

course, conciliar definitions. Sometimes the connection with worship is indirect, as the author reverts to the 'middle terms' in these relationships—the doctrine of salvation.

The second part of the book is labelled 'Structure', and it is itself structured to make its point clear. The three chapters are: 'The Glory of God', 'The Invitation of Christ', 'The Searching of the Spirit'. They duly lead to a Conclusion—one chapter entitled 'The Trinity, Worship and Mission'. But it is the opening of the themes in the three chapters preceding which give the thrust towards the missionary note on which the book ends. Whilst the themes are illustrated by powerful vignettes or stories from all parts of history, they are set in a contemporary rather than an historical frame.

Is he pushing his luck? Well, his concept of worship looks are times as though it might embrace every kind of exposition and discussion, but it is difficult to see where the boundaries would be drawn if not round his treatment. The result is both neat and nutritious, probing and profound.

Perhaps I may light upon one small omission. When dealing with the New Testament, I think I must have a trump up my sleeve apparently unknown to Chris Cocksworth, though much respected by our Father Below. In Phil. 2.6-11—a passage highlighted on pp.58-59—there is a clear and penetrating reference to Isaiah 45.23. But the Isaiah passage is not to be found in the list of biblical references at the back, and the discussion of the Trinitarian significance of the Philippians passage proceeds without its crucial point of reference. Homer nods once only; and it is his epics for which we honour him.

COB

THE SPELL-CHECK

We heard from one correspondent who claimed to have tried 'God all-powerful' and got 'God all-American'. I don't think it got into any liturgical text.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

DE MORTUIS NIL NISI...DE BONO NIL NISI MORTUORUM

Just as we were going to press there came this year's Alcuin Club book. Technically, it is the 1997 volume and celebrates the centenary of the Club, formed in 1897. It is edited by Christopher Irvine, publishing secretary of the Club, and shortly to become Warden of Mirfield; its title is *They Shaped Our Worship: Essays on Anglican Liturgists*; and (for those who do not receive their titles through Club membership) it is due to be published by the SPCK on 30 April @£25. I don't think reviewing it in advance will do the publishers any harm, but the book has so seized my imagination and displaced the editorial-that-would-have-been that I am writing this hot from reading it.

What Christopher Irvine has done is to put together 23 vignettes or brief sketches of Anglican liturgists of the last century. My headline will have told you the great thing they have in common is that they are all dead—no contributor has had the chance to write about living Bishop S... (there are several of these) or Canon S... or even Archdeacon L...—or even about another contributor (that would have been fun indeed). So who are they? In the chronological order of birthdays in which the editor has arranged them, they are: Procter, Wordsworth, Legg, Staley, Brightman, Warren, Frere, Ladd, Hebert, Dearmer, Richardson, Ratcliff, de Candole, Lamburn, Shepherd, Dix, Couratin, Pocknee, Willis, Davies, Whitaker, Cuming and Jasper.

It is a very distinguished gallery, and the brief sketches have in almost every case been deftly drawn by first-class artists—and artists who give every impression of having enjoyed the task given them (around 4,000 words per capita). The editor has chosen to comment on the lack of evangelicals (which appears total), and he and I had a friendly interchange when the project first started, as I think a case could be made for Drury, or possibly even for Dimock; and I dare to suspect that it is at least possible that these evangelical names had not sufficiently registered with the Alcuin organizers for their works and influence to be investigated, rather than that, on investigation, they were not found worthy of the seeded twenty-three. Alternatively, perhaps someone will die in time for the second edition. There is also the intriguing thought that, if the USA can get two (token?) names into an English collection, then John Dowden of the Scottish Episcopal Church might be viewed as at least as good an outside candidate for inclusion on the dead liturgists' roll of honour as Palmer Ladd and Massey Shepherd.

