

### Next month's publications . . .

. . . are, firstly, Alcuin/GROW Joint Liturgical Study no 54, *The Savoy Conference Revisited*, by COB. The records of the Savoy Conference come from seventeenth century sources, and they were edited and reproduced in two nineteenth century volumes: E. Cardwell, *A History of Conferences and Other Proceedings connected with the Revision of The Book of Common Prayer; from the year 1558 to the year 1690* (1841, and 2nd ed. 1849) and G. Gould, *Documents relating to the Settlement of the Church of England by the Act of Uniformity of 1662* (London, 1862). Both these present the Presbyterians' 'Exceptions' tabled at the Savoy Conference in 1661; and both also print the Bishops' (somewhat unyielding) Answers to the Exceptions—but neither editor brings the texts together. This Joint Study presents the General Exceptions in parallel column with their respective Answers; and for the Particular Exceptions there are four parallel columns—1. The Text in the 1604 Prayer Book to which 'Exception' is taken; 2. The actual Exception; 3. The Bishops' Answer; 4. COB's notes explaining both the background, and the outcome in its effect on the 1662 text. There is an Historical Introduction, Notes and Appendixes—and the volume runs to 72 pages rather than the usual 48, but the price is sustained at £4.95 so it is arguably good value on those grounds alone.

### . . . and, also

Grove Worship Series no. 173, *Liturgy and Urban Mission*, by Tim Stratford This book draws on theological reflections of life in poor urban Liverpool to make a critique of liturgical developments and practice in the Church of England. Four areas of difference between working class culture and the dominant culture of the Church (language, relation to the world of education, use of money and personal identity) are directly applied to liturgical fundamentals such as literacy, imagery, preaching and offices that value the person. The book is upbeat about the lessons the wider church has to learn from communities it is often badly equipped to understand.

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# News of Liturgy

Editor: Colin Buchanan

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## EDITORIAL

I am delighted this month to highlight the new Kenyan Prayer Book. It is entitled *Our Modern Services: Anglican Church of Kenya*, and it comes in a handsome hardback form, with xvi introductory and 310 substantive pages.

It is in English, and is not, so far as I know, yet available in full book form in Kenya's vernacular languages, of which Swahili is far and away chief. That is a process yet to come, the original having been compiled and written in English. The Book is slim yet substantial—A5 pages with a typeface and layout that delights the eye, and a care for consistency of presentation and quality of rubrical and other direction. It has marginal numbering of each item in each service order—a great improvement on CW . . . The Book is a kind of archiepiscopal swansong of David Gitari, who retired as Archbishop of the Anglican Church in Kenya in mid-September, and had the joy of seeing the Book coming off the press virtually on the day he finished.

After the initial favourable impact of its appearance, the next feature to strike the newcomer is the astonishing range of services provided. The contents page lists 36 different liturgical occasions, quite apart from Calendar, propers etc; and, although some are these are in groups (as, eg, Burial, Burial of a Suicide, and 'Alternative Burial Service'), the range is still impressive. It includes Laying the Foundation Stone of a Church, Admitting Lay Readers, Thanksgiving after a Life Threatening Experience, A Litany for the Preservation of the Environment, and Freeing a Building from Holy to Ordinary Use.

In England those who have known the Kenyan liturgical scene (and known the driving force of David Gitari and the persistent skills and application of Joyce Karuri, the editor-in-chief) will not be too surprised at this welcome outcome. There have been many signs in the offing of what would be coming—not least in the charting a year ago of progress in Kenya by Graham Kings and Geoff Morgan in their Joint Liturgical Study no 50, *Offerings from Kenya to Anglicanism: Liturgical Texts and Contexts including A Kenyan Service of Holy Communion* (Grove Books Ltd, September 2001). Perhaps the first major sign was the draft Kenyan communion service in 1987, followed by the final text in 1989. But there was then a collection of *Modern Services* in 1992, and the Kanamai Consultation hosted by David Gitari in 1993 (see the 'Kanamai Statement' in 1993 and David Gitari (ed), *Anglican Inculturation in Africa* (Joint Liturgical Study no 28, 1994)). The Kenyan eucharistic liturgy was chosen for the opening service of the 1998 Lambeth Conference—and, after participation by David Gitari for some years in Anglican International Liturgical Consultations

(notably at Toronto in 1991 and Dublin in 1995), Joyce Karuri herself came to Berkely, California, last Summer and was elected to the Steering Group of IALCs. So Kenya-watchers have been aware of the quality and vigour of the work that was in preparation.

