

News of Liturgy

Editor: Colin Buchanan Issue no. 177 September 1989

Editorial

ANGLICAN INTERNATIONAL LITURGICAL CONSULTATION ENCOURAGES INCULTURATION

The main news this month is the text of the Statement of the York Consultation at the end of August. We apologize for not getting it into the press last month, but its final text was only agreed as the Bank Holiday weekend started, and August *NOL* was already printing. But delay means that, whilst this is probably still the first journal in the world to print the text (and its contents and format are in the open market without copyright claims affecting their use), it is possible to reflect briefly in this editorial on the nature of the Consultation, and on the character of its work. Other parts of its work will be published next month.

Firstly, those who followed proceedings of the previous Consultations, at Boston (1985) and at Brixen (1987), will observe that the signatories of the York Statement are twice as many in number and almost twice as far spread in their Provinces of origin as were those who signed previous Statements. Whilst there is bound to be an imbalance towards the wealthier countries (for there exist as yet no international Anglican funds to bring participants equally from poorer countries), yet there was much hard work done to ensure that a wide range of persons took part. And the secretary-general of the ACC, Sam Van Culin, wrote to primates of the African Provinces to give some provincial standing to those who came from such Provinces.

Secondly, the 'Brixen Submission' was (with some minor adjustments) implemented. That is, there is now an official group of convenors who have clear responsibility in relation to the next Consultation – and any subsequent ones – under a lightweight constitution adopted by the Consultation. The constitution and a careful nominating process provided convenors as follows:

The Rev. Canon Prof. David Holeyton (Canada) – four-year appointment (chairman)

The Rev. Themba Vundla (Southern Africa) – two-year appointment (joint vice-chairman)

The Rev. Canon Robert McCullough (New Zealand) – two-year appointment (secretary)

Bishop Colin James, Bishop of Winchester (England) – ACC nominee (joint vice-chairman)

The link with ACC was deemed very important by the Consultation, and it may help keep at bay the ACC proposal to form a Liturgical Commission, and the Lambeth Conference resolution asking the Primates to set up an 'Advisory Body'. These castles in the air can now be put on ice . . .

Thirdly, the Consultation actually got through much business. It agreed a major Statement (see page 3 below), it agreed that a book should be written giving expression to the Statement (probably to be an Alcuin/

GROW Joint Liturgical Study in 1990, it agreed a constitution and appointed its convenors under it, and it agreed to put its weight behind struggles to reach a fixed Easter. There was considerable bonding and growing of understanding as between different parts of the world.

The Statement itself takes seriously the multi-cultural character of Anglicanism, builds upon the encouragement given to liturgical inculturation at the Lambeth Conference (see the Lambeth Report, or my small extract with commentary in *Lambeth and Liturgy 1988* (Worship Series no. 106)), and, with the use of examples which were quite casually thrown up from the pooled experience of those present, a substantial programme was set out. And, if an Englishman dare say it, let no other part of the Anglican world insist it must still perpetuate Victorian Englishness out of loyalty to the Church of England itself, or even for the sake of the Anglican Communion. The curfew has rung on the liturgical Empire.

I said in May that I would keep you posted about my own future. As I write, it is coming into view. We move house on 5-6 October, and settle at Shipbourne Vicarage, Tonbridge, Kent TN11 9PE. I am to be an Honorary Assistant Bishop in the diocese of Rochester through the kind invitation given me by Bishop Michael Turnbull, and am to spend a good part of my time teaching in various theological Colleges – some of it in liturgy, taking me back to my old last. I shall have few administrative or pastoral responsibilities (and little office back-up) but hope to spend some of my time writing a book (always a rash prospectus to issue), and some of course goes on other conferences. I should be glad to hear if I can be any use to anyone. It is likely that the present arrangement will last for twelve months, though it may possibly be extended. I also hope to be in the Eastern USA for the first week of November.

