

News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

We go back to a technicality in the CW eucharistic prayers this month. Prayer B was drawn from the Third Eucharistic Prayer of Rite A (which itself had an interesting ancestry set out below); but the second half of the Prayer was slightly shortened and slightly reshuffled. I set out the two beside each other, with my own enumeration of the lines, so that the reshuffling is visible at sight.

Third Eucharistic Prayer Rite A

- 1) . . . in remembrance of me.
- 2) **Christ has died:**
Christ is risen:
Christ will come again.
- 3) And so, Father, calling to mind his death on the cross,
- 4) his perfect sacrifice made once for the sins of all men,
- 5) rejoicing at his mighty resurrection and glorious ascension,
- 6) and looking for his coming in glory,
- 7) we celebrate this memorial of our redemption.
- 8) We thank you for counting us worthy
- 9) to stand in your presence and serve you;
- 10) we bring before you this bread and this cup.
- 11) We pray you to accept this our duty and service,
- 12) a spiritual sacrifice of praise and thanksgiving.
- 13) Send the Holy Spirit . . .

Prayer B Order One

- 1) . . . in remembrance of me.
- 2) [*One of four Acclamations*]
- 3) And so, Father, calling to mind his death on the cross,
- 4) his perfect sacrifice made once for the sins of the whole world,
- 5) rejoicing in his mighty resurrection and glorious ascension,
- 6) and looking for his coming in glory,
- 7) we celebrate this memorial of our redemption.
- 12) As we offer you this our sacrifice of praise and thanksgiving.
- 10) we bring before you this bread and this cup
- 8) and thank you for counting us worthy
- 9) to stand in your presence and serve you.
- 13) Send the Holy Spirit . . .

I hope the mysteries of Prayer B are now laid bare. The order has been changed from the Third Eucharistic Prayer, and in the process line 11 has been omitted and other lines shuffled. There are two points to note especially—the origins of the left-hand column, and the alleged significance of the changes in the right-hand one.

on' as possible with demonstration services and practical ideas about how to make each service work in an ordinary parish church. The 'Praxis' packs provided useful input material supplemented by our own resources.

Introductory leaflets—under the general heading *Worship Now: Introducing Common Worship*. These included a general introduction as well as leaflets on individual services.

Sample services—to help smaller parishes in rural areas or those with limited resources we prepared seasonal service booklets which were produced free in the Diocesan mailing to enable parishes to insert their own cover page and copy for local use. (We were careful not to infringe copyright restrictions). They were also available on the Diocesan web-site for downloading. These were particularly well received.

Plans for next year include an open meeting to allow feedback and response from parishes as to how they are finding Common Worship and offer further suggestions and ideas. Additional training sessions and leaflets are planned on Healing Ministry, Communion by Extension and other areas, as well as on new material as it becomes available. A continuing programme of joint events with the Essex and East London Music Committee is also well established.

What else have we done? The inevitable review of Institution services including new material for Team Ministries; consultations over Chrism Eucharists; input to the Deacons' Day on Celebrating Holy Communion; Communion by Extension and Funerals in Crematoria and Cemeteries material.

We have linked with Eastern Region Dioceses for liturgical formation of clergy, and been involved in planning Praxis East events.

Finally, we have been sad to lose three key members of our Committee to posts outside the Diocese, including our Secretary, Canon David Knight, who has moved to a parish post in Sheffield.

It's been a very busy year for all the Committee members, but encouraging to see how parishes are tackling the introduction of Common Worship—mostly with considerable enthusiasm.

Brenda Wallace

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The ASB prayer came in on a sidewind, being proposed to the Revision Committee by Brian Brindley with the support of Roger Beckwith (whereby lies another story). Its remote origins lay with Hippolytus of Rome, but its more immediate ancestor was the Roman Prayer II. Although it lost virtually all partisan wording in its editing by the two aforesaid would-be amenders and (much more) by the General Synod Revision Committee, it has been constantly believed and whispered on the breeze that this Prayer—and perhaps this one alone—is the one which ‘gives catholics what they want’ (though that concept itself is not clearly delineated). Certainly most parish printings in ‘catholic’ parishes seem to have majored on it. I should add that, as one who originally came to terms with the odd ‘we bring before you’, I have no great problem with this Prayer, but I fail to see why it and it alone has been kosherly catholic.

