

# News of Liturgy

Editor: Colin Buchanan

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## Editorial

This month has been the month of the Middle East, and liturgy (at least in its earthly aspects) pales somewhat before the eyeball-to-eyeball military confrontation now found on the boundary of Iraq and Saudi-Arabia. I content myself with picking out a most obvious set of inconsistencies in Saddam Hussein's published remarks:

1. On 1 August he simply invaded Kuwait.
2. He next announced that he had been called in by the leaders of an internal *coup*, apparently to assist a separate nation. We seem to have heard no more of these people.
3. He then announced an 'eternal unity' of a single Iraq/Kuwait state.
4. He then offered to negotiate about the future of Kuwait (admittedly on impossible terms), which suggested it was a separate (or at least separable) state again.
5. He has since ordered embassies in Kuwait to close as though it were not a state.

From a Christian point of view, some of the most worrying features to the western Churches have been his attempts to make out that there is a 'holy war' on – and that Western Christians have been called in to defend the holy sites in Saudi-Arabia, contrary to the Q'ran. On the other hand, we all have an exposed flank as we have never brought force to bear in the Middle East to back up United Nations resolutions on Israel's occupation of the West Bank and other territories. So our stance on righteousness and justice looks well qualified by issues of power and self-interest.

At the time of writing, the issue is morally muddled all the more by Iraq's detention of Western expatriates in Iraq and Kuwait, and the threat to locate them beside places of military and strategic importance. *There* is a real case for our prayers.

Colin Buchanan

## Appended Notice-board

The first and great 'other' news is the appointment of George Carey, Bishop of Bath and Wells for the last two and three-quarter years, as next Archbishop of Canterbury. Naturally the *NOL* office is ringing with thrilled response – and is not alone. What an imaginative appointment! *NOL* cheerfully and immediately puts its unsolicited critical advisory service on liturgy at his service (but *not* at his disposal). God bless (Arch)bishop George.

Next month, apart from new Inter-Church Instruments (on which see below), there will be the publication on 11 September of the report of the Archbishop's Commission on Rural Areas (ACORA). I shall hope to comment in the editorial of *NOL* on this, and in October there will be a *Grove Worship Booklet* on its liturgical analysis and recommendations.

Also next month come the General Synod elections. From a distance it strikes me that the spirit of Synod has deteriorated over the last five years,

and I meet people disgusted with their experience on Synod. But Christians *must* meet, plan, resolve, and execute. The issue is whether they can do it Christianly . . . For my part, I have been put on the House of Bishops of Rochester diocesan Synod by my supportive diocesan (with the concurrence, as required by the rules, of the Archbishop of Canterbury), so that I am going to be a candidate for one of the six 'Southern suffragan' seats in the House of Bishops. Any readers with access to a switchable southern suffragan vote are invited to lobby on my behalf.

Finally, I have to admit to some (rare) nepotism. I asked my younger daughter to review a book . . . She is her own person.

COB

## HOUSE OF BISHOPS JUNE 1990

As usual, the minutes of this came after the July meeting of Synod, and some of the decisions (e.g. to re-introduce Series 1 marriage and funeral rites) related to that Synod and were reported last month.

In connection with discussion about *Promise of His Glory* the following minute appears:

'With an eye to longer term needs, the House also agreed to ask the Standing Committee of the General Synod to consider initiating proposals, possibly through an amendment to Canon B5A, to broaden the scope for the authorized experimental use of draft forms of service.'

The effect of this projected change would probably be that more open and widespread trial of draft services would be possible – perhaps for a limited time span – than the current rules allow. We shall watch out for this one.

The House agreed 'that the Commission should prepare for the House's consideration some draft rites for the renewal of faith, for reconciliation and healing, and for reception into the Church of England'. It was hoped these would become part of a GS Misc paper.

A text of *A New Revised Catechism* came before the House, and it was agreed it should be published for the benefit of public comment. There was also discussion of the 'catechumenate' motion passed by the Synod in February.

A nice one was this:

*'The Provision of Fonts'*

The House considered a request from Diocesan Chancellors for guidance on provision of facts [*misprint* for 'fonts'], including the Bishops' views on certain matters to be taken into account in the granting of faculties.'

