

DEMISE OF A CONTEMPORARY

We learn with regret that *Liturgy*, the magazine of the Liturgy Office of the Catholic Bishops' Conference, is to close in May. We salute the good work Donald Withey, the editor, and the team around him and the Liturgy Office have done over recent years. But they have been fighting in the face of an insufficiently large subscription list. Tony Rogers, the secretary of the Office, writes that they are looking into the possibility of a 'short newsletter distributed through dioceses'.

STOP PRESS—THE SHAPE OF PASTORAL SERVICES

Following the sketchy description of the secondary Common Worship book to be published this Autumn, viz *Pastoral Services*, in the editorial above, we can now give a fuller picture with items in the right order and an indication of subdivisions:

Wholeness and Healing

Theological Introduction

Introductory Note

A Celebration of Wholeness and Healing

Laying on of Hands with Prayer and Anointing at a Celebration of Holy Communion

Prayer for Individuals in Public Worship

Ministry to the Sick

The Celebration of Holy Communion with the Sick and Housebound

The Distribution of Holy Communion to the Sick and Housebound

Prayers for Protection and Peace

Supplementary Texts

Marriage

The Marriage Service

Supplementary Texts

Thanksgiving for Marriage

Emergency Baptism

Funeral

Pastoral Introduction

Ministry at the Time of Death

Before the Funeral

Pastoral Introduction

The Funeral service

The Funeral Service within the Order for the Celebration of Holy Communion

Supplementary Texts

The Order for a Funeral of a Child

After the Funeral

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

This month it is the Liturgical Publishing Group which has 'done it'. Sure enough the books went out—and my own arrived literally by first post on 6 April. The only disappointment (one I have had to hand on to readers of NOL) is that the Church House Bookshop had quoted me a wildly incorrect price—the texts are £5 (sic) retail, not £1.50 as stated in NOL last month, and I have had to send an embarrassed request for more cash to some who had written in for a copy. (We can still provide copies from here—please send £5 with an addressed label and we will despatch first-class and postfree inland). The copies are not just sold as not yet authorized (which they are not), but are also marked 'sample', the word being printed slantwise across the bottom right corner of every right-hand page.

For the sake of the record we also note that we think that a copy went to every traceable ordained person, including the 'pto's and the retired clergy (gaol-birds may have been an exception). The figure seems to have been nearer to 25,000 than to the 22,000 we mentioned last month. There was even a letter in *Church Times* from a clergyman in Wales thanking the the authorities for their kindness. Congratulations to the LPG and all who laboured in their (and our) service. Wonderfully also, as diligent readers of NOL will have picked up, we in Southwark had arranged our day conference to launch an appreciation of the text for 8 April, and so, with this circulation occurring, we hit it just right.

With the text, in a little cellophane envelope, the LPG also sent each cleric four other publicity items:

1. A covering letter from the Bishop of Guildford explaining that the booklet is sent to assist preparation and to give advance awareness of the typeface, space and colour, and even the texture of the paper, which are in view for the full book this Autumn. (And he mentions the misprint in the Nicene Creed, to which I make reference on page 4 below.)
2. A simple question-and-answer folding sheet from the 'Education and Communication Sub Group' of the LPG. The questions are partly about 'why' and partly about 'how', with a touch of 'what' thrown in.
3. An order form for Mark Earey's book, *Producing your own Orders of Service*, to be sent from Church House postfree (on which see the last paragraph of this editorial).

4. A genuinely free booklet, *Planning for change: suggestions and ideas*. A large amount of the 20 pages of this goes to describing what has happened so far and going further into general reasons for change (including, astonishingly, the importance of keeping in step with our ecumenical partners!). There is also a list of what is to come, and the main CW Book is listed for November 2000, with, alongside it, the secondary book, *Common Worship: Pastoral Services*, to come out on the same date. This will contain (not in this order): Marriage, Funerals, Thanksgiving for the Gift of a Child, Emergency Baptism, and Wholeness and Healing (see page 12 below). There is also an updating about *Visual Liturgy*, on which we hope to say more in future months.

But let us return to the eucharistic text. The Bishop of Salisbury has written a two-page 'Introduction to this sample edition'. In view of what I wrote last month it is interesting to note how he says 'The order of service [of Order One] contains all the texts regularly spoken by the whole assembly'. Well, what a surprise—but he does not mention the difficulty we were picking up last month of knowing from page 29 that in Prayer F the first response comes four times, the second once, and the third twice, and there is no hint on page 29 as to how the worshipper will know how many times each occurs let alone at what point, nor even on what page, to find Prayer F. One imagines that a deacon must be standing near to the president, semaphoring the time for response and including a distinct gesture to show which of the three responses is to come . . .

