

It has to be remembered that the Peace comes at a later stage in the Roman rite than in the C/E—after the ‘consecration’, the Lord’s Prayer, and the fraction. Is it that the priest needs to lurk near at hand to guard the consecrated elements? Or is it that, if he goes wandering and is swallowed by a loving horde in the far West reaches of the building and cannot be retrieved, the lacuna is worse than an Anglican one (where the eucharistic action has not started but a collection can be conveniently taken instead)?

But the oddest factor of all, one which the correspondence in *The Tablet* has not elicited at all, is that the regulation must throw up the question *as to how one knows where the sanctuary begins and ends*. If the holy mysteries are celebrated against an East wall with a rail across a chancel penning some people in and the rest out, then perhaps we know where we are with the regulation. But go into a one-room chamber, a place where the celebrating happens ‘in the midst’, one where hardly even a mat or carpet distinguishes the priest’s bailiwick from the people’s, and how do you then decide the limits of the ‘sanctuary’? And, even more to the point, how do you so decide where the clergy concerned are, like the correspondents in the aforesaid journal, opposed to the regulation in the first place and wish to frustrate its foundational divisiveness? So, if in fact the definition is arbitrary and local, why should not the sanctuary extend to the building’s walls, and enclose all the people the walls enclose?

We report all this not to crow, but to introduce a side-thought of some value to the discussion. Long long ago a member of our Liturgical Commission drafted a rubric which mentioned the ‘chancel’. Others reeled, and opened a discussion at the level of principle. Thus it was that a basic rule was developed for the C/E’s liturgical exploits—that no assumptions about the nature and shape of any building should appear in any rubric. Tables and fonts are the only furniture in the ASB (CW needs careful checking on this point), and everything else (including parts of the building, robed outriders, the place of distribution of communion, location of candle-sticks etc. etc.) is developed as local custom. Thus no order about what happens in or out of the ‘sanctuary’ (whether apparently batty or sensible in itself) could ever register in our Church. All we could do would be to rule *‘The president must never [during the Peace anyway] stray more than 4.5 metres from the holy table’*. So how on earth did the papal Communion get itself into this state? And how will it get out? (Or is it all a myth anyway?)

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News of Liturgy

Editor: Colin Buchanan

Issue No 309

September 2000

EDITORIAL

Now we enter the run-up. The Common Worship texts are appearing in new technology if not yet in old. The day of full publication draws near. Close behind it comes the new Synod with maximum publicity (but see page 2 overleaf). Then comes Advent Sunday when the services officially begin in use (oh yes, but you should have passed resolutions in the PCC to approve their use—at least for Sunday services—or you will be faced in January with BCP only). Then comes 31 December (which was once thought to end a century and a millennium)—and it certainly, *exceptis excipiendis*, ends the ASB. I am still asking what kind of liturgy will suit the ASB’s Wake (and offer prizes for the best terminal service); and, as a nostalgic old-timer, I shall be printing nostalgia-inducing lines from ASB, lawfully said for the last time on that day.

(Speaking of nostalgia, I read that the Prayer Book Society are offering us a specially cheap printing of the BCP in the hope of picking up on that ‘default’ provision that the parish which has failed to make up its mind by 31 December will have to use the BCP! But, really now, was it a cheaper *price* that brought people into modern rites nearly thirty years ago? And will a reversing of *price* differences take them back to Good King Charles’ Golden Days? Amazing thought—and in any case they seem to think that each worshipper will have the main CW Book in his or her hands, a conclusion which, as NOL has stressed in recent months, is totally unbelievable. Oh yes, and to complete the jigsaw of illogic, we should remember that the main CW Book contains the BCP as an alternative to itself, so our friends in the PBS win either way . . .)

I guess by next month there will be a riot of publishing and promoting activity to report. As I write, the Liturgical Commission’s conference at York is coming up, and will be reported here next month. GROW (the Group for the Renewal Of Worship) has a big programme running—new booklets every other month and *Common Worship Today* (tentatively) in December and our conference in January (see information later in this NOL).