Meanwhile a very minor miracle has had its place in my life. The original deficit on the Citywide Celebration to which I made reference in May is now calculated at between £150,000 and £160,000 (I declined in May to quote the then official figure of £200,000, which I knew to be over-cautious). And *nearly* £90,000 has been received from friends (some in the uttermost parts of the earth) really without any public appeal, save that of Michael Vasey and leaders of the House of Laity of the General Synod made from outside Birmingham – an appeal which brought in rather over £5,000 of the magnificent total. Thus the Birmingham Diocesan Board of Finance is picking up a tab of under £70,000 – and it is *still* going down. I mention this simply for thanksgiving – and I do want to thank you. If I were appealing for cash myself this minute (and I am not), I would have to put Grove Books Ltd. (which is always lurching in financial crises) before the Birmingham Citywide Celebration. The only way I can suggest that would be of help, apart from straight gifts, would be that you might buy a 32-page special report of the Celebration available from me for £1, plus a 20p A5 SAE. If you buy one, £1 will go to the Celebration deficit. And the report has its useful and its encouraging side, as well as its indications of how we were hit by the South African propaganda – of which I get ever more evidence that this was a big factor in the turning off of public interest in Desmond Tutu's ministry in Birmingham. Video and audio-cassettes are also available.

Colin Buchanan

'DOWN TO EARTH WORSHIP': LITURGICAL INCULTURATION AND THE ANGLICAN COMMUNION

Findings of the Third International Anglican Liturgical Consultation York, England, 21-24 August 1989

Addressed to all those who worship God throughout the Anglican Communion; and for the special consideration of bishops, teachers of liturgy, and members of Liturgical Commissions.

Circulated at the request of the Primates' meeting of April 1989 to the ACC and Primates, for forwarding to the Churches of the Anglican Communion

1. Introduction

From many parts of the world, we discovered afresh at York that liturgy to serve the contemporary church should be truly inculturated. Two of the Resolutions of the 1988 Lambeth Bishops encouraged us in this respect, and we begin from those Resolutions. We do not believe they have yet been sufficiently grasped in our Churches. But as we believe them to express the mind of God for Christian worship to-day, we underline and expand them here, and look and pray for their implementation.

2. Lambeth Conference Resolutions (each passed without dissent):

22 CHRIST AND CULTURE

This Conference (a) recognizes that culture is the context in which people find their identity; (b) affirms that . . . the gospel judges every culture . . . challenging some aspects of the culture while endorsing others for the benefit of the Church and the society; (c) urges the church everywhere to work at expressing the unchanging gospel of Christ in words, actions, names, customs, liturgies which communicate relevantly in each society.

47 LITURGICAL FREEDOM

This Conference resolves that each Province should be free, subject to essential universal Anglican norms of worship, and to a valuing of traditional liturgical materials, to seek that expression of worship which is appropriate to the Christian people in their cultural context.

3. First Principles

The incarnation is God's self-inculturation in this world, and in a particular cultural context. Jesus' ministry on earth includes both the acceptance of a particular culture, and also a confrontation of elements in that culture. When Jesus in turn commissions his disciples with 'As the Father has sent me, so I send you' they too are to pursue the mission which the Holy Spirit gives them by relating to their society incarnationally. They are to adapt themselves to different cultures ('as a Jew to the Jews, as a Greek to the Greeks') but also to confront the culture where it is contrary to the good news or to God's righteousness. Thus, just as language forms change from one place or time to another, so the whole cultural appropriateness of styles and expressions of worship should be ready to vary similarly.

4. Anglican Starting Points

Distinctive Anglicanism arose from the Church of England's break with Rome in the sixteenth century. The imposition then of a new and reformed liturgy contained *both* a principle of common prayer (which was appropriately expressed in the culture of its own times, not least in the use of Tudor English) *and* a general assertion of the freedom of Churches and Provinces in different places to develop their own distinctive forms (Art. XXXIV). We add that it is often the seeking of organic union or co-operation with other Christians which brings home to us our need to belong to our local culture for the sake of our mission.

5. Worldwide Anglicanism

The style of English Anglicanism, and even the actual wording of the 1662 BCP, have been frequently treated as necessary features of being Anglican at all. But the weight of such a particular traditional Anglican culture (both of text and style) has also come to lie heavily upon the Churches in both urban England and rural Africa, in both South American cities and Asian villages. Even the modern revision of texts has often left styles unaltered, and has had its own dangers of undue weight being attached to Western formulations. Our lack of inculturation has fostered both the cultural alienation of some Christians and an over-ready willingness of others to live in two different cultures, one of their religion and the other of their everyday life. Other Christians again have left our Churches because of this cultural insensitivity. Similarly non-Christians have found the foreignness of the church a great barrier to faith. The Lambeth 1988 Resolutions quoted above are designed to correct this situation.

