

# News of Liturgy

Editor: Colin Buchanan Issue no. 172 April 1989

## Editorial

The most important current item of news is the publication of the Southern African *An Anglican Prayer Book* in May, with authorization in CPSA from 4 June, and with copies available in Britain from Collins (the publishers of the book) at £7.95 per copy from the end of June.

The Book is a conservative (and perhaps *slightly* 'high') advance from the ASB, and very much in step with progress in England since the ASB came out. Much of its material has been around and been used in duplicated use for some time (the ordination rites were included in my *Modern Anglican Ordination Rites* in September 1987, for instance), but the publication of the full Book was delayed until it came out simultaneously in eight languages (Afrikaans, English, Setswana, Sesotho, SiSwati, Northern Sotho, Xhosa, and Zulu).

Its 792 pages include: Calendar (which carries forward previous Calendars and exhibits various African Anglicans, and gets a fast across the ASB by including Latimer and Ridley on 16 October); Offices (very astringent); Eucharist (on which more below); Collects and Readings (following the Roman three-year pattern, but without readings set out *in extenso*) – and this includes 'Special Services for Lent and Easter'; Baptism/Confirmation (very dependent upon ASB, but with presentation of baptismal candidates by sponsors – and with a 'strengthen' and 'empower' motif in the prayer at the laying on of hands); Confession and Absolution (no imitating England *here* (!)); Marriage (straight from ASB, but with the re-creation of a (mandatory) 'Who gives this woman to be married to this man?' – and the use of a previously authorized different Introduction to be used when one party has been earlier divorced); Funerals; Ordination; and Psalter (Frost).

The rites have Pastoral Introductions, often of great sensitivity and usefulness; the Lord's Prayer follows the old ICET text ('Save us from the time of trial,'); and inclusive language about humans is the rule (save in the Frost Psalter, of course – Collins' preserve . . .).

The eucharist is, of course, the centrepiece of the book. It is in close continuity to *Liturgy* 1975, the modern text which has had most recent currency. Its four eucharistic prayers are as follows:

1. A text derived from the Church of England Series 2 (compare Rite A, prayer 2), with a touch of *Liturgy for Africa* in 'Accept us in him'.
2. ASB Rite A, prayer 1.
3. The second eucharistic prayer of the Roman Catholic Church.
4. Another text standing nearer to Hippolytus than any of the above, with italicized alternative wording in the anamnesis – 'we offer/bring before you this bread and this cup' – there must be an interesting story lying behind that one.

There is also an 'Alternative Order for the Eucharist' – an outline of contents, with a simple eucharistic prayer drawn from that for use with the sick in the Appendix to Rite A.

Overall, here is a Book of great dignity, standing close – perhaps severely close – to the new Anglican Books of the last thirteen years, and offering the tools for slowly evolving contemporary worship. It is not highly creative, and perhaps not highly imaginative. It does not at first sight look highly inculturated, or even suggestive of the desirability of inculturation. But it is very good work within a mainstream tradition, and the compilers of it may be rightly proud. May it be used to God's glory.

Colin Buchanan

## THE DAILY OFFICE

Alcuin Symposium on the Daily Office: Salisbury 4-6 April, 1989

With the virtual unanimous dissatisfaction with non-Eucharistic provisions in the ASB, and standing, as some would have us (*NOL* 171), on the very edge of a liturgical creativity in relation to the daily office, participants (over 40) at this symposium might have hoped for something a bit more practical and less visionary than yet another glimpse at that edge. There were some interesting papers and engaging Offices (à la Guiver) but, sadly, more questions than answers.

Then again, there is still so much ground-work to be done – how can we avoid a predominantly clerical (and modern) preoccupation with texts and still provide an office which is truly 'common prayer', clerical and lay? In an age of 'scissor-and-paste' can an office be rich enough to satisfy the church's pluralistic diet? What of that particular Anglican contribution to the Office which remains of nagging importance to so many – the extensive reading of Scripture may have tasted like fruit-cake to book-starved people of the Reformation, but is it necessary to the Office of today? Indeed, are we in the process of creating, re-creating, or re-discovering a tradition? How do we avoid (romantic?) patristic-fundamentalism or the Western desire to plunder the traditions of others without an understanding of our own?

