

News of Liturgy

Editor: Colin Buchanan

Issue no. 186

June 1990

Editorial

June 1990 must rank as breaking new ground in women's ordination month. Already in May (we think) the first opportunity had been taken under the new Canon of the Scottish Episcopal Church for a women presbyter from elsewhere to preside lawfully at the eucharist. But in June, the Church of Ireland quickly followed up its General Synod decision and the Bishop of Connor ordained the first two women presbyters on 24 June, the Birth of John the Baptist – Kathleen Young and Irene Templeton. It may be some time before one of them is a bishop (though the legislation allows it). However on St. Peter's Day, 29 June, the consecration of Penny Jamieson to the episcopate – to be Bishop of Dunedin in the Province of New Zealand – was due.

And here in England the issue of women presbyters moves on at its snail's pace. The reference to the dioceses has now occurred – arising from a Southwark diocesan motion first debated in General Synod in *November 1984!* Dioceses in turn are referring the matter to deaneries. The issue will be the major one at stake in the General Synod election this Autumn.

BUT, let it be clear what the procedure is meant to achieve. In deaneries and dioceses members ought to vote according to their own convictions and consciences. Then, when the statistics which reveal the spread of personal convictions come to General Synod in 1992, at Final Approval the General Synod members can and should take counsel as to what is in the best interests of the Church of England. But if in diocesan voting people leave aside their own convictions and start to vote through fear that one or other course of action or inaction will, say, 'split the Church of England', then no hard evidence about personal convictions will ever emerge, and the General Synod will be in danger of being seriously misled.

Colin Buchanan

GENERAL SYNOD JULY 1990

General Synod meets in York from 6 to 10 July to finish its quinquennium. There is much of liturgical interest on the agenda. Items are handled here in the order they appear on the agenda.

'Liturgical Business'

The items labelled this way are of two sorts. On the Friday Series 1 Matrimony and Funerals will be tried for 'Final Approval' again – but separately from each other. This sails fairly close to standing orders, as it proposes to reverse decisions of February, but they can be honoured if both the Standing Committee and the Synod agree the matters can be reopened. And everyone agrees that Series 1 Matrimony should have another chance.

There is a debate on the Sunday afternoon on *Promise of His Glory*. It is simply to 'take note', and the next steps are difficult to predict. But a little

bird reports that, even if the Synod likes the materials, it will be legally improper for the House of Bishops just to 'commend' the rites in the way they did with *Lent, Holy Week, Easter*. So there may have to be fun and games in Synod with full Revision Committee procedure.

'Living Faith in the City'

This major report, arising from four years of nationwide response to *Faith in the City*, has a substantial section on worship, and these paragraphs were reprinted in our January issue. We can only hope that the UPA experts in the Synod will particularly address themselves to worship issues – and in particular deal with the stalking-horse of 'common prayer' raised in the *Patterns* debate in February, and look hard at the sample cards and other aids which are proposed for the 'sharp end'.

One odd one in the report is the proposal in paragraph 9 'for dioceses to designate "Areas of Liturgical Experiment"'. This would apparently make lawful what is currently unlawful. We have to point out that dioceses have no such power – that which is lawful in liturgy cannot be stopped by a diocese in any parish and that which is unlawful cannot be permitted by any diocesan action. The loci of authority for most liturgical purposes are (a) General Synod, and (b) incumbent and PCC. So is *Living Faith* recommending emendation of the Worship and Doctrine Measure? Or do they just not know the existing law?

If I may add a small personal note on the whole *Living Faith* report, I find it odd (as I said in a CEN review at the time it was published) that it nowhere mentions the Birmingham Citywide Christian Celebration (through which I lost my job). This arose from *Faith in the City*, had its problems and its joys, is unlike anything else which has arisen in any other city from *Faith in the City*, but yet lacks any Anglican evaluation. *Somebody* should be evaluating it, and it may be easier for those outside Birmingham to do.

Infant Baptism

We have commented before on the extraordinary (and apparently unprincipled and clearly blundering) ways in which infant baptism issues are dealt with by the Standing Committee of the Synod. It is immensely puzzling that 'Draft Amending Canon no. 15' is proposing to require parents of children brought for baptism to be 'willing and able' to make the requisite promises. By the most tortuous route possible this draft Canon stems, it seems, from the interim vote of the Synod in February 1974 (yes, 1974) on the Ely report. That had no implications for Canon Law whatsoever, and was simply a declaration of opinion prior to the sending of initiation issues to the dioceses. It was superseded – clearly and demonstrably superseded – by a call by the Synod for a reconsideration of the conditions under which infants are accepted for baptism, when the issues came back in 1976 for final decision. But now the Standing Committee reverts to the interim and superseded finding. The imagination cannot cope with how even that came about.

