

to worship here—in general they are going to be satisfied with the worship; but what about those who no longer worship here or have chosen not to worship in their local church? Another church valued having a member of the Worship Advisory Group (WAG) at the review meeting, along with one or two church members open to new possibilities. In another church, where a member of WAG was unable to be present, the vicar found it difficult to move the review group on from a feeling that everything was fine.

It is clear that there is value in someone with some expertise from outside the church being involved in the review, but also experiencing some of the church services at first hand. This is not easy to achieve with so many clergy on WAG.

A more significant critique came from one of the larger churches in our pilot. They queried the usefulness of examining the *minutiae* of different services and raised some bigger questions which are less easy to quantify and analyze but may be vital. These include: *Do you feel you belong here? Does worship at enable you to grow in your faith? What are your reasons for coming to church? How do you feel about the balance of clergy and lay visibility in worship? Would you describe ours as a 'live' church?*

There is much for us to consider, especially now that we have to take account of the Diocesan Ministry Strategy *A Better Way* with its emphasis on equipping all of God's people for their ministry where they work, their home and family life, the interests they pursue and the organisations to which they belong. Worship has a key role to play in making the connections between what goes on in church and our everyday life and work.

We have also offered several training events over the past year, some on the three-year calendar and lectionary and two separate days led by Brian Wren entitled '*Meeting God Through Language*' and '*Liberating Preaching*'. We now have Michael Perham in our Diocese as Provost of the Cathedral. We had already booked him to do an event on Presidency so we saved travel expenses when he led this day recently. In the next few months we are offering training events on the Initiation Rites and the calendar and lectionary and advertising a course on the new Eucharistic rites.

Mike Alexander, Secretary of the Worship Advisory Group in Derby Diocese

News of Liturgy

Editor: Colin Buchanan

Issue No 283

July 1998

EDITORIAL

What an extraordinary month to report. Lambeth looms (the opening rite—with the modern Kenyan liturgy—is in Canterbury cathedral on 19 July), but I have no space for it. Many of the pages below are given to Michael Vasey and to the Archbishop's prayers at Diana's funeral. Almost all of the rest go to the 'Clapham Junction' Synod anticipated in last month's Editorial—and the reports below, from various faithful participants or observers, give some account. I can add here that the Series 1 rites got their General Approval for extension, but extended communion did not find synodical time (it looks a born loser), and the handling of the pastoral rites (charitably described by Gilly Myers below) virtually removed two of the three rites from debate at General Approval altogether—and Gilly does not point out that over 100 members of Synod voted against the closure on that debate—and it must be almost unprecedented even to take a count on a motion for closure. We are told there will be a fringe meeting in November to pick up issues concerning the funeral rites, but a fringe meeting hardly deals with the shortcomings of such an inadequate debate.

A Service of the Word slipped past relatively unchallenged; and Eucharistic Prayers also were not separately reported below, but they got a reasonable start at General Approval. We had available GS Misc 512 which records the responses of the Synod members to last year's exercise (do you remember the only time we have ever had pictures in NOL?). The Commission also had the findings of the 800 parishes which had been using the November draft texts experimentally. And we had the new texts themselves—and, on the whole, they got a good welcome. I put in a late word about eucharistic oblation and eucharistic consecration (the Commission are still trying in Prayer E to invoke the Spirit onto or into the elements), but there were few ructions—or fears.

Comments on rites committed to Revision Committees (notably Eucharistic Prayers and Pastoral Rites) should be submitted by 17 August to the Secretary-General.

Meanwhile the Pope has tightened the papal tether—or Cardinal Ratzinger, in his commentary on *Ad Tuendam Fidem*, has. The *Tablet* of 11 July gave a translation of the commentary; and it appears that many decrees not labelled as 'dogmatic' may nevertheless be declared 'infallible'—at least by Ratzinger. These apparently include the exclusion of women from holy orders, and, very specifically, 'the declaration of Pope Leo XIII in the apostolic letter *Apostolicae Curiae* on the invalidity of Anglican ordinations'. These truths are 'to be held definitively'. But perhaps not by Anglicans yet—or at all. From the oddity of the Bishop of Rome's latterday definitions and reactionary apologists, Good Lord, deliver us.

