

This month's publication . . .

. . . is Worship Series no. 161, *Services for Wholeness and Healing*, by COB. It furthers the plan of GROW to provide comment and help across the whole range of Common Worship rites. It also takes a sidelong view of the Chelmsford Report, *A Time to Heal* (on which NOL had an editorial in June), and it provides practical coaching in ways of conducting a healing ministry in the context of congregational liturgy.

. . . and a little extra

is a substantial essay by COB entitled, *Eucharistic Prayer H: An unauthorized account*. This simply tells, from the point of view of one who was not involved in discussion on the Liturgical Commission or the Revision Committee, some of the story of how the last fifty years have been moving us towards Prayer H (or something like it), with some detail about the latter stages as the Revision Committee laboured to give birth to properly developed progeny. Send £1.50 and an A5 envelope addressed to you and it is yours.

. . . and the Franciscan CCP Almanack

is also available (though its calendar does not quite fit Common Worship). Bro. Tristram of SSF has kindly supplied copies free, and you have only to send an SAE to the editorial address and it will be with you for Christmas.

. . . and prices

are to go up in the New Year. The business manager of Grove Books Ltd. announces that prices for the great range of ordinary booklets will be £2.50 per copy from 1 January (but not for subscriptions). Get your orders (and stocks) in now.

. . . and the GROW Conference

at Swanwick has still some room for last-minute bookings. 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. All those booked in for the conference should now have received the full programme and joining instructions.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

I write now on the eve of Advent as the next milestone is reached—Common Worship becomes lawful as I write. No doubt we all have different experiences and different contexts, but I think I am now discerning that people are becoming aware. In many parishes in the last two weeks or so, people have been starting to say 'we are ready to go'. And the ASB Preservation Society (a joke of the notorious jokers of St John's College, Nottingham) remains a joke.

Since I last wrote, *Pastoral Services* has come to hand. It is 156 pages, hardback and £25 (though I hear they go for £20 in the shops). If the main Sunday book is not for the congregation, then this one is even more not so. It contains quite a mixture of contents: services for wholeness and healing, for communion of the sick, for marriage (and kindred ceremonies), for the thanksgiving for the gift of a child, for emergency baptism, and for every possible stage of departure through death. The 'staged' character of the funeral rites is epitomized in the title (and contents) of Trevor Lloyd's Grove Booklet of two months ago, *Dying Step by Step: A Funerals Flowchart* (Worship Series no.160). And, whilst I am diverging into the Grove industries, I take the chance to mention my own one this month, *Services of Wholeness and Healing* (no.161) and the forthcoming one by Charles Read, due in February, on *The New Marriage Service* (no.162). My own gives some pages to an introduction to bodily health, sickness and death, in a way that I judged was lacking in *A Time to Heal*. The 'separate' of *Ministry to the Sick* (83pp, £2.95) takes bits and pieces from different places in *Pastoral Services*.

The corollary of the improbability of purchasing the hardback book in bulk is that some other provision has to be made for congregations. That is neither new nor surprising (when were you last at a marriage or funeral where the congregation all had 1300-page ASBs in their hands?).

So this is a kind of end of term. The vacation lies ahead in which a flow of new textual material will dry up and reflection upon the use and meaning of what we have will bulk larger. The next five years may see daily office provision (but only as 'commended' to fall within A Service of the Word, not as needing full authorization). They will also in due course see new ordinal provisions, but they are some way ahead, as a volume of essays is promised for 2001, and any text will presumably come in the wake of that; in addition the ordinal is also the theme of the International Anglican Liturgical Consultation in California in August 2001, and it would be sensible to get their findings before drafting. We are also promised new seasonal

material ('Times and Seasons?'), and even proposals for 'Reconciliation of a Penitent'

But I was remarking on the present end-of-term season. The upshot is a series of three-liner articles below as we attempt to catch up the loose ends. Trevor Lloyd has circulated those who went to York in September with regional and other reports. The first true errors are reaching us. And we understand the last product in the initial range to be completed, viz. *Visual Liturgy 3.0*, is now on the market. Phil Tyers writes in that we ought to be thanking David Green of the Liturgical Publishing Group for all his information, provided in a bang-up-to-date way, and with a light touch. I cheerfully second the motion and hope it is carried unanimously.

