powers to allow services to be used experimentally (see Canon B5 (3)), designated the Dome for that purpose before Final Approval.

GROW SWANWICK CONFERENCE—‘COMMON WORSHIP AND BEYOND’

A Conference brochure should have come with last month's copy of NOL. If it did not, please ring COB's number on page 12 below and report the omission. All other queries to COB also. And start booking—numbers are limited and cheap prices end in the Summer . . . (COB's E-mail is wrongly printed on the brochures that went out—check against the back page of NOL.)

TWO CANONS

The Synod passed in their final form two 'Amending Canons', which gave two new liberties to the parishes. Amending Canon 22 re-touches existing Canon B2 and provides for continued use of discontinued services (and, in COB's judgment but apparently no-one else's, confers powers which the Synod has no power to confer, but read on . . .). It allows individual bishops to permit continued use of ASB rites, where parishes so request it, and there are now Guidelines of the House of Bishops as to how to do this. They are published in a booklet engagingly entitled 'Canon B2' (obtainable from the Church House Bookshop @ £1.90).

It is a reminder that, if parishes are to act legally, not only must they discard ASBs on 31 December (or act as advised by this month's correspondents—or get the above permission to continue), but they must pass PCC resolutions in order to use the Common Worship rites from Advent Sunday. In law, those who do not pass such resolutions are due to revert to 1662 when the year 2000 comes, for 1662 provides the only set of services which can be used without PCC resolutions. This does suggest a serious introduction of rites into PCC discussion, even if the use of, say, Order One, proves to be only a hairsbreadth from the existing Rite A. There is, however, one slightly comic thought (actually only one amongst many at this point in history) in respect of 1662. Order Two in 'Traditional' language is being put forward as an 'alternative' service, whilst its rationale is that it is '1662 as widely used'. This strongly suggests that to use 1662 as *the* Book of the Church of England requires parishes to use it with rigorous exactness (including Long Exhortation etc.); and if parishes want the more relaxed form, then they must pass a resolution to use, not 1662 but, 'Order Two (Traditional Language)—an *alternative* service (alternative to itself, that is).

The Canon B2 publication has a whole series of model forms by which to apply for requisite permissions under the Canon.

Amending Canon 23 is the other one. It permits the use of languages other than English (and Latin which is still defended in ancient universities and elsewhere).

Correspondence

Dear Colin,

ASB RIP

You discuss the disposal of ASB's in your Feb. NOL editorial. I must admit that I found the cavalier way in which the Liturgical Publishing Group discussed this in their leaflet somewhat bizarre...Were they spoofing themselves, or did they actually mean what they said, and which of these alternatives is more psychotic?

Since the matter of decent disposal has been raised, however, I will offer three suggestions. I too write as a fool!

- i. The surplus books may be conveniently stored under the hole in the church roof which has not been repaired because the cost of the new books has used the funds needed for that work. After a decent interval they will be discovered to have been rained on, and therefore to be unusable. At this point everyone concerned will agree that they may be thrown out.
- ii. Since the church no longer needs them they might be given away around the parish, in an exercise aimed at making worship accessible to the people. Thus the aims of the Liturgical Commission are doubly met - by the old books as well as the new.
- iii. Stickers might be prepared for the front covers and title pages of the old books which read something like this:

'A Service of the Word with Holy Communion (CW)

With minor and insubstantial local variations used in accordance with Canon B5 of the C/E'.

I look forward to hearing other suggestions.

Yours sincerely (more or less)

Greg Forster

Rector of Northenden, Manchester

Dear Colin,

I have a simple if unexciting solution to that problem. You and I will want future ordinands to be properly equipped for liturgical scholarship. Ergo, each ought to have an ASB. I have already in the past recycled unwanted BCPs in this way and would think it a most laudable way of preventing an ignominious end to all those much loved ASBs. One could envisage a handing over liturgy.... So use the DDO and College/Course networks.

