

tips and typographical advice, including how to make your services easier to use by partially-sighted people.

We are therefore on the lookout for examples of good practice. If you think your experience of producing a local order of service could be of benefit to others then please send a copy of your service/s (along with a note of any other hints, tips and things you learnt the hard way) to Mark Earey, Sarum College, 19 The Close, Salisbury, Wilts SP1 2EE.

#### IN MEMORIAM—VALERIE PITT

Valerie Pitt died on 4 January 1999, aged 73. She was domiciled in Peckham and spent 30 years teaching English at Woolwich Poly and its successors, Thames Poly and then the University of Greenwich. How then could not a Bishop of Woolwich salute her? I honour her principled opposition to the establishment of the Church of England; but what of liturgy? Well, she took part in the Parish and People publications (Prism and its allies), which Kenneth Leech, in his *Church Times* obituary of her, calls 'a new breed of thoughtful Anglo-Catholics'. She wrote a slim book called *The Bread Breaking* (CLA, no date, but perhaps early 60s). It is an exposition of the New Testament, though focused in our actual Sunday or midweek worship—and, reopening it after 30 years, I see it reveals a catholicism filtered through a unique and imaginative mind.

She wrote to me when, in April 1966, I dissented from the Liturgical Commission over the oblation of the elements in the eucharistic prayer: we met for lunch at the Army and Navy: she patronized me (though she gave me a copy of her book), and I did not pursue our conversation: she lost her House of Laity seat in 1970 at the point where I entered Synod: and she only reappeared to my consciousness in the 1990s as the lay chair of the Orpington deanery to which she had retired—and where, far from being radical, she exuded an atmosphere of being against most things. But to have had lunch with her once precluded forgetting her.

COB

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# News of Liturgy

Editor: Colin Buchanan

Issue No 290

February 1999

#### EDITORIAL

##### LITURGY FOR THE NEW START IN THE NEW MILLENNIUM

Now we have it. *New Start Worship: Worship Resources for the Millennium Book One* was finally published on 26 January. It is published by a trading company which has developed as a subsidiary of Churches Millennium Enterprise, the company being called 'New Start 2000 Ltd.' and operating from the Millennium Office in Church House, Great Smith Street, London SW1P 3NZ (0171-222-9011, FAX 0171-799-2717). The format is A4 in a plastic ring-binder, 76 pages, and £8 retail. Book Two is due during the Summer of 1999, and its resources will take us across the actual millennium divide (but again there is all too little time leeway, as its programme starts at All Saints Day).

So what does *New Start Worship* contain? There prove to be five separate headings in the list of contents, the last two being of a marginal character. So I go at them in order:

1. There is the **Introduction**. It has four parts: firstly, Bill Snelson, the general secretary of Churches Together in England, writes a commendatory Foreword; secondly, there is 'How to Use This Book', which sketches the resources available and the need to use them creatively rather than woodenly; thirdly, there is a helpful reflection on the Christian understanding of time and our witness to it and in it; fourthly, there is a substantial section on 'Reconciliation', which also deals with issues such as whether and how we today can repent of sins of previous generations, and sets out structural principles (they call it a 'route-plan') for rites of repentance and reconciliation. The promised section on the Lord's Prayer (see last month's editorial, quoting from the advance blurb) has not appeared. Perhaps it will come in Book Two—but perhaps it is in difficulty through not having a common text (see the December editorial here!). We shall see. Certainly, in the resources before us, there is not only no opening discussion or commendation of the Lord's Prayer, but also, as far as I can see toothcombing the collection, no text of the Lord's in the actual liturgical sections, and only two passing rubrical mentions of it (on pages 28 and 50) in all the liturgical material. Perhaps the group would like to explain how that which was in the blurb slipped out of the whole actual Book so cleanly and so late in the process. Was it in fact a division over ancient or modern texts, or was it the embarrassment of having no agreed modern text, or was it difficult even to agree to write a rubric commending it without a text? But in the very first millennium

publication in 1996 the Lord's Prayer was going to be *the* great unifying Christian symbol . . .