Good news for idle preachers—the first cycle of three years of the lectionary are done, and you are back at the beginning (er, if you were fast enough to change over three years ago, that is). Unless your sermons can be remembered three years on (good illustrations are the most vulnerable) you can go back to your store and start to preach the same sermons round the same readings again. And even if your sermons were memorable, not only would a second crack do your hearers good, but we are assured that nowadays regular worshippers only attend one Sunday in two (or perhaps two in three), so it is worth a guess that they may have missed your homiletical wisdom last time round.

This month's nostalgia trip. Oh, for the sight of a post-communion sentence of scripture, or even a rubric suggesting one! There is a history to this—an *obiter dictum* of Edward Ratcliff in the 1960s, a memorandum I did for the Liturgical Commission on the basis of it, high seasonal provision of a set in Series 3 communion, complete provision with all the propers in the ASB (I chose quite a few myself, and made my own translation from the Greek, and Synod accepted them), and a continued flexible use in which I have engaged since (often improvising with the text on which my sermon has been based or a memorable word from the Gospel reading). Now the idea has disappeared. Marvellous (and less-than-marvellous) prayers have appeared as post-communions. Fine, I welcome them. But my pet indulgence has been excised, and I grieve.

As usual, I note the end of the year—the twenty-sixth of *News of Liturgy*, the twenty-ninth of Grove Booklets—to wish all Readers well for Christmas and the New Year. This time I can honestly mark the end of a decade, a century, and a millennium—and I never felt honest about this before; I merely strung along. My own last outing with Rite A will be on New Year's Eve in the Dome on its last day also.

Colin Buchanan

COMMON WORSHIP REALLY HAPPENING—LATEST FROM LPG

The E-mail of David Green of 14 November reads:
I am writing with news of Common Worship.

A maverick, an actor (his first career thoughts were for the stage), a warm friend, a gad-fly, a brilliant teacher, an infuriating opponent and a true disciple of his Lord—this and so much more was Jean Tillard, the Gallican.

COB

IN MEMORIAM — ROBERT SYMONS

Robert Symons, vicar of many years of St Mary le Castro, Leicester, died in November at the age of 90. He qualifies for mention here as being a founder member of the Liturgical Commission in the 1950s (and again I learn I got it wrong about no survivors). He was a very awkward character—and had many of the characteristics of his contemporary, Douglas Feaver. His place in the history of liturgical revision is simply that he provided the reason for the Archbishops to put Ronald Jasper in the chair. I quote from Donald Gray's biography of Ronald:

'Privately, Ronald thought he knew of one reason for his selection. He twice told Colin Buchanan that at a meeting during Donald Coggan's chairmanship, Ronald had boiled over at some internal opposition and had told two gentlemen not to be obstructive idiots—to the Archbishop's visible pleasure.' (p.63)

I was not there at the time, and I know not the justice of Ronald's explosion—but I know who the 'gentlemen' were, and I know that they were soon dropped from the Commission and Ronald soon after became chairman. So perhaps Robert Symons fulfilled a triggering role in the making of history. I met him but once, when he heckled a lecture of mine in a superior tone. If I read him correctly, he would not want pious sweet words written, but would prefer me to be frank. But others may rise and call him blessed.

COB

IN MEMORIAM—RONNIE BEDDOES

Ronnie Beddoes, Provost of Derby from 1953 to 1980, died in November 2000, at the age of 88, and was the subject of a very full obituary in *Church Times* by Michael Perham, the present Dean of Derby. Ronnie was valued on the Liturgical Commission of the 1960s as being engaged in pastoral ministry (very few were), but he was also greatly addicted to 1662 and represented, both graciously and slightly gruffly, a somewhat reactionary stance on the Commission. In his latter years at Derby, his own bishop, Cyril Bowles, who had been up to his neck in liturgical revision, would not venture to introduce the ASB ordination rites into his own ordinations at the cathedral, lest the Provost be put out or be hurt.