But there is worse to come. Now the report of the Standing Committee on the agenda of General Synod tells us that this change of wording in the Canon is *Article 7 business*. And what does that mean? It means that it becomes 'a provision touching the administration of the Sacraments or

'sacred rites' of the Church of England, and has to be sent off to the House of Bishops (and possibly other Houses) for separate approval. And *why* does it so 'touch' the administration of the sacraments? Answer (according to the 'Explanatory Memorandum'): because parents never previously under 1662 had to make 'requisite promises' at all, so this is novel. But then that means (a) the 1974 motion, which is the basis of the whole business of 'willing and able' was itself nonsense as there were no promises; and (b) that parents requesting the 1662 use for infant baptism still will not fall under the Canon! (Actually in 1974 it was only the Series 2 'vows' which were in view – and the motion included an impossible request to the Liturgical Commission about them, which it ignored . . . But perhaps we could have scuppered the 'willing and able' at its point of origin if we had thought of invoking 1662 as the Standing Committee now has). So the procedurally buried nut has first of all been dug up for no reason whatsoever, and has then apparently earned a synodical sledgehammer as the only way it can be cracked.

Marvellously – after all this nonsense – commonsense has prevailed in terms of what Synod should do immediately: not, it appears, because of the inherent absurdity of what is proposed, but because such reference to the Bishops would hold up everything else in the Amending Canon! So it is being proposed that the 'willing and able' clause be withdrawn from the Canon – and *started off again* as a new 'Amending Canon'!

The absurdity lies not only in the scale of the sledgehammer, but also in that the nut is already, and far more successfully, well cracked. The 'requisite promises' are made by parents using the ASB rites (which never received this treatment). And the existing Canons ensure that it is parents who present infants for baptism, parents who have to be instructed in preparation for baptism (and thus be 'willing and able') and even parents who have right of appeal if a parish is unwilling. So (1662 apart) it looks as though we have both rubrics and Canons which reflect parental responsibility already. But propose a change in the Canons, even one which hardly affects the existing groundrules in the Canons – and suddenly we need this outsize sledgehammer.

And all this is going on whilst the Godin motion hovers in the wings. If a new amending Canon is introduced into the Synod, then the whole matter will be *sub judice* for years ahead. It is impossible, we would contend, simultaneously *both* to reflect on the Godin motion, *and* to consult all parties about 'willing and able'. Godin first, Canon Law second – there is surely no option? The advent of the sledgehammer has simply underscored that.

Meanwhile, we have reason to think that the Reardon paper, actually assisting reflection on the Godin motion, has been duly written, has gone to the House of Bishops, and will be circulated this Summer. *That* must be the starting-point for the new Synod to tackle initiation. Who will give the right lead in the July session?

The Meissen Common Statement

The House of Bishops brings to the Synod recommendations to adopt the 'Common Declaration' which is a schedule in the Houses' report to Synod, following up the earlier Meissen Common Statement agreed by representatives of the Church of England and of the Evangelical Churches in

the GDR and in 'Germany' (presumably the FRG). This 'Meissen Declaration' involves eucharistic hospitality and also a stated agreement on the contents of the eucharist. Readers may recall some awkward questions being asked in 1988 in Synod as to whether a church bound by the BCP of 1662 could actually insist on an anamnesis and an epiclesis in the eucharistic prayer! Perhaps now such insistence is Article 7 business (see above re baptism) for the statement is at variance with the BCP . . .

Nuptial Blessings

The first diocesan motion is the Exeter one (and is bound to be debated). It takes the interesting form

'That this Synod requests the House of Bishops to re-examine the question of what constitutes the nuptial blessing and who may impart it.'

This obviously arises from the pre-1987 attempts to prevent deacons officiating at weddings (contrary to statute law which permits them to, and thus, under 1662, sanctions their pronouncing of all kinds of blessings). Post 1987 the line has broken, and women deacons constantly officiate at weddings – and presumably utter all kinds of potent blessings and benedictions. It is unclear whether they are thought to be kidding themselves or the happy couple – or whether, alternatively, their blessings are truly effectual, but still ought to be stopped in the name of good order, and to keep *something* that is somehow 'priestly'. Anyway, the Synod should have a good romp on the subject.

