

News of Liturgy

Editor: Colin Buchanan

Issue No 271

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- (especially by means of the sermon)
- produce a short paper for distribution amongst clergy on the place and use of Holy Oils in ministry
- encourage the Dean and Chapter of the Cathedral to find a place where the Holy Oils can be decently 'reserved'
- place the re-affirmation of 'vows' in the Post-Communion section of the Liturgy

We are aware that in some ways these suggestions only partly unpack a very dense liturgy. For some we would have preferred to see the re-affirmation vows taken right away from the Chrism Eucharist so as to allow the whole emphasis on the service for the Blessing of Holy Oil. (This might also help those clergy who have not sought alternative Episcopal oversight but feel unable to re-affirm their ordination vows with all clergy in the diocese). It is essential, to our minds, that we keep the place of this liturgy within, or very close to, Holy Week; but given the already significant place that Maundy Thursday holds in the triduum an early time in the week and a time more convenient to laity might be preferred.

We would be very interested to hear if other D.L.C.'s have been down similar roads, and what the outcome of their deliberations were. Orders of Service would also be welcomed.

Paul Summers, Kirkby Overblow,
Secretary Ripon Diocesan Worship Committee

AND THAT POST-2000 TITLE

We have a response to a request for a title for the post-2000 official liturgical collection of the C/E. Apparently one Richard Hibbart, assistant curate at Luton Parish Church, whiled away the long silent hours on his ordination retreat before being ordained presbyter working on this great need of the Church of England and came up with *seven* proposals:

Prayer 2000, New Modern Prayer, Modern Common Liturgy, Modern Common Prayer, Millennium Common Prayer (both these last two would yield 'MCP', which may disqualify them), *Millennium Liturgy* ('MLit?'), and *Design for Liturgy*.

So who would like to dedicate a Michaelmas ordination retreat to doing better?

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EDITORIAL

I have to write this in a lull before the July Synod, so am looking to other horizons and offer you what is very much not C/E liturgy. I am the associate of Roger Herft, the Bishop of Newcastle, New South Wales, in the planning of the worship of the Lambeth Conference which runs from 18 July to 9 August next year on the campus of the University of Kent at Canterbury. The Chaplains' group (which includes persons from round the world to be available for more personal spiritual ministry, as well as the liturgical practitioners) has been at work for over two years to get the basic principles of the corporate worship right—and the plan has now been approved by the Conference Design Group and the liturgists are at work getting texts into place. Geoff Weaver of the RSCM (that is, of the new face of the RSCM) has been appointed music director, and his worldwide book of songs and hymnody, *World Praise* (actually remaindered after all-too-short a period of sales) will be provided to each bishop (which mops up all the remaining copies...).

The Conference begins on the campus on a Saturday night, then has its opening service at Canterbury Cathedral on the Sunday morning. Thereafter there is a daily pattern, which goes as follows:

Early morning eucharist in plenary in the Sports Hall (with running Conference lectionary telling the story of Joseph for the Old Testament and reading Luke for the Gospel).

After-breakfast morning office in Bible study groups, with 2 Corinthians being read through, as the basis for the actual study.

Mid-day office, said in sections of wherever people are.

Pre-dinner evening office (and plenary song practice!) in Sports Hall (with running Lectionary reading through Philippians).

Night prayer, said wherever people are.

The real interest for COB from now on is the negotiating a reasonably indigenized rite from each Province as its turn comes up on the daily eucharistic rota. In many cases we hope to have a bilingual rite published in the worship book, and even have a moving from English to vernacular and back again within the celebration. But what will make the celebrations truly belong to their own Provinces (with the 800 or so of the rest of us as visitors to that Province) will be the music. It does occur to me that there are parishes in England with a ready made Korean choir or Chilean band which could be borrowed to Canterbury

for the one night or morning when that particular rite comes up on the programme. Do be in touch if you have ideas. And spare a prayer anyway (the opportunities for making a nonsense are legion...).

You will be hearing more on this as it occupies my time and energies. That's how this journal takes shape.

Colin Buchanan

GROVE BOOKLETS UPDATE

This month's publication

is Worship Series No 141, *Introducing the New Lectionary: Getting the Bible into Worship*, by Michael Vasey, Trevor Lloyd, Jane Sinclair and Peter Moger. To make sure you are ready for the coming at last (on Advent Sunday) of the three-year provision, have this by you.

