

replied (in effect) 'Nevertheless give me the outward sign'. Our Liturgical Commission friends seem to be saying that the effect of Jesus' reply was 'Well, yes, I do need forgiveness of sins which I am seeking from you when I am born again in your baptism'. This is not a heresy I have ever encountered before so I do not feel well organized to read it off from a list of historic errors - but at first sight it looks like an extreme Adoptionism, in which an ordinary sinful man received not only the illapse of the Spirit but also rebirth in John's baptism, and was then launched as the Son of God, sinless and equipped for his Messianic ministry.

But I would happily learn I am wrong. And who did write that text? And who accepted it?

COB

### DIOCESAN LITURGICAL SECRETARIES' DAY

This was held at Notre Dame University on Thursday 18 October, and was used by the Commission members and Church House Publishing largely to convey information to dioceses (not least about new *Patterns for Worship*, which will be published in November), and to gather up, yes, institution services. We hope for a fuller report next month.

### NEW KENYAN PRAYER BOOK

The Anglican Church of Kenya has just produced its modern Prayer Book, published by the Uzima Press. Those who recall the Kenyan eucharistic liturgy (used at the opening service of the Lambeth Conference), or who have read the Alcuin/GROW Joint Liturgical Study 50, *Offerings from Kenya to Anglicanism* (2001), will be keen to see this book. COB is taking steps to import a quantity—price still unknown but probably less than CW . . . Register an interest to COB, or watch this space.

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# News of Liturgy

Editor: Colin Buchanan

Issue No 334

October 2002

### EDITORIAL

There was quite a bit of fuss (among a very small number of historical liturgical Anglican enthusiasts, that is) in 1999, at the 450th anniversary of the publication and enforcement of the 1549 Book of Common Prayer. This matched a flurry in 1962 in relation to the 300th anniversary of the 1662 Book (though that had the extra historical appeal that the Book concerned was still in force three centuries after the Act of Uniformity). But there have been no public lectures advertised, no special publications promised, to mark the 450th anniversary of the 1552 BCP. So NOL here puts up its lone cry to mark the occasion; though it may first be of interest to ask ourselves why the 1552 Book has had so indistinct a profile. I think there are three reasons for this.

Firstly, there is a notion of the anglo-catholic movement that 1552 represented an over-zealous set of reformers, who, having gained the ideal in 1549 (which, it was alleged, was as far as Cranmer himself really wished to go), then in 1552 went over the top into rites which, though they retained enough of the past to be just passable as 'catholic', were actually seriously deficient. Thus they can be viewed with mild detachment and even an understanding nod, but not as though in any sense they impacted or defined what it was to be Anglican. This is the position of, eg, Dugmore.

The second reason is the obvious one, that the Book as authorized in 1552 had but a brief innings. Edward VI died in July 1553, and the Book was banned as the country returned to Rome under Mary.

The third reason relates to 1662 itself. In the Introduction to the well known Everyman's Library edition of *The First and Second Prayer Books of Edward the Sixth* (Dent, 1910), E.C.S. Gibson wrote: ' . . . the subsequent revisions in the reigns of James I (1604) and Charles II (1661-2) have done much to stamp upon it a far more Catholic character than it possessed when it left Cranmer's hands . . . ' (p.xv). It is a Book deliberately overlooked or underplayed by 'Catholic' historians of the Church of England and its history, when 1662 has (apparently) so much more to offer.

There are certainly intriguing features of the Book's publication. I have endeavoured (in my own *What did Cranmer think he was Doing?*) to show that practically every change in the communion rite in 1552 was envisaged and planned by Cranmer from the start and that very little is reactive to anyone else's pressure. I think it would not be difficult to demonstrate a similar course for the other services in the Book. And thus we find in 1552 a polished and refined form of Cranmer, the next stage on from his first dramatic but undeveloped forms of 1549. Gregory Dix

dealt a fairly telling body-blow to the previous Catholic view by labelling 1549 and 1552 alike as Zwinglian; and, while I think Cranmer had a far more positive and content-ful doctrine of the eucharist than the boo-word 'Zwinglian' suggests, I am sure Dix is correct that the underlying doctrinal position Cranmer wrote into each rite was unchanged from 1549 to 1552.