Colin Buchanan

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This month's publication . . .

. . . is Worship Series no. 147, but not the 147 advertised last month. That one has been delayed a month and reappears below as 148. The replacing one is *Reflecting on Worship in Local Ecumenical Partnerships* by Phillip Tovey and John Waller, both of whom write with live experience of ministering in LEPs. They write with the encouragement of Murdoch Mackenzie, the ecumenical 'Moderator' (or 'Town Bishop'?) of Milton Keynes, where John Waller ministers.

. . . and next month's

is Worship Series no. 148, *Eucharistic Consecration*, by COB, originally announced as no.147 for this month. This sounds a little 'technical', and it might have been bumped up and become a more scholarly Liturgical Study; but the impact of the issue on parochial and daily worship is immense, and the need for a 'popular' grappling with the matter is very obvious at a time when new rites are going through the synodical pipeline and all parishes may soon be having to re-think how they do the eucharist. This booklet does not attempt to treat any present eucharistic texts as final, but is addressing issues of larger principle.

THE LORD'S PRAYER

I find it hard to report a General Synod debate (on 4 July) which had, in effect, but two decisions to take, and in taking them took two wrong ones.

Firstly, Professor Tony Thiselton pitched in against 'Save us from the time of trial'. He cared not one whit for international agreements, but thought we might be in position to lead ELLC into a better mind. His stumbling block was 'the'—as the Greek is *eis peirasmon*, without the definite article. This Synod is conservative; they chortled at a brilliant speech; they were not resisted by the Steering Committee; and we sent the text back to have 'temptation' restored.

Then came my own turn. Anyone who has read my Grove Booklet (or recent utterances) will know I was hoping to have but a single, modern, Lord's Prayer printed out in the text, with simply rubrical permission to use the ancient—but I found no concession from the platform, and, with the reactionary forces of Synod gathering round 'temptation' it was child's play to persuade them to retain an ancient text alongside it.

We are thus further back than we were in 1980 when the ASB came out. In total it almost makes John Bickersteth, who originally got alternatives into the text in 1987, look like a progressive . . . Words fail this commentator.

COB

For all who mourn

Diana was not alone in losing her young life tragically. We remember too her friend, Dodi al-Fayed and his family; Henri Paul, and all for whom today's service rekindles memories of grief untimely borne.

Lord, in certain hope of the resurrection to eternal life, we commend to you all who have lost loved ones in tragic circumstances. Give them comfort; renew their faith and strengthen them in the weeks and months ahead.

Lord of the broken-hearted: **hear our prayer.**

For the Princess's life and work

The Princess will be especially missed by the many charities with which she identified herself. We recall those precious images: the affectionate cuddle of children in hospital: that touch of the young man dying of AIDS; her compassion for those maimed through the evil of land mines—and many more.

Lord, we pray for all who are weak, poor and powerless in this country and throughout the world; the sick among them Trevor Rees-Jones; the maimed and all whose lives are damaged. We thank you for the way that Diana became a beacon of hope and a source of strength for so many. We commend to you all those charities that she supported. Strengthen the resolve of those who work for them to continue the good work begun with her.

Lord of the suffering: **hear our prayer.**

For ourselves

'And now abide faith, hope, love, these three; but the greatest of these is love.' As we reflect on the Princess's compassion for others, we pray that we too may be inspired to serve as she served.

Lord, we thank you for Diana's commitment to others. Give us that same compassion and commitment. Give us a steadfast heart, which no unworthy thought can drag down; an unconquered heart, which no tribulation can wear out; an upright heart, which no unworthy purpose can tempt aside. Grant us, O Lord, understanding to know you, diligence to seek you, wisdom to find you, and a faithfulness that may bring us to your eternal kingdom.