And my nostalgia lines for this month:

Therefore, heavenly Father,
we remember his offering of himself
made once for all upon the cross;
we proclaim his mighty resurrection and glorious ascension.
As we look for his coming in glory,
we celebrate with this bread and this cup
his one perfect sacrifice.

Which are yours?

Colin Buchanan

Non-liturgical footnote: NOL has no sympathy with the proposal to make Pius IX a saint—and not particularly because of the forcible proselytizing of the Jewish boy which has received the headlines (but in which, it seems, the Pope was really reflecting the standard Roman Catholic understanding of his age). No, the root caution we issue relates to the decree about the Immaculate Conception of the Virgin Mary, and its retrospective infallibilization in the decree of Vatican I. Here the Pope took his Communion further into separation from all other Churches, and we cannot but say that we are further distanced from Rome, without having necessarily moved at all ourselves. We also note in passing that *The Gift of Authority* (which has a distinct ring of Vatican I about it) has now been topped up by Ratzinger telling Roman Catholics that they must get out of their lax ways of calling other Churches ‘sister churches’—it seems we are sects, which have a kind of bastard relationship to a Rome which is ‘mother Church’ (at least I assume we are bastards—or, perhaps, changelings—and not true children from the context in which Ratzinger was forbidding the use of ‘sister’ . . .).

A NEW SYNOD

It is not yet possible to report on the membership of the new Synod (not even the editor knows at the time of writing whether he is in or not). But the Clerk to the Synod has given an advance forecast of business for the three sessions until July 2001, and, apart from an out-of-date diocesan motion about communion before confirmation, liturgy really does not figure at all. The lull after the storm has truly come. There will be a five-year report from the outgoing Liturgical Commission next July, and that must presumably be backward-looking. Otherwise we await a new Commission and a grappling with the Ordinal.

Incidentally, NOL assumed last month that the Bishop of Salisbury would vacate the chair when a new Commission came into being. That is not the case—the changeover happens halfway through a quinquennium.

The new Synod, the seventh since the inception of synodical government, convenes on Monday 13 November. One assumes that the presidents will present Her Majesty with a nicely bound copy of the main Common Worship book (for which the scheduled publication day is 9 November (the previous Thursday)—but it is worth noting that, unless the two Archbishops specifically designated the Abbey before 1 March, there is no way that a lawful use of any of the CW Orders of holy communion can be used . . . So will it be a lingering longing last look at Rite A? Or will it—could it—be 1662? Or will it simply ignore the law? We shall be in conversation with the chaplain to Synod, and will be watching this one closely.

Meanwhile, Her Majesty’s acceptance of the new Book (or Books?) must be dependent upon the Clerk of the Closet, part of whose task is to advise the monarch on theological reading (what is the judgment of the said prelate on Harry Potter, we irresponsibly wonder in passing . . .?). In 1980, the then holder of the Closet office was the Bishop of Bath and Wells, the sole member of the House of Bishops to vote against the ASB, but we never learned what advice he tendered from the Closet.

The Prayer Book (Alternative and Other Services) Measure 1965 was not the ‘result of the work of the Liturgical Commission’ (p.36)

It is little use in 2000 complaining that the Rite A paragraph of intercession for leaders is ‘out of date’ (p.38)—obviously it is optional in the first place, and was relegated into an appendix to the new rite (possibly *as* out of date) in the second.

When the bishops in the Lords are listed, where is Chichester? And does his absence account for there being only 20 in a list of 21? (p.58)

When 26 diocesan bishops are in the Lords (and two others are ineligible), there are only 16 (not 23) waiting in the wings (p.58)

The Church Commissioners were reported in 1992 as having lost £800 million, not just £80 million (p.65, and again not very liturgical, but germane)

There were not 40 Anglican primates at the Mississauga conference, and it was not convened by ARCIC (p.149)

(He also commits the solecism with semi-religious terms which I have noted here before—on page 2 he writes of ‘testaments’ when he must mean ‘testimonies’ . . . Tut tut!)

COB

END OF THE SILLY SEASON (BUT SERIOUS?)

NOL has been half-watching *The Tablet* during the last three weeks, but not sufficiently closely to be wholly confident of having got the matter reported here right (indeed, as will emerge, it is very difficult to credit anyway . . .).