The centrepiece is, of course, that eucharistic liturgy, now a decade and a half on from its first drafting. The sense that it has now matured with its years is strong, and we can confidently look for much else here to do the same. The whole Book has a combination of inherited Anglican styles, genuine unfettered liturgical imagination, and African twenty-first century realism (a prayer for those with AIDS being one sad mark of this). It is a triumph for Africa.

I ordered a few copies to come by air, and have them to hand at the time you receive this—they are £13.50 postfree.

Colin Buchanan

PS: Both the 1927 Prayer Book defeat in the Commons and also the beginning of the Parish Communion commemorate their 75th anniversary in December. I had hoped to treat one of these this month (we had an advert last month about a special day at St John's, Newcastle-upon-Tyne, on 30 November), but are short of space—they will come.

#### 450th ANNIVERSARY OF 1552

Last month's editorial brought various responses. Pro-1552, there are bits of news of celebrations of communion as close to the letter and spirit of the 1552 rite as possible; and the quarterly journal, *Churchman*, has a whole issue of Autumn 2002 more or less devoted to Cranmer and the Reformation (though I think that from that stable that happens more often than simply when there are major anniversaries). This includes an intriguing article by that fine Cranmer scholar, Ashley Null.

On the other hand, NOL has been enlivened by some typical firecracker stuff from a Church of Ireland reader who is far from thrilled about 1552. Here is his initial letter:

Dear Colin

In your zeal for the commemoration of '1552' (NOL Oct. 2002) I trust you have not overlooked the fact that this book (which represents for some of us the nadir of 'Cranmerism') was never authorized in Ireland although it was used (illegally) for the consecration of the ineffable Bishop Bale of Ossory. How much sympathy one has with his clergy in Kilkenny who revolted, carrying his pontificals (which he would not wear) before him when he went in procession to proclaim Mary, and then 'brought forth their copes, candlesticks, holy water stock, cross and censors and processed through the city chanting the Latin Litany'! Could one be transported back there by time machine I am sure I would do my best to be at the forefront of all this activity!

Michael Kennedy, Lisnadill Rectory, Armagh BT60 2PW

the couple to satisfy yourself in relation to the following questions, which are intended to draw out issues relevant to the Church's teaching:

(a) **Do the applicants have clear understanding of the meaning and purpose of marriage?**

- Do the couple understand that divorce is a breach of God's will for marriage?
- Have they a determination for the new marriage to be a life-long faithful partnership?

(b) **Do the applicants have a mature view of the circumstances of the breakdown of the previous marriage and are they ready to enter wholeheartedly and responsibly into a new relationship?**

- Does the divorced appear to be relatively free of self-deception and self-justification about the past?
- Did the divorced person take the first marriage seriously and he/she learnt from mistakes?
- Is the other party aware of the possible(s) of the breakdown of their future partner's previous marriage?
- Is there an attitude of repentance, forgiveness and generosity of spirit so that the applicants are free to build a new relationship?

(c) **Has there been sufficient healing of the personal and social wounds of marriage breakdown?**

- Has there been enough time and distance for the parties concerned to recover emotional stability and good judgement?
- Are there any extant court proceedings relating to the former marriage?
- Are responsibilities to the children of any previous marriage being recognized and honoured?

[There will be more in coming months—COB]

#### BOOK REVIEW

The Church in Wales, *The Collects: 1984 Prayer Book and Contemporary* (draft for Governing Body in September)

This is probably needing updating, but NOL was sent in the Summer the report (or draft) form of the proposed Calendar and Collects, which are all part of the Church in Wales adapting to the three-year lectionary. The Collects book is an English-language production drawing together existing materials (both collects and post-communions) and presenting them in a handy form for use during worship. The collects, as the title indicates, come in both 'traditional' and contemporary forms—but that is not to say that the latter are the merely the streamlining or updating of the former. Rather, it is that the contemporary collects are a new set drafted from scratch, though with an eye to precedent elsewhere as well as in Wales. Because it was a report to the Governing Body, the copy I have has neither price nor publisher on it. If it has been duly authorized by the Governing Body (it was going there in September), it is presumably now on parade—with publisher, price and possibly introduction?

