

divine more than having his gifts recognized by his friend Robert Runcie when he was awarded the first Lambeth DD given to a Methodist minister.

Norman Wallwork

IN MEMORIAM—TOM BAKER

Tom Baker died on 25 September at the age of 79, and received a full width spread for his obituary in *The Times* on 29 September (the Church papers had not marked his death that day). This obituary lauded his successes in the field of worship (he did 'much to rescue worship, whether traditional or modern, from the dullness and drabness which can distance and hurt those who come to pray'). It calls his book *Questioning Worship* (SCM, 1977) 'brief but seminal'. Well, in NOL we try to tell it the way it is, and I have to say that I cannot recall any impact whatsoever that he made nationally upon the liturgical scene. *Questioning Worship* actually did little beyond objecting to our saying 'This is the Word of the Lord' in response to readings from Scripture (see the review here in 1977). I am honestly not convinced that Wells Theological College in his day as Principal was such a centre of renewal either. The later *Church Times* obituary claimed rather less for him liturgically. So, I enjoyed him as person, and am glad to honour his memory, but his impact on liturgy is a different question.

COB

This month's publication . . .

. . . is Worship Series no. 160, *Dying and Death Step by Step: A Funerals Flowchart*, by Trevor Lloyd. 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 GROW Conference

at Swanwick has still some room. Single rooms for the Monday to Thursday (8-11 January 2001) cost £110—brochures available from COB's secretary at the address below. A circular will be going to all those booked in for the conference shortly.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

Well, the Commission has had its party at York. Four hundred of us went, and were treated to well-packaged presentations. To say 'well-packaged' is no light compliment as all the three previous quinquennial residential conferences (1985 at Keble College, Oxford; 1990 at different venues in York; and 1995 at Selwyn College, Cambridge) were hampered by their own ambience. The Central Hall at the University of York gave a large liturgical space, easily visible from the banked seats round three sides of it, and yet not so hopelessly far distant from the realities of many parish churches (and of other containers for liturgy) as to wreath the presentations in a miasma of incredibility. The central floor space (sanctuary?) had carefully scattered, tastefully arranged and nicely spaced items of liturgical furnishing at points in it, each one marked with a slightly aggressive bouquet of flamboyant flowers. The total effect was characterized by David Stancliffe at the opening session as 'post-crematorium' decor, but the central liturgical services were well planned, imaginatively led and, with Andrew Maries' choir and instrumentalists (often with John Harper from RSCM conducting choir and congregation very energizingly), felt as though they belonged to their ambience in a way which had hardly been the case in those previous residential conferences. In particular, a serious and successful attempt was made to get us to abandon any sense of detached viewing of presentations and to get us inside the acts of worship. The obvious test of this was the 'Celebration of Wholeness and Healing' at Thursday tea-time, a time of worship which culminated in good numbers of the conference seeking a laying on of hands or anointing; but the use of song and many other features (including the odd touch of Iona) contributed. It has, in any case, been my own contention over many years that it is by no means impossible both to try out and evaluate materials for worship and at the same time truly engage in worship. I think the Commission went far towards achieving this. We had a strong sense of being on the brink of a new era, and the forward looks at resources (for instance) heightened this impression that the veil is about to be drawn back, and the sacred mysteries revealed.

In the final eucharist, enriched by a typical address by the Archbishop of York, we had various glimpses of the desiderata of the leading members of the Commission. Not the least staggering was a Gospel procession (with book and outriders) which set off early in the gradual hymn, mounted to the back of the

auditorium, paced the 50 metres of the top rim of the banked seats, descended again and crossed its own starting track to get to the designated place for reading. It had just an echo of a similar provision when the Church of England came on at the Lambeth Conference—somehow giving a message not only about right performance but also somewhat exaggerated right performance. This eucharist also gave us a chance to see the chairman of the Commission wrestling with his own change of text and culture, and perhaps getting some trial-and-error experience under his girdle in the process.

He cheerfully ignored the text in our hands, and led in a creed we had not got. People did their best but were haunted by worries about 'men' and 'etc.' and Filioque!

He had four hundred people to communicate, and he had one paten and one cup on the eucharistic table. Where were the others? Not, as I expected, in the hands of distributants surrounding the table (following the pattern of Portsmouth cathedral where the last Provost worked it up). No, the whole set of silver was simply on a small credence table, to the right of the president and behind his line of sight or hand-waving, but (he assures me) at the right point they were smartly charged with the requisite quantities of bread and wine. He had also had under his presidential hand one enormous flagon, and a great hoard of wafers (in some container) and these had been unobtrusively taken to the credence table and served into its sets of silver immediately after the fraction. So the assisting distributants then picked up their supply and took the elements to the corners of the building.