There is in the Roman Catholic a ‘reported new regulation’ which forbids the priest to leave the sanctuary to exchange the greeting of Peace with the people. Because we have only picked it up third hand—or because its origins are beyond belief—no actual reason for this prohibition has come the way of this column. Imagination boggles at the question of what indiscretions or terrible temptations had been revealed, leading to the ban. What is certain is that the report has led to an almost ribald correspondence about how to get round the reported regulation.

The first informant settled for the obviously British way of conveying the right message at a distance—you ‘blow them a kiss’ (perhaps preceded in Anglican texts with ‘Let us blow one another a sign of Peace’?). But others have been less tolerant of the restriction, reading it (rightly or wrongly) as an attempt at a *cordon sanitaire* to keep clergy and people (as it was in Middle Ages, has been, and may yet be once again) apart—and therefore a kind of irresistible challenge to cordon-busting.

The first and jejune solution is that you accept the sundering and ‘blow the kiss’.

The second and not *very* evasive answer is that you ask selected people to enter the sanctuary, and receive the kiss, and take it out into the congregation.

The third and clearly defiant solution is that you invite the whole congregation into the sanctuary (perhaps you have to decree them all to be honorary or reserve servers to achieve this, but there is clearly a wide opening for lay people to be there). *The Tablet* of 9 September contains the clue ‘A move in this direction appears not to be prohibited’ (Patrick Phelan OSB).

David Rogers, *Politics, Prayer and Parliament* (Continuum, 125 Strand, London, 2000, 166 pp. pb, £12.99)

This title of course grabbed me by the possibility that it bore upon the (very timely) issue of disestablishment. And it does, though the author, as a distinguished parliamentary adviser, lecturer in politics, and member of St. George's, Beckenham, has perhaps stood too close in to the political establishment's view of the ecclesiastical establishment, and has thus not emerged with as keen a critique as the situation demands.

But, in any case, that is not liturgy. So, having paid my good money for it, what did I find on liturgy? Answer—a very considerable amount, for David Rogers is not only interested in how 'public prayer is part of our life'; he is also itching to illustrate at every point with the history of our liturgy. It is, at first sight, beautifully done, and it reaches into many corners of that liturgical history. I add, to my own sorrow, that the detail is frequently wrong, and not because he has twisted it (or given it 'spin'), but because (I suspect) he has generally remembered matters inaccurately and inserted them without checking. So I note:

Henry VIII sought a nullity, not a divorce (p.2) (Perhaps barely liturgical . . .)

There was no 'working party' on a revised Prayer Book sitting from 1904 to 1927 (p.15)

The actual revised Book was defeated *twice*—in 1927 and 1928 (pp.15 and 35)

The occasion of the summoning of 'many establishment figures' by those wishing to protect the BCP was surely the petitions of 1979 not the parliamentary debate of 1965? (p.15)

It is paradoxical to urge that detaching the Church of England from Parliament would make some lawyers rich, and then go on in the same paragraph to illustrate how clumsy and expensive the present system is in its legal aspects (p.16)

It is unlikely that anyone (let alone an ordained hereditary peer) held a position in a Conservative government in 1966, as Harold Wilson's Labour administration was in power at the time (p.17)

The Queen did not 'pray' her coronation oath (p.31)

The Church of England did not 'decide to revise the order of service . . . in the 1970s' but earlier (p.34), and, when it did, it had no legal basis or chartered policy for treating 'alternative services' as 'monitored experiments' (p.34)

It is curious to attribute 'the Reformation's Orders of Worship' (what? all of them?) to 'Archbishop Herman in 1543' (p.34)

Cranmer's first English litany was not 'enforced by Parliament in 1549' (p.34)

It was not 'Ridley and Hooper' who inspired 1552 (p.34)

Parliament does not issue Royal Letters of Business to the Convocations (p.35)

It was not 25 years from these famous Royal Letters to the 1927 Prayer Book debate (p.35)

And what will Her Majesty be doing with the now-redundant ASB we gave her at the comparable event in 1980? Perhaps she will trade it in in part exchange for the new one? Or will it go to the long home for redundant worship books?