My complaint in the January NOL is also fully justified by this 'Sample'. The text of Order One is 17 pages in sequence out of the total of 192. Its eucharistic prayers are another 22 pages; its supplementary texts are 32 pages; and its seasonal provisions are 29 pages. This would make exactly 100 pages, but in fact the latter two categories contain much 'thou' material, so that Order One can hardly claim more than 80 pages of the 192.

We are told that the Autumn 2000 style is not irreformable. It may be difficult to get 'thou' items eliminated, but it might be easier to get proper cross-referencing (and even section-numbers?) restored within Order One. Already there are signs that the verdict we gave last month that the main book is for officiants, and congregations could use their money better, is being challenged. As forecast here, the sales force would like to be able to commend the whole book to the parishes, and we have heard hints that they are bringing some little force to bear upon the editors.

Prizes? Yes, we will give a voucher for a single Grove Booklet postfree to anyone who spots a true error in the printed text previously unreported. A true error is an arranging or printing mistake—in 1980-81 NOL gave away 75 prizes (then of 50p) for such 'true errors' and were of unrivalled help to those who had to correct the text for the next edition. If, on the other hand, a mistake or perversion went through Synod and was thus authorized, it became an 'erroneous truth'—for, however bizarre, it *has* been authorized. It is only errors subsequent to Synod which qualify

PENTECOST AROUND THE COUNTRY

We have access to the hymn specially written for the ecumenical gatherings for Pentecost. This will be used in the early morning Dome liturgy mentioned at the bottom of the opposite page, and it can be incorporated (with due copyright attributions) in services later in the day.

GATHERED HERE IN EXPECTATION

A Hymn for Pentecost

Gathered here in expectation,
all together in one place;
gladdened by a strange elation,
sins forgiven, saved by grace;
we, your people, join our voices,
gladly choose to offer praise
to you, God of all our choices,
on this holy day of days.

Risen is the Lord in glory,
there to share the Father's throne;
thence to pour the Holy Spirit
graciously upon his own.
On the church in every nation
comes with Pentecostal power
this, the springtime of salvation,
this, the soul-refreshing shower.

To this joyful celebration
of the third millennium
at your stirring invitation,
we responsively have come.
In your church, Lord, to this hour
mighty acts have never ceased;
move again, we pray, in power
on this Pentecostal feast.

Tune: Blaenwern

Words © Commissioner J. Edward Read (SA)

[The above quotation is full of relevant material. It was the point about the 'Amen' which really affected the synodical debate. There is a deep historical sense that eucharistic prayers end with a congregational 'Amen'. It has very strong patristic roots. But it was clear in relation to the 'Amen' that few people had thought through the implication of the Sanctus as the doxological climax to the prayer (for all the work that Ratcliff and Couratin lavished on the notion in the 1950s, and clearly hoped for in Series 2 in 1965-66). Does the angels' song, sung together, need the 'Amen' with which the congregation has traditionally endorsed the presidential monologue? And, by the way, does not the treating of the Lord's Prayer as virtually part of the eucharistic prayer prove too much? For it implies that the 'Amen' is unnecessary in any eucharistic prayer, if the Lord's Prayer is coming straight after. That will not do as a rationale, and the lack of 'Amen' has to be justified on grounds found within the eucharistic prayer itself. I think they are there. Have you tried yet? Ed.]

This month's publication . . .

. . . is Worship Series no. 157, *Home Communion—a Practical Guide*, by Carolyn Headley, tutor in liturgy at Wycliffe Hall, and author of best-selling Grove Booklets (nos. 104 on *The Laying on of Hands in the Parish Healing Ministry*, and 115 on *Readers and Worship in the Church of England*, and 143 on *Liturgy and Spiritual Formation*.) The new Booklet coaches laypeople holding responsible roles in taking communion to the sick and other housebound people. (Oh yes, and, as soon as the future shape of Reader ministry is clear, she will be doing a new revised version of no. 115 which has been out of print for a time.)