Again, one has to say that nine months authorized usage is not long; but the Book had a monopoly, with all other uses banned, and was well entrenched when Edward died—and certainly well remembered (and easily available) when Elizabeth's reign came. If the 1637 Scottish Book is viewed as significant, when, as legend has it, it only had five minutes' lawful usage in one kirk, then a Book used throughout the land for forty Sundays or more, and then hallowed by martyrdoms in Mary's reign, is bound to have gone down deeper.

Lastly, was 1662 so different a Book, such that the Church of England crossed some invisible line, when that revision was complete? I have to say it was not; and, as my studying to produce the Liturgical Study on the Savoy Conference has shown, at some points the Book was more determinedly 'Protestant' in 1662 than it had been before.

So the Act of Uniformity enforced the Book from 1 November (All Saints Day) 1552. It is a fascinating anniversary, even without public trumpets. And next month I may have a look at John Knox and the kneeling issue.

Colin Buchanan

### THE PRAXIS PROGRAMME—2002-3

[The programme was already running before the details reached the editor; though delays in despatch with the September issue meant that with benefit of hindsight they could have been included there. So we omit four promising-looking events in October—but would very glad to have reports on them: at Bar Hill on 1 October, Peterborough on 15 October, at St Helens and at Birmingham on 17 October.]

22 November (Friday) at University of Notre Dame, London (10—4): 'Rebuked or Remade: is penitential praying good for you?' with Angela Ashwin, John Burniston and Gordon Oliver—book through the Praxis form (see below).

1 February 2003 (Saturday) at Mirfield (10.30—4): "'So that they can hear": using the Bible well in regular worship.' with COB and Paul Bradshaw—book through the Rev John Burniston, St Martin's Vicarage, 130 Haworth Road, Heaton, Bradford BD9 6LL (01274-543004).

8 February 2003 (Saturday) at St Nicholas', Durham (10—4): '*Patterns for Worship*' with Mark Earey and Peter Craig-Wild—book through Dana Delap, 9 Wanless Terrace, Durham DH1 1RU (0191-384-3854)

12 February 2003 (Wednesday) at St Matthew's, Westminster (6.30—8pm): 'On another planet?—relating Christian worship to people of a postmodern culture' with Jonny Baker, Philip Chester, Nick Mercer, and Paul Roberts—book through the Rev. Wendy Wilby, The Vicarage, Kensington Road, Halifax HX3 0HN (01422-365477)

retreat conductor and author and is a member of the Liturgical Commission and an Honorary Lay Canon of Newcastle Cathedral.

(St. John's is 100 yards from Newcastle Central Station and the Metro and is on numerous bus routes. Parking in the City Centre is limited (and expensive) and the use of the Park and Ride system is recommended. For anyone not wanting to have lunch in the hall there are numerous eating places close to the church.)

### A QUERY—WAS JESUS BORN AGAIN IN BAPTISM?

A daft question? A simple ignorance that Jesus was born 'from the Holy Spirit and the Virgin Mary' and was presumably was as 'born of the Spirit' in his conception and birth as Nicodemus was told he needed to experience 'when he was old'? So how could anyone be wanting to raise such a question? And, if there is such a question, how come it is sufficiently liturgical to qualify for NOL? Well, it is asked; it is in need of an answer; and it does arise in a liturgical context. I should add that I was flabbergasted to discover the question; but that simply makes me want to handle it fairly thoroughly.

The source of my correspondent's unease is the 'Pastoral Introduction' to Holy Baptism, on page 345 of the main CW book. This Introduction contains in the second paragraph the words:

'Water is also a sign of new life, as we are born again by water and the Spirit, as Jesus was at his baptism.' (My italics—COB)

It is a frankly surprising assertion, and here it is in an official text, so it looks as though it has some authority. I looked back to the texts we authorized at the end of 1997, for use from Easter 1998—the green book, *Initiation Services*. Readers may recall I was on the Revision Committee which revised the texts between 1995 and 1997, and took the final texts through Synod. What kind of Introduction did we then write for the baptismal services?