2. The next section (of over 30 pages) is resources for **New Start Themes** (there is a tendency here, except (by accident?) in the list of Contents, towards the neologism of a single word 'NewStart'—we shall live to see more of it—and my SpellCheck prosaically offers me 'New Start' . . .). The three themes are well known now, and they come here in the order:

NewStart with God

NewStart for the World's poor

NewStart at Home

The first of these has a litany written with six petitions from the six central aspirations in the Millennium Resolution, then 'A Litany for the Millennium', This latter does not spare us:

' . . . When millions have died in this century's industrialized slaughter and communal violence,

**Lord, have mercy.**

When more than ever before have been malnourished who could have received food,

**Lord, have mercy.**

When more have starved to death who could have been fed—and lived,

**Lord, have mercy.**

When children are abused and destroyed,

**Lord, have mercy.**

. . .

When so many of the planet's resources have been raped and squandered and more life-destroying pollution amassed,

**Lord, have mercy.**

. . .

Thirdly this section handles 'Past, Future, Present' (note the order). It begins with a page of coaching on 'Celebrating the Millennium' (including advice on the candle, the use of water and Acts of Commitment) and then provides an actual service. The third section 'Present' is, by a misprint (with a background of a change of order, perhaps?), actually entitled 'Future', but its contents are the 'here and now' and a time for decision, built round Deuteronomy 30.

The NewStart for the World's Poor has liturgical material concerning 'Uprooted People' and 'Homeless Women, Men and Children'. These are fairly harrowing (though we are mostly well skilled at keeping the stories at arm's length); and they draw upon first-hand experience.

The NewStart at Home theme has least in the way of liturgical texts, though a skilful introduction highlights the ambiguities in the word 'home' (family? neighbourhood? home town? England?), and suggests we should keep the ambiguities in play and not simply settle for one mode of application.

3. The third section is **Festivals**. The material includes Annunciation, Mothering

The rite is intended to be a framework rather than a precise text. The liturgy of the word consists of : opening greeting, Old and New Testament lessons, Gospel, (with psalms between the lessons), a sermon and intercessions. The liturgy of the sacrament consists : of peace greeting, people's offertory, eucharistic prayer, fraction, communion, and deacon/assistant's dismissal.

For those who may consider such a reduced framework too austere, the rite provides an optional introduction containing such items as the Kyries, Gloria, Collects, Creed, and Lord's Prayer. However, the rite proper starts with the President's greeting and the reading from the Old Testament.

Justin Martyr did not provide the text of a eucharistic prayer. The rite makes it clear that this can be *ex tempore* (as was the custom in the mid-second century) and gives guidelines as to content. However, three optional prayers are included. The first and second represent respectively modernized and traditional versions of Hippolytus. The third (following Dix) seeks to recreate the Jewish grace after meals adapted by the Gentile church for the primitive eucharist. Each prayer starts with the *sursum corda*, followed by thanksgiving for creation and redemption, the words of institution, anamnesis/oblation, epiclesis, prayers for the fruits of communion and doxology. A primitive version of eucharistic sacrifice is suggested, following the tradition of Irenaeus.

Vestments and ceremonies are optional. However, the rite commends those ceremonies which were already current in the mid second century, such as the kiss of peace, the offering of bread and wine by the congregation, and the mixing of water with wine at the offertory.

Experience so far suggests that this liturgy can appeal to those of differing traditions. Its simplicity addresses those who prefer to celebrate the eucharist in relative quietness, and who are put off by excessive ritual and ceremony. Its foundation in the practice of the primitive church on the other hand emphasizes its orthodoxy and links with the early fathers. All participating may find an educational element in a service representing the primitive core of the eucharist stripped of the accretions of later centuries.

The rite is particularly suitable for small groups, for seasons of penitence, and for ecumenical celebrations.

For more details and copies of the text, contact Stephen Linstead, tel/fax (0121) 705 1376; email 100743.326@compuserve.com.

## LOCALLY PRODUCED ORDERS OF SERVICE

Many churches now produce orders of service on card for regular use, or on paper for more temporary use. This might include special one-off services (such as a confirmation), a 'seasonal' form of service (such as 'Holy Communion in Lent') or a whole booklet of songs, hymns and liturgical material geared to the needs of a particular congregation.

Later in the year Praxis will be producing a small training pack to give advice and guidance about producing local orders of service. This will include liturgical

2. Impaired receipt of communion is only the visible manifestation of the very real impairment in agreement over orthodoxy; conformity in praxis will not overcome this. Indeed it might be argued that, when there is no unity in the truth, to take communion with one another might end up totally devaluing the sacrament. (Hence the liturgical recovery of the Peace?)
3. The evident discomfort felt by certain sensitive members of the dissenting brethren is heartening, for, when our sins are publicly pointed out, who does not feel discomfort? And once discomforted, though most may scoff, some, perhaps, will be moved to turn away from folly.