So how does Prayer B suit that constituency? Well, I open this column about this change this month—I seem to have picked up murmurs that ‘they have ruined that Prayer’. And I trail my coat and ask ‘Is that so?’ In particular, if anyone can answer the question, then I should be very pleased to print the answer here. But I would like to know first just exactly why the previous Prayer was right, and that will perhaps enlighten me as to where our liturgical lords and masters have now gone wrong.

I write this on the eve of departing to San Francisco for the Sixth International Anglican Liturgical Consultation, followed immediately by the Congress of *Societas Liturgica*. The IALC is having a third crack at the ordinal—the first go came at the interim conference at Helsinki in 1997 (which led to Joint Liturgical Study no 39, *Anglican Orders and Ordinations*, 1997), and the second at the meeting in Kottayam in 1999 which had been intended as a full Consultation, but in the event could not be sustained as such when many prospective participants had their visa applications turned down. Thus this is the actual Consultation which should now wrap up the issue and provide some principles and/or guidelines. I hope to report it next month; and the Church of England Commission, which is well represented at the Consultation, will be on the lookout for pointers towards the revision of the Ordinal here—the sole survivor from the ASB which still holds a monopoly as the alternative to the BCP. My understanding is that, alongside any material from San Francisco, there will be a collection of essays from our own Commission as the backdrop to a serious review of the ASB ordinal from 2002 to 2004 or 2005.

After *Societas*, there is, as usual, a meeting of ELLC (the English Language Liturgical Consultation), the interdenominational and international body which provides ‘Prayers we have in Common’. This year’s meeting is of interest not particularly for its agenda (of which I have little knowledge) but for the strongly rumoured word on the streets that Rome has ordered ICEL (its English language steering group) to withdraw from ELLC. This sounds very serious, as though Rome,

centuries. Why do we need the affectation of the Greek anyway—will we soon be inviting people to the proseuchis meeting for a bit of graphé-study?

Another blip came in the generally helpful editorial on imagery. In the short list of metaphors and potential offences (which also concern hymnwriters and hymnal editors) there are some fairly deep distinctions. Some of those listed (blind, deaf, lame) may wish they were more like other people, and count their limitation a disability. Others may be quite relaxed about being different, and not mind at all how their neighbours behave. Pacifists, on the other hand, count their conviction neither negative nor neutral, but wish all others like them. So far from objecting to Scriptural military metaphor, they are the only ones who see its point. That is why some of them read Ephesians 6 outside the killer-submarine base recently.

Chris Idle

This Month’s Publication . . .

. . . is Worship Series no 165, *Thanksgiving for the Birth of a Child*, by Trevor Lloyd. The provision of commentaries and guides on all the CW services continues with this booklet, and Trevor Lloyd is typically practical and pastoral. The wheel turns full circle—no 5 in this Worship Series (in 1972 when it was ‘Ministry and Worship’) was by Christopher Byworth and John Simpson, *A Service of Thanksgiving and Blessing*. And much of what has happened since stems from that seminal production.

. . . and next month’s

is Joint Liturgical Study no 50, *Offerings from Kenya to Anglicanism: Liturgical Texts and Contexts, including ‘A Kenyan Service of Holy Communion’*, by Geoff Morgan and Graham Kings. The 1989 Kenyan eucharistic text has had much publicity, including its use at the opening service of the 1998 Lambeth Conference, but has had little in the way of introduction or commentary. These two authors, with much Kenyan experience and with encouragement from the key persons in Kenya, here provide the text with a valuable contextual exposition.

DIOCESAN REPORTS (2001-2 CYCLE)—8 CHELMSFORD

Like everyone else, our year has been dominated by Common Worship—understanding it, promoting it, and helping parishes to prepare for its arrival.

This involved a three-pronged attack:

Training sessions—these were arranged in conjunction with CME and arranged in churches in each of the three Episcopal areas in the Diocese. Each set of three concentrated on a single topic: Initiation, Holy Communion, Funerals, Marriage; each lasted for a half-day or evening; each was as ‘hands-

Perhaps the drafters of new collects would like to see the papers which I think I still have . . .

Robert Paterson

Member (at that time Secretary) of the Liturgical Commission
of the Church in Wales.