. . . and forthcoming titles

to mark the Common Worship year are:

June: 158 COB and Charles Read, *The Eucharistic Prayers of Order One*

August: 159 Jeremy Fletcher, *The New Eucharistic Rite: Order One*

October: 160 Trevor Lloyd, *Common Worship Funerals*

December: 161 COB, *Common Worship Wholeness and Healing*

To top it up, in the late Autumn the same team are providing *Common Worship Today*, the delightful (and beautiful) successor to *Anglican Worship Today*—and in January are hosting the Swanwick Conference 'Common Worship and Beyond' (8-11 January 2001, cheap rates till the end of August). NOL will keep you posted; but make sure you are resourced for your training sessions.

DOME FOOTNOTE

On Pentecost Sunday, 11 June, the Radio 4 broadcast service at 8.07 am will come from the entrance to the Dome, and will be led by the four presidents of Churches Together in England (including the Archbishops of Canterbury and Westminster). It will include an urging to all Christians to unite in the joint services happening all round the country. There is room for enthusiastic early-risers to participate—but you need to be endowed by 7.30 am, and must not come by car . . . Do be in touch with offers—or questions.

for prizes. But if you can spot an erroneous truth which has been corrected in the publishing process, then we have special prizes for adjusted erroneous truths.

And, yes, the accompaniments are emerging. The first is Mark Earey's book, *Producing your own Orders of Service* (Church House Publishing, £7.95). A much cheaper (and more modest) guide comes in the pamphlet prepared for Southwark diocese by Gordon Jeanes, *How to produce Parish Liturgies using 'Common Worship'*. This is 16 pages long, has a light touch, pirates Mark Earey's stuff fairly admiringly, is a great help, and can be obtained from Gordon Jeanes himself from St. Anne's Vicarage, 182 St. Ann's Hill, Wandsworth, London SW18 2RS—send him £1.50 and a stamped addressed A5 envelope. And the GROW products are listed further on—stand by for them

And Mark Earey's own book? Well, this is stunningly good. It exactly matches the need so thoroughly established in the production of the main texts, that they are officiants' and planners' texts, not congregational 'pew books'. So producing your own orders is a responsible local reaction. It has been happening far and wide already, and the parishes are almost certainly ready to go on to it now with the new texts—and this book, once seen, will be viewed as essential. Its early chapters are encouragements to do your own, but the later chapters—the 'how to' ones—are the depository of the greatest wisdom. Grasping the right liturgical principles has to come first (and might just possibly be available elsewhere); but grasping the right design principles, a section which follows on, is where the nuggets of gold come. Indeed, as I read the lucid presentation by Mark Earey, I beat my breast and repent of the ill-judged ill-presented texts I have so often produced myself. Sections such as 'Basic Word Processor Techniques' and 'Page Layout Options' are vintage coaching material.

Colin Buchanan

PS: Am I allowed to advertise my own lecturing? On 10 May I am due to give the second Vasey Memorial Lecture at Cranmer Hall, Durham, on "Do this in remembrance of me"—but what are we to do?"

THE NICENE CREED—WHAT IS LAWFUL (AND RIGHT)?

Now the tumult and the shouting have died, what texts of the Nicene Creed or related 'symbols' have authority in the Church of England (from Advent Sunday, that is)?

Well, the starting point is the BCP. The text there (Order Two p.88) is:
and was incarnate by the Holy Ghost of the Virgin Mary

We then have the responsive form of the Nicene Creed (which was authorized a few years back under 'Affirmations of Faith') (p.147 in my proofs of the first section of CW):

by the power of the Holy Spirit
he became incarnate of the Virgin Mary

This is the ASB text (not *quite* ICET (the international set of the 1970s), as ICET had (marvellously) 'from the Virgin Mary'). But I am told this will be changed to the new Synodical Creed before CW is published.

This is followed immediately (p.148) by 'An Alternative Text of the Nicene Creed' which has the same words for the incarnation, but omits *Filioque* in relation to the 'procession' of the Holy Spirit. It will presumably undergo any changes in the incarnation line which the responsive one does before publication.

We then have the authorized text in Order One (p.25):

he was incarnate from the Holy Spirit and the Virgin Mary
(This actually appears as 'he became incarnate . . .' but the accompanying explanatory leaflet acknowledges that this was a printing error, and will be corrected when the official texts for use come through.) Here the ELLC text reads 'of the Holy Spirit and the Virgin Mary', and readers will recall the battle royal that has raged for nearly eighteen months over the possible choices. My own view is that all are orthodox, all can claim to be translations, and that it is unlikely that in ecumenical circles people will want to say the Nicene Creed by heart (which is what I do want them to be able to do with the Lord's Prayer). So in the upshot I do not mind which text goes through, and I have been astonished at a debate over *ek* which has almost exceeded that over *homoousios*—I know how to sit on a fence when both sides of it are equally acceptable.