Lord of the compassionate: **hear our prayer.**

DIOCESAN REPORT (1997-98 CYCLE) 11—DERBY

Our major piece of work over the last six-twelve months has been the piloting of a Worship Audit Scheme, based upon a similar scheme carried out in Coventry and Leicester Dioceses. The audit involved giving out questionnaires, to those attending church services over a short period. The questions cover the welcome, atmosphere, books, OHP, seeing/hearing problems, leadership, service theme, symbolism, music, sermon, Bible readings, intercessions, silence and connection to daily life.

The five churches involved in the pilot scheme have found it useful with some reservations. The biggest limitation is the perspective of regular church worshippers. One church pointed out that these are the people who over the years have chosen

ANNIVERSARY OF THE PRINCESS OF WALES' DEATH

In a message to the clergy of the Canterbury diocese the Archbishop has said:

[Re 30-31 August] Some churches may find it helpful to draw upon the special prayers which it was my privilege to offer at the Princess' Funeral Service in Westminster Abbey, but many will prefer to find their own way of integrating these important concerns in their prayers.

'Churches would of course discourage any temptation to stimulate emotion deliberately in order to indulge in or exploit it. But it is surely right to thank God for the Princess of Wales' compassion and the hope she brought to so many needy people, and to pray for his blessing on her sons.'

THE PRAYERS

For Diana, Princess of Wales

We give thanks to God for Diana, Princess of Wales; for her sense of joy and for the way she gave so much to so many people.

Lord, we thank you for Diana, whose life touched us all and for all those memories of her that we treasure. We give thanks for those qualities and strengths that endeared her to us; for her vulnerability; for her radiant and vibrant personality; for her ability to communicate warmth and compassion; for her ringing laugh; and above all for her readiness to identify with those less fortunate in our nation and the world.

Lord of the loving: **hear our prayer.**

For her family

We pray for those most closely affected by her death: for Prince William and Prince Harry who mourn the passing of their dearly loved mother; for her family, especially for her mother, her brother and her sisters.

Lord, we thank you for the precious gift of family life, for all human relationships and for the strength we draw from one another. Have compassion on those for whom this parting brings particular pain and the deepest sense of loss. Casting their cares on you, may they know the gentleness of your presence and the consolation of your love.

Lord of the bereaved: **hear our prayer.**

For the Royal Family

We pray for the Members of the Royal Family, for wisdom and discernment as they discharge their responsibilities in the United Kingdom, the Commonwealth and the world.

Lord, we commend to you Elizabeth our Queen, the Members of the Royal Family and all who exercise power and authority in our nation. Enrich them with your grace, that we may be governed with wisdom and godliness: so that in love for you and service to each other we may each bring our gifts to serve the common good.

Lord of the nations: **hear our prayer.**

GENERAL SYNOD SESSIONS JULY 1998 AT YORK—VARIOUS REPORTS

Wholeness and Healing

The proposed rites for Wholeness and Healing first came before the General Synod in July 1995 (before the current membership was elected). They were then presented as part of the package of Initiation Services, the whole of which received general approval and was referred to a Revision Committee. The Revision Committee subsequently decided to deal with the rites of Initiation first, and to defer their consideration of the Wholeness and Healing proposals. With the authorisation of Initiation Services completed, Wholeness and Healing are once again allowed to see the light of day.

The proposals originally before the Revision Committee comprised three sections:

A public celebration of wholeness and healing—most suitable for a diocesan or deanery occasion;

Provision for the laying on of hands with prayer and anointing at the eucharist—intended for occasional use, as part of the liturgical life of a parish; and

A selection of forms of prayer to be used for individuals in public worship—primarily to be used in churches where prayer for individuals is a regular feature of their services.

These provisions returned (with only very slight changes) accompanied by some new material:

A revision of *Ministry to the Sick*—to do this at the same time seemed only appropriate;

Prayers for protection and deliverance; and

An expanded range of material in the appendices.

The Chair of the Revision Committee, the Bishop of Gibraltar in Europe, in his initial presentation urged that Synod should resist a motion for recommittal, despite the fact that this was the first time that the revised *Ministry to the Sick* had come before the Synod. The debate, however, revealed that there were several concerns across the whole provision, and the Bishop was obliged to change his mind on the matter!