From a synodical answer (see below) we suspect it was neither fonts nor facts but tanks that were under discussion.

## QUESTIONS IN SYNOD IN JULY

We round up last month's report of the July General Synod with a few answers to questions tabled:

The Bishop of Winchester, Chairman of the Liturgical Commission, reported that the Commission had not been asked by the House of Bishops to translate ASB services into Urdu, Punjabi or Tamil, but that a discussion with the Black Affairs Committee about this had been initiated. He indicated

'some sensitivity amongst the Asian speaking community . . . [some] favour direct translation . . . Others favour the use of indian sub-continent liturgies *because their modes of expression and forms are more accessible to worshippers' needs . . .*' (my italics). *NOL* notes that this 'inculturation' vision will hardly be furthered by the use of the CNI eucharistic liturgy, which is almost word-for-word Rite A . . . Or are we out of date?

He also reported that there would be changes in *Patterns* when the text returned to Synod – but first there has to be the legal determination as to what needs authorization and what mere commendation. He gave passing assurances that the Commission 'is concerned to see that the Prayer Book traditions are conserved and kept in viable use alongside new work'.

The Archbishop, as Chairman of the House of Bishops, answered that there is no authorization for 'the practice of concelebration in the Church of England' (*NOL* would go further and say we do not even know what the concept is which is not authorized . . .). He reported that the House of Bishops had not had its attention drawn to that which is said to occur at some ordinations – of new priests 'being subjected to episcopal pressure to join in concelebration against their conscience'.

He also stated that the House of Bishops had decided not to authorize the use of further versions of the Bible (e.g. NIV, REB, and NJB) in the strict sense – but that there is plenty of flexibility in most contexts to use them without specific authorization.

The House of Bishops is apparently winding itself up for an all-inclusive debate on Christian initiation (including communion before confirmation) in July 1991. It is also 'giving careful thought' to the installation of baptismal tanks and expects 'to be ready to respond later this year'.

There were also answers about 'quasi-second baptism', and about whether clergy were trained in the ministry of confession and absolution.

## ACC-8: JULY-AUGUST 1990

Report by the Bishop of Winchester

The eighth meeting of the Anglican Consultative Council took place at the Dyffryn Conference Centre a few miles outside Cardiff from Sunday, 22 July, until 3 August. The meeting was inaugurated by a very impressive celebration of the eucharist in the Llandaff Cathedral, at which the Archbishop of Canterbury preached. And this was followed by a civic reception in Cardiff City Hall. The pattern of weekday meetings was similar to that of the Lambeth Conference. The day began at 7.15 a.m. with matins combined with the eucharist. The structure we followed was that of the Welsh Church, though celebrants from different Provinces were free to use their own eucharistic prayers. As the conference proceeded the format of worship became rather more flexible, particularly in the offering of intercessions and in the use of hymns and songs from different cultures. After breakfast we gathered in small groups for an hour and a half of Bible studies, reflecting on the gospel for each day. The readings were chosen from St. Luke on the theme of Church and Community, and touched on some of the principal subjects which the Council were discussing – evangelism, communion, the ministry of women, together with unity and creation.

Liturgical concerns were addressed by the second section whose theme was Mission, Culture and Human Development. In a preamble to a short report on Liturgy in Mission and Culture, Paul Gibson, the ACC co-ordinator for liturgical matters, wrote:

'Liturgy is more than prayer books and the details of ritual. Liturgy is the vision of a community of the Spirit expressed in the form of story and symbol, the two bound together in the climate of prayer. Authentic Christian liturgy in any age or culture addresses both the past and the future of the worshippers. Christian liturgy depends upon the biblical story which comes to us from the past, but it always anticipates the fullness of God's kingdom which is complete in the Christ but not yet complete in the world and in us . . . We practise the kingdom in liturgy so we may become kingdom people . . . Liturgy as the model of the kingdom, is no substitute for pursuit of the kingdom in the rest of life. The fruits of the Spirit are the signs of the kingdom. But liturgy provides the key, the code, continuously stamped on the members of the Body of Christ. Liturgy is consequently the place where spirituality and justice intersect. It is the point of tension between inner and outer life. Liturgy is also where tradition and mission meet as past and future come together. This double intersection is where these tensions are addressed in prayer, in story, and in symbol, not as an exercise which is an end in itself but for the sake of Christian living: for personal wholeness, for the life of humanity and the world, on the rock of the unchanging gospel, and for the future of all.'