Yes, more questions than answers. But a helpful reminder, in a Thatcherite-generation that privatizes time itself, that there is even more need for a workable Office to sanctify time and life as God's.

Well done to the organizers – more please – but I still prefer the more practical, if more frenetic (!), products of Grove.

David Mann

## LAUGHTER IN LITURGY

This is a rare title nowadays – but the editor of *NOH* (do you read that companion journal to this?) records a communion in an old people's home;

*President* The Lord is here.  
*Worshipper* Is he?

## MORE ABOUT CANON B.5A

David Hebblethwaite, the secretary of the Liturgical Commission, writes to confirm and amplify the account *NOL* gave last month of the permission given by the two Archbishops for the use of otherwise unauthorized and previously unpublished texts in places like St. Gregory's Small Heath, last July. He reveals that the Archbishops gave such permission for 'the usual Sunday congregation', and reckoned that determined sufficiently who should be present and who not, and there was no need to name the participants, as *NOL* hyper-responsibly suggested.

## A LOOK AT THE JOURNALS:

By Bryan Spinks

A few interesting papers have appeared between November 1988 and March 1989. *Ephemerides Liturgicae* 4/5 contains a lengthy paper by Kenneth Stevenson on the feast of Candlemas. Is it the presentation of Christ, or the purification of the Virgin Mary? Is it connected with the Christmas cycle – the 40th day, or does its bitterness point to Lent? Stevenson gives a careful survey of the material from Egeria through East and West to the present, noting how recent revision puts it firmly in Christmas, and makes it nice and sweet! But the bitterness of this peculiar Lucan narrative cannot be suppressed. This paper gives the background thinking to the Liturgical Commission's proposals for Candlemas. In issue 6, Richard Albertine writes on the treatment of the epiklesis by the post Vatican II revisers, and takes further his earlier criticisms of the split epiklesis of the Roman (and Lima!) eucharistic prayers. He shows that such an arrangement lacks historical precedent, and results in 'a setting for consecration instead of a crescendo of proclamation leading to the final doxology'. This issue also carries a note by Sebastian Brock on two recent editions of the Syrian Orthodox anaphoras.

The final number of *Worship* 1988 contains articles by Raymond Brown on Luke 1:5-25, 57-80, and John Melloh on preaching literature. There is a strange paper on 'American Time and God's Time', and an exploration of issues relating to ritual for stillbirth. *Studia Liturgica* 18:2 is a mixed bag. There is a lengthy paper on worship in Pliny's Letter, and a very good review of recent American Protestant sacramental theology. Patrick Collins writes on 'Liturgy and the Esthetics of John Dewey', which no one will be the worse off for not having read. Teresa Berger is an ecumenist who for some reason *Worship* and Societas Liturgica promote as a liturgist. Her strange paper on inclusive language won't persuade many English liturgists that she has any liturgical expertise, though I am sure she is a very nice lady. There is a tedious piece on Peter Damian, Liturgy and Penance. I hear that Paul Bradshaw, the Chief Editor, is anxious to put back some liturgy into this journal.

The *Record* (Church Service Society) replaced the more scholarly and better printed *Liturgical Review*. The editor often asks for scholarly contributions to balance the many experimental services which ministers contribute. The Autumn issue contained the Centenary Lecture 1987 by Donald Gray on worship, and political and social action. Professor J. K. S. Reid writes on 'Standing for the Gospel', arguing that once it dropped out of the Reformed tradition, it should not be introduced. There is also an order for the Deconsecration of Church Property!

*Liturgy* 13:2 has articles on lay people and liturgy, and 13:3 is on Celebrating Easter. Chris Walsh writes on 'Indigestion at the Lord's Supper', noting how the Easter Triduum gets overlaid by the chrism mass, renewal of priestly, and now other vows, and the solemn reception of the oils at mass. He concludes: 'The reform of the Roman liturgy began with the restoration of the Triduum 35 years ago. How sad if it were in the Triduum of all places that the whole process of accretion, complication and degradation set in once again'. Nice one, Chris! *La Maison-Dieu* 175 is one theme 'Benir Dieu en tout temps', and looks at benedictions in the Synagogue, the new book of benedictions, and thanksgiving in the eucharist. And the much delayed final issue of *SJT* 41 contains my paper given at the Societas Liturgica meeting at Brixen, Italy in 1987, on Richard Baxter's liturgy of penance and reconciliation.