...and next month's

is Worship Series No 142, *Prayer and the Departed*, by Chris Cocksworth. This is the beginning of the six-a-year flow of Worship titles to march with the increased flow of official material. And the title is highly relevant, and is very satisfyingly handled by a genuine (up-and-coming) expert.

...and titles in other Series

include quite a number of topics at least touching on worship (and to be recommended). A quick round-up produces the following:

Evangelism Series No 33, *Sacrament, Wholeness and Evangelism: A Catholic Approach*, by Stephen Cottrell. Not quite as sacrament-related as I expected (strong on incarnation), but lovingly and sensitively handled out of good experience when he gets there.

Pastoral Series No 68, *Preaching as Dialogue: Is the Sermon a Sacred Cow?*, by Jeremy Thomson. The firm answer (running close to a forthcoming Worship title) is 'no'—monologues are *not* revealed from heaven, so let's find dialogical ways.

Biblical Series No 4, *Preaching Old Testament Narrative*, by Bob Fyall. Have you cottoned on to the Biblical Series? It looks good to run far into the next millennium, and this title also touches our preaching—illustrating the preaching of narratives by example.

Spirituality Series No 61, *The Reason Why We Sing: Introducing Black Pentecostal Spirituality*, by Clifton Clarke. This is written 'from within' and relates the spirituality and culture of the constituency to the character of corporate worship.

Calendar, and an event to which the licensed clergy are expected by their bishop, we have been reflecting on what, as a piece of liturgy, the Chrism Eucharist is trying to say! The service usually takes place on Maundy Thursday. Resonating as that day does with the Eucharist of the Last Supper and the beginning of the triduum we cannot but help to feel, even if we don't acknowledge, those overtones. At the same time the liturgy has the impact of the blessing, use and place of Holy Oils in ministry. and the ordained clergy of the diocese re-affirming their ordination vows with their bishop.

Traditionally, of course, the Blessing of Oils has, since earlier times, taken place close to Easter Day in order that 'supplies' of oil could be available for Baptism and Confirmation at the Easter Liturgy. Then, it would appear, in the 1960's during a lack of confidence in the Roman Catholic priesthood of the church there was introduced the element of renewal or re-affirmation of ordination vows to give clergy a sense of confidence as they celebrated with their bishop on Maundy Thursday.

Asking ourselves as a group the question, is the Chrism Eucharist then a liturgy of 'too much'; do we expect too much from it? what are the feelings of other clergy? and many other questions we were encouraged as a DWC to send out a questionnaire (with the Bishop's blessing) to discover how widespread the use of Holy Oils in ministry is and what clergy feel about the Eucharist for the Blessing of the Oils in the diocese of Ripon.

Nearly two-thirds of the stipendiary clergy responded and in percentage terms we discovered the following:

- 43% use oils in public worship
- 63% use oils in private ministry
- 30% use oil at baptism
- 42% use oil for the sick
- 28% use oil for confirmation
- 60% said they'd welcome more guidance on the use of oils
- 77% said they usually attended the Maundy Thursday Eucharist
- 45% renewed their oils each year
- 59% wanted greater lay involvement in the service (19% didn't!)

Given then the background to this service and the uncertainty about where to lay the emphasis and how to develop the rite we have made the following suggestions to the diocesan bishop.

- continue the practice of celebrating this Eucharist on Maundy Thursday in the Cathedral (though some members of the DWC wondered if the service couldn't be held on the evening of the Saturday before Palm Sunday)
- encourage more lay participation and consider the 'Re-affirmation of Ministerial Vows' with a section for lay people to re-affirm.
- allow the emphasis to fall on the place and use of Holy Oils in ministry

However, I have already found at least one Sunday where the complete set of readings bears no relation at all to RCL, viz the second Sunday before Lent, which in the SPCK lectionary just published gives the readings as:

Genesis 2.4b-9, 15-25
Ps 65
Revelation 4
Luke 8.22-25

This bears no relation at all to any of the possible equivalent Sundays in the RCL put out in the Consultation on Common Texts published in 1992 by The Consultation on Common Texts.