## MARRIAGE IN CHURCH AFTER DIVORCE

On 14 November, General Synod returned to give Final Approval to the rescission of the outstanding Convocation Resolutions of 1938 and 1957, called upon the clergy to avail themselves of the discretion given to them under the Marriage Acts not to officiate at the nuptials of anyone who has gone through a divorce and has a former spouse still living. The way was cleared for this by separate debates on the Monday in which the York and Canterbury Convocations separately rescinded their Resolutions—and the House of Laity concurred.

The indissolubilists were strongly on their feet (and in all 36 speakers got a line or two in). But, for a journal of liturgical news, there were two strands of considerable interest:

Firstly, there were attempts to get inside the thrust of the 1662 service and see whether or not it was indissolubilist—the evidence one way or the other is hard to get for years when divorce was not an option. (Henry VIII was not mentioned, I think, but readers will know his lack of desire for divorce, and his need of nullity or widowerhood for matrimonial purposes.) But there were suggestions that indissolubility was a latterday concept (along with some suggestions that it was what Jesus actually taught).

Secondly, there were attempts to penetrate the implications of a 'Blessing of a Civil Marriage' (though in fact the service around is surely entitled 'Prayers and Dedication after a Marriage?'). Some urged that this was the pattern of acceptance which kept the concept of once-for-all-for-life about marriage intact. But there were growing voices to say that this was nearly hypocritical, for, if the union were wrong, it should not be blessed—and, if it were right, then the Church should be ready and willing to solemnize it. The sense that some moral identifying with the union was involved in 'blessing' came across strongly. The Final Approval went through: Bishops 27-1, Clergy 143-44, Laity 138-65.

### 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. This is the second instalment. The whole Annex is substantial and may take some months and it is also provisional, and, despite the July resolution, may be overtaken by a re-touched version.:

#### ADVICE TO CLERGY

### 3. Issues and questions you may wish to consider in the light of the Church's doctrine of marriage

3.1 It is your responsibility to form your own judgement as to whether to proceed with the proposed further marriage, in the light of the Church's teaching on marriage.<sup>1</sup> You may find it helpful to that end in the course of your interview with

<sup>1</sup> See the House of Bishops' Teaching Document *Marriage*, CHP 1999.

When I wrote to ask him more about both the processes of authorization and the informal reception of the BCP in Ireland, I got back a letter which included the following:

'1549 was introduced in Christ Church Cathedral, Dublin (the first book to be printed in Ireland) on Easter Day 1551. It was not exactly a best seller—only five bishops in the whole Church could be persuaded to use it, and the Archbishop of Armagh fled his diocese saying he "would never be a bishop where the holy mass were abolished"!!!'

So there are no celebrations in the Church of Ireland of the anniversary of a Book that never was there. It would probably be true to say that most Church of England people know little of the liturgical Reformation in Ireland—and it does not look as though Michael Kennedy would be a very sympathetic exponent of it anyway.

But the point I held over from last month was that about John Knox and the requirement of kneeling at communion. The 1552 Book was already printing when, near the end of September that year, Knox inveighed against this imposition in a sermon before King and Privy Council. I have often asked myself whether this was in fact different from 1549; but the obvious answer is 'yes'. 1549 not only had no rubric about kneeling in the directions about distributing communion, but also had the provision in the 'Notes' at the end of 'Of Ceremonies': '*As touching kneeling, crossing, holding up of hands, knocking upon the breast, and other gestures: they may be used or left as every man's devotion serveth*'. (This Note was still being quoted by the Presbyterians at the Savoy Conference 110 years later.) 1552 changed the rubric and omitted the Note; so kneeling was enforced for the first time—QED.

However, there is a just possible other answer. In 1549, the communicants went into the chancel, made their money offering, and 'tarried' there. Then, when they said the confession, they had to kneel. The distribution came very soon after that, and did not, it seems, necessarily involve moving from where they were. So probably they were expected from the earlier rubric to be still kneeling. In 1552 the confession moved to before *Sursum Corda* and the continuity of kneeling may not have been so obvious, so Cranmer rerubricated it.

But, when they stopped the printing presses (not before some copies were printed), what did they intend to do? To yield to Knox and amend the rubric? No. Cranmer wanted to enforce kneeling still—and he took the view that the Book was authorized by Parliament and could not be altered by an overnight call to the printers. But he went to the limit in writing an explanatory note—the 'Declaration on Kneeling'—and getting that inserted into the rubrics. In some copies he even got it in higher up than the end, so that it does not appear to have been added but to be integral. McCulloch takes the view that Cranmer won convincingly. Kneeling—and the discomfort it caused Puritans—remained.