In August last year the Third International Anglican Liturgical Consultation took place at York. It produced a document, 'Down to Earth Worship', on the subject of inculturation. Subsequently some of the participants collaborated in producing a booklet of essays, *Liturgical Inculturation in the Anglican Communion*, published as Alciun-GROW Liturgical Study 15. Both these documents were well received in the section, and by the Council generally. In plenary session the Council passed a motion receiving the two documents with appreciation and commending them to the member Churches of the Anglican Communion for study. And the Council asked that responses and further examples of liturgical inculturation should be sent to Paul Gibson, the ACC Co-ordinator for Liturgy.

At the same time, the Council welcomed the constitutional guidelines set out in the findings of the Third International ALC and expressed a belief that these consultations have a continuing and important role in addressing liturgical issues affecting the Anglican Communion. It became very evident that there was a real measure of support for the ALC and gratitude expressed to those who take part in its meetings.

The ALC Guidelines try to ensure that there is adequate representation of provinces and regional churches at their gatherings and encourage provinces to nominate people to attend. Also matters on the ALC agendas include items referred by the ACC or the Primates Meeting. There is too a constitutional link as one of the members of the ALC Standing Committee (at present myself) also acts as a link person with the Standing Committee of the ACC and the Primates Meeting.

The ACC also picked up two matters concerning liturgy which had been referred to it by the Lambeth Conference in 1988. The first was Resolution

60 (Recognition of Saints) which picked up the proposal by the Africa region that the Anglican Communion should recognize men and women who have lived godly lives as saints by including them in the calendars of the Churches for Remembrance. ACC decided to instruct its Co-ordinator for Liturgy to consult the ALC, carry out research into earlier documentation, and also enquire into existing practice in some member Churches, and then to prepare Guidelines on this matter first for consideration by the Standing Committee of ACC and then for dissemination among the Provinces as advice which they could usefully follow.

The Lambeth Conference Resolution 69 (Admission to Communion) requested all Provinces to consider the theological and pastoral issues involved in admission of those baptized but unconfirmed to communion. ACC instructed the Co-ordinator for Liturgy to remind member Churches of this request and to arrange for the collation of their responses for submission to ACC-9 in 1993 or 1994.

ACC-8 also expressed gratitude to the Anglican Church of Canada for its generosity in enabling Paul Gibson to be appointed to ACC staff as part-time Co-ordinator for Liturgy. The Co-ordinator's immediate goals include: identifying sources of information on liturgical development in the Communion; collecting documents which illustrate the development of current and future patterns in liturgy in the Communion, especially as they relate to inculturation; working towards a process by which potential leaders in the field of liturgy in parts of the Communion which include developing countries may receive appropriate education and skills.

The Co-ordinator has already begun to explore ways in which liturgical education may be fostered more widely, and various models were discussed at our section meeting. It seems likely that this matter is going to be included on the agenda of the Fourth International ALC when it meets in Toronto in August 1991.

Colin Winton, Wolvesey  
August 1990

[Note: The Bishop of Winchester is not only the Chairman of the Church of England Liturgical Commission, and the C/E Bishop on the ACC, but is also (as he says) the link person from the ACC on the ALC Steering Group]. [Second (less reverent) note: A Welshman at the inaugural rite for the ACC described it less kindly as a view of a Welsh Folk Museum . . .].

## Book Review

World Wildlife Fund (WWF) *Creation and Harvest Service Book* (pocket-size, recycled paper, 56pp., £1.50).

In view of our Spirituality Booklet this month (see page 6 below), this was an astonishing publication to roll across the desk. The blurb accompanying it says 'The liturgies thus far produced by WWF/ICOREC ["International Consultancy on Religion, Education and Culture"] have been complete liturgies with one exception – a small booklet on designing your own Harvest Festival. As such they have a limited role for churches. WWF feels the time is now right to produce a handbook for worship which would help people construct their own liturgy . . . We also feel that there is a need for

good resources – Biblical, theological, devotional and “secular” which can provide apposite readings or meditations for worship or . . . devotion’. So . . . Is WWF then among the Christians? And the answer from the book seems to be ‘Yes, nearly’! For the unsuspecting this booklet is simply a good resource collection, including Old and New Testament readings, psalmody, introductions to themes, and suggestions for (Christian) hymnody. The suspicious will no doubt see it as a typical New Age wooden horse – with the rainbow covenant, syncretism, and an infinite broadening of repentance and salvation smuggled in under a largely Christian exterior. If we leave suspicion aside, but keep the critical faculties alive, then there is much here to draw upon, and attractively produced. But never let the critical faculties blink . . .