Well, the answer to this seems to be on pages 8-12 of the green book—and, I may add, I have a reasonable recollection of actually re-touching and approving the Introductions in that book (including the barely credible comparison of anointing with oil and 'preparing an athlete's body for combat' (green book, page 195)). But I cannot find anywhere in the green book the reference we now have to Jesus' new birth. Have I missed something?

At any rate CW main book has this text on page 345. I confess I had never noticed it (though I did write a Worship Booklet on the infant baptism rite, so I probably should have . . .). I don't think we approved it in General Synod (though we might have, I suppose, in some pantechicon collection of bits and pieces); at least I have no recollection of it. Would some small-print enthusiast from Synod enlighten me? Failing such a correction, for the moment we must conclude that the text of the Pastoral Introduction to the CW main book text came from one or more Commission members.

So what have they given us? Surely they have gone to canonizing a mistake something like John the Baptist's, but in a kind of mirror image. Jesus came to him for baptism, and John said 'you have no need of the forgiveness of sins' and Jesus

NOL itself is also to be reviewed (not least because my own time as its editor is also running out), and it is to be reviewed in conjunction with the promising youngster *Praxis News*, edited by Gilly Myers. Wide explorations are being held with other interested parties. Anne Harrison and I would both be glad to hear the views of readers about the future.

Colin Buchanan

*Free Advert (which NOL is glad to publish)*

### 75 YEARS OF THE PARISH COMMUNION MOVEMENT

The Parish of St John Baptist, Newcastle would like to invite you, your congregation and friends to a Celebratory Eucharist at 11.30 am on 30 November 2002.

**President and Preacher:** The Archbishop of York

*followed by:*

1.00 p.m. Lunch in the hall (to be booked in advance; tickets £5\*).

2.15 p.m. **Seminar on The Parish Communion** (in church)

Speakers: The Revd. Canon Dr. Donald Gray—'The Parish Communion, particularly since 1945' (This is the endpoint of Dr. Gray's book, *Earth and Altar*)

Mrs. Angela Ashwin—'The Spirituality of the Parish Communion.'

*Further details from:*

The Revd. John Chamberlin  
56 St. Mary Magdalene Hospital, Claremont Road,  
Newcastle upon Tyne NE2 4NN.  
Tel: 0191 261 2648 Fax: 0870 133 1974

\* Cheques payable to 'St. John the Baptist P.C.C.' (sae please).

In December 1927 the Rev. Noel Hudson and the Rev. Henry de Candole altered the Sunday morning Eucharists at St. John's so as to provide one for families at 9.15 a.m. This was followed by the Parish Breakfast (since the communicants at the 9.15 service would have been fasting). To commemorate this event, which can be seen as a landmark in the Parish Communion Movement, this commemorative day is planned. Canon Gray was a parish priest in Manchester Diocese before becoming Rector of Liverpool. He then became a Canon of Westminster, Rector of St Margaret's Westminster, Chaplain to the Speaker of the Commons and a Chaplain to the Queen. A former member of the Liturgical Commission, he is President of the Society for Liturgical Studies and Chairman of the Alcuin Club. Angela Ashwin is a well known

20 March 2003 (Thursday) at Birmingham: 'Worship for all in a multi-faith culture' with Bishop Peter Forster, Bruce Saunders and Michael Ipgrave (no further details available this minute, but watch this space).

10 May 2003 (Saturday) at Halifax: 'Resourcing Adults and Children in the Eucharist' with Betty Pedley, John Muir and John Methuen (no further details available this minute, but watch this space).