The president lost touch with his text of Prayer G as he began. The printed text had the (Didache-based) 'As the grain once scattered...' text as a prayer at the preparation of the table (see 'Sample' text page 146), but it was not recited—at least not in public. Then came the actual eucharistic prayer—one with an epiclesis after the narrative of institution. The president was chanting the text, and (astonishingly) was 'backed' by a chorus of cathedral precentors *humming*. Sure enough, the president read the narrative *as a narrative* with the minimum of ceremonial accompaniment—so clearly the epiclesis itself was going to attract some attention. When we got there, the text read:

'Pour out your Holy Spirit as we bring before you
these gifts of your creation;
may they be for us the body and blood of your Son.'

David Stancliffe spread his hands flat with palms downwards above his one bread and one cup as he began these lines. It looked as though (as in some Eastern practices) he was about to 'wave down' the Holy Spirit as he progressed. Certainly, my recollection is that he started on it (have others different memories?), but then *he totally omitted the third line*. Was this a change of no substantial importance? Or was it an omission of very considerable importance? Both horns of that dilemma would hurt a bit.

The come-back from the plenary worship has been pretty positive, as this is meant to be. The seminars and workshops get a much more mixed press, though Michael Perham (handling the centre-piece, the eucharistic rites) gets good marks for the clarity of his ten (very mild) points. Others varied in their usefulness—

The book is delightful—illustrated anecdotally from Gilly's own experience (including motherhood), but setting out basic sensible principles for the celebration of initiation all the way through. The range of options is well displayed, and the basis of choosing between options is also well in view. She is naturally more at home with infant baptism (and it is more frequent in all our parishes), but she writes also out of her experience of being a sponsor to an adult. Perhaps (just as with books on spirituality) it is possible to tell when she is beyond her own (wide) experience. So, for instance, her discussion of testimonies at confirmations sound a whisker secondhand—and I was unsure how much experience she had of dipping adults. I suppose she had to go a bit with the grain and give three pages to oiling, but I would have liked more critical evaluation. Perhaps, amid her enthusiastic exposition of symbols, that is asking too much. And (of course) I wish she would distinguish 'immersion' and 'submersion'. But it is a lovely book from someone very well chosen for the task.

COB

IN MEMORIAM—GORDON WAKEFIELD

Gordon Wakefield died on 11 September aged 79. For over forty years he made his contribution to Methodist and liturgical scholarship as a writer and as one who had the combined gift of spirituality and preaching down to a fine art. In 1957 Gordon was a member of the Methodist Conference *Worship Commission* which took the Methodist hymn-sandwich as a serious liturgical form whilst recommending that really there were only two legitimate forms of it. From the 1960s Gordon was a member of the Faith and Order Sub-Committee which produced the *Methodist Service Book* of 1975. Despite his fine 1969 devotional commentary on the Prayer Book Communion Office *On the Edge of Mystery* he was among those who were willing to depart from Cranmerian English as long as felicitous modern language and phrases took its place.

Gordon joined Raymond George as the other Methodist representative on the Joint Liturgical Group soon after its inception in 1963, and served on it from 1966 to 1994 and was Chairman of it for some six years. In 1971 Gordon penned the fine essay on liturgical time which introduced the JLG *Holy Week Services* and in 1990 with Colin Thompson he produced the classical piece on *The Arrangement of Hymn Books* in JLG's *Singing the Faith*.

From 1979 to 1987 Gordon was Principal of The Queen's College, Birmingham and taught liturgy both in the college and the university. Here, as well as editing the *SCM Dictionary of Spirituality* he wrote in 1985 *The Liturgy of St John* suggesting there was a eucharistic shape the Fourth Gospel. In his retirement he was much involved in leading retreats and preaching for Cathedral holy weeks, not least in his own Cathedral in Lichfield. It was in Lichfield in 1998 that he wrote the replacement for W.D. Maxwell's classic survey *An Outline of Christian Worship*. Throughout his ministry Gordon lived within the best of both the Anglican and Methodist traditions, true to his Wesleyan upbringing and utterly devoted to the liturgical and ecumenical aims of the Methodist Sacramental Fellowship of which he eventually succeeded Donald Soper as President. Nothing delighted Gordon Wakefield the scholar and