Children at Communion

Both Rochester and Ely have motions down to winkle the House of Bishops out of its inert corner in respect of the Knaresborough report.

PRESS RELEASE

PRAXIS – Exploring Worship Today

A group of liturgy enthusiasts has met together with some established liturgical names to form a new group – PRAXIS. The new blood includes lay as well as ordained and is broadly based across the Anglican Church. New faces include Rev. Dr. Dick Hines from Oak Hill Theological College and Rev. Paul Collins from Chichester Theological College as well as Rev. Philip Chester, Chaplain of Kings College, London.

One of the lay members, who is an executive with British Telecom, said 'It is good to be involved with a venture that creates worship with the same logical and intelligent thought that I would expect to see at work'. Rev. Philip Chester said 'We are all greatly encouraged that some well-known liturgists share our enthusiasm and are working closely with us.'

One of the main strengths of the group is that sponsorship comes from across the spectrum of churchmanship of the Church of England – The Liturgical Commission, the Alcuin Club and the Grove Worship Group.

The Bishop of Winchester, Chairman of the Liturgical Commission is President of PRAXIS. The Rev. Michael Perham is Chairman. Other members include Rt. Rev. Colin Buchanan, Rev. Michael Vasey, David Hebblethwaite both from the Liturgical Commission; and Martin How (RSCM).

The aims of PRAXIS are:

- (1) to enrich the practice and understanding of worship in the Church of England;
- (2) to serve congregations and clergy in their exploration of God's call to the church to worship;
- (3) to provide a forum in which different worshipping traditions can meet and interact.

(The name PRAXIS comes from the Greek for 'action'. It is used both to emphasize the practical concern of PRAXIS and also to express the conviction that the church's activity of worship is a primary expression of Christian faith).

Further information can be obtained from:

Rev. Miahael Perham, St. George's Rectory, 99 Darby's Lane, Oakdale, Poole, Dorset BH15 3RU. Tel: 0202 675419.
Rev. Michael Vasey, St. John's College, Durham DH1 3JR. Tel: 091 373 3584 or 091 384 0593.
Rev. Dick Hines, Oak Hill Theological College, Southgate, London N14 4PS. Tel: 081 449 0467 or 081 441 0568.
Rev. Philip Chester, 19 Maunsell Street, Westminster, London SW1 2QN. Tel: 071 873 2373 or 071 828 1772.

THE SERIES 3 TEAM MEETS UP AGAIN . . .

The memorial eucharist for Ronald Jasper was held at York Minster (where he was Dean for nine years) on 2 June 1990. The service had gentle echoes of his life and ministry – touches of Series 3 itself (which one suspects Ronald largely preferred to Rite A, largely a product of his old enemy, the Revision Committee!), the tune *Westminster Abbev* (recalling where he was before York), a hymn by George Timms ('Sing Alleluia forth') his colleague on the Alcuin Club, the tune *Abbots Leiah* (an echo of Cyril Taylor, who was present), a very firmly rubricked laying up of the Table and 'Taking' of the bread and cup in silence (a breakthrough in Series 3), intercessions led by Jean Mayland, and a sermon by Stuart Blanche, who was Archbishop of York most of Ronald's time as Dean.

And the old team from the early 'seventies' met up for a reunion. David Silk was there – the only member surviving to the present Commission. Jean Mayland was there – in residence at York itself. Donald Gray was there – belonging to ELLC and JLG and everything else except the Commission. David Hope was there (or was he a later comer to the Commission?). And Cyril Taylor was there – according to *Crockfords* in his 83rd year. And – marvel of marvels – David Frost was there, on sabbatical from Australia, publicizing his long-gestated novel, and still vehemently opposing inclusive language (and we did not have one of his Psalms). We missed Cyril Bowles – now perhaps the last survivor of the team originally appointed in 1955 – and Elisabeth Montefiore, who is unwell. John Habgood, present Archbishop of York, was there too, presiding at communion, and representing the small committee that put the ASB into and through the Presses. So many others had already gone – beginning with Colin Dunlop, Eric Milner-White (Dean of York in a different generation), and Douglas Harrison, and going on through Edward Ratcliff,

Geoffrey Willis, and Arthur Couratin, with the 1970s ushered in by Henry de Candole and Kenneth Ross, but especially marked by that great couple Charles Whitaker and Geoffrey Cuming, who died within days of each other two Springs ago. The occasional survivor remains (I feel like one myself), but an era is closed.