The route to full communion, you will be pleased to hear, is not at all confused, indeed it is tried and tested: repentance.

Yours sincerely,

David Hyndman, Cockermouth

Dear Colin,

I was amused to read your question 'whether anyone becoming a bishop should accept what he views as improper conditions as the price of being consecrated.' Have you forgotten that it was you yourself that drew our attention to the statement required of every newly consecrated diocesan bishop that his spiritual authority no less than his temporal authority comes only (and directly) from the Queen? You and I, having read our Cranmer, fully realize the import and significance of what the prelate is saying. Are we perhaps excusing the bench for being not sufficiently tutored in this matter? Alas, Colin, I have never found integrity to be the foremost virtue found in Her Majesty's ecclesiastical secretaries of state, as Cranmer would see them; Paris has never been worth a Mass!

Yours sincerely,

Frank Eustace Pickard, Towcester

Dear Colin

I have learnt that one rural parish not far away from mine has hit upon a method of sharing the peace which Vicar and PCC approve of. One side of the church is officially set aside for those who do not wish to share the peace, and the other who wish to acknowledge the presence of others sit on the other. Any unpleasantness at the existence of others is thereby avoided.

I leave the liturgists to fully unravel the theological implications of this. Words fail me.

Andrew Barton, Rector of Wolverton

### PRIMITIVE LITURGY

This experimental liturgy has its origins in a corporate communion for Readers in the Team Ministry of St Alphege, Solihull. It has also been celebrated at the United College of the Ascension, Selly Oak, Birmingham.

The service seeks to recover the worship of the primitive church at a time when the liturgy of the word and sacrament had come together for the first time in a unified service. It reflects in particular the writings of Justin Martyr (died AD165) who gave us the first detailed description of the eucharist.

Sunday, Maundy Thursday, Good Friday, Holy Saturday, Easter Sunday, Ascension and Harvest. The order is better than as advertised last month (though Mothering Sunday precedes the Annunciation this year—and most), though, intriguingly, Palm Sunday, Pentecost and Transfiguration have disappeared, and Holy Saturday has appeared—all since the blurb was written.

Many of the suggestions here are imaginative; litanies specially written are characteristic; ideas for simple ceremonies and/or material for reflection are well worth having.

4. The next section is called **Hymn Directory—Theme Index**. There are many hymn suggestions attached to the liturgical texts earlier; but here a much more comprehensive list is given. Unfortunately, the only clue is the first line—and I confess that, after forty-five years of singing hymns as an adult, and using a vast number of hymnbooks, duplicated sheets and OHP slides, I yet found myself with a great range of titles I do not recognize, and do not know how to find—for the list is unadorned with cross-references or other clues as to authors or actual books or resource places.

5. Last of all there is a list of **contributors**, and this has a warm note about Michael Vasey who had been a member of the 'Project Group' which initiated the work from May 1996.

One snippet from the texts is the Christianizing of the Resolution (on p.17), and it is printed in bold to be said together:

**God our Father,  
let there be  
respect for the earth,  
peace for its people,  
love in our lives,  
delight in the good,  
forgiveness for past wrongs,  
and from now on a new start.  
In the name of God,  
Father, Son and Holy Spirit.  
Amen.**

I hope that NOL will highlight or amplify resources for the Millennium throughout 1999; and I would be glad of contributions or suggestions. We shall only cross this watershed once.

There has been much buzz since Christmas about the nature of the next coronation. The editor of The Church of England Newspaper thinks the Coronation Oath is unpleasant for Roman Catholics to endure (but is he thinking of the abjuration of transubstantiation, long since dropped?); but the general tenor sounds as though editors and correspondents (at least those with Anglican sympathies) want the coronation to express *both* the equal participation of all faiths and faith-communities in the land, in the constitution, and in the coronation ceremonies *and*, simultaneously,

the distinct, privileged, and exalted 'by appointment to His Majesty' position of the C/E . . .

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And almost finally, not quite liturgical, but can we learn hard evidence as to what the Pope has taught us about indulgences? Have they indeed been revived? And does the prospectus offer us whips or carrots? And what have we all been missing in the several decades since these goodies were last handed out to the faithful?