6. Implementation

Inculturation must therefore affect the whole ethos of corporate worship, not only the texts but also, for example, the use of buildings, furnishings, art, music and ceremonial. From one aspect it means cultural de-colonization of worship, from another it requires recognition of the special needs of an ethnic or other minority, which may be culturally distinct from the prevailing ethos of the Province. True inculturation implies a willingness in worship to listen to culture, to incorporate what is good and to challenge what is alien to the truth of God. It has to make contact with the deep feelings of people. It can only be achieved through an openness to innovation and experimentation, an encouragement of local creativity, and a readiness to reflect critically at each stage of the process – a process which in principle is never ending. The liturgy, rightly constructed, forms the people of God, enabling and equipping them for their mission of evangelism and social justice in their culture and society.

For a Province or smaller unit to be creative and to adapt a received worship tradition with confidence and sureness of touch, it is greatly dependent upon both the liturgical scholarship and expertise of its leaders and teachers and the willingness of ordinary Christians to give and to receive in the inculturation process. We for our part long to see a better provision of well-equipped teachers and creators of liturgy through the Anglican Provinces, both in Colleges and in diocesan life, and a closer and more trusting relationship between bishops and synods on the one hand and well-equipped imaginative liturgists on the other.

7. Examples

We have discovered the need to illustrate these principles by examples. Those given here are necessarily few, for the sake of brevity, and are also inevitably arbitrary. Consider these questions:

- Language: is Tudor English anywhere appropriate to-day? Have countries developed local vernacular styles for liturgy? Are metaphors appropriate to the locality? Does the language exclude or demean any people on ethnic or gender or intellectual or other grounds? Are the kinds of book and the demands of reading them such that worshippers relate easily to them?
- Music: are English hymn-tunes universally appropriate? Do local musical styles provide a better cultural medium? Are local settings encouraged? Are the words of hymns, even if in translation, drawn from another culture? Is the organ all-pervasive, or are other instruments in use?
- Architecture: has Gothic with nave and chancel been over-valued worldwide? Can existing buildings be imaginatively adapted?
- Ceremonial: are choir-boys to wear surplices even on the Equator (and sit in those Gothic chancels)? Should robes be imported, or can they be locally designed with local materials? Are there ways in which people's existing practices can be incorporated? We heard of African dances in procession, of North American native people's smoking the pipe of peace at the Peace, of workers in Sri Lanka bringing their union concerns and symbols into special eucharists, and the instances could be multiplied.
- Sacramental elements: here there are special problems, needing more work. Should wafer bread be as dominant as it seems to be – even to the point of being imported? Should local staple food and drink supervene? How far can variations be allowed?
- Rites of passage: we note the long-standing Christian Jando ceremony (male circumcision at the onset of puberty) in the diocese of Masasi, Tanzania, and its combination with confirmation and first communion. Is this a model to be copied or adapted elsewhere? Or are there other ways in which Christian initiation can be inculturated in different places? Equally, we sought examples of where local marriage customs have affected liturgy – but found few. Can such customs be more fully assimilated into marriage liturgies? The variety of culturally distinct styles of funerary customs is in process of re-discovery round the world, whether it be a Caribbean-style funeral in multi-ethnic parts of England or the Maori blessing of a house after a funeral in New Zealand.
- Political and Social Context: at times Christians suffer or are oppressed, or are caught up in wars, or need to identify with the oppressed. This kind of stance, because it is their context, *becomes* their culture, and, if truly infusing their worship, in turn reinforces their public stance.
- Agapes: Christians have gathered for meals from the start. The growing revival of agapes in our Communion we welcome, not only for the breaking down of walls between the 'sacred' and the 'secular', nor simply for their fellowship aspect, but also because both these factors enable people wherever they are to be themselves with their own customs, and to be free to bring those ways into the heart of church life.

We would not want to suggest that some purely 'tokenist' inclusion of a single local practice into an otherwise alien liturgy will suffice. Nor is it necessary for a whole liturgical event or series of events to be culturally monochrome: good liturgy grows and changes organically and always has rich marks of its stages of historical conditioning upon it, and in addition has often to serve truly multi-cultural congregations to-day.