This month's publication . . .

. . . is Alcuin/GROW Joint Liturgical Study no.47-48, the second volume of the two-part *Mysterium Ambrosianum* by Cesar Alzati, translated by George Guiver. The author is the Milanese expert on the Ambrosian rite, and the Joint Editorial Board has been very pleased to secure this translation by the English enthusiast for the rites of Milan. In the process, and to play fair to the original, all normal considerations of length have been breached—the first part coming as no. 44 in the series (and published more hastily than we would have liked three months in arrears), and the second part now. Unexpectedly the second part has emerged as a 96-page double-length Study, hence its double number and double price (£9.90). This in turn means that the title previously booked as no.48 for December 2000 will now be no.49, the first in 2001. It is on the underlying principles and practical outworking of modern Anglican liturgy in Kenya.

(With the publication, by the above device, of no.48, this Series matches the earlier Series of Grove Liturgical Studies, which ran from 1975 to 1986, publishing four titles a year. The Joint Studies have taken fourteen years (from 1987 to 2000) to match the 48 titles, as their cycle was reduced to three a year eight years ago.)

. . . and next month's

is Worship Series no. 160, *Dying and Death Step by Step: A Funerals Flowchart*, by Trevor Lloyd. Trevor is an archdeacon and liturgist of many parts (remember that he and Christopher Byworth produced the responsive *Eucharist for the Seventies* way back in 1968), and a very senior member of the Liturgical Commission. But he is in fact very experienced and perhaps best known nationally for his creative work in respect of funerals, both textually and pastorally, and has clearly been a major force in the Commission's production of a rite which no-one tried to refer back to the Revision Committee when it came to Synod at the Revision Stage. He wrote two Grove Booklets on *Ministry and Death* and *Liturgy and Death* in 1974, and they went out of print quickly and are only now really replaced by this new Booklet. He himself writes about it as follows:

'This is a practical flowchart-style guide for those ministering to the dying and bereaved. It relates, in respect of the decisions to be taken at each stage, to the provisions for ministry at the time of death and funerals in *Common Worship: Pastoral Services*.'

. . . and the big book

is coming up over the horizon. Big book? Yes, *Common Worship Today*, the successor in 2000 to *Anglican Worship Today*, the GROW companion to the ASB of 1980. The team is slightly changed—Harold Miller, one of the editors, has returned to Ireland (where he is both Bishop of Down and Dromore and chairman of the Liturgical

Committee), and Michael Vasey, still greatly missed, has died young. But Trevor Lloyd and COB give continuity as consultant editors and the hands-on editorial work has been done by Mark Earey and Gilly Myers (both themselves becoming Anglican liturgical household names). As before the new book is 256 pages, hardback, four-colour, and easy on the eye—and stands brilliantly alongside the Common Worship services. Its price is still not announced, but watch this space.

... and the GROW Conference

at Swanwick has still some room (though it has been filling up very nicely). Single rooms for the Monday to Thursday (8-11 January 2001) cost £110—brochures available from COB's secretary at the address on page 12 below. The higher-priced en suite facilities have now all been booked.

CORRESPONDENCE

Dear Colin

I do not know to what extent you continue close involvement with Grove Books, but I am sure that your liturgical interests are still active and engaged.

I write in some frustration as there seems no discernible action over the appalling set of collects we have been saddled with in Common Worship. The ASB set had their faults and Janet Morley produced an admirable supplement/alternative in *All Desires Known*, but this present lot is a retreat into obscurantism (at least all modified BCP ones are).

I am (at least until the end of October) now priest-in-charge of a middle-class very literate suburban village and I have several times offered the congregation a choice of Common Worship, ASB or BCP collect. Admittedly it is only when faced with a particularly bad CW example (Advent 2 is a good example), but they invariably have produced a preference order of ASB, BCP, CW. If I have produced my own alternative that usually gets a high rating as well(!).

Before coming here I was at St Augustine's Derby for 13 years and I am horrified at the thought of inner-city congregations being exposed to this mock-Tudor gibberish that we have been fobbed off with. They will simply stop using collects and it will only accelerate the process of non-liturgical services.