## AUSTRALIAN JOURNAL OF LITURGY

AJL is the journal of the Australian Academy of Liturgy, and exists 'to further the study of liturgy at a scholarly level, and to comment on and provide information concerning liturgical matters with special reference to Australia'. Australia has an active tradition of liturgical study across all Christian traditions – Anglican (of many varieties!), Orthodox, Protestant and Catholic – but is a land of extreme distances. The Academy represents a wide range of Australian Christianity, and gathers together a number of earlier State groups into one national body, but has State Chapters. Its major activity is the publication of AJL, and holding an annual Conference. This brings together Australian liturgists who would otherwise rarely meet. The 1988 Conference theme was Reconciliation, following up the Societas Liturgica meeting, and developing distinctly Australian concerns.

AJL issues so far have contained a wide range of articles, some on distinctly Australian concerns (for example the publication of *Uniting in Worship*), others related to Conference themes, others on contemporary issues. Of particular note are ground-breaking articles on gendered language in corporate liturgy, including two by David Frost. Book reviews, notes on the teaching, practice of and developments in liturgy are included.

AJL is published twice each year, costing (Australian) \$15 pa (if paid in Australian currency, or (Aust) \$20 if paid in another currency). The address for subscribers is Dr. Helen H. Harrison, 5 Lancaster Gardens, Colonel Light Gardens, SA 5041, Australia. The Editor is the Rev. Ray W. Hartley, St. Barnabas' College, P.O. Box 217, Belair SA 5052.

## Book Review

Aidan Kavanagh *Confirmation: Origins and Reform*, (Pueblo, U.S.A.).

The Church of England has a habit of dealing with Initiation and its attendant problems by setting up a Commission to explore new possibilities and then, after some debate, do nothing much about it. Sometimes such Commissions pay a little attention to the onward march of liturgical scholarship. Usually there results one of those awful polarizations, with the traditional views hardened as follows. One group holds that baptism is sacramental initiation complete (e.g. Whitaker) and the other insists on the necessity of confirmation as an integral part in the process (e.g. Fisher).

Although these two approaches are alive and kicking, a third has recently entered the fray, championed by no less a personage than Aidan Kavanagh, a Benedictine who is Professor of Liturgy at Yale. In an article published in *Worship* in 1983, he put forward the theory that what many of us have seen as the germ of confirmation (the episcopal hand-laying, prayer and anointing after baptism in the *Apostolic Tradition* of Hippolytus) belongs not to this new brand of liturgical action later dubbed confirmation but is, rather, part of that curious patristic family of liturgical gestures, the 'missa', or dismissal. Now his ideas are solidly worked out in a book.

Kavanagh produces evidence of these rites (they are really no more than concluding gestures), for example over catechumens at the end of their services of instruction, and over monks at the end of certain offices. Of course, it might be said, this is just another example of the historian proving that black is white. But Kavanagh produces yet more powerful evidence by not tampering with the prayer in Hippolytus (as Dix and everyone else does). He leaves it alone, in its pristine form, in the 5th century Verona Latin translation. In *that* form (regarded as authentic by Lampe), it is hard to find an invocation of the Spirit upon the so-called newly-confirmed. The point is eloquently made by placing that version of the text side-by-side with what we find a few centuries later in the Gelasian Sacramentary:

Apostolic Tradition	Gelasian Sacramentary
Lord God	Almighty God
	Father of our Lord Jesus Christ,
you have made them worthy to receive remission of sins through the laver of the Holy Spirit	you have made them your servants to be regenerated by water and the Holy Spirit, and have given them remission of all their sins
<i>send upon them your grace</i>	<i>Pour upon them, Lord, your Holy Spirit, the Paraclete</i>
that they may serve you according to your will.	and give them the spirit of wisdom and understanding etc. . . .

(Kavanagh, p.59).

By examining these texts, it can be seen immediately how the theological priorities of a later age, including the unfolding doctrine of the Trinity, made themselves felt on the prayer of the Church, notably when making new Christians.

Kavanagh sees the *function* of such a 'missa' as a way of concluding baptism and making ready for the ensuing eucharist. He argues that the pneumatological dimension to the rite belongs to a slightly later period, when episcopal authority was being exerted and Trinitarian concerns were growing.