Its later history includes its omission from 1559 (simply, I take it, on the grounds that it was not in the copy of the Book annexed to the 1552 Act of Uniformity, and it was that Book which was being revived). It was then restored, with one change of wording, at the last stages of the 1662 Book going from Privy Council to Parliament.

So here are the remaining questions?

- (a) Is it adequate as a defence of kneeling?
- (b) What were the implications of the change of wording in 1662 (I assume all good Anglican readers have the text of the changes at their finger tips, so leave them unsaid here)?
- (c) When was it first called the 'Black Rubric'—and why?

Answers warmly received.

COB

## ANNUAL MEETING OF DLC SECRETARIES WITH THE COMMISSION

### University of Notre Dame London Centre Weds 16 October 2002

These annual meetings have changed in style and tone since I first came as a DLC rep in the early 1990s. What felt like the Commission pronouncing from 'on high' has become a more collaborative sharing of information and common concerns. The venue has also made a difference, and Paul Bradshaw's role as Administrator of the Notre Dame London Centre has meant that it is gaining at least footnote status in Church of England liturgical history as the place where *Common Worship Daily Prayer* and future Ordination rites took their form, as well as of these meetings.

To business: the first DLCs meeting for some time without Mark Earey's guiding hand, and the first meeting for Colin Podmore as Secretary of the Liturgical Commission. Two years after *Common Worship* there was still an awful lot for the Commission to share about 'work in progress'; there were reports on:

**Alternative Collects:** to be subject to the full Synodical process, and texts will be with the Synod for its February meeting.

**Times and Seasons** not subject to the full process, but publication may be two or more years away.

**The rest of the Liturgical timetable:** see above, and add: the Ordinal, Series One Marriage and Burial, new Weekday Lectionary all to be got through the Synod ideally before 2005, Reconciliation and *Rites on the Way* probably starting the Synodical process in 2005, and the revision of Daily Prayer starting in 2003 to be complete by 2004/5. There is a fair amount to do!

*New Patterns for Worship:* an entirely revamped book with more material will be published at the end of November this year.

*Visual Liturgy:* An entirely new version will be produced by May 2003, with existing users offered an upgrade. It will be a much more 'web friendly' product.

Other reports were made by:

**Praxis:** all change administratively (courtesy of the RSCM as a service provider), a new programme published, and individuals and groups encouraged to affiliate rather than just receive *Praxis News*.

**A Children and Common Worship discussion Group,** as advertised in the latest *Praxis News*.

The **RSCM:** more resources coming, especially for *New Patterns*.

approval and he in reply to the debate said that it was clear that no-one thought that prayers about the departed actually changed their situation. He spoke about the use of such prayers and added 'I am prepared to be agnostic about how the thing actually works'.

## WHAT SHOULD WE WEAR IN CHURCH?

After the Series One issues the Synod came to the debate on the Southwell diocesan motion on vesture:

'That this Synod ask that a Canon amending Canon B.8 be introduced to give ministers discretion by agreement with Church Councils to dispense with the provisions relating to the vesture of the ordained and authorized ministers during the time of divine service.'

The debate proved longer and more searching than could have been anticipated. In the course of it the words 'in the light of change and for the sake of mission' were inserted after 'ask that'. A further amendment to add 'and Diocesan Bishops' after 'Church Councils' was defeated (after it had generated its own momentum as to whether in some dioceses all requests would be vetoed, and as to whether such decisions must in essence be local).

It was widely acknowledged that in many parishes robes are not worn, and when this was addressed by either supporters or opponents of the motion, it was usually made clear that no-one wanted to coerce them into 'drag' (a term that got a brief airing). The issue then was whether such parishes needed forgiveness, a blind eye at the telescope, or permission. But it also has to be said that most defences of special vesture sounded as though they were meant to be universalizable, and the opposition to the motion was in effect arguing that 'dressing down' was wrong - and even indefensible. Youth cultures were invoked on both sides of the argument; occasional offices (where 'outsiders' are most likely to be inside church) clearly needed special vesture as much as a bride needed her special wear; and a lack of standard vesture would expose the idiosyncrasies of individual service-leaders. We even heard that, unless the president were specially dressed, we would not know at a service who was leading it. The Bishop of Southwell came out obliquely against his own Synod's motion, though we had learned from the mover, Andrew David, himself an organist who is therefore a layman participating in both Sunday and occasional rites, that the motion originated about a mile from the Bishop, at Holy Trinity, Southwell.