Is there either any possibility of an authorized alternative set of collects or a possibility of a Grove Liturgical publication with an unauthorized set? I would offer my help, but I am sure (indeed certain) there are those out there with a much better grasp of phrase and petition who can write collects that we really want to say Amen to!

I have finally been driven to this by preparing next Sunday's service sheet for when I am away and coming across the example I enclose, with my version.

I would be most interested in any observations you might be able to make.

Yours sincerely

Mike Parsons

Hempsted, Gloucester

himself in-between the classical ethnography and the modern ethnographies. The visit to each church was short (six months) and there were no linguistic barriers, classical ethnography evolving language learning (by some definitions). To those new to the field they might be surprised to find little reference to 'hard' data in the book e.g. quotes from journals, *verbatim* with church members, or group discussions or empirical study of numbers in services over the period studied. There is instead a considerable discussion of theory based on the research experience that looks to anthropological theory in a dialectic. In this sense this forms another classic ethnography. The book locates itself within that tradition.

I particularly welcomed the reflexive nature of the discussion, which was a particularly strong point of the book for me. This came out in two areas. Firstly, the reflexive discussion of the participation in the worship experiences. Participant observation influences the study. Martin Stringer was very clear on that, particularly the effect on himself. However, this was not even in the book or fully fleshed out. It was noticeable as rather absent in the chapter in Anglicanism, while the chapter on the Independent Church left me speculating as to why Martin Stringer wanted to leave, perhaps some more honesty about the liberal views of the researcher might have illuminated here (if that was the issue). Secondly, the reflexive discussion about the research process was top rate. This opened up the methodology in the research experience in both its strengths and weaknesses. This was an ongoing discussion in the book and one that I found extremely helpful.

While the book takes the road to 'the mind' in its conclusions, one that has been trodden before, its ethnographic approach will be of great help to other liturgists and it may become a key book in helping other liturgists get into the field (in both senses). It whets my appetite for other work conducted in the Worship in Birmingham Project.

Phillip Tovey

Nick Wagner, *Nine steps to becoming a better lector* (Resource publications, 2000, pp.88, £8.99)

This is a really good book about being a reader of lessons. If only people would take reading as seriously as Nick Wagner does! He sees it as a spiritual activity to be surrounded by prayer and practice. There is a lot of good advice on understanding what you are reading, the need to practise (at least six times), and some practical advice on voice projection. It made me think about the need to read more with the pace and the emotion of the passage and to look out and emphasize the key sentence in the reading. While this would be good to put into the hands of most readers, there are two drawbacks. Firstly, it is written very clearly for the American Catholic market. Some of this was incomprehensible or just wrong for the Church of England. Secondly, it is a bit costly for what it is. It would thus be more of use for those leading short training days for lesson readers. It looks like there is scope for an Anglican version of this book.

Phillip Tovey

BOOK REVIEWS

Dana Delap and Gareth Lloyd, *A simple guide to Common Worship: Introducing the new services in your church* (Canterbury press, xi/93 pp., £4.99).

Are you just about to introduce Common Worship but still feel in a fog? Well this book will help you. Durham Liturgical Committee is noted for its innovative approach. Here two members have produced a simple introduction to what the changes are all about. It is based on the work of the DLC in helping the parishes get to grips with common worship. Thus it begins with some FAQs [Frequently Asked Questions]. It then goes on to look at the individual services. The section on baptism was particularly good explaining how the new regulations free up the service and respond to some of the criticisms being voiced. There are good pointers to further resources both existing and in the pipeline. Finally there is a glossary to explain the liturgical jargon.

This book will be very helpful for clergy, readers, churchwardens and PCC member who will be involved in some decision-making, and for church member who want to better understand the changes. It is very easy to read, but at the same time keeps introducing you to some of the deeper issues (which you can then follow up in the resource section). This is opportune and helpful. It will be a great aid to the church at this time.