And the South transept, burned so badly in Ronald's last few days at York, looked splendidly restored. His three books were out, his Minster was in good order again, his family were clearly at peace about his departure (swift though it had been), and his friends gathered both to reminisce about him, and to share again the joys, the agonies, and the funnies about producing the rites. And the ASB itself, at the halfway stage in its shelf-life, is just starting to be eclipsed by the new reports. If mortality is to happen to us in this life (and it is), Ronald's time was very timely. His friends found it natural to honour his memory. *Si monumentum requiris, lege libram.*

COB

This month's publication . . .

is Joint Liturgical Study no. 15, *Liturgical Inculturation in the Anglican Communion* (54 pages, £3.25), edited by David Holeton, of Trinity College, Toronto, and chairman of the Steering Group for International Anglican Liturgical Consultations. The Study follows up the York Statement on Inculturation ('Down to Earth Worship') which we published last year in *Findings of the Third International Anglican Liturgical Consultation*, and provides both principles and eight separate examples of indigenizing of the liturgy in different parts of the Anglican Communion.

. . . and next month's

is Worship Series no. 113, *Who shall Preside?*, by Alan Hargrave – a treatment of the lay presidency issue drawing initially upon the needs encountered by the author in South America.

. . . and an 'Extra'

is the first of the three booklets of Clare College sermons, *Into the 1990s* – this first one, *The Church in the 1990s* (£1.40), being the only one which is not in an existing Grove Books series. It includes sermons by Lesslie Newbigin, Colin Buchanan, Janet Martin Soskice, and Stephen Sykes, and is edited by Nicholas Sagovsky. The second term's sermons, *Church and Society in the 1990s* (£1.95), is the Ethical Study to be published in July. The third is a Spirituality Booklet in November. But you will have to order for yourself unless you take the particular series already – we are not engaged in an inertia sell on this one.

ISSN 0263-7170

25p

Postal Subscription for 1990 £4.35 (by air £5 or US\$11)

Editorial Address: Shipbourne Vicarage, Tonbridge, Kent TN11 9PE
(0732-810001 FAX 0732-810073)

GROVE BOOKS LIMITED BRAMCOTE NOTTS.
NG9 3DS (0602 430786 Fax 0602 220134)

Correspondence

Dear Colin,

HIGH SPEED SERVICE?

I wonder if you could help me with a slight liturgical problem? We recently had a highly successful visit from Archbishop Tutu to the University here at Exeter and, as the University Chaplain, it was my privilege and responsibility to meet the Archbishop and his party off the plane at Heathrow and to attend them throughout their stay with us. The first act of worship we needed to do on the day that he arrived was a Eucharist, which took place on the HST InterCity 125 from London Paddington, since the Archbishop and his party had flown overnight to London and were keen to have their communion before breakfast. Your readers may have seen a recent, much embroidered in the good oral tradition fashion, report of this in *The Times* Diary on 5 May. Contrary to that report, the steward of the first class restaurant car was extremely helpful when he asked us if we would like breakfast and he greeted my request for a bottle of wine and a piece of bread with just a slight smile and the question 'Certainly Sir, would you like it buttered?'! Then he offered to cut it up for the Archbishop, but we explained that he would probably prefer to break it himself. I enjoyed the service enormously, as we clattered through the countryside, with prayers going up for the overthrow of apartheid and for the effectiveness of sanctions, as business executives chatted away into their portable phones all around us; no doubt symbols of the economic powers that continue to oppress Archbishop Tutu's people. After the service we had an excellent British Rail breakfast. All in all, it seemed to me a good example of 'heaven in ordinary' where the hand of God was very much there among the ordinary business of travelling and eating. All of which leads me to my one question mark. What *should* I have done about contacting the several bishops and numerous incumbents through whose territory we passed for permission?

Yours sincerely,

Richard Burrige, Lazenby Chaplain, University of Exeter

[And in whose register were the event and the number of communicants registered? – Ed.]

Book Reviews

M. Palmer, A. Nash, I. Hattingh, (eds) *Faith and Nature*; M. Palmer and A. Nash, (eds) *Advent and Ecology: Creation Harvest – Service Book; Creation Harvest Liturgy – Order of Ceremony – Winchester Cathedral Oct 4 1987* (All published by the World Wildlife Fund)..