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Dear Colin

I was reading NOL [June edition] this morning and was interested by your editorial. I do agree with your point c [the licence to continue using metaphor which might marginalize a category of disadvantaged people]; however, I would want to suggest that it is the lack of counter-metaphors which can cause offence or oppression. A metaphor has to have an 'is' and an 'is not' to work. For example an arm of a chair has stopped being a metaphor and it is now a noun simply through over-use. Similarly with 'Father God'; 'Father' has stopped being a proper metaphor because of its overwhelming use in liturgy. Except in our most high-faluting theology we have forgotten 'is not' in this context; metaphors derive their dynamic power, their ability to change, challenge and disturb by holding the 'is' and the 'is not' in tension. Making a more controversial point—part of our problem is the evangelical insistence on the 'is' in every biblical metaphor. The moment public discussion begins around the subtleties of 'is' AND 'is not' this is portrayed as a dilution of truth whereas actually the truth is to be found in the mystery represented by the way a metaphor works.

Anthony Braddick-Southgate
Nunhead, Southwark

Dear Editor

Two things struck this occasional reader of NOL, who came across your June issue.

I was intrigued by the cathedral dean who thought that 'eucharist' was an irenic name for The Lord's Supper. Perhaps he meant 'ironic', since the word does not refer in Scripture to this event. The Holy Communion is much wider than thanksgiving (which is not its main point); equally, thanksgiving is much wider than Holy Communion. They overlap, but so do a great many other things which do not share the same label. We might as well call Baptism 'the illumination'. If Bible words have Bible meanings (e.g. church, saints, priest) we shall need a better reason for misusing its language than 'because we need the adjective "eucharistic"'. A great many theologians, liturgists, pastors and congregations seem to get by without understanding either the adjective or the noun, and have done so for

which has in any case been sitting on draft English translations of much new liturgical material without assenting to it, has now concluded that ecumenical translation not only *is* inadequate, but indeed *must* be—out of some inbuilt necessity. Is it perhaps that the rest of us have sold out to inclusive language?

Colin Buchanan

A NATIONAL FORMATION STRATEGY?

There was a little document labelled (modestly and infuriatingly) 'Annex' in with the GS mailings last month. It had no source, signature, date, ISBN, or place to write for more. It was like Melchisedek in the mysteries of its origins. I think it just possible that it belonged with notes from the meeting of the House of Bishops, and certainly it is angled to catch bishops' attention. Its title is 'Liturgical education and Formation Strategy for the Church of England', and its bracketed lower case subtitle is '(Substance of a paper prepared for the Archbishops' Council and House of Bishops)'. I cannot believe it is confidential, so, as it has some official standing in the C/E, I venture to reproduce a portion of it, and further bits may come in further months. But I first have to report that, although GROW gets a single neutral passing mention, NOL is not apparently above the horizon of visibility. I would (gently) suggest that the provision of space for diocesan reports (through an official request) gives NOL a semi-official standing.

With that out of my system, I reproduce pages 1-2 following the preamble:

THE STRATEGY

1 Aims

Mission

Worship is the essential expression of the Church, however varied its traditions or local circumstances. Worship is where most people meet the Church. The way in which it worships, in both classic and contemporary styles, is key to the Church of England's mission in every local context. The missionary opportunities it affords need to be fostered.

Spirituality and Formation

There is latent spirituality and awareness of spiritual issues across the nation. There is also much in the tradition of the Church of England which provides images and words for personal prayer and public worship. Rightly fostered, they can help spirituality to flourish. There is urgent need to—

—Deepen and broaden understanding of worship by worshippers and leaders of worship. Within the Anglican tradition worship through ordered liturgy is an essential and integral element.

—Enhance and expand the skills of leaders of worship, both lay and ordained. Leadership of worship includes more than the conduct of services; music, for instance, is a vital component and requires training and education in its liturgical as well as its purely musical aspects.

—Move towards an integration of liturgical training for clergy, Readers, musicians, and other authorized ministers by developing a common syllabus with consistent aims and content. The RSCM, as the Church of England's officially designated 'music arm', would have a part to play in this, as would the Council for the Care of Churches in education for the right ordering of churches for the liturgy.

'Common Worship'

The publication of Common Worship, and the advent of new services over the next five-year period, is a missionary opportunity and launchpad for developing spirituality. It is an opportunity which needs to be seized.

[The next section ('2 Action') will follow next month.]

THE SPELLCHECK FAILS AGAIN

I found myself the other day saying the supposedly credal statement that Jesus was 'crucified under Pontius Pilot'. All the congregational texts had the same new variant, so one wonders how many people have been turning the Roman governor into a pilot and for how long without noticing (and my mind went back to a story of a Sunday child who was asked to draw a picture of the flight into Egypt—and back came a drawing of an aircraft with four persons clearly visible through its windows. When the artist was asked who the four were, the reply was 'Joseph, Mary, Baby Jesus and Pontius the Pilot').