Phillip Tovey

[An interesting sideline is that this book appeared in the CEN's list of Christian bestsellers of the previous week on 10 August, when the publisher's note enclosed with the original review copy said it would not be published until 21 August!—COB]

Martin D Springer, *On the Perception of Worship* (The University of Birmingham Press, 1999, 238pp. £16.99)

Occasionally a book is written of particular significance in a field. In the case of anthropological studies of Christian worship this book is one of them, for brings together the worlds of liturgical studies and anthropology. This is not altogether new, as it has been fostered in the magazine *Worship* and the publications of Pueblo; however, what we have here is ethnographic study of four congregations in Manchester and it is the method of study, as applied to Christian worship, which is new.

In conducting such an ethnographic study the author points out that ethnographic methodology has been 'taken over' by other subjects recently. Martin Stringer clearly wants to apply classical ethnographical method to the study of contemporary Christian worship. This seems laudable but to my mind he puts

Collect of Advent 2

Common Worship version

O Lord, raise up, we pray, your power
And come among us,
And with great might succour us;
That whereas, through our sin and wickedness
We are grievously hindered
In running the race that is set before us,
Your bountiful grace and mercy
May speedily help and deliver us;
Through Jesus Christ your Son our Lord,
To whom with you and the Holy Spirit,
Be honour and glory, now and for ever.

As modified by MWSP

O Lord, raise up, we pray, your power
and come among us with great might,
that your bountiful grace and mercy may
speedily deliver us
from the burden of our sins and wickedness
that so hinder us in running the race that is
set before us,
through Jesus Christ our Lord.

Collect of the eighth Sunday after Trinity

Common Worship version

Almighty Lord and everlasting God,
we beseech you to direct, sanctify and
govern
both our hearts and bodies
in the ways of your laws
and the works of your commandments;
that through your most mighty protection,
both here and ever,
we may be preserved in body and soul;

through our Lord and Saviour Jesus Christ,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

As modified by MWSP

Almighty Lord and everlasting God,
direct, sanctify and govern
our hearts and bodies
in the ways of your laws
and the works of your commandments;
that through your most mighty protection,
we may be preserved in body and soul
now and for ever;
through our Lord and Saviour Jesus Christ.

COMMON WORSHIP IN THE OFFING—LATEST FROM LPG

David Green's E-mail of 31 August 2000 reads:

COMMON WORSHIP WEB SITE UPDATE—SEPTEMBER

I am writing with news of the Common Worship web site, which has now been updated for this month. Apologies to those of you who received a rogue outdated message yesterday. We still aren't quite sure what happened there!

PDF FILES AVAILABLE

There are now PDF files for the pastoral services book and the president's edition as well as the main volume on the web site. All have been 'copy and paste' enabled so that you can get the texts you need. They also give early indicators of the design of the finished books so don't delay, get downloading today! Follow the link to 'texts available' on the Common Worship homepage.

PRODUCT RANGE IN DEPTH

Details of all the products have now been posted in a mini-web catalogue that enables you to browse around all of the official publications. Contents of each publication are detailed and, for the first time, some of the covers and jacket images are available to view. Follow the link to 'wondering what to buy?' on the homepage.

PARISH MAGAZINE ARTICLE 2

Many of you have expressed interest in the production processes going on behind the scenes to make Common Worship a reality. A new parish magazine article that details the stages and some of the interesting facts behind Common Worship is now available. Follow the link to 'resources' and then 'New parish magazine article available'.

DIARY UPDATED

There are more training courses and events on the diary page. Are you going to be at CRE in Manchester in October. Watch out for three special Common Worship seminars that will be taking place. Is your diocese holding a training day about Common Worship? Check and make sure you are getting all the training provided by your diocese. Follow the link to 'resources' and then 'Diary of local events'.

WHAT WAS THE NAME AGAIN?

Having trouble remembering the domain name for the Common Worship site? Well, if you are in a hurry or can't remember whether cofe.anglican.org has hyphens or not, then you can always try www.commonworship.com—or .net.or.org or .co.uk or .org.uk—they all work too and will take you to the right place.

DISCUSSION GROUP FOR COMMON WORSHIP

Need some good ideas for launching Common Worship in your church? Impressed by the design of Common Worship in the PDF files? You can have your say in the discussion group for Common Worship.