13 May 2003 (Tuesday) at Bar Hill, Cambridge (10—4): 'Times and Visions' with Anders Berquist and David Green—book through the Rev Brenda Wallace, the Rectory, 175 Rayleigh Road, Hutton CM13 1LX

27 June 2003 (Friday) at St Nicholas', Durham (10—4): 'The Voice of Stillness—Silence, Music and Noise in Worship' with Angela Ashwin and John Harper—book through Dana Delap (as above).

27 September 2003 (Saturday) at Edward King House, Lincoln (10—4): 'Services of the Word that work?' with Gilly Myers—book through Christine Flintham, The Forum Office, The Old Palace, Lincoln LN2 1PU (01522-528886)

There are also advance intimations of a 'Consultation' on 'New Tools for Worship' at Huyton, Merseyside, in 'Spring 2003' (but date not yet known—contact Tim Stratford on 0151-546-7527 if interested)—and of an 'Event on School Assemblies' also not yet finalized. Watch this space.

NOTICE for Praxis Affiliates: Praxis has asked NOL to trail this notice to Praxis affiliates, asking them to check whether they have received the recent programme for 2002-3 (set out above) and the Praxis News which was in the same mailing. There has apparently been a small glitch in distribution. If you should have received this mailing, but have not, please be in touch with Paul Roberts, the chair of Praxis, on E-mail: paul.roberts@praxisworship.org.uk

Praxis itself has moved its 'administrative base' to the Royal School of Church Music (RSCM) at Cleveland Lodge, Westhumble, Dorking, Surrey RH5 6BW (tel: 01306-872829; e-mail: praxis@praxisworship.org.uk).

### THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green's E-mail of 9 October reads as follows:

I am writing with news of Common Worship. Apologies for the silence in recent months!

#### NEW PATTERNS FOR WORSHIP

You may have heard that a new version of *Patterns* is on its way! Fully compatible with Common Worship, the book provides ideas and resources for designing services for any locality, age group, occasion, season or festival.

You can find out more about the book and read some FAQs as well.  
<http://www.cofe.anglican.org/commonworship/resources/indexoff.html>

#### VISUAL LITURGY WEB SITE GETS A REVAMP

The *Visual Liturgy* web site has been given a revamp ahead of the release of the all-new *Visual Liturgy* 4.0 in the Spring of next year.

You can find out more and check out the new design at:

<http://www.vislit.com/>

#### CONFUSED ABOUT 1928?

A page has been prepared on the web site for those who are confused about the status of the Series One material that was recently posted on the web site.

You can find out more at:

<http://www.cofe.anglican.org/commonworship/other/seriesone/1928.html>

#### ANNUAL LECTIONARY DOWNLOAD TO GO ANOTHER YEAR

The popular CSV file of the Annual Lectionary will be made available for another year, following the success of the experiment in 2001-2002.

You can find out more at:

<http://www.cofe.anglican.org/commonworship/resources/indexdownload.html>

and click on the link to the weekday lectionary.

#### VIRUSES PRETENDING TO BE ME!

Have you kept your virus checker up to date? We have heard of some viruses recently that send emails, apparently coming from me, with viruses attached.

Sadly, these viruses pick up email addresses from your email software or from web sites you have visited recently and impersonate in order to get you to open the emails and infect your machine through the attachments they carry.

I would like to assure all subscribers that the National Church Institutions take virus protection very seriously and keep me well protected. My own machine is vetted on a regular basis and is virus-free. If you receive any emails, apparently from me, that do not take the form of the usual Common Worship email list email or if you receive any emails, apparently from me, with unexpected attachments, please treat them with the utmost caution.

#### FINAL WORDS

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

If you have been forwarded this message and would like to subscribe for yourself or if you wish to unsubscribe from this list please email me at

[david.green@c-of-e.org.uk](mailto:david.green@c-of-e.org.uk).

If your email address changes, do let us know so that we can update your details.

Finally, if you have any queries please do not hesitate to get in touch.

Best wishes  
David Green

coronation. It looks as though, while there is plenty of precedent, yet they are not bound by precedent.

- (c) An Archbishop of Canterbury, if he got the job and was planning on fairly traditional lines, could nevertheless probably get any formula for oil he dubbed 'sacred' past the Privy Council. So the Dean's monopoly might be valueless.