COB

IN ANNIVERSARIAM—RICHARD HOOKER

Richard Hooker died on 3 November 1600 and he is listed as Anglican apologist in the CW Calendar. In four lines only we note him as learned and 'judicious', as a hammer of the Puritans, a defender of the establishment, a lover of the liturgy—and wholly protestant in his eucharistic theology.

extraordinary, French territory—St.Pierre et Miquelon, the islands off Newfoundland—so that he was never quite a European Frenchman (though he lived in France for many years) and was personally emphatic that he was not a French Canadian, for all that he spent over half his life ostensibly teaching in Ottawa—though he was actually wandering the globe.)

Jean's obituarist in *The Tablet* (18 November) was a Canadian, who confessed he had only met Jean once, and knew as little of his impact on Anglicans generally as I know of his role in Roman Catholicism. Nevertheless he reported the one meeting memorably:

... he came to give a lecture ... on Anglican-Roman Catholic discussions and he provided a wonderfully rich amalgam of insight, caution, irreverent tweaking of the hierarchical nose, saucy observations and candid disclosures on matters of ecclesiastical polity, and robust humour.'

The 'saucy observations' rang very true—Jean revelled in dismissive *bon mots*—and reminds me of famous theologians biting the dust ('o, 'ee is stewpeed') and of Nottingham charismatics joining them there ('Zee 'oly Speerit, at least 'ee is zensible').

Jean's friendship with Julian Charley, and his not-infrequent appearances on our premises at Nottingham in the early 1970s, led to his publishing as a Grove Booklet a background theological document for ARCIC, *What Priesthood has the Ministry?* (Grove Booklet on Ministry and Worship no.13, 1973, long out of print). His conclusions here were very much at odds with all conventional understandings of Roman Catholic doctrine, and would have fitted well with Protestant apologists of the Reformation period.

A final glimpse from this purely personal view of Jean comes from the occasion I asked him to lecture at St John's, Nottingham, on 'The History of the Liturgical Movement'. I was tolerably used to providing conventional, if not profound, outlines of the work of Guéranger, Beauduin, Casel, and Parsch, and of the influence of Maria Laach and Louvain, but I hoped he would give me a better perspective. I should have guessed what would happen—which was that none of these got even a passing mention. With great thoroughness (and off the cuff) Jean showed us how the whole Movement had roots back in the seventeenth century and in France (of course), and the development thereafter, half-hidden from the historians, was entirely located in France, running right down to his own time as a teenager at Scout camps in unoccupied France during the war. Other countries were not mentioned even to be dismissed. I besought him for a text, and itched to get it published, but all in vain—the lecture is now gone from history, and Louvain etc. still publicly reign unchallenged.

Julian Charley himself adds 'Jean's contribution to the work of ARCIC was by far the most fruitful and original of all the Commission members; and his hand can also be detected behind the WCC Faith and Order document, *Baptism, Eucharist and Ministry*. On ARCIC he more than anyone else made the Commission a "schola theologorum", as the then co-chairman Bishop Alan Clark described it.'

INAUGURATION OF SYNOD

Inauguration of the Seventh General Synod took place this morning with a Service of Holy Communion in Westminster Abbey attended by Her Majesty the Queen. At the request of the Archbishops, the service followed the Order for the Celebration of Holy Communion Order One from *Common Worship: Services and Prayers for the Church of England*, with the Archbishop of Canterbury presiding.

After the service, Her Majesty the Queen attended the Opening Ceremony of General Synod where she gave a speech and was presented by the Archbishop of York with a copy of the Common Worship main volume.

WEB SITE GETS MAJOR UPDATE

I am very pleased to be able to announce that we have now gone live with most of the Common Worship liturgical material as regular web pages. The site has changed quite a bit so do have a look around and get a handle on the new navigation. Comments are welcome!