You can speak freely about Common Worship and to swap ideas and best practice with others as clergy and lay people get to grips with the new material. In addition, members of staff subscribe and contribute where appropriate.

Please note that it is an 'unofficial list' and different to this one where we bring official news about Common Worship. Follow the link to 'resources' and then 'Discussion Group' to sign up.

FINAL WORDS

The Common Worship web site can be found at: <http://cofe.anglican.org/commonworship/>

If at any time you wish to unsubscribe from this list please email me at this address and I will remove your name. If your email address changes, do let us know. If you have any queries please do not hesitate to get in touch.

David Green

Using Common Worship—four practical hand books on Funeral, Marriage, Holy Communion and Initiation Services available on September 22 to buy from all good bookshops, or via the Web at <http://www.chpublishing.co.uk/> Marketing Executive, Church House Publishing, Church House, Great Smith Street, London, SW1P 3NZ. Phone: 020 7898 1582, Fax: 020 7898 1449 Email: david.green@c-of-e.org.uk Visit our online catalogue at <http://www.chpublishing.co.uk/>

PRAXIS

Programme 2000-2001

- 26 Sep 2000 'Common Worship Eucharistic Rites' (St Helen's, Merseyside)
- 30 Sep 2000 'Music in Common Worship' (Christ Church, Harrogate)
- 3 Oct 2000 'Common Worship: Holy Communion' (Bury St Edmunds Cathedral)
- 12 Oct 2000 'Countdown to Common Worship' (St Philip's (Anglican) Cathedral, Birmingham)
- 31 Oct 2000 'Wholeness and Healing' (St Paul's Cathedral Conference Centre)
- 18 Nov 2000 'Enabling Congregations' (Oxford Place Methodist Centre, Leeds)
- 18 Nov 2000 'Common Worship: Non-eucharistic Sunday services' (Wycliffe Hall, Oxford)
- 14 Feb 2001 'Bible reading through the week' (College of the Resurrection, Mirfield)
- 15 Feb 2001 'Colour, Light and Mood' (St Matthew's, Westminster)
- 13 Mar 2001 'Welcoming babies' (University of Notre Dame in London)
- 22 Mar 2001 'Marriage in the 21st Century' (St Philip's (Anglican) Cathedral, Birmingham)
- 24 Mar 2001 'Liturgy on the fringe' (St Helen's, Merseyside)
- 28 Mar 2001 'Liturgy, Narrative and Preaching' (St John's College, Nottingham)
- 26 Apr 2001 'Liturgy for Rural Churches' (Gloucester Cathedral, Chapter House)
- 19 May 2001 'Liturgy on the fringe' (Oxford Diocesan Church House)
- 22-24 May 2001 'The Art of Liturgical Preaching' (Sarum College (Residential Course))

NEW PRAXIS TRAINING RESOURCES

The latest Praxis training pack is now available. The Pastoral Services Training Pack (£7) covers the services of the CW Pastoral Services volume: Wholeness and Healing; Marriage; Thanksgiving for the Gift of a Child; and Funerals. In each case the material is designed to help with the training of lay ministers in the local church whose ministry connects with the liturgy. This might include: parish healing or prayer ministry teams; those who take communion to the sick and housebound; those assisting with marriage preparation; baptism preparation teams; and bereavement visitors.

The pack contains OHP master sheets, detailed background notes and plenty of handouts, highlighting the relevant sections of the new services. There are suggestions for how to use the material in training sessions for each of the groups of lay ministers. In addition, purchasers can download the OHPs in colour and print them on acetate on their own colour printers.

The Holy Communion Services Training Pack (£8) has now sold over 1,100 copies. As with the Pastoral pack, purchasers can download and print the OHPs in colour.

Both packs can be ordered post-free from Praxis Resources, Sarum College Bookshop, 19 The Close, Salisbury, Wilts SP1 2EE. Please make cheques payable to 'Sarum College Bookshop'. We can invoice you if you prefer. To order online, visit our web-site: www.sarum.ac.uk/praxis/