In each Province and diocese Anglicans ought to examine their degree of attachment to ways of worship which are required neither by the gospel itself, nor by the local culture. We do not think that these criteria should be set aside by a loyalty to some supposed general 'Anglicanism', for every expression of the gospel is culturally affected, and what is viewed as general Anglicanism, if it can be identified, grew in a very specific Western culture.

8. Implications

Thus we believe that the Lambeth Resolutions (and the relevant parts of the Lambeth 'Mission and Ministry' section report (paras 180-186)) call in question attempts to identify Anglicanism, whether locally or worldwide, through any common liturgical texts, ethos or style. We believe the 'essential Anglican norms' of Lambeth Resolution 47 are largely those contained within the Lambeth Quadrilateral and described within Lambeth Resolution 18 - i.e. the Bible, creeds, sacraments of the gospel, and episcopal ordination.¹ We believe the use of vernacular language to be foundational to inculturation, and within that value highly the 'traditional liturgical materials' to which Resolution 47 also refers. Our common liturgical heritage in items such as the Lord's Prayer promotes common prayer, sustains a dialogue with the scriptures, and conserves an element of the universal amid the particulars of inculturated worship.

¹ In Lambeth Resolution 18 (a lengthy consideration of issues of identity and authority in the Anglican Communion) paragraph 6 reads:

[This Conference] Requests the Archbishop of Canterbury, with all the Primates of the Anglican Communion, to appoint an Advisory Body on Prayer Books of the Anglican Communion. The Body should be entrusted with the task of offering encouragement, support and advice to Churches of the Communion in their work of liturgical revision as well as facilitating mutual consultation concerning, and review of, their Prayer Books as they are developing with a view to ensuring:

- (a) the public reading of Scripture in a language understood by the people and instruction of the whole people of God in the scriptural faith by means of sermons and catechisms;
- (b) the use of the two sacraments ordained of Christ, baptism with water in the threefold Name, and Holy Communion with bread and wine and explicit intention to obey our Lord's command;
- (c) the use of the forms of episcopal ordination to each of the three orders by prayer with the laying-on of hands;
- (d) the public recitation and teaching of the Apostles' and Nicene Creeds; and
- (e) the use of other liturgical expressions of unity in faith and life by which the whole people of God is nurtured and upheld, with continuing awareness of ecumenical liturgical developments.

Irrespective of the merits of an 'Advisory Body' (and in fact the Primates did not establish one), this Resolution represents an adherence by Lambeth 1988 to the principles of the 'Lambeth Quadrilateral'.

ISSN 0263-7170

22p

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The differing cultural styles of worship which are demanded by the above principles as between different Provinces and different parts of the world may also, on the same principles, be requisite *within* individual Provinces. Special encouragement should be given to minority groups, whether of ethnic or other composition, to develop their own culture in worship - and we applaud attempts made in various places (such as in the 1989 New Zealand Book) to bring minority cultures into the liturgical consciousness of majorities also.

We gladly acknowledge that true local cultural expression in worship has in some places gone far ahead of official provision. Sometimes this is to be found in the 'official' liturgy, sometimes outside of it; sometimes the desire to be untrammelled springs from the joy of charismatic or the fervour of the East African Revival, sometimes from more measured and careful introduction of truly local colour. In conformity with our main inculturation principles, we believe such ways should be welcomed, not wholly uncritically, but with a strong prejudice in their favour.

Our danger lies in inertia and in failure to recognize, understand, or value our own cultural contexts aright. Provinces should be ready both to treasure their received ways and also to reflect critically on them in the light of their own cultures. They should be wary lest sheer conservatism in liturgy, or an over-dependence upon uses from elsewhere, in fact become a vehicle of cultural alienation, making Anglican worship a specialist cult, rather than a people's liturgy. Let us hold fast to the essentials, and follow the cultural adaptability of the incarnation of our Lord Jesus in everything else.

9. Further Stages

We also believe that some monitoring and reporting of the more general inculturation process could assist the whole Communion. Thus we request the Primates to report individually to the Steering Committee on positive progress made in inculturation in their Provinces. Particular examples will be greatly welcomed, and the Consultation itself has taken steps to promote circulation of such examples, together with a further discussion of the issues. In addition we hope that an overall report, to encourage the implementation of the Lambeth Resolutions, will be sent to each Province once a reasonably full set of replies has been received.