These four booklets connect prayer and ecology, something much abroad at the present time, and part of a search by many for a real spirituality. *Faith and Nature* comes from the multi-faith event in Assisi in 1986. It is a multi-faith document with stories, scriptures, prayers, and declarations, from the major religions of the world. As such it provides a helpful resource book. *Advent and Ecology* collects material from Radio 4 morning services in 1986. Two liturgies are included and four sermons, one by HRH Prince Philip. These examples are perhaps more useful in a parish. *Creation Harvest – Service Book* suggests readings, prayers and hymns on four different themes. These are pointers that would require filling out but could produce a series of services. *Creation Harvest Liturgy* is one example of what Winchester Cathedral did in 1987, including a thematic eucharistic

prayer. Green liturgy has much to be welcomed. For too long we have ignored the theme of God the Creator. There is much in all this that could revive our harvest celebrations and give them a cutting edge rather than the shallow romanticism into which it is all too easy to fall. St. Francis' 'Canticle' has great influence throughout these booklets. The multi-faith dimensions may cause some unease, but the material could easily be adapted and used for both parish and school. As such this material provides a helpful and topical resource.

Phillip Tovey

Philip Youngman, *Must I Have my Baby Baptized?* (Good Book Services, Bridport, Dorset, 1990) 12pp., £1.

NOL seems to be surrounded nowadays with Anglicans who are far out beyond the (highly principled) MORIB, and this booklet, written by a layman of Salisbury diocese, is one further instance. Baptism comes *after* conscious repentance and faith, he says, and thus should not go to infants. He claims to have read many authors, and then to have returned disillusioned from them to scripture (with a blank and open mind). I see little evidence that he has grappled closely with the *biblical* case for infant baptism.

COB

Rosemary Nixon, *Who is the Greatest?* (National Society, 1985) £2.75.

This fascinating study is a useful addition to the literature about the place of children in church life and worship. It starts by a fresh look at the history of the Sunday School movement—intended initially as providing education for poor children – and at the way attitudes to children in church have been formed. With useful surveys on theological attitudes to children, a sure practical touch, and a clear focus on what is at stake for the church when it despises children, this book has some important things to say. It is worth buying for the cartoons alone. It has been in print for some years but has not received the attention it deserves.

Michael Vasey

CONFERENCES THIS SUMMER

There are three conferences of interest to the Church of England and its liturgy fanciers this Summer:

Firstly, the Society for Liturgical Study meets at St. John's College, Nottingham from 28 to 30 August. Its theme is 'Liturgy and Doctrine', cost £50, and details are available from Dr. Donald Withey, 11 Charlton Court Road, Cheltenham, Glos. GL52 6JB. Papers will be given by Leslie Houlden, Kenneth Stevenson, John Fenwick, Trevor Lloyd, and (guest) John Barkley.

Secondly, the Liturgical Commission is sponsoring a residential conference in York for diocesan liturgical committees to give a fuller airing to *Patterns* and to *Promise*. This is from 18 to 20 September, and each diocese can send a limited number of persons. Application should be made to your diocesan committee. (See also 'Diocese to Diocese' at end of this issue of *NOL*).

Thirdly, MORIB (need I spell out what those letters connote?) is sponsoring a conference at Launde Abbey, Leicestershire, from 24 to 26 October on the theme of infant baptism and mission. Details from the Rev. Clifford Owen, The Rectory, Clifton-on-Teme, Worcs. WR6 6DJ.

DIOCESE TO DIOCESE

Editors: Martin Dudley and John Corbyn

York

A major event in the calendar for DLCs is the annual meeting or meetings with the Liturgical Commission. These have gradually developed so that they are, on the one hand, a time for genuine consultation with dioceses when proposals are first being considered, and, on the other, opportunities for the Commission to present new material through the active medium of liturgical celebration. Few who went to the Keble Conference on *Lent, Holy Week, Easter* in 1985 will forget the experience of cramming Holy Week into 48 hours and of lighting the Easter fire in Keble quad on a very early morning in September.