DIARY DATES

- 7-9 September (weekend) Residential Conference 'Liturgy and Ethics' convened by the Society for the Study of Christian Ethics in Oxford. Details from the Rev. Dr Colin Hart at St John's College, Nottingham (0115 925 1114).
- 15 September (Saturday) 'Using Common Worship' for Hereford clergy (details from Canon Paul Iles (01432-266193))
- 4 October (Thursday) 'Using Common Worship' for Ludlow clergy (details from Canon Paul Iles (01432-266193))
- 13 October (Saturday) Exeter diocesan Music Day at Exeter cathedral (details from Liz Simpson on 01769-572356)
- 22-26 October (Tuesday to Saturday) Residential Conference 'Give us this day our daily bread' Autumn School of the Society of St Gregory concerning liturgy (details from 40 Cranwell Drive, Wideopen, Newcastle-upon-Tyne NE13 6AS; tel 01661-871513)
- 23 October (Wednesday) Liturgical Commission's meeting with diocesan liturgical committee representatives (London)

To be fair, it is Calvin, Scotland, and America which interest these authors, and may even warrant a first, but being separated from their sources (as one must assume, but it happens in exams) has led them into some real howlers.

COB

IN MEMORIAM—TED ROBERTS

Bishop Ted Roberts died on 29 June, aged 93. He had been Bishop of Malmesbury from 1956 to 1962, then Bishop of Kensington till 1964, and then Bishop of Ely till he retired in 1977. There have been many tributes to his person and his ministry; but his impact on the world of liturgy has not been the theme of much comment. Certainly the Bishop of Portsmouth said in an obituary in *Church Times* on 20 July that he had been reputed to have the finest singing voice in the Church of England and had been for twenty years the chairman of the council of RSCM. But the real place he has in liturgical history is his chairing for two years the commission on initiation in the Church of England, a process which led to the 'Ely' report, *Christian Initiation: Birth and Growth in the Christian Society* (1971). Certainly, the chief force in the findings that water baptism constitutes full sacramental initiation (and therefore children can be admitted to communion without confirmation, and adults can be baptized without needing to be confirmed at all) may well have been Roberts' near neighbour, Geoffrey Lampe, the Ely Professor of Theology at Cambridge; but Ted Roberts deserves full credit for leading the Commission to this finding—one which proved to be well ahead of where the Church of England had reached. But 'Ely' remained a unmistakeable landmark, and, in days when younger children are now admitted to communion unconfirmed, we owe a lasting debt to the Commission's chairman. It is good to be able to acknowledge it now.

COB

CORRESPONDENCE

Dear Colin,

Hands up! It was the Four Nations Group which produced the Common Worship collects and so inflamed and amused the General Synod. As the one who produced a comparative table of the collects of eight of the largest provinces of the Anglican Communion in preparation for the meetings of the Four Nations Group which selected the collects and post-communion prayers, I have to add that the Irish, Scottish and Welsh members repeatedly told the representatives of Big Sister that the prayers were too pompous, wordy, relative clausy, etc. but we were in most cases told that the florid prayers were what the Church of England (and its Synod) would want. In fact, the Synodical revision process in England put some of the prayers back even further! It would be churlish to say, 'We told you so', because the process landed us (outside England) with more-or-less the same collects in sisterly solidarity.

only textbook there has ever been' (which would be a massive claim indeed) or meant simply 'the only textbook in print in America at this minute' (which, though still doubtful from a South London vantage point, would be open to verification).

The first fifth of the book is about the scriptures and about the historical development of Christian worship, with an understandably large reference to the Reformation and to Calvin in particular. It is the section which purports to be offering reasonably hard facts, and thus invites detailed cross-examination—which I have put lower down.

The other four-fifths of the book—chapters 4 to 14—are like a series of Grove Booklets done from within American Presbyterianism. They do involve some further dependence on the scriptures, and that occasionally looks less than certain, as, for instance, when Cullmann is served up almost *verbatim* in the chapter on baptism, or a section starts 'Sometime during the Exile, Judaism began the practice of baptizing proselytes' (p.48). 'During the Exile' is the boldest historical claim I have ever seen—some five centuries earlier than previous guesses. Not even Cullmann . . .