BOOK REVIEWS

Mark Beach, *Using Common Worship: Holy Communion A practical guide to the new services* (Praxis CHP, 2000, 120pp. £8.95)

Here we have a solid yet enlightening introduction to both understanding and using *Common Worship*. It needs to be read alongside the new Sunday Service Book. There is a great deal of practical advice on the shape and structure of the new Holy Communion services, both Orders 1 and 2. It draws on the style found in commentary in *Patterns For Worship* using four churches from across the Anglican spectrum to illustrate how the services may be used in ways in keeping with different traditions. It provides guidance on both finding one's way through the plethora of options which characterize *Common Worship*, and in leading eucharistic worship. It is clear and helpful in addressing both context and contents of the new eucharistic services. Two minor points. It does seem to imply that making fulsome use of much of the seasonal material is always a good thing. Whether this is what many worshippers both expect and want is possibly debatable. This reviewer regrets that the structure of the service has been reduced to the three elements of Gathering, Transformation, and Mission, which seems to unnecessarily underplay the potential for Engagement with the Word. This is a creative book which will be of great help in parishes as *Common Worship* comes on stream, or is it on line?

Charles Chadwick (One time member of Oxford DLC)

Praxis, *Pastoral Services Training Pack* (Praxis, 2000, pp 34, £7).

In the history books about the introduction of Common Worship note will have to be made of the debt that the Church of England owes to Mark Earey in the production of the Praxis Training Packs. Here is another cracker that anyone training in this area will want to buy be it a DLC, Denary Training Group, or a vicar who is using the change in services as an opportunity for lay training.

The pack includes sample OHP slides and handouts to introduce *Pastoral Services*. It may be that this part of Common Worship has been neglected and some will wake up to find that they are not prepared for the new funerals and weddings. They will wake up to a pleasant surprise, for these are good services. This pack helps introduce the services and explain the ideas behind them. It is well worth the money; buy it.

Phillip Tovey

Gilly Myers, *Using Common Worship: Initiation—A Practical Guide to the New Services* (Praxis/Church House Publishing, 2000, viii/136 pp., £8.95 ISBN 0 7151 2006 9)

Did I not say last month that Gilly Myers was becoming a household name? She is, of course, secretary of both GROW and of Praxis; she is co-editor with Mark Earey of the very practical (but delightful-to-hold) forthcoming companion to Common Worship, *Common Worship Today* (see the separate notice); she is, incidentally, about to become half-time p-i-c of a Nottingham parish; but, while she has been doing all she has done, she has been working away on behalf of Mark Earey writing this Praxis book.

rooms were sometimes too full (and/or too far to walk), input at intervals inadequate, the purpose of particular sessions unclear.

I said earlier that we were still waiting for the full unwrapping of the mysteries. The great stream of texts, commentaries, conferences and other resources was still just about to happen. This did mean that the focus was on November, December and the New Year; but, whether by art or accident, I think the management managed both to give us texts as we needed them for worship, and to give us a taste for what was to come as well.

Colin Buchanan

And my nostalgia lines for this month

Nourish us with the body and blood of your Son,
that we may grow into his likeness
and, made one by your Spirit,
become a living temple to your glory.

Prayer G now offers us

form us in the likeness of Christ
and build us into a living temple to your glory.

But it's not the same. So which are your nostalgia points?

OTHER NOTES FROM YORK

Here are some snippets:

'We must beware of the heresy of congregationalism' (I noticed this one, because, although all Anglicans seem to be agreed that congregationalism is a bad thing (and probably a heresy), they seem to be disagreed as to which heresy it is—I have always previously understood it as meaning either that congregations could rule the roost over their own pastors (like Baptists), or that individual parishes could live without thought or care for their diocese (both of which are self-evidently heresies, though very different from each other), but I think the York use (by the Bishop of Guildford) was as meaning the pastor concentrating all energies on caring for and building up his or her congregation, without exercising that 'cure' of 10,000 parishioners' souls which the Bishop apparently has handed over at institution, and which must represent a major claim on an incumbent's caring role. But do not despair—it is clear that, however many meanings 'congregationalism' may have, they are all boo-words, and the important agenda is to denounce all expressions of congregationalism. (What, I idly wonder, is the opposite of congregationalism?)