COB

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

is Spirituality Series no. 34, *The New Age – An Assessment*, by Philip Seddon, New Testament lecturer at Selly Oak. This is a most valuable drawing together of the various antecedent threads which have now become the ‘New Age’ – and then a critical handling of the threat the New Age poses to scriptural Christianity. There is very thorough research brought into a highly confrontational response to this heterodoxy.

#### . . . and the Evangelism Booklet

is no. 11 in the Series, *A Decade of Evangelism*, edited by Geoff Pearson and Philip Johanson – a set of glimpses ahead, suitably timed and tuned for the immediate launching of the Decade.

#### . . . and a Reprint

is Pastoral Series no. 5, *The Wisdom to Listen*, by Michael Mitton.

#### . . . and an Offprint

is the Course Material from Pastoral no. 9, *Good News Down the Street*, by Michael Wooderson – loose-sheets in a pack at 75p.

#### . . . and a blurb (to recipients in England)

concerns the novel by David Frost (yes, the David Frost who wrote those good prayers in the ASB, and translated the psalter), *The Deed's Creature* (Aquila Books Ltd.). The blurb looks more lurid than we expected when we took on the distribution agreement – but, when *NOL* enquired, we found that the Dean of Westminster had written to the author as follows:

‘. . . if the test of a good novel is that it lives with you, then it passes with flying colours . . . found myself engrossed in a book unlike anything I have read, the sort of thing that *might* have emerged if Charles Williams and Dorothy Sayers had combined . . . might attract quite a vogue following if your unfashionable beliefs and authentic Christian insights and detail did not provoke critics to find you “boring” or “irrelevant”’.

So we circulate the blurb (for commercial reasons – we are paid by the publishers) with some confidence and some diffidence, but largely because we are Frost-addicts . . . We also circulate the new stocks lists for those who did not get it last month.

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### CHURCHES TOGETHER IN PILGRIMAGE

The forms of prayer below are supposed to be used in every congregation on 2 September, so that it is probably too late for distribution by the time you get this issue of *NOL*. The launch of ‘Churches Together in England’ on 1 September, and of ‘The Council of Churches of Britain and Ireland’ on 8 September (both including Roman Catholics officially for first time), are two significant events not to be overlooked, and so we publish the prayers both for the sake of the record, and to help you pray *now* as you read them.

#### Pilgrim Prayer

(a prayer composed for and used throughout the inter-Church Process).

All **Lord God, we thank you for calling us into the company  
Of those who trust in Christ  
And seek to obey his will.**

**May your Spirit guide and strengthen us  
In mission and service to your world;  
For we are strangers no longer  
But pilgrims together on the way to your Kingdom.  
Amen.**

Reading *Ephesians 4:1-6*

#### The Call to Unity (all stand)

It is our conviction that, as a matter of policy at all levels and in all places, our churches must now move from cooperation to clear commitment to each other, in search of the unity for which Christ prayed and in common evangelism and service of the world. (*Swanwick Declaration, 1987*).

President By God's grace will you do your best to hold the Christian faith and to continue in the Apostles' teaching and fellowship?  
All **We will**

President Will you, together with other Christians in this place and community proclaim the good news by word and deed, serving Christ in all people?  
All **We will**

President Will you, together with other Christians in this place and community, work for justice and peace, honouring God in all that he has made?  
All **We will**

President Will you, together with other Christians in this place and community, pray and work for the unity of all Christian people?  
All **We will**

All **As the seed grows secretly in the earth,  
As the yeast rises in the dough,  
May the power of God be at work in us.**

**May we be like a city set on a hill,  
Like a lamp shining in the darkness.  
May we witness together with all Christians  
to the glory of God and the fulfilment of his Kingdom.**

### Book Review

Brian Wren *What Language Shall I Borrow? God-Talk in Worship: A Male Response to Feminist Theology*, (SCM Press, London, 1989) 264pp., £9.95.