He takes a refreshingly ruthless and *unpragmatic* attitude towards his conclusions. Of confirmation, he states boldly, 'a fuel pump functions poorly as a carburettor' (p.xi), and he goes on: 'confirmation . . . is held in being by two powerful and overlapping gravitational fields. One is that exerted by baptism, the other is the eucharist: weaken either of these two fields and confirmation flies out of orbit and is in danger of mutating into something alien to the tradition' (p.88).

What solution does he offer? Simply that confirmation should be reunited with baptism, along the lines implicit (but inconsistently expressed) in the new Roaman rites of Initiation. By extending the delegation of confirmation to presbyters (with oil blessed by the Bishop), the 'problem' of a delayed confirmation can be dealt with at one blow.

What is the enduring message for Anglicans, heir to that uncomfortable marriage of confirmation as Spirit-giving and Sacrament of conscious commitment? To us he would say the same. I would argue, further, that episcopal handlaying at certain times and occasions might well be a new gravitational field for what we have until now called confirmation. But like Kavanagh I would not see it as part of Christian Initiation in the sacramental sense at all – and that was the big Mediaeval-Reformation mistake. Leave the fuel pump where it is, and let the carburettor be the carburettor! The current fad for renewing just about everything, from commitment to this, that, and the other, to newly-found faith at various stages in the life-cycle, sits very uneasily with a sacrament that is supposed to be *once and for all*. But a rite of hand-laying, like the many 'missae' of old, could serve the modern Christian consumerism of reaffirmation – and prevent us from getting into yet one more muddle. Anyone who reads this book will be challenged – and stimulated.

Kenneth Stevenson

#### This month's booklet . . .

is Worship Series no. 108, *Worship in Small Congregations*, by David Cutts. At the time when the Archbishop's Commission on Rural Areas (ACORA) is going into action, here is a most helpful introduction to worship in congregations of 6, 8, and 13, in rural shrines built for 30 to 50 times as many. David Cutts is an enthusiastic practitioner of what he writes, and, whilst 'Eds and Ips' rural parishes may not be wholly typical of the nation, there is much sound wisdom here. His very practical approach will also enrich small congregations at minor services in parishes which may be flourishing numerically at their major events.

#### . . . and the Ethical Study

is no. 73, *Martyrs and Magistrates: Toleration and Trial in Islam*, by Michael Nazir-Ali, with an extended introduction by Greg Forster.

#### . . . and next month's

is Evangelism Series no. 6, *Claiming The Urban Village* by Ian Bunting.

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#### . . . and USA customers

should note that all stock in USA has been transferred from the Institute for Christian Renewal to 'Episcopalians United', P.O. Box 12977, Scottsdale 85267-2997. Grove Books are negotiating an importers' arrangement with 'Episcopalians United', but existing stocks are available immediately.

#### . . . and a correction

to a note in the 'Diocese to Diocese' part of January *NOL* – the Leicester diocesan liturgical committee does not have available copies of 'A eucharist for the sick/Service of Healing' – the rite to which reference was made was a 'once-off' trial, not a rite with permanence.

#### GRAY'S ENERGY

Dr. Donald Gray, Canon of Westminster has become the Chairman of the Joint Liturgical Group in succession to the Rev. A. Raymond George, former President of the Methodist Conference and Moderator of the Free Church Federal Council. The new secretary of the Group is Dr. Gian Tellini of the Scottish Episcopal Church.

The Joint Liturgical Group was formed in 1963 and contains representatives from ten denominations in England, Wales and Scotland. Canon Gray, who has been a member of the Group since 1969, succeeded Dr. Ronald Jasper as Secretary nine years ago. He is currently President of *Societas Liturgica* and is Chairman of the Alcuin Club, and represents JLG on the English Language Liturgical Consultation (ELLC).