The mover ended with a brilliantly illustrated (and sung!) demonstration that 'traditions' can be very short and still be widely and deeply entrenched. But the forces of reaction won—Bishops 7-24; Clergy 69-118; Laity 98-92. The Philistines have been defeated, after a threatening attack, and the tents of Israel may now relax for a day or two.

## 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. 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

## DIOCESAN REPORT (2001-2002 CYCLE)—GUILDFORD

During the last two years the Worship Committee saw its main priority to assist the parishes transfer to Common Worship as painlessly as possible. A sub-committee was set up for this specific purpose. Various sample liturgies were written in Common Worship format and made available to the clergy and lay people at training days. These included examples of Advent, Christmas, Lent, and Easter liturgies. Other Special Services covered Baptism, Confirmation, wedding, and funeral. A Memorial Service for the Queen Mother was prepared and ready just before it was needed.

Especially helpful was an innovation by one of the Committee who arranged a liturgy 'surgery' whereby clergy, administrators/secretaries of parishes could call in to use a PC and download *Visual Liturgy* and make up their own Service sheets with as much or as little help as they needed.

Study days also included a visit from John Bell on 'Celtic Liturgy and Music', Mark Earey on 'Common Worship Pastoral Services' and Susan Sayers on 'Children's and All Age Worship'.

The revision of the Institution/Licensing & Induction Service has just been completed and will come into use by the end of the year.

Ian Brackley  
Bishop of Dorking, Chair

## RENEWAL OF AUTHORIZATION OF SERIES ONE TEXTS FOR MATRIMONY AND BURIAL

As mentioned last month, General Synod was giving General Approval on 13 November to the renewal of the authorization of these two services. Previously they had run in five-year periods, of which the current one expires on 31 December 2005. However, the renewal is now open-ended.

The rites went through Synod on a show of hands, and return in February (House of Bishops permitting) for Final Approval by two-thirds majorities in each House. However, the 1928 Burial rite, which since 1966 has been 'Series One', did come under attack for its petitions for the dead. The Bishop of Coventry was moving the

The **Roman Catholic Church**: Fr Allen Morris is the RC rep on the Liturgical Commission, and the full time officer for the Catholic Bishops' Conference, combining the roles of Colin Podmore and Mark Earey as was.

**NOL**: COB gave the traditional notice about DLC reports, and flagged up possible changes in the way liturgical news might be reported.

There was still substantial time for DLC reps to discuss together what was on their agendas locally, and how the Commission, particularly its Formation Group, might help the work 'on the ground'. The focus is shifting from education about Common Worship to forming worshipping communities, and though DLCs might now be less visible, the real work is just beginning.

Given that I organized the day, this report might be a little biased, but I was exhilarated by the activity still evident across the country, and depressed that at its centre the C of E gives no resourcing to this work beyond the stretched resources of the Commission's secretariat. Thanks should particularly go to Sue Moore, one of that number, who made sure the day happened.

Jeremy Fletcher.

## AND . . . WAS JESUS BORN AGAIN IN HIS BAPTISM?

Well, as I pointed out last month (in a slightly crestfallen style) Common Worship has discovered what no theologian had previously discerned (and all, if posed the question, would have denied), *viz*, that Jesus was born again in baptism! I was querying how it got into Common Worship, with a nasty suspicion that when the needle stopped spinning, it might conceivably be pointing at or near me. I got a clear answer from Peter Owen of Liverpool, as follows:

Dear Colin

I can at least partially answer your two questions in the October 2002 NOL about the pastoral introduction to Holy Baptism.

GS 1370 (Material for Commendation by the House of Bishops) had a pastoral introduction to Holy Baptism included as an Addendum on a loose sheet of paper. GS 1370 was debated on a take note motion at Synod on Thursday 18 November 1999.

The Liturgical Commission reviewed the debate, and correspondence from Synod members, on 13 December 1999 and made recommendations to the January 2000 meeting of the House of Bishops. The House formally commended material which is contained in GS Misc 594 (dated February 2000). Some of this material differs from that in GS 1370. The pastoral introduction to Baptism was rewritten and, in particular, the phrase "as Jesus was at his baptism" added.

In HB(2000)M1 'House of Bishops Summary of Decisions' (for 10/13 January 2000) it says:

'10(g) The House agreed to commend material from GS 1370 as amended by the Liturgical Commission . . .'

[Were you at this meeting of the House?]

In NOL for February 2000 (page 9) you do print the pastoral introduction, but in the draft GS 1370 version. Then in March 2000 you print the final version with a note that 'the Bishop of Salisbury told us that we had a discarded text—they had done it again before it all went to press.'