(signed)

Solomon Amusan	Nigeria	Samuel Kermu	Uganda
Victor Atta-Baffoe	Ghana	Robert McCullough	New Zealand
Paul Bradshaw	USA	Richard Martin	USA
Robert Brooks	USA	Harold Miller	Ireland
Colin Buchanan	England	Leonel Mitchell	USA
Brian Carrell	New Zealand	Pamela Porter	USA
Ronald Dowling	Australia	Ian Robertson	England
Daphne Fraser	England	Charles Sherlock	Australia
Paul Gibson	Canada	Bryan Spinks	England
Donald Gray	England	Thomas Talley	USA
David Hebblethwaite	England	Gian Tellini	Scotland
Janet Hodgson	Southern Africa	Phillip Tovey	England
David Holeton	Canada	Francis Wickremesinghe	Sri Lanka
Peter Hughes	Australia	Michael Vasey	England
Colin James	England	Themba Vundla	Southern Africa
Trevor Lloyd	England		

ELLC 1989

The English Language Liturgical Consultation (ELLC) met in York, immediately before the 1989 meeting of Societas Liturgica. The Consultation is composed of representatives of national ecumenical liturgical bodies throughout the English-speaking world, and was created primarily to review and revise the ICET texts.

Since ELLC's new texts are now in the hands of the publisher and await both distribution and the experience of use in the churches, the Consultation was able to turn its attention to other matters of ecumenical concern. Participating bodies had already been asked to explore with their member churches the extent of interest in the development of a common eucharistic prayer and of other liturgical texts for ecumenical use.

As part of the preparation for ELLC's meeting, four existing eucharistic prayers were circulated among the member bodies for consideration, but without intent that all or any of them should be adopted. Responses indicated that ICEL's Eucharistic Prayer 'A' elicited sufficient positive reaction to warrant further consideration. ELLC consequently requested member bodies to ask their churches to suggest new ways in which Prayer 'A' might be revised to make it suitable for use on an ecumenical basis. At the same time, ELLC asked member associations to submit at least one new eucharistic prayer, with notes or commentary as well as appropriate alternative forms if necessary, which is likely to be acceptable to the churches.

ELLC's action on an Ecumenical Eucharistic Prayer is contained in a paper prepared during the meeting of the Consultation, 'Towards an Ecumenical Eucharistic Prayer'. The paper includes notes on the structural components of eucharistic prayers in general and specifically on those sections of Eucharistic Prayer 'A' which may require adaptation.

ELLC also devoted a considerable amount of its meeting time to discussion of lectionary revision, and to consideration of the principles reflected by the *Common Lectionary* (produced by the Consultation on Common Texts and now in the process of evaluation and revision). (Detailed correspondence between a representative of ELLC and the former chairman of CCT provided a background to this conversation). ELLC adopted a resolution expressing the gratitude of many Christians for the initiative taken by the Roman Catholic Church in creating the three-year lectionary which has become the basis of liturgical reading of the scriptures in many churches, especially in the form of the *Common Lectionary*. The resolution expressed hope that the Roman Catholic Church will be engaged as a partner and leader in the ongoing process of lectionary evaluation and development and invited the appropriate agencies of that church to work in cooperation with the CCT and its successors. ELLC also invited the World Council of Churches to encourage discussion of this project and instructed the Secretary to inform appropriate bodies of these actions.

ELLC also decided not to attempt to prepare ecumenical forms of morning and evening prayer at the present time. The Consultation discussed the distribution of the reserved elements of communion by lay people in the context of liturgies of the word, and asked its member bodies for information on their practice.

Paul Gibson

This month's Booklet . . .

is Joint Liturgical Study no. 11, *'The Missing Oblation': A Study of the Contents of the Early Antiochene Anaphora*, by John Fenwick. The Joint Editorial Board has been shy of this propagandist-sounding title, but also found the sub-title boring if it were to be the main title. The placarded 'Missing Oblation' actually represents a major feature of the Study, and provides its own starting point for drawing out implications for liturgy to-day. Before the great rush starts, we should also mention again that it is genuinely *learned*, and we do not want a popular title to mesmerize you into over-rash expenditure.