But I wonder whether anyone has warned the incoming Archbishop that he might have to give a year or more of his archiepiscopate to getting the liturgical (as well as the unguent) mixture right.

#### THE EDITOR OF NOH—AND ITS FUTURE

If you take *News of Hymnody* (NOH) with NOL, you will see that this month Chris Idle says 'good-bye' as editor, and you will find a notice like this in NOH. It is the second time he has stepped down, for, in the 22 years of the life of the journal, he has had two spells as editor, coming in the second time when a prospective editor was ill and unable to take up the task, and a small crisis loomed. Since then, he has often insisted that he was here in a time-limited capacity, and we must find his successor, but we have managed to hang onto him. But now the end has come. Among other calls upon him he has recently become the editor of the *Hymn Society Bulletin*, and quite properly believes he should not hold two journals of hymnody in plurality.

The appointment of an editor lies with the Group for Renewal Of Worship (GROW), of whom I am currently the chairman. First of all, then, I must place on record our enormous sense of debt to Chris Idle, and our admiration for way he has edited NOH. He has brought enormous knowledge of the world of hymnody to bear upon NOH, but that is flanked by deep theological conviction, vast historical expertise, an ear for poetry (and music), and a lively sense of what will 'go' in what liturgical contexts. He is a hymnwriter of no mean stature himself, but it is his magisterial grasp of his subject across the board—along with his journalistic abilities also—which has stamped his quality of editorship upon the journal.

Next, we have been awaiting from GROW's own ranks the heiress apparent, who has not been free until now to take on the editorship. Anne Harrison, resident in Durham, has just completed an MA in Music and Liturgy in the University of Leeds and thus become available. She studied music at Oxford, trained as a music teacher, and has been involved in a great variety of styles of church music and hymnody over years. She has recently finished a period as music co-ordinator at St John's College, Durham, and now takes up a part-time post as an Education Team Leader with the Royal School of Church Music. She will edit the next issue of NOH in January 2003.

However, a serious review of the role and character of the journal is under way at the same time, and so her appointment to edit the existing NOH is in the first instance for the one year, 2003, while the review is conducted. It is well known that

## THE NEXT CORONATION—BY THE DEAN OF WESTMINSTER

Dean Wesley Carr, the Dean of Westminster, received a flurry of publicity in September when he speculated aloud about the next coronation. According to the report in *Church Times* (20 September) he said the traditional Abbey ceremonies should be retained—with a fully C/E BCP eucharist (the heir to the Throne has, of course, already made his mind clear about CW 'Contemporary Language'). The Dean is not in favour of 'parcelling out jobs [ecumenically] at a coronation', so the anointing and crowning would be a C/E task; but the rite would be preceded by the orchestrated acclaim of community leaders in Westminster Great Hall, from which the monarch would go to the Abbey for the service. After the crowning was over, he would process to St Margaret's, Westminster 'to receive the homage not just of the aristocracy, but of the representatives of the people: Parliament'—and from there he would complete his walk around Parliament Square by returning to the Great Hall for an 'interfaith inauguration'. (One assumes he has taken the crown off long before these walks.)

An intriguing feature of the *Church Times* report was a quote from the Dean, followed by a remark by the journalist (Bill Bowder) reporting. The Dean said 'At its [the rite's] heart lies not the crowning but the anointing, which is the most sacred moment.' The journalist added (whether off his own bat or quoting the Dean is not clear) that 'He [the Dean] alone has access to the oil set aside for the occasion.' Now here is an intriguing mystery indeed. It gives rise to two separate lines of enquiry in which the assistance of readers would be welcomed.

Firstly, what is this oil? There are stories in the accounts of previous coronations of a super-chrism, ie of olive oil with several added ingredients beyond the usual balsam. Is the Dean saying that he possesses the stock of this oil which has been handed down from previous generations at the Abbey ready to be used? Or is it simply that he knows the recipe, and the use of oil compounded from other recipes simply will not do?