So the answers to your two questions appear to be that

- 1) the Liturgical Commission wrote the text, and
- 2) the House of Bishops accepted it.

This raises two more questions.

- 1) Who in the Liturgical Commission was actually involved in writing and agreeing the new text?
- 2) Did the House of Bishops realize the significance of the new text?

I have copied the two versions below, in case you cannot put your hand on the relevant papers.

Yours sincerely  
Peter Owen

[I am very grateful to such a keen Synod-watcher, but no less crestfallen—in fact, doubly so, for I both failed to spot the heresy, and then could not locate it mentally when asked. I do, of course, remember being told by the Bishop of Salisbury that I had the wrong text—and then getting the right one. I have no recollection of reading it! And I was at the House of Bishops in January 2000; but I venture to think it was the draft text we approved there, and (possibly) we agreed the new draft at the breakfast-time meeting on 29 February 2000 at which we agreed the text of Eucharistic Prayer H to be returned to Synod the next day. But I confess to merely a half-recollection, and no time this minute to search for the right papers. Of course, all who should have read it and did approve must beat their breasts. But somebody somewhere, out of heresy or (at best) ignorance, *drafted* it. Which *peritus* on our Commission could be that drafter? And how could he (or she)? Do readers wish to see again the two texts which we printed in NOL in 2000, and Peter Owen has supplied? COB]

### BAPTISMAL FOOTNOTE

James Steven, who teaches liturgy at Trinity College, Bristol, writes to ask if any parishes celebrate the anniversaries of baptism in their public liturgy? Any light would be appreciated.

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

David Green's E-mail of 6 November reads as follows:  
I am writing with news of Common Worship.

### MORE 'SERVICES FOR TODAY' NOW AVAILABLE

We are pleased to announce that the provision for daily prayer on the official Church of England web site has now been updated to consolidate the work done previously and serve up The Book of Common Prayer services using the same technology as Common Worship.

You can now use services for 'yesterday' as well as 'today' and 'tomorrow' (to cover different time zones around the world, based on Greenwich GMT) for both Morning and Evening Prayer from The Book of Common Prayer and/or Common Worship. In a related move, the traditional form of Night Prayer is also now available to complement the contemporary version.

More information and the services themselves can be found at:  
<http://www.cofe.anglican.org/services/index.html>

### 'SERVICES FOR TODAY' ON YOUR WEB SITE

If you have your own web site, you may like to consider linking to the services. You may be familiar with 'feeds' of news or weather reports, but even if you aren't, a page of instructions has been provided should you wish to 'feed' the services onto your web site from ours.

More information can be found at:  
<http://www.cofe.anglican.org/services/index.html>

### ROOTS—A NEW WORSHIP AND LEARNING RESOURCE

The team behind Roots are delighted to announce that Roots now has over 11,000 subscribers since launching in May at the Christian Resources Exhibition. Roots is a lectionary-based resource designed to develop the worship and learning of the whole church community. Roots consists of two bimonthly magazines—*Roots Children and Young People* and *Roots Worship*—and a web site—[www.rootsontheweb.com](http://www.rootsontheweb.com)—providing pick 'n' mix ideas and resources for each Sunday throughout the year and for the main Christian festivals.

Representatives from a number of the major denominations have been working together through CTBI on Roots. In response to extensive research they developed a magazine and web-based resource that is relevant, challenging and inspiring. The November/December issue is currently available. To receive an information pack please contact Sheridan James on [sheridan.james@c-of-e.org.uk](mailto:sheridan.james@c-of-e.org.uk) or visit [www.rootsontheweb.com](http://www.rootsontheweb.com).

### COMMUNICATIONS TRAINING FROM THE CHURCH OF ENGLAND'S COMMUNICATIONS UNIT

If you regularly produce service sheets in your church, you may like to consider two courses taking place next April at Church House in London. 'Using *Visual Liturgy*' will provide expert tuition and practical experience for the new Visual Liturgy 4.0 while 'Desktop Orders of Service' will teach you to put the principles of good liturgical design into practice and help you create the elegant Orders of Service you have always wanted for your church! Each course costs £70 (inc. VAT) or book both and save £25!

For further details of these courses, and the full range of communications training courses, please visit [www.commstraining.cofe.anglican.org](http://www.commstraining.cofe.anglican.org) or telephone 020 7898 1458/65 for a 2003 brochure.