Post-modern'—this apparently comes in two shapes, post-modernism and post-modernity. I remain unclear as to whether in liturgiography we are supposed to embrace them avidly, cater for them cautiously, or confront them boldly—nor am I clear what the textual implications in liturgy would be if we were to have decided upon one such policy (they have nowhere figured in House of Bishops, Synod or Revision Committee agendas when drafting of texts has been under way, in my experience . . .).

'An incredible amount of work has gone into even the notes to the liturgy'—this was the comment of our 'commentator', Jo Cassidy from St.Chad's, Durham.

I think I agree—and at Michael Perham's workshop on the eucharist we got a full look at the liturgical role of the deacon (page 8 of the 'Sample' eucharistic texts) just to prove what an incredible amount had gone into the note.

'Can we have more help about the bishop's liturgical role?'—that one is simply answered, as the Joint Liturgical Study I edited in 1988, entitled *The Bishop in Liturgy*, is not only still in print, but, having essays by both David Stancliffe and Michael Perham in it, is clearly of impeccable rectitude. Those expecting to become bishops are invited to write in for it. Those who are merely functioning on occasion under their own bishop's liturgical presidency are invited to present him with a copy, and backseat drive him . . .

'Cannot lay people anoint?'—the answer is that no-one knows, and I shall discuss it a bit more in my forthcoming Grove Booklet (no. 161, due in December, *Services of Wholeness and Healing*).

'Children's Work Advisers have been given pretty thin fare'—and that, I think was simply true.

The President's edition of Common Worship will have six ribbons at the special request of Jeremy Haselock—one wonders whether he had even known his powers to get ribbons into a good book.

Common Worship is not a book, it's an era—one visualizes history books recording that, after the twentieth century with its wars and disasters, there came instead the twenty-first, 'the era of Common Worship'.

IMMINENT PUBLICATION OF OFFICIAL TEXTS

They are up and sort of running on the web site; they are there (through the add-on if necessary) in *Visual Liturgy*; but when does the old-fashioned printed book hit the market—and in what formats? Ah, since writing that sentence, I have just seen an early production model of the real book—in church on 8 October. There ought to be (on the basis of assurances at York) a whole series of different qualities and different sizes of the book, plus *Pastoral Services* (listed at £25), plus 19 different 'separates'. Ah, since writing the last two sentences, I have received my own black book. Its contents you know. It has xii/850 pages. It weighs around 690 gm. And, just as Henry Ford did, the publishers seem to be telling us we can choose any colour we like, so long as it is black. See next month's issue.

... AND THE NEW SYNOD

As reported last month, Synod convenes under the eye of Her Majesty on 13 November. The members include the Bishop of Woolwich.

In the light of last month's speculations, a Queen's Chaplain near to the editorial office of NOL reports that visits to royal liturgy have not so far rewarded him with the slightest glimpse of an ASB. So no terminal burnings are needed on such premises (perhaps because the patron of the Prayer Book Society has kept the diet free of latterday or experimental GM liturgy in such places).

new services were being used, reflections were led by Angela Tilby and Gordon Mursell which were greatly enjoyed and appreciated.

The conference has been followed by a series of meetings in parishes and deaneries, led by members of the Diocesan Worship Committee (thus renamed by the Bishop's Council), which has opened up the new material further and initiated questions about the many different ways in which it can be used. Praxis material has proved very helpful indeed, especially Mark Earey's packs with OHP resources and his book on *Producing your own orders of services*.

Recently, in the summer, the archdeacons of Hereford and Ludlow provided two excellent 'archdeacons' days' at which the clergy had an opportunity to get to grips with all the material now available, including the so called *Little Black Book*. Several parishes have been designated 'experimental parishes' and useful reactions and reports were gathered from them, especially about the new Eucharistic prayers. On the whole the new material has been (mostly) welcomed.

However, there is considerable anxiety about (i) how to put together new services from the vast range of choices available (bearing in mind the particular limitations of rural communities and small churches) and (ii) how to produce the material in user-friendly format for use in the pew. We are also becoming very aware that 'worship leaders' are now themselves a mixture—both ordained and lay, experienced and relatively inexperienced, people still employed by the Church and many retired. The demands on every worship leader to use the new material in such a way that it has wings and conviction are pretty daunting. To help, the Committee has done its best to arrange CME days, a day for the retired clergy (at their own request) and days for Readers with the intention of helping leaders to conduct public worship to its best advantage. To help disseminate information the Committee has also made available a series of brief booklets about each of the new services to encourage their use and it has also issued its own regular newsletter to let people know what training opportunities there are in the locality and in the West Midlands area generally.