In each of these the following line is 'and was made man'. The international (ELLC—the 1990s set) text has here 'and became fully human', but the House of Bishops recommended some years back that 'and was made man' should stand, so that has been basic to all the synodical debate. There was a haunting querying of it in Synod, and our commentator last month, Jeremy Fletcher, reckoned we had not heard the last of it.

NO—THE BAPTISMAL INTRODUCTION WASN'T THE LATEST DRAFT.

Graham Palmer writes in that the Introduction to the baptismal rite which we published last month can hardly be definitive, as it includes the phrase '. . . we are born again of water and the Spirit, as Jesus was at his baptism.' We published this in good faith, as the text that the Bishop of Salisbury had supplied to us—but our correspondent is clearly right to call it heretical—it seems to purvey a form of super-adoptionism. However, the text that was published then is *not* that which appears in the proofs of the main Common Worship book for this Autumn (and, yes, we beat our editorial breasts at not having checked it). We cannot print a new text every month, so we content ourselves this time with saying that the latest we have seen is orthodox on the incarnation and the baptism of our Lord and not bad on everything else, but is different from our March text (as well as our February one) at point after point. One wonders how much it will go on changing. (It will be recalled that the Pastoral Introductions are not part of the services as authorized but are slipped in at publication from authors unknown—unknown to your editor,

priority. We hope we have achieved that objective in the prayer you have in front of you.

The second concern was **brevity**. We recognize the need. We think we have achieved the brevity target, if I can so inelegantly put it (can you imagine Churchill talking of brevity targets?) by the response form. The fact that priest and people echo and re-echo the narrative will certainly encourage a **feeling** of brevity. But there are some allusions within the text which we hope will also provide richness; for example, the phrase 'in your love you made us for yourself' may set up resonances with St Augustine's phrase, 'you made us for yourself and our hearts are restless till they find their rest in you', or George Herbert's poem, 'Love bade me welcome' which is hinted at in the phrase 'and welcomed us to sit and eat with you'.

The third concern—children—well, we did not believe that it was our task as a Revision Committee to get too drawn into this debate. But behind some of the assumptions about children and the eucharist are questions which, in our view, need careful and further exploration; for instance, about children's linguistic and spiritual development. But just on the readability issue, I am pleased to be able to tell you that on the Flesch Reading Ease Score (and this is one of those tests which perversely is scored so that the higher the score, the easier the text is to read), Prayer H scores 96.7 and is described as 'very easy'. (It's an American test so the score relates to 5th grade—10 year olds—in United States schools.) And yes, I do know that 'readability' and 'intelligibility' are not one and the same thing—but it proves, I suppose, that we are in the right kind of target area.

There were some other submissions which came to us, for instance about addressing the prayer throughout to God the Father—and you will see that we have done that; there were also submissions about taking the Creation more seriously, and we hope that in the phrase 'it is right to praise you, Father, Lord of all creation', we have done so.

And what about the great 'Amen'? We felt, as a Revision Committee, as we say in our Report at paragraph 16, that the 'Sanctus' was the culmination—and led on to the Lord's Prayer, at the end of which 'Amen' is said, resoundingly. That's one reason for the omission. The second is perhaps more pragmatic: if we have one prayer in which the Sanctus is followed by an 'Amen', will that then act as an unhelpful cue in the other eucharistic prayers, where we might find 'Amen' interrupting the flow?

It might well be that in due time Synod will want to ask for more work to be done on the eucharist and children, but whilst we, as a Revision Committee, recognized and acknowledged the strength of feeling amongst some Synod members, we did not feel that we were given a mandate to force Prayer H into a particular child-centred mould. Those are our reasons. You may want to disagree. (In fact, I know many of you are about to; I can see the headlines: 'Synod in Amen Uproar' or 'Church'splits at Amen Corner'.)

So—now you have Prayer H in front of you. I look forward to the debate.

liturgical imperialism . . . Another correspondent has suggested that all ASBs should be sent to the Dome on New Year's Eve, thus bringing together two redundant institutions and minimizing the waste of storage space etc. (How many ASB's will fill the cubic metres of the Dome, I idly wonder . . .) COB. Ed.]