But my general impression is of very useful coaching material for an aliturgical or minimally liturgical denomination. After the two chapters on the sacraments come similar ones on a non-sacramental Sunday service, on music, on prayers, on 'the setting', on the church year, on weddings, on funerals and on other occasional rites. Whilst the coaching is broad in its scope and pastoral in its emphasis, it includes very specific suggested texts (often responsive ones) to meet particular occasions and needs. It is perhaps two American Presbyterian Perhams we are reading, and I commend it to its constituency as strongly as I commend Perham to ours.

But, I have reserved my awkward right to toothcomb their history, and here they have enough errors at least to need a *viva* if they are to be awarded a first. Thus:

Does Clement mention 'the use of the Sanctus . . . as part of the liturgy'? (p.16)

Does the Didache contain 'a eucharistic prayer that included the words of institution from Paul's Letter to the Corinthians'? (p.17)

Was it really the Council of Constance in 1415 that 'replaced real bread with wafers'? (p.22)

Did the period from 1520 to 1570 really *coincide* 'with the invention of moveable type in the printing press'? (p.25)

Did Luther's German mass of 1532 have 'only the words of institution... spoken as the elements were distributed'? (p.28)

Did Cranmer go as ambassador to the court of the Holy Roman Emperor and come back with Osiander's niece after he was made Archbishop of Canterbury in 1533? (p.38)

Was it really 'In 1637 Charles...installed English bishops over the Scottish presbyteries'? (p.41)

(Most wonderfully of all) When Grindal was succeeded as Archbishop of Canterbury, was 'His successor, Archbishop Hooker'? (p.41)

Is not the key to the Westminster *Directory for Public Worship* the tension between Presbyterians and Independents, which is unrecorded here? (p.43)

30 October (Tuesday) 'Looking at Funerals for Children', 10—4 at St Cuthbert's Conference Centre, Buckfast Abbey (details from Liz Simpson on 01769-572356)

3 November (Saturday) Anglican Renewal Ministries training day at St Luke's, Cranham, Essex 10—5.30 on 'Bringing Common Worship to Life' (cost £10, ring 01708-222562 (mornings))

7 November (Wednesday) Southwark Diocesan DLC lunch-time meeting (12—2) on *Common Worship: Daily Prayer* (which will just have been published). Details next month.

20 November (Tuesday) 'Looking at Initiation', 10—4 at St Cuthbert's Conference Centre, Buckfast Abbey (details from Liz Simpson on 01769-572356)

[The expectation is that roughly four months at a time appear each month, so please send your information in—we await DLC plans for the coming Winter.]

COB

Praxis Programme: An advance taster for NOL

For full details of these (and any other) Praxis events please ring St Matthew's Church Office (0207 222 3704) in September and ask for a Praxis Programme. NOL will from September onwards incorporate the Praxis events chronologically into the usual advance diary.

18 September 2001: 'Little People make BIG saints' at St Mary Magdalene's, Ashton-upon-Mersey, Sale. Speakers: Chris Leach, Bishop Alan Chesters and Alison Harris. For details/booking ring Michael Guisbourne 01772 632 209.

11 October 2001: 'Patterns of Daily Prayer with Common Worship' at Carrs Lane Church Centre, Birmingham. Speakers: Br Tristram SSE, Paul Roberts. For details/booking ring Peter Furber on 01684 574 106.

11 October 2001: 'Daily Prayer with Common Worship' at Diocesan Church House, Oxford. Speaker: Professor Paul Bradshaw. For details/booking ring Dianne Clutterbuck on 01865 208 256

16 October 2001: 'Introducing Common Worship Daily Prayer' at University of Notre Dame, London. Speakers: Paul Bradshaw and Jeremy Fletcher. For details ring St Matthew's Church Office: 0207 222 3704.

7 February 2002: 'Liturgy for Rural Churches' at Gloucester Church House. Speakers: Robert Paterson, Andrew Bowden and John Whitehouse.

28 February 2002: 'Daily Prayer' at St Nicholas' Church, Durham. Speakers: Paul Bradshaw and Jeremy Fletcher.

7 March 2002: 'How long, O Lord, how long?—Common Worship Initiation Services in parish ministry' at Carrs Lane Church Centre, Birmingham. Speakers: Mark Earey and Gilly Myers.

7 May 2002: 'Getting the most from a Service of the Word' at Shared Church, Bar Hill, Cambridge. Speaker: Mark Earey

24 May 2002: 'Enacting the drama of Worship' at St Nicholas' Church, Durham. Speakers: Anne Dawtry and Bishop David Stancliffe (to be confirmed).