#### PRAYER BOOK SOCIETY

The Prayer Book Society has seized upon the announcement of a Conference in Durham to commemorate Cranmer's birth. Their Newsletter says that Cranmer Hall, Durham, 'has not in recent years been known for its championing of the liturgy that Cranmer bequeathed to us – certainly that was true of the period when Bishop Colin Buchanan presided there. However it looks as though the hatchet is being buried'. The 'burial' arises from COB's forthcoming presentation of a paper on Cranmer at the Conference – but it would be interesting to follow up the suggestion that he was once principal of Cranmer Hall, let alone the more specific information that his time as principal was not 'known for its championing of the liturgy Cranmer bequeathed . . .'. *NOL* can confirm from the horse's mouth that the period was indeed *not* for such championing. On the other hand, historical accuracy demands that we also put on record the period was not known for strong opposition to Cranmer's liturgy either. If any reader can tell us when this under-researched period was, or what it was known for, especially its liturgical emphases and oddities, we will be glad to let the Prayer Book Society know.

#### TWO AUTUMN POINTS EARLY

Two Autumn questions are worth airing early:

- (i) Hallowe'en: it is noticeable that more schools and youth groups nowadays are making more of 'witching night', whether simply by handing out witches' hats and broomsticks for fun parties, or whether by a more serious engagement with dark rituals. At intervals we hear of 'alternative' church plans – can any readers give us 'counter-Hallowe'en' remedies?

- (ii) Guy Fawkes Day: being the other day in the chapel of the Bishop of Worcester, and picking up a prayer Book of 1782, I consulted the rubric for the thanksgiving for the deliverance from the popish gunpowder plot in 1606. The preamble reads as follows:

'A form of prayer with thanksgiving to be used yearly upon the fifth day of November; for the happy Deliverance of King James I and the three estates of England, from the most traitorous and bloody-intentioned Massacre by Gunpowder; And also for the happy Arrival of His Majesty King William on this day for the Deliverance of our Church and Nation.'

(The first rubric, following the preamble, directs that the whole Act of 1606, following the Gunpowder Plot, should be read 'after Morning Prayer or Preaching', before the actual liturgical material is used).

#### DIOCESE TO DIOCESE

Editors: John Corbyn and Martin Dudley

#### Blessing the Oils

Since the General Synod declined to authorize prayers for the blessing of oils, it has fallen to individual dioceses and bishops to come to their own arrangements. Sometimes DLCs have been involved, and sometimes the job of arranging the service has been given to someone else. Unfortunately, in some places, the 'Chrism Mass has become an Anglo-Catholic thing that does not adequately reflect the life of the Diocese.

In St. Alban's, the DLC asked for a Chrism Mass on Maundy Thursday. The Bishop's staff meeting sought advice from us on the number and type of oils and related matters. We advised that, to meet all needs, the tradition of three should be maintained. This was eventually agreed and there was a Chrism Mass in 1988 and again this year, presided over by the Bishop of Hertford. The Lord High Almoner had other duties to perform on that day! The order of service was written by Canon Carl Garner, the canon missionary, previously a member of the South African Liturgical Commission, and some liturgists were not altogether happy about it. It did not include the renewal of promises.

This year I was at the service in Christ Church Cathedral, Oxford, but I have also received service books from Birmingham and Portsmouth. The Oxford service was concelebrated by the four bishops, three archdeacons, and about 120 priests, and it was an occasion of, perhaps surprising, dignity and spiritual warmth, with clergy of pretty every type of churchmanship. My few criticisms are extraneous to the core of the service. It was surprising to find that 'man' in the ASB collect still in the text and that Bishop Richard didn't change it. It was even more surprising, with very many deacons present, that the liturgical deacon (who is a priest) read the Gospel. It was perhaps unfortunate that the tops were left on the large bottles of oils that were presented for blessing. Sacramental theology suggests that all doubt should be avoided in such matters. Might it be irreverent to enquire whether, if the Holy Spirit can penetrate a capped bottle, we need uncork the wine for Communion?

Now I realize that comment on these 'minor' matters may be annoying. Exactly what you expect from a catholic liturgist who is really more interested in birettas, lace and incense! But attention to detail is an important part of the liturgy. None of these things was, I think, done deliberately, yet each says something about our understanding of Gospel and Church. At Birmingham, the service was on the Tuesday of Holy Week, as the Cathedral would be in use for the Royal Maundy (Re-enter the Lord High Almoner!). It appears that the Gospel was read by a real deacon, but the renewal of vows ended with an 'alleluia!' and the offertory hymn was 'Lord, enthroned in heavenly splendour . . . Risen, ascended, glorified!' On page 12 of *Lent, Holy Week Easter* we are exhorted to the careful selection of liturgical texts 'for instance of hymns) to avoid the use of the word "Alleluia" and similar expressions of joy which will greet the resurrection on Easter Day'. Might we not expect very careful selection at a diocesan service in Holy Week in which a noted liturgist must have played a part? When parish clergy and others responsible with them for worship are trying to create an atmosphere of suitable austerity for the liturgical unfolding of the Passion and Death of Christ it seems reasonable to expect the Cathedral to set an example.