It obviously will not help to go further about the ones who got away. What, then, about the ones who are here? I find I have known eight of them personally (and am myself the contributor on Henry de Candole—and it was a health-giving exercise for me to have to write on him, and a delight to find him in the actually published book, as I was warned at one time that, despite my portrait of him, he was being quietly dropped from the seeded list). I reckon that anyone would read biographical remarks on people they have known with different eyes from those they use on people they have not known. So I am bound to be briefer on the fifteen I have not known.

I suppose the period until the beginning of the First World War saw a reasonably consistent 'Catholic' approach to the Church of England's liturgy. It thoroughly explored the historical story of the BCP, and (in a time when, right through to Parliament, issues about legality were dominating the headlines) explored the limits of what was chartered, what was compatible, and what was conceivable within the provisions of the Book. Irvine very sensibly points out that the formation of the Club in 1897 came in the wake of the Lincoln Judgment (1890) (though he marginally misrepresents its findings). Probably Procter, Wickham Legg, Staley, Brightman and Warren fall broadly into this class, though they vary enormously among themselves: Procter has to count as mainstream; Wickham Legg is an antiquarian, but was also first chairman of the Club; Staley is best known for regularizing (if that is the right word) ceremonial; Brightman bestrides them all in sheer knowledge; and Gordon Jeanes has great fun exposing the special pleading about the Reformation in which Warren engaged. I think John Wordsworth is of a slightly different cast, not least because he became bishop of that famous liturgical see, Salisbury, but also because he treated liturgy as one discipline only in the polymathic range at his command. He has been recently revived in our corporate memories through the centenary of *Apostolicae Curae*, to which he drafted (in faultless Latin outstripping the Pope's) the reply of the two Archbishops, *Saepius officio* (which has been up for discussion in *NOL* in recent months).

The transition into a period of revision or would-be revision comes with the short-lived and impotent Advisory Committee on Liturgical Questions. It did very little, but both Brightman (a largely pre-War figure) and W H Frere (a largely post-War one) were on it (Frere's biographer, Anne Dawtry, misnames it). Brightman would have liked to revert to 1549 (a fond notion of one strand of Catholics till Dix killed it off); whilst Frere, for all his scholarly instincts, was locked into all the actual processes of revision from 1912 onwards. (Dawtry omits a fascinating and seminal conference with the above-mentioned Drury, which should have been in; and, noting Frere's desire to 'bracket' cursing parts of Psalms, she extraordinarily thinks this did not happen in 1928 (it did) and attributes the concept to the *ASB* in 1980!)

Percy Dearmer represents an incursion of a three-dimensional, but not necessarily Roman, understanding of worship—art, architecture, music, ceremo-

The first edition will come out in mid-November. The cover price will be 40p, though it will be sent free to PRAXIS affiliates. Others may subscribe for £4 a year (including post and packing).

To affiliate to PRAXIS (and receive *PRAXIS News* automatically) contact PRAXIS, St Matthew's House, 20 Great Peter Street, London SW1P 2BU (Tel: 0171-222-3704). individual affiliation costs £10 per year.

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Also coming soon...PRAXIS hits the internet. A PRAXIS web site is under construction, containing much of *PRAXIS News* (updated more regularly) and lots more! Watch this space and aim your browser carefully...

Mark Earey

BOOK REVIEW

Christopher Cocksworth, *Holy, Holy, Holy: A Trinitarian Understanding of Worship* (DLT, 1997) 244pp, £12.95

Chris Cocksworth, a Course Principal and Liturgical Commission scholar, made his name through his doctoral thesis, published in a re-edited form as *Evangelical Eucharistic Thought in the Church of England* (Cambridge, 1993). He is also the co-author (with Jeremy Fletcher) of this month's booklet, Grove Worship Series No 146, *The Spirit and Liturgy*, a title which betrays his charismatic interests. But his first major venture beyond his thesis is this delightful and demanding book, strongly biblical, establishing the revelation of the Trinity in and through our forms of worship, and informing the forms of worship by a Trinitarian structure of belief.