What I would like to know is: Has the RCL been generally revised again and I've missed it or has the Anglican church unilaterally changed a number of the readings set (in order to own copyright?!)? If it is the latter, does anyone have a list of Anglican variants?

P.S. You mentioned in *NOL* a little while ago about worship resources becoming available for the RCL. I have already put out the Scripture index of Hymns from Michael Perry's *Preparing for Worship* as a resource for users of HolyBible (which runs on Acorn computers). Selecting a verse can bring up the list of relevant hymns and their sources in hymn books. This is a Shareware resource by kind permission of HarperCollins.

Yours sincerely

Colin Randall
The Christian Acorn Users Group
Hanborough and Freeland

DIOCESAN REPORT (1997-98 CYCLE)—5 RIPON

Maundy Thursday and the Bishop's Eucharist for the Blessing of the Holy Oils

I wonder if, like Ripon, other diocesan committees have recently reflected on the Maundy Thursday Blessing of Oils and Re-affirmation of Ordination Vows?

The history of the event in this diocese is that until the late 1980's it usually took place in one of the Leeds city churches, or a hospital chapel, and was presided over by the suffragan bishop and attended by those clergy of a like mind. For the last few years the service has taken place in the Cathedral at Ripon, is called the Bishop's Eucharist for the Blessing of Oils and whilst the diocesan bishop does not always preside, he is always present. The preacher is usually invited from amongst the bishop's senior staff and whilst the cathedral 'hosts' the event the DWC compiles the Order of Service and organises the service in consultation with the diocesan bishop and the Canon in Residence.

Now the liturgy has become established as a fixed event in the Diocesan

GENERAL SYNOD IN JULY

The July General Synod will probably be over before you receive this. But the agenda duly includes the following liturgical items:

(a) On the Saturday evening (12 July) there is a session labelled 'Eucharistic Prayer'. The agenda says (after suspension of Standing Orders) 'The Archdeacon of Barnstaple on behalf of the Liturgical Commission then to introduce a presentation and discussion on the nature of the eucharistic prayer, in preparation for the revision of the Alternative Service Book rites.' The brief covering note from the House of Bishops (GS 1262) says this:

'The Saturday evening of the Synod will be devoted to an informal presentation and discussion on Eucharistic Prayer. The aim will be to open up the process to make it easier for everyone to be involved, to explore different possibilities and traditions for the Eucharistic Prayer, and to take soundings and receive views from Synod members.

'Background information will be presented through videos, handouts, interviews and slides, with opportunities for sharing with other Synod members and raising questions. Before the Archbishop of York sums up at the end, there will be a process through which issues and suggestions from Synod members will be collected. These, together with an outline of the presentation and some of the handouts, will be published as a GS Misc booklet to inform the next stage in the Synod's discussions.'

(b) On the Sunday afternoon the Synod is to handle 'Eucharistic Presidency', and (again with Standing Orders suspended) is to discuss the House of Bishops' report (reviewed in this *NOL*). The Bishop of Ely will introduce this item.

(c) On the Monday morning (14 July) there is the labelled 'Liturgical Business'. First comes the Second Revision Stage of the Initiation Services which were remitted back to the Revision Committee in November. The Committee has indeed redrafted several sections, and the crucial parts are printed on page 4 below. The ministry of healing, which was part of the original report from the Liturgical Commission, will now form a separate package of services, and also come in November.

(d) On the Monday evening comes the General Approval Stage of the 'Extended Communion' report which was delayed through lack of time last November. This does not involve new texts, and, if it begins its synodical journey, it will need to come into line textually with Rites A and B Revised somewhere down the road.

The General Synod mailing also includes a Board of Mission publication (not for immediate synodical debate) *The Toronto Experience* (CHP, v/31 pp, £2.95). It is not perhaps, strictly speaking, about liturgy. But it is giving quite an official profile to this phenomenon.

HOLY COMMUNION RITES A & B REVISED

An 'Interim Printing' of the work of the Revision Committee on these Rites has been made available in GS 1211. The Rites are not yet at Revision Stage in Synod, partly because of having to await eucharistic prayers and the Lord's Prayer. These are now starting to surface (see the July Synod agenda above), and a delayed timing of the next Stage in Synod of the revised texts will enable them to catch up either in November, or possibly in February 1998 (when, so we hear, there probably will be a Group of Sessions).