IN MEMORIAM—TWO FAMOUS CANON LAWYERS

Sir William Dale and David Carey both died in March this year, at the ages of 93 and 83 respectively. Whilst neither was particularly famous in the world of liturgy, both touched it deeply through the medium—the somewhat opaque medium—of Canon law. I had no idea Dale was still alive, for his *Dale's Law of the Parish Church* was originally published in 1932 (sic) when he was in his mid-twenties, and was last republished in 1989. He also contributed to liturgy as an organist; but in fact his reputation outside church circles lay in international law, and he both drafted the Act which ended British rule in Palestine, and was legal adviser to the Commonwealth Relations Office in the crucial period 1961-66 when the Central African Federation was being dissolved. David Carey was for many years from the mid-1970s onwards the senior partner in Lee Bolton & Lee at 1 The Sanctuary, Westminster Abbey, and was for a much longer period Legal Secretary to four successive Archbishops of Canterbury, and in that capacity duly read the Royal Mandate at the consecration of Bishops—a distinctively Anglican bit of liturgy.

COB

INTRODUCING PRAYER H

The Bishop of St. Alban's became almost the darling of Synod as he piloted Revision Committee reports through the storms and shallows of that body, and had a light and sometimes poetic touch as he went. The Synod was issued with his speech introducing the third revision stage of Prayer H, and, after our omitting the rather esoteric opening paragraph, it reads as follows:

... Now, Eucharistic Prayer H; there were three concerns jostling for our attention as a Revision Committee:

1. The need for a eucharistic prayer in responsive-dialogue form
2. The need for a eucharistic prayer of reasonable brevity
3. The need for a eucharistic prayer for use when children are present.

We felt (and I need to emphasize this in order to clear up any misunderstandings) that our duty as a Revision Committee was to reflect as carefully as possible the mind and the wishes of Synod. We took the view that the **central** concern of Synod was to have a eucharistic prayer in responsorial form, a dialogue which would carry the action forward—and of the three concerns I have just outlined, that was the

that is; there was reason in February to think that the Bishop of Salisbury knew whose hand was scripting. And if, as is possible, NOL has made the nonsense, would someone in authority please now straighten us out).

CONFERENCES AND RESOURCES—DURHAM

Dana Delap, who holds the post of 'Development Officer for Common Worship' in the diocese of Durham, writes about the projected training day on 14 September—this will run from 9.30 to 4 at St. John's College, Durham, and will be led by Gordon Jeanes and Gilly Myers, and it costs £8 per head. In addition, there will be three different celebrations of the new eucharist at Durham cathedral at 7.30 p.m. on the evenings of 7, 14 and 21 June, and these are entitled 'Solemn Mass', 'Family Communion' and 'Contemplative Eucharist' respectively. Dana is also planning a *Visual Liturgy* workshop at Stockton on 18 November. And all that's only half the story—a 4-page A5 card folder has gone to each parish on 'Making *Common Worship* work in the parish'; their larger training pack has gone out of print, but has had national circulation and is being reprinted for July; and they are providing a printing resource for computer-less parishes. All details from Dana Delap, 9 Wanless Terrace, Durham DH1 1RU (0191-384-3854, E-Mail liturgy.officer@durham.anglican.org)

So what is *your* diocese doing? Do tell us in good time.

CORRESPONDENCE

Dear Colin

From 1964, I belonged to Coventry Cathedral under the Precentor, Canon Joseph Poole. The only official liturgies were those in the Prayer Book; all the rest were composed using Silence, Light and Darkness, Scripture, Movement and Music, utilizing existing traditions from all denominations. The Cathedral liturgies united the modern and the timeless, without churchmanship, using all the space the building offered. Festal Evensongs would climax in a procession to a key text carved into a panel on one of the walls, or to a suitable feature inside or even outside the building. All was done with dignity and in order. The Precentor was regularly seen prowling around the building, resisting all approaches, as he pondered another new liturgy, for yet another event or organization. Each new service was carefully typeset at Edward's the Printers, and used for the foreseeable future.

Meanwhile, the liturgical world was changing, series one, two and three came and went, climaxing in my proudest possession; I can still remember purchasing my one and only copy of the ASB, and gluing it together all too soon, inserting a new cloth spine. But all the extra liturgies were, as in the days of my childhood at the Cathedral, composed on blank pieces of paper, from the same basic elements as the Precentor used. When I trained for ordination, it was in the basic principles of

constructing and using liturgy, as a jazz musician is trained to improvise. Liturgical study days were for pedants and traditionalists.

How times have changed, with the two (with the unauthorized third) volumes of liturgies for the seasons, and that gem, *Patterns*. However, in addition to the words and theologies of the new liturgies, let us go back to the beginning, to the blank sheet of paper, and to Silence, Light and Darkness, Scripture, Movement and Music.