Many points were made, and these are just a taster: that there hasn't been enough (any?) collaboration between the Revision Committee and other interested parties e.g. the Healing Ministry Working Party and the Acorn Christian Healing Trust; the form for blessing the oil needs looking at, especially in comparison with the form in the draft Funeral rites; Tony Higton suggested the provision for use of aromatic oils, meditative music and created objects and, despite the Liturgical Commissions intention to the contrary, there does need to be a specially written eucharistic prayer to use with sick people because the others are all far too long.

The Synod took note of the report, and referred it back to the Revision Committee.

Gilly Myers

Funerals

There is not a great deal that can be reported about this debate, because there was very little time for it and, therefore, not much opportunity for issues to be aired—only about 45 minutes for all the 'Pastoral' rites together (ie marriage, funerals and thanksgiving/blessing of a child).

Out of the six contributions made to the debate before time ran out, only one referred to the funeral rites. This was in recognition of the fact that, while the range of prayers in the provision meant that people from every tradition would find some that were acceptable, not everybody would be comfortable with them all; and that we should make careful and appropriate choices.

The business was hurried along, Synod gave clear General Approval, and the Pastoral rites were committed to a Revision Committee.

Gilly Myers

Rites 1 and 2

I don't know what the record is for the longest debate in General Synod, but the question of recommittal motions for Rites 1 and 2 has been spread over three days in November 1997, part of February 1998, and completed its passage in this July. The last three motions dealt with Rite 2 in Contemporary Language, Section Numbers, and the title of the Rite as a whole, and of individual elements within it.

The Steering Committee encouraged a debate on R2CL, mainly because it had not been seen before. General comments referred to the language, which was felt to be too hesitant a modernizing of Cranmer, though as Michael Perham pointed out, we were asked to keep the 'cadences and flow' whilst being asked to remove the very words which give cadence and flow. No-one objected to the theology of the Rite, and we will concern ourselves with detailed issues of language, though submissions to the Revision Committee have yet too be received.

COB fought a valiant battle about the provision of Section numbers. A debate did not ensue, Synod being convinced by the Steering Committee's argument that the Liturgical Publishing Group has already heard the (positive) mind of Synod on this, and that the Revision Committee should defer to the Publishing Group here, not the other way round.

The Title debate was more heated. The Revision Committee had decided, on the basis of one submission, to make The Eucharist the main title, with Holy Communion and The Lord's Supper as secondary ones (thus changing the priorities of the ASB). Insofar as I can remember the discussion we had, it was more about liturgical and theological shorthand than theology or churchmanship, but people got quite steamed up, and gave us a clear steer back to the ASB. In addition there was a call for us to look at the names of the individual rites, so as to have something more exciting than 1 and 2. There may be something in this, though this speech (warmly received) was quite light-hearted in tone.

One final reflection. This series of recommitments has been dogged by the lawyers insistence that only specific parts of the Rites could be referred back, rather than

Nick and Hazel Whitehead, *Baptism Matters* (National Society/CHP, 1998, 111pp, £7.95) ISBN 0 7151 4900 8

This is one of the many books and resources to accompany and explain the new baptism services. It seeks to bring together theory and practice in a resource useful in the parish with PCCs, congregation, baptism visitors and churchwardens as well as clergy. The authors are well placed to succeed. Hazel Whitehead is Principal of the Guildford Diocesan Ministry Course, and Nick is Vicar of St Peter's, Hersham.

The result feels more successful on practice than theory. The first chapter seeks to explain baptism as a sacrament by looking at scripture and theology. It is fairly brief and seemed in danger of being too patronizing for clergy, yet rather too involved for the average PCC member (the Whiteheads begin their explanation of sacraments by reference to Augustine and his distinction between prevenient, operative and cooperative grace!).