Yours ever

Michael Sansom

St Albans Abbey

Dear Colin,

What shall we do with the Ay-ess-bee-ees? What shall we do with the Ay-ess-bee-ees?

What shall we do with the Ay-ess-bee-ees? Earlie in the new year

Make them into kneelers. Four ASBs make just about the right shape for a kneeler. Cover them in foam and some lovely patterned sticky backed plastic and solve your disposal problems and your new kneeler problems all in one and cheaply at that. (might get people kneeling for common prayer again too!)

Michael Camp

Vicar of Hadlow

RULES TO ORDER THE SERVICE AND OTHER MISCELLANEOUS LITURGICAL PROPOSALS (GS 1342B)

Perhaps the most exciting moment of this item of liturgical business was the announcement that there was a fire alert in the building and that we should leave for Dean's Yard immediately. And even that wasn't much of a surprise, since there had been notices of fire procedures lying around all over the place on the previous day of Synod with 'there's going to be a fire practice' written between all the lines.

Synod was clearly growing weary of liturgy and wanted to run through the final approval stages with the minimum of fuss and obstacle. Thus the approval of a set of rules mainly governing minor amendments to rubrics, notes and lectionary references was like being on a fast track. Most of the debate centred around the question of whether some Bible 'versions' should be clearly prohibited from use in services (a question that is to be investigated further by the Archbishop's Council and the House of Bishops—watch this space).

Only one contribution threatened to fell a tree across the route—but even that was carefully guided out of the way, and the final vote was very positive. That contribution, however, touched on a worrying question: how was it that an item of business with such an innocent title manage to smuggle in something so significant? Not only a whole collection of rubrical changes to the Initiation Services—which had already been through the entire synodical procedure—but also the ASB questions at the Decision. Most of us will never see beyond the surface of the politics which operate behind the synodical scenes; we can only imagine the bargaining and intrigue. Whatever the background, the item entitled 'Rules . . .' was a Trojan horse, bringing back to Synod changes to a set of services that it had itself authorized only a short time earlier.

More bizarre is that the uprising of ASB-Decision supporters, fairly late in the day, should have been able to re-introduce the text at a stage too late for most people to do anything constructive with the proposal, other than to say 'yes' or 'no'. Many of us will sympathize with those who have found the Common Worship Decision more difficult to use. But if Synod was going to put an alternative into an appendix (for use when there are *strong pastoral reasons*) why, at least, wasn't time given to present and debate a modification of it so that it could follow the same logic and flow as the one already in the text, for example. The alternative Profession of Faith is not exactly as in the ASB (or its inclusive form suggested in *Making Women Visible*). It's a shame that similar work wasn't done to the ASB Decision.

Whatever will happen next? What if, after six months of use, parishes begin to complain about the *Common Worship* Holy Communion provision? Under which item of business will that be smuggled back in? And one final question on behalf of all of us who have already bought copies of the *Common Worship* Initiation Services: from where will we be able to obtain a free pack of sticky-backed inserts to bring our own copies up to date?

The voting was: Bishops 34-0; Clergy 164-7; Laity 151-28.

Gilly Myers

PUBLISHING COMMON WORSHIP

COB wrote at length about the size and scope of the main volume of Common Worship in the January NOL, and I wouldn't want to disagree. I suspect it will be more like 900 pages, mainly because there will be so much white space, and it will look wonderful.

I think the point is that this will not be the BCP/ASB revisited. The main volume is still only a *part* of *Common Worship*. In November 2000 there will be the main volume and *CW: Pastoral Services*. The Initiation volume will happen once we've done reconciliation. Times and Seasons and Daily Prayer are to follow. CW is more than the Sunday Book. With COB I would suspect (and recommend) that churches produce or buy what they need in the form of individual services (with perhaps 20 copies of the full book for reference).