Secondly, is the Dean issuing a kind of ultimatum—that, as anointing with *this* oil is the key to truly becoming monarch, those compiling the ceremonies had better realize that there is no alternative to the Abbey, as he has a monopoly on the crucial element?

The assiduous may recall that five years ago we advertised in this column Joint Liturgical Study no. 38, *Coronations Past Present and Future*, edited by Paul Bradshaw (there were in fact no coronations happening as 'present' at that time). The contributors had done some homework, and the following points may be relevant:

- (a) The supposed historic oil, even if made to a secret recipe, would have to be treated as unconsecrated, for there was once a tradition of consecrating it just before the service, and more recently the prayer over the oil in the rite has been viewed as consecratory.
- (b) There is no necessity for the future to be like the past—and there is not a necessity for the Privy Council to ask the Archbishop of Canterbury to plan a

## MARRIAGE IN CHURCH AFTER DIVORCE (GS 1449)

We undertook in August to provide readers with the advice about remarriage in church offered by the House of Bishops in Annex 1 to GS 1449 referred to in the General Synod resolution reprinted in the August NOL. It is substantial and may take some months:

### ADVICE TO CLERGY

1.1 Marriage is created by God to be a lifelong relationship between a man and woman. The Church expects all couples seeking marriage to intend to live together 'for better for worse . . . till death us do part.' It is not, then, a light matter to solemnize a marriage in which one partner has a previous partner still living. It is important that the decision you take as to whether to solemnize such a marriage should be on the basis of clear principles that are consistent with the church's teaching.

This advice has been issued by the House of Bishops to assist you as a member of the clergy, since it remains your decision under the Civil Law relating to marriage whether such a couple may be married in church. (It is also intended for use by the bishop and/or his adviser when cases of difficulty are referred to him for advice.)

### 2. Principles

#### The Responsibility of the Parish Clergy<sup>1</sup>

2.1 The responsibility for deciding whether or not to conduct a further marriage rests with you both for pastoral and legal reasons. Experience suggests, however, that clergy may welcome some support in making this decision and the following advice is accordingly intended to assist you in this difficult and sensitive task.

2.2 Under the Matrimonial Causes Act 1965 you are not compelled to officiate at such further marriages, nor to make your church available for them.<sup>2</sup> If you are unwilling to officiate at further marriages or to make your church available for such services, you should this clear to enquiring couples at an early stage.

If, as a 'minister' of a church, you are unwilling to conduct such a wedding yourself you may invite a colleague to do so; but other clergy in the area cannot be required to conduct further marriages against their conscience. The decision as to whether or not to conduct the marriage will become theirs alone; and the issues discussed below will accordingly be as relevant to their decision as to your own.

*[There will be more in coming months—COB]*

- <sup>1</sup> This advice also applies to non-parochial clergy who have pastoral charge.
- <sup>2</sup> S.8.2 of the Matrimonial Causes Act 1965 states 'No clergyman of the Church of England or the Church in Wales shall be compelled (a) to solemnize the marriage of any person whose former marriage has been dissolved and whose former spouse is living; or (b) to permit the marriage of such a person to be solemnized in the church or chapel of which he is the minister.'

## GENERAL SYNOD IN NOVEMBER

General Synod convenes on 11 November, and Series One marriage and burial rites (to which David Green refers above) will be brought to the Synod by the House of Bishops for General Approval of a proposal to give them open-ended authorization as official 'Alternative Services'. If this is approved, they will then come for the full ('two-thirds majority in each House') Final Approval in February.

In addition the Synod will be asked to give final approval to the rescission of the Marriage Resolutions of both Convocations, thus opening the way for a new pattern of marriage after divorce. The Convocations themselves will be asked to give consent to the rescission before the start of Synod, and without that consent Synod cannot go ahead.

The Southwell motion on the vesture of ministers is still in the lists, and is due to be debated on the Wednesday morning.