Meanwhile NOL will endeavour to produce parts of the texts in their present state between now and November.

METHODIST HUGS BECOMING OVER-WARM—OR AT LEAST ASYMMETRICAL?

The early morning radio on 4 July was full of stories of a side-point in a debate the previous day at the Methodist Conference. The debate concerned sexual harassment, and in the course of it reference was made to people misusing the greeting of peace. The radio reports were saying 'The Methodist Church is to review its policy on hugging and kissing at the Peace.' Whilst the issue is certainly serious, the thought that the Methodist Church has, as a Connexion, a *policy* on the Peace somewhere in its regulations is an interesting one. Despite the radio, *The Times* had no mention of the issue at all.

THE LATEST BAPTISM DRAFTS

At the crucial point of the referring back of the new Baptism and Confirmation proposals, the Revision Committee now brings the following texts (beginning halfway through section 10) to the Second Revision Stage in Synod.

10. *The president addresses the whole congregation:*

Faith is the gift of God to his people.

In baptism the Lord is adding to our number those whom he is calling.

People of God, will you welcome *these children/candidates* and uphold *them* in their new life in Christ?

With the help of God, we will.

For children, the president then says to the parents and godparents:

Parents and godparents, the Church receives *these children* with joy. Today we are trusting God for *their* growth in faith. Will you pray for *them*, draw *them* by your example into the community of faith and walk with *them* in the way of Christ?

With the help of God, we will.

Dear Colin

In response to your editorial in NOL 269.

Although I admit that there is no consensus about a service for the blessing of long-term same-sex relationships, I think you overstated the case by talking about 'a rite which so far does not exist.'

Daring to Speak Love's Name: A Gay and Lesbian Prayer Book included such rites (pp 17-73). *Exploring Lifestyles: An Introduction to Services of Blessing for Gay Couples* by the Gay Christian Movement is a booklet all about the subject. I think that New Zealand has produced such services, announced at an IALC we were both at. Finally, *The Marriage of Likeness. Same-sex unions in pre-modern Europe* by John Boswell (all 400 pages of it) contains various ancient services of blessing couples of the same sex. So it would seem to me that there are rites which do exist and could be examined.

One might note in passing that HIV is caught not from anything to do with homosexuality as such. As one who was living in Uganda, when HIV was discovered, I find the constant linking of HIV and homosexuality odd. In Uganda it is predominantly a heterosexual disease, as it is world-wide. HIV is a sexually transmitted disease that is no respecter of sexual preference. Life-long partnerships of any sexual preference are one way to stop it spreading (another being celibacy).

We may still await the moral question, but there are more liturgical data than you seem to be willing to let on.

Yours

Phillip Tovey

[The Editor obviously did not make himself clear in this matter, but he now reassures readers (is 'reassures' the right verb?) that he was well aware of the *existence* of such drafts. His point about 'a rite which does not so far exist' simply meant that neither Church (C/E, that is) nor state gives any standing to such drafts, and thus gives no recognition to any institution they may purport to establish. It might be comparable to saying 'The C/E has no rite for solemn profession of monastic vows' (though the outcome of *that* rite does in fact have some institutional recognition). The existence of texts—perhaps, for all NOL is aware, texts with some mileage of use behind them—was not the point at issue. COB]

Dear Bishop Colin,

I am looking into producing a *Revised Common Lectionary* resource for the HolyBible computer software, but need to know more about what we Anglicans have done with it!

As far as I am aware one of the main differences is in the naming of Sundays, with the RCL's 'Propers' becoming 'Trinity's', and the extra Sundays after Epiphany in RCL becoming 'Sundays before Lent.'