Brian Wren is deliberately iconoclastic in his approach to the socially-established and -nurtured traditional views of what constitutes ‘male’ and ‘female’ behaviour and desirable roles in the church and in society. For this reason, much of what he says will, I suspect, be unpalatable to many, as he does not speak the language of compromise. It is for this reason, however, that I like this book.

The core issues Brian Wren tackles are not new ones. They have been much bandied about in the society beyond the church for years, and secular feminist critiques of language abound. What is welcome about this book is that it has not simply allowed these issues to permeate from the secular world to be grafted on by force, as it were. To do so would suggest only a cosmetic shift, to make the church *seem* more acceptable to the women who now recognize the supreme importance of the language we individually and collectively use in shaping self-image and a sense of identity. Fortunately, Brian Wren has managed to show how the *natural* home for these issues lies not in the secular but in the Christian world.

He looks at the person of Jesus Christ who, he says, was ‘free from the drives of patriarchal malehood’ and questions how he managed to distort ‘History’ (the almost exclusively male account of male doings, as opposed to ‘history’, what has happened to men and women through the centuries) in order to consolidate a very lopsided view of humanity.

Despite various annoying features of style, like the irritatingly regular appearance of the rather gawkish word MAWKI, an abbreviation of ‘Masculinity As We Know It’, this book has a lot to recommend it. More usually known as a hymn-writer, Brian Wren's own care for words lends weight to his argument about how others use them. It is in no sense intellectually light-weight, but is, on the other hand, highly manageable by a non-theologian like myself with an active interest in the power of language and metaphor in shaping communities.

I took comfort from it, as it extended my own thinking about my self as God intends and as man (I use the term gender-specifically) too often determines. In a debate which can so often generate more bitterness than is helpful, its special attraction is, perhaps, the delightful absence of vitriol or aggression.

Judith Buchanan

### DIocese TO DIocese

Editors: Martin Dudley and John Corbyn

#### Province to Province!

I heard about George Carey's appointment as Archbishop in the Cathedral of St. Philip, the ‘Mother Church’ of the Diocese of Atlanta, Georgia. There could hardly be a more apposite demonstration of the meaning of the Anglican Communion. At risk of giving the impression that I hop from country to country, I would like to follow my reflections on Parisian liturgy with some on American Episcopal liturgy.

It was my first experience of using the American BCP in its homeland, though I have used it for my daily office and for other purposes since 1982. Indeed, I now use the American daily office lectionary as well because it has all been neatly bound into two manageable volumes, one for each lectionary year.

We had gone to America to visit a friend, Alan Gregory, recently of Salisbury-Wells, who is doing research at Emory University and is Assistant Rector of St Patrick's, Atlanta. The Atlanta ‘yellow pages’ contain seventeen pages of entries, a vast and diverse collection of Christian beliefs, traditions and practices. Among them are several Episcopal churches. (It is, by the way, incorrect to refer to the American church as PECUSA or ECUSA. The ‘P’ was dropped when it was no longer felt necessary, or appropriate, to call it protestant; the USA when it stretched beyond the States’ bounds. It is now ‘the Episcopal Church’.) Several of the churches clarified their churchmanship, most notably as traditionalist, anglo-catholic, or, like St. Patrick's, as having ‘Spirit-led liturgical worship’. The latter is a pleasing combination of the spontaneous and the written text.

I was not seriously uncomfortable at St. Patrick's, though, as I was lacking much experience of Anglican charismatic worship *anywhere*, it was (nearly) all new to me. Alan presided and I was certain that large and familiar chunks of ASB found their way into the service. The sermon, by the Rector, Gray Temple, Jr., was an impressive and apparently unscripted performance. My few criticisms relate to a certain untidiness about liturgical dress and style. The preacher took the presider's chair whilst he led the intercessions. The NSM-deacon seemed largely redundant and could have benefited from reading the Liturgical Commission's much maligned report on *The Liturgical Ministry of Deacons*, GS Misc 281 (as could most deacons, incumbents with deacons, and bishops!). The server's Reeboks were a little too obvious. The president began the penitential rite at the altar without any liturgical greeting and most of the congregation, and the entry procession, came in afterwards. These things apart – and most problems could be overcome by reading Hovda on presiding and Kavanagh on liturgical style – St. Patrick's had a lot to commend it. I also noticed that there was a ministry of healing going on during the Eucharist, but I didn't have time to ask further questions about it, and how it related to the liturgical worship.