The approach to the New Testament is made with a commendable urging to the reader to lay aside any formulations of God-doctrine (such as the developed Trinitarianism of Chalcedon) before tackling the New Testament. Then the reader will learn, together with the New Testament people themselves, how an unreflective but inescapable attributing to Jesus the Messiah the attributes of YHWH in the Old Covenant inevitably set the infant church upon the paths of both doctrinal reflectiveness and the apprehension of actual Trinitarianism. Both these paths are to be seen unfolding in the centuries following—and do then lead to Chalcedon.

The route, if taken slowly, is full of fascination. The baptismal formula recurs in various forms, but it 'was more than a liturgical formula...it was the articulation of the Christian understanding of salvation' (p 97). Alongside it there are apologists' explanations, martyrs' affirmation of their worship of Christ, patterns of personal prayer, liturgical texts, rationales of the eucharist, and, in due

yet, somehow, still personal; and although the title made it clear that it would have to hold a substantial amount of official/legal content—which it did—there was a good sense of pace, and it was very much an act of worship.

In an imposing building like Derby Cathedral, I guess that one has to do things with a great deal of drama, and drama there certainly was, with a number of different processions, appearing from all over the place, costumes, colour, sound, symbolism and movement. It was not all grand ceremony, though. The sight of Michael, dressed simply in an alb, left standing alone before the ornate wrought iron park-railings which form the cathedral's screen, was a poignant contrast. His solitude was accentuated by a pool of light falling upon him, and we sang, 'Here I am, Lord. Is it I, Lord? I have heard you calling in the night.' Images of the young Samuel were conjured up—alone in his mission. Michael, referring to that particular piece of choreography in his sermon, assured us that we are all in it together (mission, that is). And that's true. But on this day God was centre-stage, Michael was singled out for a very major role and we were, quite rightly, merely the supporting cast.

The most surprising feature, for many people, seemed to be the anointing with oil for a new ministry:

'The Bishop anoints the Provost with the Oil of Chrism, and says Michael, remember your baptism into Christ. Remember your ordination into the Church of God. May God who anointed his Christ with the Holy Spirit anoint and empower you for the blessing of his people.'

Surprising, or not, it was a very moving moment, and felt entirely appropriate. However much we are all in it together, the Provost of Derby is in it in a fairly unique sort of way, and I'm sure he will need all the help he can get.

Gilly Myers

MORE LITURGICAL NEWS— FOR THOSE WHO JUST CAN'T GET ENOUGH!

PRAXIS are about to launch a regular newsletter for affiliated members which will carry basic news and information about the new liturgical material in the Church of England, whilst also providing a forum for PRAXIS affiliates to share their own liturgical ideas, tips and texts.

PRAXIS News will come out four times a year, in a simple A4 size format (A3 sheet folded). It is aimed at churches and individuals who want basic information, regularly updated, about what is making its way down the Church of England's liturgical pipeline, when it might appear, what the implications are and what local churches and individuals can do to contribute to it and prepare for it. It will include visual material and brief articles ready to amend or to cut and paste straight into your church newsletter or parish magazine without copyright restriction.

nial, and a total atmosphere—into a world girding itself to argue about texts and to insist on reservation (but, O Donald Gray, surely he founded the Warham Guild, not the Wareham (sic) one—or is this promoting an unsuspected Dorset dalmatic?)

R D Richardson is an oddity—one who lived to 96, and thus in his old age became a time-expired modernist of the 1920s, but he takes his place in the collection with his liberal 'Harborne Rite' of the 1940s, an explicit counterweight in Barnes' extraordinary Birmingham diocese against the flagrant and defiant Catholics of inner East Birmingham, memories and memorabilia of whom were still around in my own time in that city. Martin Dudley fails to note the monumental product of his 95th year, *Christianity for Today*—which, published in 1987, is much about liturgy, but his 'Today' in the title seems to have been the Grey Book of 1923...