CORRESPONDENCE

Dear Colin,

Concerning your report on Harold Miller's consecration in Armagh Cathedral:

- (1) Are you really under the impression that stoles have only been worn in the Church of Ireland within the past decade? In fact they were legalized as part of the revision of canon law in 1974 and have been generally worn (except by low churchmen) since then.
- (2) I wonder what made you think that the *canons* as such were wearing stoles and the others surplice, hood, and scarf? Such a distinction would make no sense. I think what probably happened was that those in the chancel (whether canons or not) followed the Armagh custom of wearing stoles for an ordination, whilst many of the visitors in the nave followed the recent Christ Church Dublin precedent of surplice, hood, and scarf.
- (3) I wonder why you thought the canons were 'of the various dioceses?' In theory the Archbishop of Armagh can appoint canons from any diocese to Armagh Cathedral, but this has never been done. Only St Patrick's Cathedral Dublin has 'representative canons' from all parts.
- (4) With regard to the 'north side,' this is still obligatory with the *Book of Common Prayer* eucharist. But the 'westward' position has been lawful since the 1974 canon law revision where the new rites are concerned.
- (5) Are you *sure* there are no mitres in the Church of Ireland?
- (6) Is it really a 'ritual oddity' to use the Bramhall Chair for ordinations—does it not depend upon one's sense of history?
- (7) What you call the *porrectio omnium instrumentorum* (staff, cross, ring) is not new, nor is it prescribed in the *Book of Occasional Services* (1993). It was certainly practised by that very good liturgist Archbishop John Armstrong in the early 1980s (he had the symbols marked in the margin of his *Book of Common Prayer* ordinal). Moreover, if the ASB allows the handing over of the staff why such a song-and-dance about adding the cross and ring?
- (8) Your 'oral tradition' of our conversation on the day of the ordination is a little bit different from mine! However, I enjoyed it anyway! Come again, and do remember that not all members of the Church of Ireland are low churchmen. Even Harold Miller has described himself (*inter alia*) as a 'high church Evangelical'!

Yours sincerely,

Michael Kennedy, Armagh

[Some of this trenchant critique of COB's remarks on the Armagh consecration are being taken up in private correspondence.]

In baptism *these children* begin *their* journey in faith. You speak for *them* today. Will you care for *them*, and help *them* to take *their* place within the life and worship of Christ's church?

With the help of God, we will.

11. *A large candle may be lit. The president addresses the candidates directly, or through their parents, godparents and sponsors.*

In baptism, God calls us out of darkness into his marvellous light. To follow Christ means dying to sin and rising to new life with him. Therefore I ask:

Do you reject the devil and all rebellion against God?

I reject them.

Do you renounce the deceit and corruption of evil?

I renounce them.

Do you repent of the sins that separate us from God and neighbour?

I repent of them.

Do you turn to Christ as Saviour?

I turn to Christ.

Do you submit to Christ as Lord?

I submit to Christ.

Do you come to Christ, the Way, the Truth and the Life?

I come to Christ.

BOOK REVIEWS

Joseph P Russell (ed), *The New Prayer Book Guide to Christian Education* (Cowley Publications, Massachusetts, 1996, xvii/225pp, pb, no price)

This book from the American Episcopal Church is a revision of an earlier book published in 1983 (hence the 'New' in the title refers to the Guide, not to the Prayer Book) The original edition arose out of a meeting to 'uncover the treasure of educational objectives and ideas within The [FCUSA] Book of Common Prayer' on the understanding that 'if the Prayer Book is the cornerstone of Anglican theology, then it makes sense to see the Prayer Book as the cornerstone for Christian education in the Episcopal congregation' (p vii).

There is first an excellent introduction describing how worship and education can go together, and giving directions for the use of the book. Each season of the Church year is then given a chapter. The first part of each chapter gives a general overview of the season, including *Definition, Holy Days, Themes, Great*

Words, the Season through the eyes of a Child, Symbols and Traditions, Social Justice Themes, Great Bible Stories, Great Hymns, The Season in the Book of Common Prayer, and Living the Season at Home and in the Parish.

The second part of each chapter then goes through the Sundays of that season for each of the three years of the three year lectionary (very similar to the new lectionary authorized for the Church of England from this Advent). For each Sunday of each year it has sections on *The theme of the lections, Phrases for highlighting and memorisation, Key words and ideas to explore, Stories to tell, Christian practice and liturgical tradition, and Formation in baptismal discipleship.* A catechumenal approach to Christian initiation and nurture is assumed, and for each Sunday in the season of Lent links are made to the baptism service.

Appendices give guidance about the learning process and how to plan a learning event, lists of resources, and a seasonal guide to the catechism.