Unfortunately, we are still waiting for the pastoral services to be made ready but everything from the main volume and the president's edition is now available to view. We will inform you when the pastoral services material is made available.

As you may know, the HTML or web page versions of the text have been long awaited and should provide some significant advantages to the PDF files that were available before. You can copy and paste from the whole service, rather than a page at a time, and that will also enable you to click between pages and material much easier.

DON'T FORGET TO REFRESH!

Just to say that, because the web site has changed so drastically, don't forget to 'refresh' your web browser, to make sure that you are not getting an old version that your computer may have stored in its memory.

VISUAL LITURGY STILL ON FOR REVISED DATE

I can report that *Visual Liturgy* 3.0 is still on course for its revised date of November 30. Sadly it did run late due to the tight timescales and editorial changes being made to the liturgy right up until the last minute of book production.

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

COB comments:

[So, yes, it was an illegal service at the inauguration of General Synod. This was covered up by the marvellous (and surely unprecedented?) rubric '*At the request of the Archbishops* [Order One is being used]'. Was this, I ask, a rubric invented as a tacit acknowledgment that the archbishops could not find any basis for authorizing the rite themselves (which they certainly couldn't)? So be it. The archbishops, lacking

authority, humbly settled for 'requesting' it. *But of whom did they 'request' it?* The monarch? The dean and chapter of Westminster? The secretary-general? None of these had the requisite powers to grant it, and all sound unlikely. Being unable to authorize the Order, did they instead make a request of themselves (or each other?) and then rake up enough authority to grant the request? It is still some long way from the Canons . . . And, yes, HMQ did indeed receive a copy of the black book, and ventured to say she was pleased the ancient rites appeared in it. She appeared to overcome effortlessly her sizzling excitement at the sight of the modern texts.]

BOOKS AND RESOURCES RE COMMON WORSHIP

Church Times of 1 December 2000 brilliantly managed a whole edition two days before Common Worship started its public and authorized life without a single reference to it in its news, documentary or letters pages. Quite a send-off for the biggest liturgical innovation since 1662! But there was a whole page called *Reading Round the Liturgy*, and this gives a brief note of everything known to CT to be available. Copies of that page available from NOL for an SAE.

What it does not have (and couldn't well have) is mention of *Common Worship Today*. This is now announced by HarperCollins for January (but it may not be the beginning of January and the Swanwick Conference time). It is the successor in 2000 to *Anglican Worship Today*, the GROW companion to the ASB of 1980. Trevor Lloyd and COB give continuity as consultant editors, but the laborious hands-on editorial work has been done by the younger team of Mark Earey and Gilly Myers. As before the new book is 256 pages, hardback, four-colour, and easy on the eye—and stands brilliantly alongside the Common Worship services. The advertised price will be £19.99.

AND HOW INCLUSIVE IS THE NEW PSALTER?

I was alerted by saying Psalm 53 in the new version the other day. It starts:

"The fool has said in his heart, "There is no God""

That 'his' goes against the grain of the whole collection. But perhaps the more ardent women will not mind men being singled out for this reference. Do you?

AND THOSE UPSIDE DOWN TEXTS?

I mentioned in November that my first batch of 20 CW books included two bound upside down. Word of this reached the LPG office and they E-mailed their sorrow and replaced the copies. Fair enough. But they also gave an explanation, which they perhaps ought to have read themselves and see how it would look in an editor's hands? Why so? Well, *mirabile dictu*, it appears that their alleged likely cause of a deformed book is the *quality control personnel*. The LPG staff conjecture

CORRESPONDENCE

Dear Colin,

I've just been putting together a bit of a plea for funding for the Sudanese Anglican Church's new liturgical commission, for inclusion in *Praxis News*, and wonder if you would be willing to put it also in NOL. I reproduce below what I have put in *Praxis News*.