The pre-ASB euphoria is back again with the Publishing Event of the Century; another century. I find myself reflecting what I would really like to have in my hands when the dust has settled, and reaching down from the shelves that despised and over-pietistic volume, *Church Family Worship*. Every hymn, prayer and response, is consecutively numbered for easy reference by entire congregations. Simple, practical forms of regular liturgy come in the front and back covers, albeit in too small print. Morning and Evening Prayer are amalgamated, logically, occupying a mere three pages, including a table for finding the canticles in different forms throughout the book. Holy Communion has Eucharistic Prayers in parallel columns. By three years time, please can some brave publisher produce for my congregation such a book, with the congregational parts sampled from all current legal liturgies, and an ample selection of 200 hymns psalms and choruses, together arranged by season for quick construction, and ready improvization using the consecutive numbering scheme for in between times. I never attended a church which used it, only C.P.A.S. headquarters, where I learnt, at one lunchtime prayers occasion, the devastating effectiveness of a stream of choruses sung ONCE EACH, and spotted the incredible flexibility of this single volume. Or, alternatively, I would settle for a resurrection of *Psalms for Today* and *Songs from the Psalms*, which bound in at the back, on five pages of adequate-sized print, the complete congregational parts of both the Holy Communion and Morning/Evening Prayer. O ye Religious Publishers, hear my prayer . . .

Will future ordinands receive as thorough a grounding as my generation, or will they merely be taught how to use set books? I have heard that a Greek Orthodox priest can be chosen from among his community, be trained by the bishop, and be ordained and licensed all in three months. This is feasible is using the set books is all that is required. To think for oneself may be heresy, but that is real theology, and genuine theology.

Phil Tyers
Preston

Dear Colin
Re: Disposal of ASBs

I read your editorial in February's NOL with growing dismay—not so much because of your comments (which I take to be at least partly tongue-in-cheek!), but because of the underlying message (from the LPG and others) that 'outlawed liturgy books' should be destroyed (sorry 'recycled').

This is the sort of proceeding that must be incomprehensible to people outside the church. Why 'pulp' a perfectly good collection of prayers, readings and other worship material, simply because the liturgical texts in it are no longer in use in public services? I'm afraid I really cannot get excited about the dangerous prospect of having 'illicit liturgy books lying around' in the church; so what if someone wanders in, picks up an ASB and uses it for reflection or prayer? Surely they can still find God's message and help there? (Of course, they might equally well pick up a *Common Worship* or a hymnbook—but does it actually *matter*? It's not as though the ASB is heretical!)

Then I think of our fellow-Christians around the world who have little or no access to books of any kind—many of whom, humbly, welcome material written in English. Could our old ASBs be of help to them? Or, closer to home, I'm sure there are many people in this country who can't afford to buy a prayer book for home use but would very much like one. Could we not *give* the prayer book away? They could be left in a 'please help yourself' box at the back of the church; or sent to charity shops; or sold at jumble sales. Our brothers and sisters in other (i.e. non-Anglican!) churches may also be interested: I was at a Baptist church the other day where they had whole chunks of liturgy from the ASB pasted into their hymnbooks for use in worship (and incidentally, I'm sure they have no intention of not using these after 31/12/00!).

Lastly, there may be religious communities/retreat houses/healing centres and so on (again, I guess non-Anglican ones) where these books might be welcomed with open arms.

But whatever we do, let's not go down the 'secrecy' route. There's something very wrong if the clergy and PCC can't share this kind of issue openly with their congregation; and do we really think that those who donated books in memory of loved ones are incapable of understanding the new situation and reacting sensibly to it? After all, we've known all along that the ASB was authorized for only a limited time (and that time has already been doubled). And how can 'secret' action be 'sensitive', if those most likely to be hurt by it are the very ones kept in the dark? That way lies broken trust, a sense of betrayal.

As a lay person, of course I have not seen the LPG document, so I may be misinterpreting as a result of your somewhat mischievous comments; but it seems to me that lay church people are once again being viewed patronizingly, as though they are not capable of mature, rational behaviour. For heaven's sake, Church of England powers-that-be, show some trust in us.

Yours sincerely

Jenny Dann

Shefford

[I take the question about shipping abroad seriously, but people must remember that the ASB was written for England and England alone. Prayers for Her Majesty Queen Elizabeth (and even instructions about what a 'president' should do) cannot be assumed to be going down well overseas. So we need to be sensitive to unconscious