. . . and next month's

is Worship Series no. 110, *'House Church' Worship and Praise Marches: A Study of Restorationist Worship*, by James Steven. The Booklet is handling the question as to whether the distinctive new features of worship in the 'Restorationist' (and often separatist) groups is simply a matter of taste, or whether there are theological principles at stake, and ones which diverge from the Anglican tradition. The review is very sympathetically handled by an author who has worked hard to understand Restorationist worship 'from the inside'.

. . . and the Pastoral Booklet

is Pastoral Series no. 39, *Church and School: The Contemporary Challenge*, by Trevor Cooling and George Oliver. This charts a way for Christians through the jungle of new legislation, new structures, and the new curriculum, looking all the time to support teachers; and it also reflects on the future of the church school.

DIocese TO DIocese

Editors: Martin Dudley and John Corbyn

Coventry

Canon Michael Sadgrove, the Coventry Diocesan Liturgical Adviser, and his group have conducted a survey of the forms of worship used in that diocese. The result makes interesting reading.

The survey, answered by the vast majority of parishes, reveals the dominance of ASB Rite A as the most widely used eucharistic rite. Of the 181 out of 193 that used one or two eucharistic rites nearly three quarters of churches used Rite A at least once a month. Just over a third of churches only used this rite. Just over a tenth of parishes used only the Book of Common Prayer. A little over a half of parishes used BCP alone or in combination with another rite. Slightly less than 40% used Rite A and BCP. A sixth of parishes use ASB Rite B, a half of these exclusively so, a half in combination with another rite.

The survey showed the demise of Morning Prayer. Two thirds of parishes do not use this at all, a further fifth only use it once a month, four fifths of these using the BCP. Three quarters of parishes retain Evening Prayer, four fifths using the BCP.

The prevalence of 'Family Services' is difficult to discern precisely from this survey. More than half of the churches had a service once a month/quarter which did not use an authorized form. Many more may use authorized services planned as family services.

Three quarters of parishes use only the ASB rites for baptism. Half of parishes use only the ASB service for marriages, 27 parishes use only the BCP order. In just over half of parishes only the ASB service is used for funerals. Very few parishes use Thanksgiving for the Birth of a Child regularly, however just under 40% use it sometimes. These figures are interesting for they reveal that in 71% parishes only one form of marriage is used and in 80% of parishes only form of service for funerals. What does this reflect? The spontaneous choice of parishioners? The iron fist or the silver tongue of the clergy?

In a quarter of parishes there is a worship committee or something similar. A further sixth discuss worship in some other forum. Two thirds of parishes seem not to discuss worship at all! The majority of parishes would therefore seem to be enslaved either to tradition or the clergy so far as the planning of worship is concerned.

This survey presents a snapshot of the patterns of worship in the diocese of Coventry. What might be interesting would be for this exercise to be repeated in say five and ten years time so as to give a picture of trends. If anyone has already conducted such an exercise I should be most interested to receive a copy of it.

Manchester

The latest issue of *Rubrics*, the journal of the Manchester Diocesan Worship Committee, is entitled, 'Focus on Prayer'.

Rev. Terence McCann begins his article on 'The Intercession at the Eucharist' by describing this part of the service as 'often the worst-conducted and most depressing part of Anglican worship'. He goes on to plead that, as the Prayer of the Faithful, 'it should be something that the faithful do, not something that is done for them ministerially while they pay devout attention'. Mr. McCann commends the pattern for the Intercession for Good Friday in *Lent Holy Week and Easter: Services and Prayers*. He suggests some simple rules;

- 1 The ministerial biddings should be addressed not to God but to all his people
- 2 All subordinate clauses should be strictly forbidden (for the sake of simplicity and directness; it is the prevailing sin of lay ministers to abuse the Intercession as a vicarious sermon).
- 3 The predominant part of the prayer should be silence, with everyone standing. [Standing he elsewhere maintains has a communality appropriate to the body of Christ which 'huddling each in his own corner has not'].
- 4 Each period of silence should be concluded as briefly as possible . . .
- 5 The whole should not occupy a disproportionate part of the service . . .

Mr. McCann regrets the way in which the intercessions have been dealt with in modern reform. 'Either the beloved and weighty clerical phrases have been clung on to with fervour, or else the new opportunities for unrestrained verbal indulgence have been grasped with a vengeance. Each is wrongful ministerially, substitutionary and neglectful of the Body of the faithful. This should, and rubrically may, be done away with . . .'

John Corbyn

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