Is it partisan to pass over here two such well-known names as Hebert and Dix, and all that they meant both for the Liturgical Movement and for the 'shape of the liturgy' in Anglicanism? They are efficiently abridged and displayed by Christopher Irvine and Paul Bradshaw respectively. And if the two Americans in any way correspond to them, then the chapters by Michael Moriarty (Ladd) and Ruth Meyers (Shepherd) will well enable the comparisons to be made.

Lamburn and Pocknee both lived into the late 1970s, but neither was on the Liturgical Commission, and in different ways each is as much known for his ceremonial concerns as for anything textual, let alone for concern for renewal of the liturgy. Lamburn took over *Ritual Notes* from its seventh edition (1926) onwards, whilst Pocknee inherited a similar role in relation to Dearmer's *The Parson's Handbook* and revised it in 1965. Perhaps they had too much continuity with those from whom they inherited to be well adapted to the changes of the 1960s onwards in the Church of England's liturgy.

Then to my personal friends and friendly foes (some of them not personally known to their biographers, some of them well known).

Ratcliff is beautifully handled by Irvine, though it is interesting to unearth the word 'obsessive' being used by him about himself; his pulverizing of the York baptismal rite in 1960 was not so much personal as strategic, as the Liturgical Commission were using him to cut the legs off Milner-White...! And I would have hoped his bibliography could have included the papers published in the Grove Liturgical Studies No 22 in 1980.

Richard Buxton acquired Arthur Couratin and is typically efficient without it being wholly clear how he got him (were names taken from a hat and matched by lot?). I don't think Arthur was actually a *founder* member of the Commission but came on soon after; and I think his dependence on Ratcliff might have been aired more (Mascall called the pair 'patristic fundamentalists' and said in my hearing that they were hung up on actually catenae of words in early texts, and relatively unbothered by issues of substance—and the issue of the oblation of bread and wine in the anamnesis, whatever it means to other Catholics, was to

them a non-negotiable scholarly theory about wording). Arthur was dry-witted, but also somewhat insecure, and (*me iudice*) not a little devious...I confess I enjoyed him, but one had to watch him like a hawk and get up very early in the morning to confront him.

Gordon Jeanes is right about Geoffrey Willis, that he lived in and for a world of Latin—though, when he reverted to English, it was BCP (at breakneck speed) which occupied him, and that is an odd recipe for being secretary of a Commission trying to write rites which are not 1662. Ronald Jasper, having read him the Riot Act, got in a professional secretary; Geoffrey (and his snuff) departed, and we addressed the 1960s. His last act as secretary was somehow illustrative of the man—he restored to the psalms in a draft rite the Latin titles which the Commission had just vowed to excise. Jeanes does ask ‘the question whether Willis’s work belongs to some other age than that of the 1960s.’ It is the right question. And it admits of only one answer.

Gordon Davies was very well known to his biographer, Gordon Wakefield, and I would defer to his kindly judgment throughout. He again never came onto the Commission, but worked very hard to give liturgy enhanced academic status, whilst being personally at a liberal end of the scale (Wakefield drily comments that he once heard Davies acknowledging that ‘he believed Jesus really lived’). His enduring work is in his *Dictionary of Liturgy*, and in his writings on architecture for worship (though his famous effort ‘on the ground’ in Hodge Hill felt in the 1980s rather like the 1960s in aspic). Wakefield perceptively opens up his concern to break down walls between ‘sacred’ and ‘secular.’ He is kind about the man.