The essential features of these rites are the renewal of ministerial promises and the blessing of oils. There is much variation in the way this was done. After the Gospel and Sermon Oxford and Portsmouth had the renewal of ordination promises/reaffirmation of commitment to Christ's ministry. In Birmingham, the oils were blessed first.

Oxford	Portsmouth	Birmingham
The Renewal of Ordination Promises	Reaffirmation of Commitment to Christ's Ministry	Blessing of the Oils Renewal of Commitment to Ministerial Service
The Blessing of the Oils The Ministry of the Sacrament	The Ministry of the Sacrament The Blessing of the Oils	The Ministry of the Sacrament

I am not clear about the source of the prayers used in each place. The variations between them were significant in places, especially the blessing of the Oil of Chrism, where Oxford used a rich and evocative prayer linked to the Roman rite. The three uses appear to pose the same sorts of question that we get with the rite of penance:

- 'By your blessing let this chrism be to those who are anointed with it a sign of joy and gladness'. (Oxford)
- 'Bless this Chrism . . .'. (Portsmouth)
- 'May this Chrism be blessed for use in the name of our Lord Jesus . . .'. (Birmingham)

Each diocese, one hopes, has a reason for the way it does things. There might be time to explore them more thoroughly before next year and to ask whether we are setting out to do the same thing and demonstrating that diversity is not contrary to unity.

#### A Leaky Formation?

David C. Knight has kindly sent me this report from Willesden: 'The current Government appears to be behind lots of inspired leaks and might be deemed the most leak-ridden Government since the War. In politics this may be a questionable trait, but in the Church with our present Liturgical Commission the leaks are being turned to very positive advantage. They have even become a means of consultation and lobbying.

'Trevor Lloyd, a member of the Liturgical Commission, has recently shared with both Area Synod and Deanery Chapters in this part of London some of the thinking and working of the Commission. This attempt at openness with groups within the Church, which is rather more than the current occasional, diplomatic debating and sharing with the Diocesan Liturgical Secretaries, is definitely to be welcomed. However, it requires a lot more resources if it is to become a seedbed for proper liturgical formation. It was good to hear a convinced evangelical speaking of lessons learned from Roman Catholics and Black Churches about the links between personal piety and liturgical formation. (Liturgy may be a tool of Christian Unity yet!). It was informative to hear of the tensions with the House of Bishops over dramatic and adventurous proposals for the Reaffirmation of Baptism.

'Trevor's main concern has been with the *Directory* which is intended to help UPA and Family Service worship. Inculturation is one of the current "in" words in international liturgical thinking and there has been plenty of opportunity in the Directory to explore this. In practical terms the Directory, which is due for publication in the Autumn, has three sections. The first section has clear outline structures for some main services. These can easily be used by parishes wishing to produce their own services, such as a Family Service. Some ways of doing this are included, set out as service cards which might be produced nationally for parishes without the resources to do their own as in inner urban areas.

'The second section is a series of commentaries on the services to show how the structures might be used, how advantage might be taken of the notes and rubrics in the ASB to enrich the liturgy, and how the services might be used in different situations, taking into account differences in architecture, churchmanship and cultural background.

'The third, and largest section, is made up of resource material grouped under various headings. It contains new items for almost everything from introductions to blessings, including new eucharistic prayers. In the latter, there is more than one instance of "eucharistic dialogue" being taken a stage further with lots of acclamations and interventions.

'All these resources in the Directory for DIY services imply that we shall need bishops, priests and other ministers who have the right liturgical formation to get the proper balance between Prayer, Praise, Word and Action. There is a long way to go, but we began to feel the richness of these materials when we ended the meetings with prayers drawn from the Directory and sensed another dimension to liturgical renewal'.

Martin Dudley

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