This book would be indispensable for clergy planning for a season of the church's year with children's leaders, Home Group leaders, Parish Magazine editors and church musicians, but it would be equally useful for families to use to guide their own praying and learning together through the church year. This is an immensely useful guide - there must be tremendous scope for a similar Church of England resource.

Mark Earey

Eucharistic Presidency: A Theological Statement by the House of Bishops of the General Synod (London: CHP, 1997, xi/72pp, £5.95)

Eucharistic Presidency is the Statement which the July 1994 sitting of the General Synod invited the House of Bishops to make 'about the theology of the eucharist and about the respective roles of clergy and laity within it.' The original motion by Timothy Royle which set the ball rolling aimed to open up a debate on the question of lay presidency at the eucharist, but its amended form firmly declared such action 'is incompatible with Anglican tradition.' As has been said on these pages before, 'incompatible with Anglican tradition' may mean simply that it has not been done before (as in the case of the ordination of women, until recently), or it may mean that it is fundamentally opposed to the intrinsic principles upon which Anglicanism is based. The Statement, as one might expect, goes for the latter interpretation. Its critics will say that its methodology is therefore inherently conservative (justifying present order). Its strongest critics will say that it insufficiently engages with a primary principle on which Anglicanism is based—the authority of Scripture. They will say that they are still unconvinced that Scripture requires the one who presides at the eucharist to be in presbyteral orders.

There is some truth in the first criticism. But this does not mean that the methodology is flawed. If the statement is able to defend the traditional order as the most theologically satisfying practice, then it will have proved the method right. There is less truth in the second criticism. Hermeneutical complexities are soon raised when-

ever we ask sophisticated questions concerning the order of the Church from the immediate data of Scripture. The Statement fully recognizes that 'there is no indication anywhere in the New Testament of an explicit link between the Church's office and presiding at the eucharist' (p 41). Nevertheless, it grasps fundamental New Testament principles about the priesthood of all believers and grapples with Jewish precedents for an early Christian indications of an emerging pastoral and liturgical leadership in the Church. The strength of the Statement is that, in a manner similar to Hooker's *Ecclesiastical Polity*, it addresses matters of eucharistic doctrine and practice only after considering bigger and wider questions such as the nature of God, the life of the Church and the role of the ordained ministry.

Beginning therefore with God, who is 'inherently relational in his being' (p 14) the Statement shows how the Church shares in the trinitarian communion through its participation in Christ by the work of the Spirit. The Church therefore mirrors the trinitarian being of God in which there is perfect equality in an ordered set of relationships. All members of the Church belong to one royal priesthood but some (those ordained as priests) are chosen 'to promote, release and clarify all other ministries in such a way that they can exemplify and sustain the four 'marks' of the Church—its oneness, holiness, catholicity and apostolicity' (p 30).

The Statement then goes on to consider the eucharist and claims that here 'the identity of the Church is expressed, actualized and made visible in its four marks' (p 39). Affirming clearly and properly that it is the people of God who celebrate the eucharist, the Statement suggests that 'the (episcopally ordained) eucharistic president is to be a sign and focus of the unity, holiness, catholicity and apostolicity of the Church and the one who has primary responsibility for ensuring that the Church's four marks are expressed, actualized and made visible in the eucharistic celebration' (p 49).

The four marks of the Church therefore run as a coordinating thread throughout the argument. Because the Church shares in the trinitarian life of God it can be described as *one* (it is drawn into the differentiated unity of the trinitarian relations), *holy* (it is brought into the holiness of Christ by the sanctifying Spirit), *catholic* (it is opened to the widest bounds of common life) and *apostolic* (it is sent by Christ in the Spirit to share the truth of the triune God). The role of the ordained priest/presbyter is to signify and help to realize this gifted identity through a ministry of pastoral leadership and responsibility. In the eucharist the one, holy, catholic and apostolic nature of the Church has the possibility of becoming most visible and therefore it is here, of all moments in the Church's life, that those who have been charged (ordered) with enabling the Church to realize its identity should preside.

I find this a satisfying and coherent theological rationale for presbyteral presidency at the eucharist. The Bishops—and all those who helped them—deserve our thanks for a serious, sustained and stimulating contribution to the theology of the Church, the ordained ministry and the eucharist.

Chris Cocksworth

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