The chapter on Anglican baptism policies is intended to help the proponents of different policies to understand the stance of others and to respect their integrity. Several possible positions are outlined ('Baptism to avoid the jaws of hell', 'Believers' baptism', 'infant baptism for the children of believing parents' and 'Open policy'). I was left feeling that the chapter was more likely to confirm one's prejudices rather than to help one to appreciate the value of other perspectives. My biggest irritation was that they ascribe to those whose policy is 'open' the belief that baptism is a sign of God's grace, and describe their policy positions as seeing baptism as a *reward* for having faith. Surely churches of differing policies can agree that baptism is a sign of grace? The issue is whether grace needs to be responded to, and whether baptism could be a *response* to grace rather than a mere sign of it. I know of few churches who would describe baptism as a reward.

Section Two moves into the more practical matters of baptism preparation and the role of godparents, and here the book begins to feel much more useful. The chapter on godparents in particular is full of good practical guidance and useful tips, including some sample letters to godparents from the church (though the sample letter on p.44 wrongly states that godparents make promises *for themselves* in the service, which is the ASB position, not that of the new services).

Section Three begins with a brief overview of the new service of baptism, thin on detail but drawing out the key emphases and looking at the possible symbolism. A selection of baptism services with excellent and relevant advice, and twelve sample 'all age' talks.

A final section considers the follow-up, and is again full of useful insights and ideas which would form an excellent basis for a church to use in a broad debate about its baptism policy and practice.

Despite drawbacks (especially in the early part of the book) the great strength of this book is that it takes seriously the opportunity provided by the new liturgy for local churches to reconsider their whole approach to outreach and service to those who seek Christian baptism for their children. For that we should all be thankful.

Mark Earey

IN MEMORIAM—BRIAN DAVIS

Brian Davis was Archbishop of Aotearoa, New Zealand, Polynesia (its present title) from 1986 to 1997. He died of cancer on 22 June, remarkably close to the date of Michael Vasey's death (see above). Brian had never viewed himself as a liturgist; but he was the pioneer in world Anglicanism in admitting children to communion before confirmation, and began with his own children in 1970 when he was in Waiapu. He became Bishop of Waikato in 1980 (where I first met him the following year) and of Wellington in 1986 (and Archbishop of New Zealand at the same time). He had become the NZ bishop on ACC in the early 1980s and came to see me after the Lagos ACC meeting in 1984; and we became friends.

In 1985, when the first (and still unofficial) International Anglican Liturgical Consultation was being planned to be held at Boston, and the theme was agreed to be children in communion, by arrangement with the convenors I sent a special appeal to Brian Davis to join us. He could not see how to fund the trip, but took the point about the importance of the event—and his diocese helped him come. The result was that Boston and the Boston Statement gained greatly in their international Anglican standing—and Brian for his part came to trust and love the liturgists and became the answer to the structuring question the IALCs faced—how to belong visibly with ACC. Brian became the ACC delegate to the IALCs and was a typically strong force in his own person at the 1991 Consultation in Toronto, when a much wider set of initiation questions was being addressed. It was he who proposed there that bishops should be able to delegate the ministrations of confirmation to presbyters!

In New Zealand, he piloted the General Synod to the adoption of their Provincial Prayer Book in 1988, and made many other far-reaching contributions to the life of the Province and the nation, not least the formal distinguishing of the three *tikanga*. Much of this can be learned from his own delightful semi-autobiographical book (fruit of a sabbatical), *The Way Ahead*. He had a carefree handling of himself, even when carrying great responsibilities, so all the world found him both delightful in his person, infectious in his own modesty, truly cosmopolitan in his sympathies and genuinely interested in the world and its people he met on his travels. He was a Christian gentleman and—like Michael Vasey—without guile.