Donald Gray winds up with Charles Whitaker, Geoffrey Cuming, and (of course) Ronald Jasper. He perhaps does not quite recognize the standing Charles had before 1960—partly stemming from his small book, *The Intercessions of the Prayer Book* (1956)—standing which had brought him the task of GOE examiner in worship! I also think his introduction to his second edition of *Documents of the Baptismal Liturgy* (1970) was important to the final slaying of the ‘Mason-Dix Line.’ But it is a good trip down Memory Lane to find reference to ‘Whitaker’s Almanac’...When he retired he said ‘I am giving up liturgy, and shall spend the rest of my life reading the Bible.’ I got a glimpse of earthly advantage in the pursuit of true worship, and bought all his books on liturgy from him, many with his marginal annotations.

The judicious Dr Cuming emerges delightfully from Donald’s treatment of him. A footnote might record that, after he came off the Liturgical Commission in 1980, the new Commission in 1981 co-opted him as a consultant, and he lived on into a new era—I well recall him saying ‘I do not know how one can do liturgical revision without a word processor’ (though generations, including his own, had done so until only days or weeks before). Geoffrey brought peace to all conflicts, was scrupulously fair, and wonderfully patient. I used to get him to lecture at St John’s College whenever I could, and his historical grasp of the

Names more informative than A, B, C would help. Perhaps they could have descriptive character names like the Spice Girls? Prayer A is Posh Spice, Prayer B is Holy Spice, Prayer C is Old Spice, Prayer D is Baby Spice, Prayer F is Eastern Spice. What is Prayer E? Flexi Spice perhaps.

I imagine there are reckoned to be congregations which will prefer the ‘Holy’ one to the ‘Posh’ one and that clergy are unlikely to ring the changes. Is it that we are expected to use Old Spice at 8 a.m. and Baby Spice at 10.30, reserving Eastern Spice for evenings?

If that is the aim it might have helped to have specified occasions before drafting the prayers or, if they did, to say so. There would be a lot of mileage in: A Eucharistic Prayer particularly suitable for the early morning—it could stress personal piety and refer to the day ahead.

A Eucharistic Prayer particularly suitable for Family Communion.

A Eucharistic Prayer particularly suitable for service in the home—speaking of Nazareth, Bethany or Cana perhaps.

A Eucharistic Prayer particularly suitable for festivals—with more grandeur.

A Eucharistic Prayer particularly suitable for evening use—reflective and possibly stressing light and darkness.

A Eucharistic Prayer particularly suitable for charismatic worship.

A Eucharistic Prayer particularly suitable for school worship.

A Eucharistic Prayer particularly suitable for use with the elderly or sick mentioning healing and peace in a shorter prayer unlike the ASB attempt.

Alternatively we could have a much shorter basic prayer and longer and more specific prefaces for occasions rather than seasons.

Unfortunately the new alternatives being tried at present are not being presented like this but as relatively homogeneous, equal and interchangeable alternatives. But why?

Yours sincerely,

Stephen Leeke

**THE COLLATION, INDUCTION AND INSTALLATION OF
MICHAEL FRANCIS PERHAM AS PROVOST OF DERBY AND VICAR
OF THE CATHEDRAL CHURCH OF ALL SAINTS, 21 MARCH 1998**

(A View from the Pew)

This was a significant liturgical event in the life of a significant liturgist—and on the feast day of Thomas Cranmer, no less (a coincidence we were not allowed to miss, since it was emblazoned across the cover of the Order of Service)! What follows are some random reflections and observations.

It was a wonderful service! The music was rousing, the Cathedral packed out, and we used a rich, varied and well-written liturgy. Lots of different sorts of people were involved, too: church and civic dignitaries, local Christians, and members of the congregation—both old and young. It was all very formal and

- 3 This is one of a few inconsistencies in the way the tables deal with optional verses.
- 4 The description 'continuous' is at times a misnomer. In year C the RCL offers illustrations from the Elijah/Elisha saga. I suspect that, because Propers 4 and 5 are more at risk of being omitted due to the variation of the date of Easter, what the compilers of RCL did was to put the most 'significant' Elijah stories on Sundays which are less likely to be omitted.
- 7 RCL never claims to present the whole of an epistle but attempts to use representative selections true to the characteristic of the letter. It is a moot point whether chapter 4's arguments about the Law are covered by the verses appointed for Christmas 1.
- 8 This appears to be editorial inconsistency in ways of indicating possible extension of reduction of the selection.