Through these consultations more searching questions have been brought out into the open, particularly relevant to practical local mission. For instance: what can be done about the widening gap between the language of the inner ecclesiastical groups (whether they use traditional or modern style) and the growing number of potential worshippers who have no knowledge of the liturgical heritage or any ability to use it and yet who are wanting worship to develop a quickening spiritual life. Sadly, hardly any of the new texts are readily accessible to the outsider who wants to join in. Also there seems to be little proper engagement with those who wish (desperately at times) to provide for children and all age worship. Finally, we are not able yet to provide any easily singable congregational music for the new material. Our local RSCM Committee is exploring ways of developing suitable music (not all of which need be newly composed). Again, sadly, the new material tends to cut us off from the rich heritage of church music and still it fails to stimulate new additions to the repertory which are either easy to learn or worth the effort needed to learn.

Canon Paul Iles, Chairman Diocesan Worship Committee

some time to download. Follow the link to 'Texts Available' and scroll down to the bottom for the 'Music and Endmatter' PDF.

PRAXIS RESOURCES FOR PASTORAL SERVICES

With their kind permission, we have been able to publish excerpts from the new Praxis pack on Pastoral Services. This helpful pack provides OHPs, handouts, notes and advice for churches seeking to train and educate on the new services. Follow the link to 'Resources' to find out more.

PARISH MAGAZINES - LETS SEE YOUR BEST!

There is a new competition for the best Parish Magazine articles in the country. Submit your entry and you could win a copy of one of the new 'Using Common Worship' books. Follow the link to 'Resources' to find out more.

USING COMMON WORSHIP TOPS THE CHARTS

Talking of the Using Common Worship books, they now top the Christian best-seller lists. If you haven't heard about them, details are now on the web site. Order your copies today of these invaluable guides to the new services. Follow the link to 'Resources' to find out more.

DISCUSSION GROUP FOR COMMON WORSHIP

[This repeats the 26 September paragraph on page 6 above].

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

POSTSCRIPT: Another E-mail on 12 October deals with 'missing downloads'.

WHAT THE SPELLCHECK WON'T TELL YOU

Malcolm Colmer, Archdeacon of Middlesex, writes with a line from Psalm 90 as printed for the recent Blessing of Kensington Area Office:

'... under his wigs you will find refuge.'

DIOCESAN REPORT (1999-2000 CYCLE NO 16)—HEREFORD

Since the publication of the first new books in 1997 in preparation for *Common Worship*, the Diocese at both deanery and parish levels has been exploring all the new material as it has appeared. The first major introduction took place last year at the triennial Diocesan Conference at Swanwick. The conference was based on the theme of 'Worship' and as much of the new material as possible was used in the context of the conference worship. Deliberately we were trying to make debate not text bound but based on the experiences of actual praise and prayer. While the

Incidentally, the Clerk of the Closet of 1979 showed up in Southwark cathedral the other day, and, when I twitted him with his erstwhile responsibilities in relation to advising Her Majesty in those days of ASB decision, he denied he had ever been opposed to the ASB (only to the modern Lord's Prayer). Well, he concluded his speech at Final Approval on Rite A on 7 November 1979 with 'Rejoice in what we have got, and be brave enough to say "no" to this revised Series 3 service', and he *must* have been one of the four bishops who voted against it that day . . . But, to be scrupulously fair, it looks as though he was actually accepting modern-language liturgy in principle, so long as we stuck to the unrevised Series3 communion. Nevertheless he somehow won himself the title in Synod of 'The Bishop of Stonehenge'—for all that the literal Stonehenge is in Salisbury diocese not Bath and Wells (and surely noone would ever relate the Bishop of Salisbury to that ancient monument?).

AT PEAK TIME—FAREWELL TO RACHEL BOULDING

Rachel Boulding left SPCK after ten years in 1997 to join the Church House Publishing staff, and has been a key agent in the highly productive Year of the Liturgy, 2000. But she is now leaving CHP to work for *Church Times*. Scenting a rat (and even a sinking ship? No, but surely not?) I collared her after lunch at York, and (for the first time in NOL's history) conducted an interview on behalf of this journal.

COB: What is the title of the present job you have with CHP?

RB: I am Senior Liturgy Editor, which means I am part of CHP, but reporting to the Liturgical Publishing Group, and I attend LPG meetings and write papers for them.

COB: So how long have you been with CHP?

RB: Since June 1997 (and it includes five months maternity leave).