The next conference is at York, 18-20 September, and will explore and use the provisions of the Commission's latest publications. A very full liturgical programme is proposed and, in particular, Wednesday will see us celebrating Christmas Day in the morning and the Epiphany in the evening! I shall be attending under my new hat, as Secretary of the reconstituted Oxford Diocesan Liturgical Committee, as well as reporting it for *NOL*. It would be helpful if other DLCs used the opportunity to let me know of their activities and interests and to let me have texts that might be reported here.

Paris

As it happens I am (again!) rather short of material from the southern dioceses and so I will digress briefly into other liturgical happenings. Early this month I went to Paris with the twofold intention of using a couple of excellent theological libraries there and of attending a course at the Institut Supérieur de Liturgie. The first library was that of the National Centre for Pastoral Liturgy. Crammed into a room little bigger than the average sitting room, this library is on open shelves and is exceptionally good. The quality of the books is matched by that of the librarian, Françoise Dupuy, who could not have been more helpful. It may be, as one liturgist told me, that the French Church is better on theory than on practice, but the Centre, which seems to be well used, provides a superb resource for both. We can only hope that the new initiative in liturgy sponsored by the Commission, GROW, and Alcuin, and called PRAXIS, will lead to just such a resource in both the north and south of England. The other library, a scholarly theological collection, was that of the Dominicans at the Le Saulchoir. Liturgists who need access to a multi-lingual library fairly close at hand could hardly do better than go to Paris.

The course at the Institute was led by its Director, Paul De Clerck, President of Societas Liturgica. This was my first exposure to a continental university and lectures in French. In six hours over two days we explored the theology

of celebration with careful analysis of texts from Theodore of Mopsuestia, Ambrose, Benedict, Durandus and others. After this taster, I can only wish that there was the time and money available to follow the doctoral course there. Auditors are welcome, by prior arrangement, with a small fee paid per lecture hour. Courses cover the full range of liturgical and sacramental studies and are concentrated into Wednesday evening and Thursday, morning and afternoon. I am sure that Paul De Clerck would happily provide details of the next year's offerings when they are available. The address is: M. l'Abbe Paul De Clerck, Institut Supérieur de Liturgie, U.E.R. de Theologie, 21, rue d'Assas, 75006 Paris.

An inveterate visitor of churches, I also took the opportunity to sample some of the liturgical life of the French capital. Two places are worth mentioning: St. Nicholas de Chardonnet is the traditionalist church, seized by supporters of Archbishop Lefebvre in the late seventies. No westward-facing altars here! The Tridentine Mass is celebrated in all its glory and private masses are offered throughout the morning. The extra chairs filling every space in this church and the noticeboards drawing attention to a multitude of activities show that there is life in the old liturgy yet, and in the spirituality that accompanies it.

Across the river, in the area called Le Marais, is St. Gervais, a huge Gothic church which was given by the Cardinal to the Communities of Jerusalem some fifteen years ago. They bring the monastic life and its liturgy to the heart of the city, indeed their role, published by Darton, Longman and Todd, carries the title *A City not Forsaken*. The liturgical hours and Mass are celebrated daily except Mondays. Evening worship begins with half an hour's silence from 5.30 p.m. Vespers begins at 6 p.m. In front of the original high altar, with its six colossal candlesticks and crucifix and a large icon of Christ, is a simple square altar flanked by icons on stands. The communities of some 40 sisters and a dozen monks lead the singing, which is simply exquisite. The congregation, multi-coloured and multi-cultural, street cleaners, shop assistants, office workers, executives, students, which I estimated at 150 plus each evening, joined in all the chant. The structure was: opening versicle, invitation, Hymn: *Feu et Lumière*. Collect, Office Hymn, Psalms, Patristic Reading, Organ music followed by meditative chant, Litany of the Holy Spirit. Vespers moved straight into the Mass, with the Trisagion at the start, and there was a substantial homily. On Thursday, there was a procession of the Blessed Sacrament to the Lady Chapel, where a vigil was kept. There was a warmth and vitality about the liturgy which made it immediately attractive and the faith was being taught in its fullest, in word, sacrament and life. If you would like a taste of it, there are cassettes of vespers – I have the one for Pentecost – available from their bookshop: Librairie 'Sources Vives' de Jerusalem, 10, rue des Barres, 75004 Paris.

Martin Dudley

The Rev John Corbyn
24 Milking Stile Lane
Lancaster LA1 5QB
0524-382362

The Rev Martin Dudley
The Vicarage, 107 Owlsmoor Road
Owlsmoor, Camberley GU15 4SS
03344-771286