If that is so, then there needs to be a definitive volume from which to select. I think CHP is right to give us that, especially for home and study use, and then concentrate on dividing it up into individual pieces for congregations. There is no sense in giving us half the volume—that will still be too many pages for congregational use.

Two final thoughts. The first is that the idea of a book still has us in its philosophical grip. Symbolically, it is important that something is printed in a particular volume. Just remember that CW is not the main volume though—there is more to it than that.

The second is that most churches will find the electronic form more useful. CW will be on *Visual Liturgy 3*, and the website. Both will be published/on line at the same time as the books. Week by week, many of us will generate text from computers. That changes the way we think about publishing. As it happens (and thanks to a handful of people) the C of E is in the forefront of this move. The Liturgical Publishing Group has an Electronic Task Group exploring this whole area. If you have thoughts on the future of this technology and liturgical publishing, let me know.

Jeremy Fletcher (jeremy@revfletch.swinternet.co.uk)

EXTRA TIT-BIT IN THE COMMON WORSHIP BOOK

We published in January the Liturgical Publishing Group's proposals for the contents of the main CW book. A 'Further Report' from the LPG (GS Misc 595), dated 27 January 2000, discusses the Thirty-Nine Articles, for which a request had been made in Synod in November (not reported here, as appearing a lost cause). Sure enough, the material is there in the book. The LPG had come to the very sensible notion of publishing the existing Preface to the Declaration of Assent along with the Declaration itself as a 'frontispiece' to the book. This conserves a text which only comes in the ASB in the consecration of bishops (see ASB pp.387-8); and, as the ordination texts will not recur in the official CW provision, slipping it in in its own right will afford an accurate historical reference to the Thirty-Nine Articles, the Book of Common Prayer and the Ordinal, and the role they play within a statement of the Church of England's doctrine. Let the LPG take a bow—they have a few brickbats in this issue.

MARRIAGE

The debate on the Marriage Service proved to be no debate as the earlier stages had provided adequate opportunity for issues to be dealt with. In his speech the Bishop of Gloucester noted two amendments, neither to the text of the service. There would be a note that a representative of the bride's family is to escort her down the aisle. Another note would encourage those being married to receive communion either at the ceremony or at the first opportunity thereafter. There was no-one else wishing to speak and the service received Final Approval with no contrary votes. (Bishops 21–0; Clergy 120–0; Laity 131–0).

WHOLENESS AND HEALING

Synod was reminded by the Bishop of Salisbury that these rites will be in the same volume as they support the commission of Christians to healing and to reconciliation. The response from parishes where these rites are being used has shown that they are needed.

There were, though, questions about the practicalities. There could be anointing and the laying on of hands. It needs to be clear whether both are requested and if just one, which one. Is the person's request for themselves or for another by proxy? There is a third possibility that it could be for both. The instruction that 'communion should normally be received in both kinds separately' appears not to recognize the practice of intinction which is widely used.

These are rites which require sensitive use. Attempts to rule out misuse easily become too prescriptive. It was an encouraging sign of confidence in the ability of the local church to handle such matters that Wholeness and Healing was given Final Approval. (Bishops 23–0; Clergy 127–1; Laity 156–2).

Anne Barton

BOOK REVIEW

Sharon Swain, *The New Sermon Slot - All-Age Ideas for the Common Worship lectionary (Year B)* (SPCK, 1999, 120pp. A5, £10.99)

This book provides at least a page and a half of material for each Sunday of the year, and the major festivals. The readings are shown, then activities suitable for an all-age congregation, and 'comment' that might form the starting point for a talk.

The activity ideas are pleasingly varied, but the potential user should be warned that you can't pick up this book on a Saturday evening and hope to find an instant solution for Sunday morning! In many cases, props will have to be found and visual aids prepared. Sometimes every member of the congregation will need a worksheet or similar, so expect to do some photo-copying!

Some readers will want to use the ideas in the book as offered. For others the book will provide ideas to spark with their own creativity. Both groups should consider their money well spent.

Ian Tarrant