COB: Are you being headhunted? Or are you now simply being discarded with the rush over and the CW job virtually done?

RB: Well, yes, they did come headhunting; but, no, I am not being discarded, and the rush is not over quite yet.

COB: So what has been happening to lure you away?

RB: *Church Times* is creating a new post and I genuinely took some convincing at first, but I can be spared because, yes, the first phase of rush at CHP is over.

COB: So have you enjoyed it? And what's been good about it?

RB: It's been fascinating. But the best part is the lovely people on the Liturgical Commission and within CHP.

COB: Lovely people, yes [and of course I agree with her]; but what about the actual job has been so fascinating?

RB: I suppose the real satisfaction comes from making a GS doc into a real book to make it useful.

COB: So you reckon that actual books are still part of agenda?

RB: Yes, they are still part.

COB: And do you really think there is sense in putting both liturgical styles together, and what value can there be in having both together—BCP and mod language?

RB: Yes, I do think it meets a need. You can turn to what you want in the same book—and it has a devotional use. And some churches want a real book.

COB: So what discretion did you have as to what went into it?

RB: None, though we did make various proposals. Actually it was the lectionary, traditional collects and modern collects I would have cut.

COB: Well, what privy matters can you reveal now you are on CT? Have you signed some church equivalent of the Official Secrets Act?

RB: No, but there are no guilty secrets?

COB: OK, so now tell me—you are a worshipper in your own person—so, as a worshipper, what are you looking forward to?

RB: That's easy—the choice and richness of the liturgical material..

COB: Oh, are you theologically trained?

RB: No not really—though Mrs Giddings [that is, Philip Giddings' wife] taught me Greek to A level- so I have some idea what *ek* means.

COMMON WORSHIP IN THE OFFING—LATEST FROM LPG

The E-mail from David Green of 26 September reads:

I am writing with news of the Common Worship web site, which has now been updated for this month.

INITIATION SERVICES AMENDED

The Initiation Services section of the web site has now been updated to incorporate all the changes and amendments made by Synod in February. These changes were made following the initial publication of the Initiation Services two years ago as an interim volume. They take effect from Sunday 3 December 2000, when the majority of the Common Worship material is authorized for use.

WANT THE DETAILS OF THE CHANGES?

Information Bulletin 10 carried a summary of the changes to the Initiation Services and you can download the text of that bulletin from the web site as well. Follow the link to 'Downloads' and then scroll to 'Common Worship—Information Bulletin 10'.

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? Want to talk about the recent National Liturgical Conference? 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

[He goes on to advertise the 'four practical handbooks' on *Using Common Worship* from Praxis, which readers will find mentioned elsewhere in NOL.]

We then have the E-mail of 10 October, 'with news of the Common Worship web site, which has been updated for October.'

LESS THAN A MONTH TO GO!!!

The countdown to the publication of Common Worship continues. The Pre-publication special offer copies of the Standard Edition have begun to be sent out. Church House Publishing were also recently able to report that the majority of cased books and separate paperback booklets are running two weeks ahead of schedule and will be in the shops by the end of October.

The Press and Media have started to pick up on Common Worship and stories have already appeared in the *Telegraph*, *Independent on Sunday* and *The Times*. The Sunday Programme on Radio 4 is due to cover the story this coming weekend. Have you thought about what the people outside the church are making of all this? Have you considered the mission opportunities?

STUDY PACK MAILED SOON, ALREADY AVAILABLE TO DOWNLOAD

Help with mission is on the way! The study pack 'Getting to Know Common Worship' by Mark Earey of Praxis covers that very subject, as well as providing sermon outlines, small group materials and prayer resources.

The Study Pack has, unfortunately, run late due to the pressure of work here at CHP but is due to be sent to over 20,000 people free of charge in the next week or so.

More copies will be available in packs of five for £6 a pack from Church House Bookshop. However, if you can't wait, then its already available for you to download on our web site. Follow the link to 'Downloads' and then 'Getting to Know Common Worship'.

VISUAL LITURGY RUNNING LATE

Sadly, we have to report that *Visual Liturgy* 3.0 is running late. Due to late changes being made to the texts of the books, the already tight schedule for *Visual Liturgy* has been thrown off course. We are expecting to be able to release the new version in late November. We will send more details as they become known.

MUSIC ADDED TO THE PDF COLLECTION

We are pleased to be able to publish the music section of the President's Edition amongst our PDF files for Common Worship. However, please be aware that because of the graphical nature of the files (containing music staves), it will take