## CORRESPONDENCE

Dear Colin

Nick Watson in his Grove Booklet 186 *Sorrow and Hope: Preaching at Funerals* makes reference to the oft-requested piece 'Death is nothing at all' by Henry Scott Holland. Nick expresses a certain disquiet with this sentiment, which he suggests is based upon a minimizing of the impact of death. This is a view I confess I once shared: however a full reading of the original sermon suggests otherwise. Whilst it is true that the sermon was included in a collection entitled 'Fast of the Faith' published by Longmans in 1919, it was preached some years earlier and was not a reflection prompted by the mass slaughter of the First World War as Nick suggests.

There is a reference in the sermon to the lying-in-state of King Edward VII. It would seem that the sermon was this first preached on Pentecost Sunday in 1910 in the shadow of the impact of the King's death on the Nation's life. Overall the sermon tries to balance the arbitrariness of death with the Christian hope. The sermon is entitled 'The King of Terrors' and takes as its text 1 John 3.2,3 (AV). Scott Holland opens by remarking on the hopeless contradiction between two ways of regarding death. The first is the instinctive reaction that death is irrevocable disaster, makes all meaningless and empty, wrecks, defeats, shatters, there is no reason to be wrung out of it, to echo but some of Scott Holland's sentiments.

The second reaction, as if spoken by the deceased, is that enshrined in the piece 'Death is nothing at all'. Scott Holland expressed very similar thoughts to these much earlier, back in 1893 in a letter written on the death of his younger brother from heat exhaustion on Salisbury Plain whilst in the army. He wrote:

'That quick short sigh, that ending of all that was painful, and sobbing and strained: that slipping out, with a look of relief and gentleness: that half amused content on the quiet face at the moment it was over—all serve to give instinctive continuity to the life that has gone. It is just what it was. It has gone round the corner, in our midst, whilst we kneel round and touch it. So close it must be! Just in

the other room! What surprise, it is there. It is hid, that is all. This seems to me overwhelming as a conviction.'

'Death is nothing all'—this comes out of Scott Holland's personal experience. He goes on to reflect at length on the two aspects of death, its continuities and discontinuities, in the light of his text. Lack of space precludes further comment here, save to say that in the concluding part of the sermon Scott Holland refers to the presence of the white light of Pentecost, the effect of the Spirit as we pass from death unto life, its work in convict us of sin, the need to let this go, trusting in the sword of the Spirit, being petrified, and becoming aware of what it might mean to become more and more like Jesus.

There is far more there than can be incorporated in a funeral address: personally whenever I am asked to include the piece I always say something about its origins and the two sides to Scott Holland's response to death. I am now much more comfortable with the piece.

(I can supply a photocopy of the full text of the sermon on receipt of two first-class stamps plus a stamped self-addressed A4 envelope)

The Revd Robert Varley

66 Normanby Road, Walkden, Worsley, Manchester M28 7TS

## This month's publication . . .

. . . is Worship Series no.172, *The Laying on of Hands in Parish Ministry*, by Carolyn Headley. This is a major re-writing of her earlier (very widely acclaimed) booklet no. 104. Although it contains material first offered in that booklet in 1988, this substantially different publication takes into account the many developments in this ministry since then: the increased ministry by lay church members, the influence of the renewal movement, and the C of E reports and new liturgical provision. It covers a number of pastoral and practical issues and the use of these kinds of ministry in a variety of contexts, as well as providing the biblical and historical background. It serves as a companion to COB's booklet (W161) which introduced the new CW services, but this concentrates more on being a practical handbook.

## WHAT THE SPELLCHECK WON'T TELL YOU

Jack Middlehurst of Cannock sends in a page from a service sheet from St Aidan's, West Chads Moor; it contains the following part of a prayer:

'Spirit of God, make us open to other sin listening'

Mark Earey writes in that members of his parish visited 'The Episcopal Church of the Creator' in Mechanicsville, Virginia, and brought back the notices which read:

'Creator's office hours are Monday through Friday from 9 am to 12'

Mark comments 'Good to know that even the Almighty isn't available in afternoons or evenings'.