COB

'FABIAN'S GIG'

Richard Giles of Wakefield diocese (he of *Repitching the Tent*) is leading a combined liturgy and architecture tour for nine days this autumn. It starts at the refurbished St Columba's, Woking, but it majors on St Gregory of Nyssa, San Francisco, where the delightful (and unique) Episcopalian Rick Fabian leads a congregation amid a range of the world's differing cultural artefacts in a liturgy which is chiefly known for being danced. The phrase 'Fabian's Gig' comes in some of the publicity material sent out. The whole experience costs £850, but you need to put down a deposit by 1 August. Apply to St Columba's House, Maybury Hill, Woking, Surrey GU22 8AB (01483 726267).

something more general, and by the procedure that once someone had made a specific reference to a part of a prayer or section, no further recomittal motion could be tabled, even if someone wanted to recommit the prayer or section for a different reason. This was about to happen again until a Standing Order was discovered which allowed motions to be rewritten by the chair, approved by Synod, and the whole of R2CL to be referred back, not just the section we started discussing. I don't pretend to understand this, but it would have made our debates go much more smoothly if we had done it from the start.

Jeremy Fletcher, Rites 1 and 2 Steering Committee.

CLARIFICATIONS

The Council for Christian Unity, of which I am a member, set up a 'fringe' meeting during the Monday lunch-time at Synod. The Bishop of Birmingham, who chairs ARCIC-II, and the Bishop of Stafford, Christopher Hill, who was a member of ARCIC-I, and, it appears, was brought back in to help draft *Clarifications*, occupied the platform. In effect they acknowledged that they had been in untried circumstances when they decided to respond to the Pope's criticism of the ARCIC-I agreements on eucharist and ordination, and admitted they could have got it wrong procedurally. On the question of content, Eric Bramhall, the member of Synod who put down the original Private Member's Motion, accused the Commission of moving in the sphere of transubstantiation. There were several other probing attacks upon both procedure and content, and little comfort for the Commission. The CCU now has to ask itself what steps to take—or whether simply to let Eric Bramhall's Private Member's Motion come up.

IN MEMORIAM—MICHAEL VASEY

Michael Vasey died suddenly after two massive heart-attacks on 28 June 1998, aged 52. I am both numbed at losing such a good friend so unexpectedly, and torn between trying to assess his role in liturgical revision generally, and simply setting down the points at which my own path has crossed with his—or (as often) coincided with it. In so doing, I first note, in order to leave it behind, his support (as an avowed evangelical) for gay lifestyle and gay unions—a matter on which he and I overtly disagreed, but retained a warm friendship—and I begin by saying that I think all that side of his life, important though it was to him personally, has been ludicrously overstated in the press obituaries, assessing his place in the church.

Michael was an only son of a couple of which one, his mother, was Jewish. His father worked in public office in Nairobi, and, until his parents died during the last ten years or so, he was regularly visiting Nairobi where his roots were. He was ordained from Wycliffe Hall to Tonbridge Parish Church in 1971, and went from there to teach at Cranmer Hall in 1975—and, for whatever purpose he was

appointed, he soon found himself teaching liturgy. He was a clear evangelical, who nevertheless had his own unique twist to put upon all points of hermeneutics and of handling the scriptures; he put a high value upon preaching, and was held in great regard as a preacher (not least, it appears, in his last sermon in Durham five days before he died); he was a friend and support to many (including various folk down on their luck), and from all round the land people have arisen to express their indebtedness to his sheer practical lovingness. I echo that with all my being.

I first got to know him when, because he was lecturing in liturgy, he joined GROW around 1977. He immediately became proactive, and the book with which GROW greeted the ASB in 1980, *Anglican Worship Today*, began with ideas by Michael which were then taken up by the Group. His own contribution to AWT was, as far as I know, his own first publication, but within a short time he became highly productive. His first Grove Booklet, Worship no. 77, *Intercessions in Worship* (1981) went to three editions. His first (and only) Liturgical Study (joint with Sebastian Brock) was Grove Liturgical Study no 29, *The Liturgical Portions of the Didascalia* (1982), a text he always assured me would be a best-seller (partly because of the importance he himself attached to it), but it never quite made it.

Michael had an eye to structural needs, even whilst disavowing any such expertise. He had a hand in dividing GROW in 1982 in order to form a Spirituality Group as well as a Worship one—and he joined both Groups. He took a very strong lead to turn my own financial involvement (and embarrassment) in Grove Books into a Company in 1983-5, and then joined the Board of the Company when it was formed, a role from which he only resigned in recent months.