Thanks Mark Earey (Institute for Liturgy and Mission, Salisbury)

NEW LITURGY FOR SUDANESE CHURCH

The Episcopal Church of the Sudan (part of the Anglican Communion, with a special link with the Diocese of Salisbury) is about to embark on the revision of its liturgy (it currently uses the BCP). To this end, Canon Nelson Nyumbe has been appointed to co-ordinate a Department of Mission and Liturgy. Nelson has recently completed a 'crash-course' in liturgy at the Institute for Liturgy and Mission at Sarum College, Salisbury.

He has now returned to the Sudan, with as many liturgy books as he can carry. His first task will be to build a 'Liturgical Commission' working in the three parts of the Sudanese church—rebel-held areas; government-controlled areas; and 'in exile'—and to begin the work not only of writing services but of providing basic liturgical education to clergy and laity alike.

His new Department will be limited not only in the liturgical resources available, but also in terms of technology. A computer and email facilities would help the work a lot. If you know of sources of funding, or would like to support the work yourself, please get in touch in the first instance with Mark Earey at Sarum College (Tel: 01722 424815, Fax: 01722 338508, Email: mre@sarum.ac.uk).

IN MEMORIAM—JEAN TILLARD

Jean Tillard, famous Dominican theologian of the Roman Catholic Church, and good friend of the Church of England, died on 13 November, at the age of 73. I counted him as a personal friend through the 1970s, when he frequently appeared in England and came to stay with us at St. John's College, Nottingham. His original connection with us came through his soul-mate on ARCIC, Julian Charley, who was vice-principal of St. John's for five years. Evidently Jean and Julian were the axis of the agreement at the core of the initial Windsor Statement on the Eucharist in September 1971; and Jean was academically brilliant, and, with that scholarly equipment, able with Julian to find formulations which were far more acceptable to evangelical Anglicans than anyone could have foreseen. Jean himself, humble before God though I think him to have been, had his vain side—and he not infrequently used to tell us how much ARCIC owed, on the Roman Catholic side, to the French-language theologians—viz, Pierre Duprey and, of course, Jean Tillard. (His own Frenchness had some twists, as his domicile was on actual, but

- 15 February (Thursday) at St. Matthew's, Westminster, 11 am—4 pm 'Colour, Light and Mood' led by Victor Stock and Philip Chester (book through Praxis Office)
- 15 February (Thursday) at St Cuthbert's Conference Centre, Buckfast Abbey, 10 am—4 pm on 'Exploring Common Worship Eucharist'
- 3 March (Saturday) at St. John's, Ivybridge, 9.30 am—4.30 pm on 'All-Age Worship'
- 10 March (Saturday) at Boniface Centre, Crediton, 9.30 am—4.30 pm on 'All-Age Worship'
- 13 March (Tuesday) at University of Notre Dame in London (by National Gallery) 10.30 am—4 pm on 'Welcoming Babies' led by Trevor Lloyd and Andrew Cornes (book through Praxis Office)
- 17 March (Saturday) at St. Peter's, Barnstaple, 9.30 am—4.30 pm on 'All-Age Worship'
- 22 March (Thursday) at St. Philip's Cathedral, Birmingham, 10 am—4 pm on 'Marriage in the 21st Century', led by Sue Burrige and Jeremy Fletcher (book through Midlands Praxis, 124 Laugherne Road, Worcester, WR2 5LT)
- 24 March (Saturday) at St Helens Parish Church, Merseyside, 10.30 am—4 pm on 'Liturgy on the Fringe' led by Stephen Oliver, Jeremy Davies and Carolyn Headley (Book through NW & Yorks Praxis, John Burniston, 01274-543004)
- 28 March (Wednesday) at St. John's College, Nottingham 10 am—3.30 pm on 'Liturgy, Narrative and Preaching' led by Tim Stratford and David Brindley (book through Praxis Office)
- 26 April (Thursday) at Gloucester Cathedral Chapter House 10.30 am—4 pm on 'Liturgy for Rural Churches: Making the most of Times and Seasons' led by Robert Paterson, Andrew Bowden and John Whitehead (book through Praxis Office)
- 28 April (Saturday) Southwark DLC at St. Barnabas, Dulwich, on 'An Equal Music?' (re music for Common Worship) led by Geoff Weaver of RSCM

[The expectation is that four months at a time will appear each month, so that in January the May fixtures will be added—but there may be plenty more to appear within the months aired above still. Do send your information in.]