Yours

Brian Mayne

Down Cathedral, Church of Ireland member of the Inter-Provincial
Liturgical Group

Dear Colin

Re: New Initiation Services

It seems to me, at first reading, that the commitment expected by parents of a child has been diluted in the new version. Although the word 'church' appears, and Christian Community, the forceful: 'Children...are baptized on the understanding that they are brought up within the family of the church...' has disappeared.

I wonder whether George Carey's wish for a more inclusive church is reflected here?

This is just a first reaction, but I am not altogether thrilled. It will be interesting to see how it works out in practice.

Best wishes

Francis Pole

Dear Colin,

Having tried the new Eucharistic Prayers in our parishes I have become aware that they are doing something very new indeed.

In ASB, the eucharistic prayers were similar and interchangeable. With the exception of the prayer for use with the sick [which didn't mention sickness but was quite good for use with children!] the only reason for choosing one over the other was personal preference, whim, or desire to emphasize one theme or another.

With these new prayers it seems as if there is an encouragement to pick horses for courses. One is more suitable for use with children, one better for an 8 o'clock service. If this is the intention we need help to understand what they are each for.

whole story of Anglican liturgy made his presentations an art form to be enjoyed. He revelled contributing to the Grove Liturgical Studies and had a formative hand in the partnership of Alcuin and GROW to produce weightier Studies—and these continue to this day and are part of his memorial. He and Charles Whitaker had a special relationship with each other, and, amazingly, then both died within three days of each other in 1988.

And Ronald Jasper? Ah, but it is less than a year since Donald's book on him was reviewed here, and I here simply salute Donald's reduction of the biography to a nutshell.

How they slip over the horizon. But perhaps your main concern now is how I could have let myself be thus tempted into distorting this month's NOL. I can only say 'I was tempted,' and perhaps a change from today's synodical processes is good for us all in these columns. Thank you, Christopher Irvine—it is a great book about great characters and long influence...

But, before I sign off, I remind you that this is not the whole story. The worshipping life of the church is open-ended, and is being shaped all the time by the living worshippers and liturgiographers. They are at it everywhere today—from Synod to public house, with some church stops in between. They may, of course, be ignorant or uncaring about the past. If so, Irvine's team should be tapping today's worshippers on the shoulder. And, in a living tradition, there is a case for the regular look over the shoulder.

Colin Buchanan

COB's PRIVATE MEMBER'S MOTION

At the November 1997 sessions of General Synod, I made a speech on Final Approval of the new Initiation Services, in which I stated that I was still seeking to abolish the requirement of confirmation for those baptized as adults. This change of discipline had (as usual) been thought to be beyond the powers of a Revision Committee to effect, so I was speaking with a view to a longer-term policy change. In reply to the debate the Bishop of Salisbury gave cautious support to this, though wanting the bishop then to officiate at the actual baptism. I took this up with the House of Bishops, in the hope that a good debate there might produce an agreed policy of the House (and bishops, after all, do have a strong interest in confirmation policies); but it has not been possible to give the issue any priority there. Consequently I have tabled in General Synod a 'PMM' to move the policy issue along. It has the following form:

'That this Synod,

recognizing that in scripture and in the Church of England's formularies there is no theological rationale for the confirmation of those baptized as adults, request that the requirement of confirmation be dropped from the initiation of adults (without prejudice, where appropriate, to any rite of reception from other denominations), and ask the Standing Committee to introduce legislation to give effect to this.'