More and more enterprises swallowed him up. In 1985 he showed up in Boston, Mass., to be one of the fifteen foundation participants in the first International Anglican Liturgical Consultation—and I well remember his working all hours on a computer to get the Boston Statement, as it became, through the various drafting stages of the three-day meeting. (Indeed it is extraordinary that he should die within days of Brian Davis, also a participant at Boston (see below).) In 1986 he joined the Liturgical Commission and became highly active in many directions there (not least in *The Promise of His Glory*). In 1987 he joined the Joint Editorial Board for Alcuin/GROW publication. Soon after he was representing the Church of England on JLG. By 1990 he was founding PRAXIS (an institution in which he invested of himself heavily—and fruitfully). In 1993 he was on the working party on the Catechumenate, and in 1995 he drafted their report *On the Way*. He was writing all the time (see the list below). *On the Way* has passed generally into the atmosphere as being accepted by the Church of England—but the truth it is that it has never been debated.

Michael took his part as one of the GROW representatives on the Joint Editorial Board which produced the Alcuin/GROW Joint Liturgical Studies, and, whilst he did not produce any titles himself, he had a keen mind for this sharp editorial task. He has been instrumental in bringing the Institute for Liturgy and Mission to birth. He was also more recently a member of the

Millennium liturgical drafting group. And all this was before you recognized that he lived and taught in Durham, and was therefore constantly on the earliest train from the far North-East to make a day's contribution in London, and then return to his last the same day.

What did he write? Well, in the Grove list you will find Worship no 77 (mentioned above); Worship no 94, *Reading the Bible in Worship* (one in which he took great pride); A share in W111 (*Introducing Patterns for Worship*) and in W116 (*Introducing Promise of his Glory*) led on naturally to a share in W141, *Introducing the New Lectionary*, and, very recently, jointly with me, W145, *New Initiation Rites*. Each of these gives an indication of his involvement in the new rites springing from the Commission, and it was on the Commission's behalf that he contributed one of the best essays ('Promoting a Common Core') to their book, *The Renewal of Common Prayer* (CHP/SPCK, 1993). It appears that a large amount of his drafting has been incorporated into the Commission's texts (as also into 'CCP')—and, when the word 'poet' was used about him at his funeral, it immediately struck me as apt. Almost like a voice from the grave his latest, and typically excellent, drafting work for the Commission, a fat report of *Rites of Welcome*, awaited us as we arrived at General Synod at York five days after he died. These will be reviewed in a later issue.

The funeral was a strikingly powerful occasion, as Michael's coffin lay before a communion table in the nave of Durham cathedral at 4 p.m. on the day Synod finished at lunch-time in York—and friends had swarmed North from there to meet with hundreds of others for this moving farewell, including the receiving of communion only feet away from his coffin. His friends had included many of his own texts within the service; David Stancliffe presided sensitively over the eucharist; and the sermon was preached by a Durham colleague Alison White. She spoke of him in words which fitted him like a glove: of his constant involvement in arguments such as to infuriate (I recalled again the aggro in writing that recent Grove Booklet with him!), of anger at his being taken from us (and we had good things to say to him—but 'why have we been so slow to tell him?'), 'In him dies a poet of the faith' and 'Too much work unfinished'. This last is particularly true—any number of agendas, committees, working party and drafting groups have suddenly come to a halt as Michael's input has been cut off. But the memory of most people two days later is of the closing rendering of the Kaddish which he himself had translated (see CCP p.269)—part recited, part sung first of all by his Jewish cousin in Hebrew, and then sung as a solo in English with the help of the cathedral choir in a beautiful setting written for the occasion. Its words ended—with the body of their composer before us:

May there be abundant peace from heaven
and life for us and for all people; let us say Amen!
I have found myself saying (and profoundly experiencing) that the world is emptier for Michael's parting. We shall not often see his like.