WHAT THE SPELLCHECK WON'T TELL YOU

Jane Steen writes in that, preparing learned advice for her boss, the Bishop of Southwark, she found herself scribing 'Cranmer'. But her spellcheck insists she is trying to say 'cranberry'. And Charles Stewart of Winchester Cathedral, attempting to advertise refreshments after a worship event, dropped naturally into churchspeak, but found that his spellcheck rejected 'bunfight' in favour (equally naturally) of 'gunfight'. Now that *would* make church life interesting—though perhaps more deadly.

that someone checking quality has taken unbound copies off a production line, inspected them, and put them back wrong. It is not, after all, a Friday afternoon story—it is instead *corruptio optimi*. It is when the judges resort to terror tactics, the conductor misleads the orchestra, and the pilot runs the ship aground. *Quis corriget ipsos qualitatem corrigentes?*

And whilst you are thinking about that, inspect every copy.

TRUE ERRORS—AND ERRONEOUS TRUTHS

Let me refresh your memories: a true error is something which, after every careful exercise in proof-reading, comes out differently from what was authorized in General Synod, even if plausible or worship-enhancing in itself, or it may be a presentation at odds with the general principles of the LPG—whilst an erroneous truth is a clearly ludicrous text which has gone through full synodical authorization. True errors qualify for NOL prizes (and the LPG ought to be grateful, because the errors can be corrected at further printings), whilst erroneous truths deserve no prizes, and stand as canonical till corrected by General Synod by two-thirds votes in each House.

True errors:

Simon Sarmiento wrote in April that the Nicene Creed in Order One, in the very line about which there was so much discussion, was passed in Synod with an opening 'and' (see GS 1211D, the text proposed by the House of Bishops—and it was no misprint there, as it appears very clearly in the accompanying report of the House of Bishops, on page 6 of GS1211V)—but it appears in the authorized published texts without that 'and' (which suggests someone *correcting* an erroneous truth, a procedure of very dubious propriety, which leaves the last word with the printer's devil or the LPG equivalent).

Rodney Bomford has probably a true error in that the index entry of 'Easter Eve' on page 841 and that of 'Good Friday' on page 843 both tell us where to find post-communion collects of these occasions, but on the pages indicated there are no such collects—and, as indexes did not go through Synod, this must rank as a post-synodical nonsense.

Mike Stone picks on the last paragraph on page 352, where 'In baptism *these children* begin their journey in faith' should have the 'their' italicized as it was in the 1998 green book.

Bruce Carlin spots on page 400 of *Pastoral Services* a heading justified left is in defiance of the (slightly mad) rule of justifying such headings right.

The editor of NOL would like to know how on page 78 of *Pastoral Services* the fourth musical note under note 1 has lost the 'The' with which it started in the proof form which he read. The change makes it compatible with the actual rubric on page 80, but that is not the point . . .

Erroneous truths:

Greg Forster detects a omnipresent grammatical howler in Order One (Traditional). The house-style for this is Cranmer, so that a third person singular verb in the present indicative has an 'eth' on the end—as, in the Nicene Creed, it is 'who proceedeth'. But, and all Synod stands guilty before our correspondent at this point, where modern texts have been rendered back into ancient, this point has been overlooked—so we do not get (as, so he claimeth, we should) 'who forgiveth' (p.210) or 'Christ hath died' (p.218) or 'hath loosed us' (p.219).

And the editor of NOL, who mostly had his eye on other things in Synod, would be interested to know at what point, and for what reason, the Prayer of Humble Access in Order One reverted to what is generally viewed as a medieval aberration, that Christ's body makes clean our bodies and his blood washes our souls. It was not so in Rite A, and was bracketed as a passing use in Rite B. But Synod did approve it in CW in that form.