Also coming up in 2001/2002 (dates to be confirmed):
'Growing Spiritually in the Prayer Book Tradition' at St John's College,
Cambridge. Speakers: Baroness James, Angela Tilby and Alec George.
'Advanced Seminar in Liturgical Training'
Specialist Consultation between the Liturgical Commission and chaplains
working with deaf people.

BOOK REVIEWS

An Order for Holy Communion Outside the Eucharist (Church in Wales Publications, 2000, 20 pp., £3.00)

This is a bi-lingual publication (and I have omitted the Welsh title), and the two languages face each other on facing pages which somewhat unusually boast the same page number as each other (so the numbering only goes to page 9—twice). The text has much in common with the Church of England one in structure and in the language of the key 'linking' explanation of how it is bread and wine have been brought from elsewhere. In the English-language part both ancient and modern language are found (remember how the C/W was alone in writing new 'thou' texts in 1984); and there is a reminder that C/W takes the international text of the Lord's Prayer much more seriously than C/E does, and 'Save us from the time of trial' duly figures on page 5. The post-communion includes a responsive acclamation of praise and a wholly new rendering of the General Thanksgiving:

**We praise you, Father,
for all the channels of your grace,
and for the hope of sharing your glory . . .**

Or is it new? There are no attributions of sources.

COB

The Churches' Group on Funeral Services at Cemeteries and Crematoria, *Funeral Services* (Canterbury Press, 2001, np)

This is the third edition of the *Funeral Services* book. It is slightly thicker than the previous two editions but unhelpfully the same colour as the first; it contains four funeral liturgies and an expanded collection of hymns.

The most significant change to the book is the inclusion of the Common Worship Funeral Service. As someone who took the first opportunity to change from ASB to CW, I was encouraged to see that this book is on the market, although one wonders how long it will be before it actually appears in cemeteries and crematoria—my own local crem has only just switched to the second edition! Nevertheless, no doubt in time, congregations at funerals will have access through this book to some of the improvements to the funeral liturgy that CW has provided. I have already been struck by a number of mourners who have valued, for instance, the

prayer 'God be in my head' and on one occasion was dumbfounded to find a congregation joining in with me without text or prompting. Most of what the CW Pastoral Offices book provides is transplanted into this booklet—with just one or two rather churlish omissions, such as the alternative opening prayer (after all, how many younger mourners have the foggiest idea who Lazarus is?). Series One remains intact and unsullied, for those who wish to use it.

Significant attention has also been given to the Joint Liturgical Group service, including a full and helpful selection of prayers for various circumstances of death. For Anglicans, these will complement the wide and excellent selection of prayers in CW Pastoral Offices, by no means all of which reach this booklet. I was struck by the use of she throughout the liturgy, which seemed OK but a bit pedantic (I took more objection to the inclusivized 'I am the Bread of Life' in the hymn section). The Roman Catholic Funeral Liturgies are pretty much unchanged, although reduced to two options, including for the first time in the book a liturgy focussed entirely on a funeral at a crematorium, without a prior church service. However, the lack of any of the Roman funeral prayers in the book means I will still have to take my well-thumbed Order of Christian Funerals to the crematorium, in order to have any formal prayers for the dead.

Hymns are expanded, including the much sung 'All Things Bright and Beautiful', 'Jerusalem' and 'Morning Has Broken', but also some less populist gems which will widen the repertoire if the clergy get to the family before they have chosen their hymns(!), including 'Be still, my soul' and 'I heard the voice of Jesus say' (but did we really need to have added the omitted verses of 'For all the saints?'). Hymn numbers are restored in contrast to the second version, but in a rather apologetic font almost as though the editors know they will just cause confusion ('We now sing hymn number 41 on page 121').

But in truth this book seems like a missed opportunity. When many churches are experimenting with producing their own attractive orders of service, this book sticks doggedly to its previous formats. For a book for congregational use—and unchurched congregational use at that—it seems dense, difficult to follow, and on at least one occasion (in the middle of the CW 23rd Psalm of all places!) has an unnecessary page turn. Given the fact that most funeral officiants adapt the liturgy more than at any other office, wouldn't it have been so much better to make a radical change of format, and to have somewhere in the book where the key texts most often used (Psalm 23, Lord's Prayer, Committal) are all in one place?

Simon Butler
Streatham

Howard L. Rice and James C. Huffstutler, *Reformed Worship* (Westminster Press, imported by Marston Book Services, 2001, xiv/232 pp, large paperback, £17.99)

The publishers' (or distributors') blurb which came with this said 'The only textbook on Reformed worship available'. It was not clear whether the blurb meant 'the