The alleging of a lack of 'theological rationale' is a serious point. It is fairly clear that in 1662 (when the baptism of those 'of riper years' first took its place in the Prayer Book) the requirement of confirmation had an element of political manoeuvring to it—the point being that those from Anabaptist homes, the people who had evaded infant baptism during the years from 1645 to 1660, were the very people who were *not* to be allowed now to evade a bishop when they received 'riper years' baptism. But it looks as though this was a late idea in the Restoration revision of the liturgy; for the confirmation service itself was actually revised to make clearer reference to the assumption that the candidates *had been baptized as infants*. Whereas in 1552 the inclusion of the catechism provided that back-reference, in 1662 the catechism was removed from the rite (and was made a separate 'service' in its own rite), and it was replaced by the very explicit question:

'Do you here, in the presence of God, and of this Congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging yourselves bound to believe and do all those things, which your Godfathers and Godmothers then undertook for you?' [The answer is 'I do'.]

There can hardly be a clearer setting out of the assumption that those who come to be confirmed have received infant baptism. As there is nowhere else in the official formularies where a rationale for confirming those baptized as adults (or in 'riper years') is set out, I believe that the preamble to my motion, stating that there is 'no theological rationale', is nothing less than the simple truth. The ASB and new baptism and confirmation rites derive from the 1958 drafts, themselves generated within the period of the 'Mason-Dix line' in theology, and the persuasion that there was a primitive 'integrated' initiation rite, a rite which had in history 'dis-integrated' and needed now to be 're-integrated'. But there was no biblical, and no secure historical, basis for such a persuasion.

I would ask readers who agree with this approach to urge their General Synod representatives to sign my motion (in order to enable it to be debated quickly). I may yet indulge myself further on the issue in these columns. It was in fact recommended by the Ely Commission in 1971, and surely its time (like the children at communion issue) is coming?

CANTICLES

The Revision Committee on *A Service of the Word and Affirmations of Faith* (did we mention that these texts are having another outing preparatory for the definitive *Common Worship*?) has circulated members of Synod with a set of modern-language canticles for comment. These are in three groups:

(A) ASB Alternative Canticles (slightly adapted from ASB)

1. Easter Anthems
2. Song of Creation
3. Saviour of the World

4. Great and Wonderful
5. Bless the Lord
- 6 The Song of Christ's Glory
- 7 Glory and Honour

(B) The traditional Gospel Canticles (ELLC texts)

8. Benedictus
9. Te Deum
10. Magnificat
11. Nunc Dimittis

(C) Psalms used as Canticles (text from Liturgical Commission Group on the Psalter)

12. Venite
13. Jubilate

Anyone wanting to get in on the revision process needs to obtain the document (GS Misc 519, available from Church House Bookshop for £1.40) and be in touch with the secretary-general of General Synod by 13 May.

INITIATION SERVICES

Copies of *Common Worship: Initiation Services* are available post-free from the editorial address. Send £10 (or £12.25 to include the Grove Booklet commentary) to the editorial address on page 12.

CORRESPONDENCE

Dear Colin

Responding to one or two of Colin Randall's notes about the Church of England version of *Revised Common Lectionary*:

- 1 The selection (Year C Principal Old Testament) Ezekiel 43.27—44.4 is peculiar to the Church of England's version of the Lectionary. For that reason there is nothing in the published commentaries on *RCL* to answer the question. The basic *RCL* for that Sunday is Jeremiah 1.4-10. One wonders if the reference to levitical priests offering sacrifices was regarded as significant in relation to a Purification Gospel?
- 2 I believe that the optional shorter psalms were derived from a document circulated in the Inter-Provincial Liturgical Group (which is mentioned on p 249 of *The Christian Year*). That document, as well as suggesting shortenings and alternatives, also noted differences between *NRSV* verse numbering and that in the Liturgical Psalter. C—Principal Proper 14 related is a case in point, verse 11 in LP is the same as verse 12 in *NRSV* and there are a couple of other examples of this. In C—Principal Advent 3 the asterisk points to a Psalm alternative to the Isaiah canticle.