AND THAT KEVIN MAYHEW PUBLICATION THAT NEVER WAS

Unattributable sources suggest that Kevin Mayhew did change the character of their projected publication after initially receiving permission. But no documentary proof of any sort, has yet been leaked to us, so the investigation goes on. STOP PRESS: The Bishop of Guildford, who chairs the LPG, has written to confirm this unattributable account. He states that the Mayhew proposed publication which received copyright permission in 1999 was changed at the very last minute—without permission. So Mayhew's letter looks less plausible.

GENERAL SYNOD—COMMUNION BEFORE CONFIRMATION

On the Thursday of Synod (16 November) we came to the Bristol diocesan motion (from September 1998):

'That this Synod request the House of Bishops to initiate a change in canon law, thereby enabling this Synod, on behalf of the Church of England to decide whether to retain the inherited norm of "confirmation before communion" or to change its practice to affirm the norm, for those who have been baptized, to receive communion before confirmation, rather than leave it to individual diocesan bishops and parishes to make the decision.'

It became clear from the circulated document of Bristol diocese and the Bishop of Bristol's opening speech, and whispers on the breeze from other Bristol people that the motion was not intended to be as open—or even revolutionary—as I had read it to be. In making the alternative in the second half of the motion as sweeping and thorough as it did, the motion, if accepted, was actually driving us back to the reactionary first alternative, for all that the wording appeared to be offering a fair balance of alternatives. It precluded the creeping advance now under way, an advance belittled in the Bishop of Bristol's opening speech as simply nugatory, which it is not.

I then came in with my measured amendment, designed to take the present move forward and give it a secure canonical basis under the existing Canons. It read:

'DELETE all words after "request" in the first line, and substitute:

"the Archbishop's Council, after consultation with the House of Bishops, to introduce into this Synod draft regulations for the admission of baptised but unconfirmed children and adults to communion under the provisions of Canon B.15A.1(c) which states '[There shall be admitted to the Holy Communion] any other baptised persons authorised to be admitted under regulations of the General Synod . . . ' so as to encourage norms of national practice in this respect.'"

The Clerk of Synod and the Registrar, Brian Hanson, had kindly consented to my request to have the text of Canon B15A.1 placed on seats so that members of Synod could see the present situation. But the Synod were not ready for this, and voted out my amendment, and went for the next one, by Stephen Venner, the Bishop of Dover:

'DELETE all words after "House of Bishops" in the first line, and substitute:

"to continue to monitor the implementation in dioceses of its 1997 Guidelines on Communion before Confirmation and to report back to Synod by 2005, with a recommendation as to whether any changes in Canon Law are required as a result of developing practice and understanding in the Church.'"

And thus it went through. It does no harm; it keeps the development of practice going in the right direction; and thus it may do some good. Why, the House of Bishops might even report back to Synod *before* 2005.

FUTURE EVENTS

This is NOL's new venture—do send in your fixtures

13 January (Saturday) Southwark DLC at St. Matthew's, Chichester Road, East Croydon (near the station) 10 am to 1 pm 'Using Common Worship' workshops of one hour—come for the hours that suit you: The New Eucharist (10 & 11); Funerals (10 & 12); Healing and Wholeness (10); Why Common Worship? (10); Music & Common Worship (10 & 11); Marriage (10); Initiation (11); Children & the Eucharist (11 & 12); Non-eucharistic Worship (11 & 12); Producing your own Orders of Service ((11 & 12); Leading the Intercessions (12); The new Lectionary (12). Details from the Rev. Gordon Jeanes, 182 St Ann's Hill, SW18 2RS.

10 February (Saturday) 10 am—3.30 pm at All Saints' Church, St Ives, nr Ringwood 'Everybody's Guide to Leading Worship' for all who share in the leading of worship. Led by Mark Earey. Details: Mrs Pat Woodcock (01425 480921)

14 February (Wednesday) at the College of the Resurrection, Mirfield, 10.30 am—4 pm 'Bible Reading through the Week' led by Paul Ferguson and Robert Paterson (book through Praxis Office, 20 Great Peter Street, SW1P 2BU).