I must confess, nevertheless, that I was much more at home at the Cathedral Eucharist. St. Patrick's used Rite II, the modern language rite, and the Cathedral, having used it at 8.45 a.m., used Rite 1, the traditional language version, at 11.15 a.m. which I attended and I much preferred it to our Rite B. It was celebrated with a dignity and splendour that appealed to my conservative High Church Anglicanism and the sermon, by Canon Shortell, was a masterful complement to Gray Temple's. It is always interesting to hear two accomplished preachers tackle the same readings.

There are 5,000 communicants registered at the Cathedral and the liturgical programme is supported, as was that at St Patrick's, by a highly developed educational programme. Pre-School children had worship and group activities 8.45 to 10.50 a.m. Church School classes for older children and for adults topics included difficult choices facing Christians, ‘Being Anglican and Loving Scripture: lections and musical texts of the day’,

expository Bible study, and two singles groups). ran from 10.10 for 40 minutes. There was childcare for under-5's, but 6's and over were expected to join families at the Eucharist and were, of course, given communion.

There were instructions about receiving communion printed on the Cathedral service sheet. Given that the confusion that I have encountered at Owlsmoor may exist elsewhere, I repeat them here:

Receive the bread into the palm of your hand (no gloves please). You may then do one of four things: (1) Consume the bread and sip from the chalice of wine as it is offered to you (please hold the bottom of the chalice and guide it to your lips); (2) Leave the bread in your open palm and let the chalice bearer take it, dip it in the wine and place it on your tongue; (3) Dip the bread in the wine yourself, be careful not to let your fingers touch the wine; (4) Abstain from receiving the wine by crossing your arms in front of you.

The Cathedral bookshop was well stocked and I was able to collect a number of liturgical texts, many of which I knew about but didn't have. The ABCP is supplemented by *Lesser Feasts and Fasts* and *The Book of Occasional Services*. The former, now in the fourth edition (1988) gives all such observances, providing a helpful hagiography and the collects. Recently added to the calendar are Aelred, Martin Luther King, David Oakerhater (Deacon and Missionary of the Cheyenne), Constance, Martyr of Memphis, Teresa of Avila, Edmund of East Anglia, James Huntingdon, monk, and the Hawaiian king and queen, Kamehameha and Emma, who, in 1860, petitioned Samuel Wilberforce, Bishop of Oxford, to establish the Anglican Church in Hawaii. For trial use are Julia Emery, creator of the Women's Auxiliary, Brigid of Kildare, Florence Nightingale, Evelyn Underhill, Thomas Gallaudet, ‘Apostle to the Deaf’, Henry Syle, the first deaf priest, and Lucy, Martyr of Sicily, who thus regains the place, 13 December, she had in 1662.

*The Book of Occasional Services* is in its second edition (1988) having added ‘A Service for the Ending of a Pastoral Relationship and Leave-taking’. Its riches, divided into ‘The Church Year’, ‘Pastoral Services’ and ‘Episcopal Services’, are too many and varied for description here, but something might be gained from a careful look at the provisions relating to baptism of infants (blessing of a pregnant woman, thanksgiving for the birth, baptism) and for the ‘burial of one who does not profess the Christian Faith’, which is surely a must for tender clerical consciences. Another useful book, privately compiled but published by the Church Hymnal Corporation is Carl Carozzi's *Prayers for Pastor and People*, ‘an extensive collection of prayers for almost any occasion’ drawn from many episcopal sources.

Finally, there is the deceptively humble *Commentary on Prayer Book Studies 30* with supplemental liturgical texts, 1989. The texts ‘are intended to manifest the emerging consensus that liturgical language should be as widely inclusive and representative of the variety of the human community as possible’, that is to say, whilst biblical metaphors such as ‘Father’ and ‘Lord’ have been kept, other scriptural images of God, including feminine images have been introduced.

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