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And, as I stray off the liturgical, let me put on record that I do not share Glen Huddle's belief in human reincarnation (let alone what was, perhaps unfairly, attributed to him—of thinking that disabled people are paying for sins in previous lives); not I approve of blind date weddings—those of us who are struggling to sustain certified and avowed monogamy, and want the marriage service to have weight and seriousness, are not helped by instant ceremonies which all concerned know to be a farce. Could we conceivably be approaching the time when cohabitation claims it involves commitment, whilst marriage admits it does not . . . ?

Colin Buchanan

#### THE PSALTER 1998: A DRAFT TEXT FOR COMMON WORSHIP

(GS Misc 544, Church House Publishing 1999, xiii/254 pp, £8.95)

The Liturgical Commission has now produced an entire Psalter in response to the resolution of General Synod in November 1997, asking them to produce the full set in accordance with the sample set of Psalms in GS Misc 504. The book has a fascinating introduction showing how the draft has been produced from a thorough revision of the ECUSA Psalter, including noting its slightly revised form published in England in *Celebrating Common Prayer*. There is an apology for expressions in the introduction to GS Misc 504 which were read as 'appearing to impugn the professional scholarship of those who had been involved in the preparation of [the ASB Psalter]'. This apparently was not intended—but, on the other hand, the Commission is not this time going down that route. It is the ECUSA family tree of psalter versions from which the new one grows.

We have not had the chance for a toothcombing of the actual rendering of the Hebrew for its accuracy before going to press, though we hope to have this soon. In one sense, the Commission is not over-worried on that score. Its hope is that the new texts will recite well and impact their speakers deeply. It says it has identified four principal criteria which should characterize a psalter for liturgical use:

- The accuracy of the translation of the Psalter from the Hebrew text in a way which is sympathetic to liturgical use within the traditions of the Church of England;
- The quality of the language on the tongue of those who sing and those who say the psalms;

happening, whether in initiation, reconciliation, marriage, ordination, or commending the dying to the Lord.

Similarly, when she mentions (p.202) the new option of having the narrative of the baptism of Christ in the liturgy, the reviewer was struck by Jeremy Taylor's use of precisely this narrative in his 1658 baptism rite. The seeds of the baptismal theology to which so many of us are committed often lie scattered about the past, and when we face issues of history, interpretation, and role *versus* power in the church, we can read books like this one with courage and hope.

Kenneth Stevenson, Bishop of Portsmouth

*The Word of the Lord—Year A*, (Canterbury Press, 1998, 470pp., £17.99)

This is a welcome addition to the (ever-growing) list of versions of the Church of England's new three-year lectionary. It prints readings (*Not* including the Psalm) from the NRSV for the Principal, Second and Third services on Sundays, Principal Feasts and Principal Holy Days. This first volume (of three) covers only the readings for Year A. Further volumes will be produced in due time, and they are a useful complement to the larger format processional book of gospel readings for all three years, *The Gospel of the Lord*, from the same publisher.

*The Word of the Lord* is a joy to use. It is somewhat larger than A5 size with fairly large print and one ribbon marker, designed for the desk but could be useful in church as a 'lectern' edition. The page layout is neat and clear, titles are easy to spot and the whole book has a 'quality' feel about it (though I note that they share the same confusion as the rest of the Church of England about whether it is 'authorised' or authorized').

For all three services each reading has a liturgical introduction ('A reading from the Letter to the Hebrews', 'A reading from the prophecy of Isaiah' etc.). For the Principal Service the gospel introduction and conclusion are conformed to the (current) form in the *Common Worship* communion services—i.e. 'Hear the gospel of our Lord Jesus Christ according to *N*' and 'This is the gospel of the Lord' and other readings are concluded with 'This is the word of the Lord'. Gospel readings for a Second Service only get the full treatment if they have been provided as eucharistic 'optional extras' by the lectionary—otherwise they simply get 'A reading from the gospel according to *N*' and no ending.

A classy act, but probably a bit too late for many churches . . .

Mark Earey, Institute for Liturgy and Mission, Salisbury

#### CORRESPONDENCE

Dear Colin,

Thank you for your interesting and insightful editorial on impaired communion in the the latest *News of Liturgy*. Just a little further grist to the mill:

1. Impaired communion adheres neither to the settled states of full or excommunication. It is therefore necessarily unclear, painful, confused and awkward. Something which you brought out very well in your paper.

Ruth A. Meyers, *Continuing the Reformation, Re-Visioning Baptism in the Episcopal Church* (Church Publishing Inc., New York, 1997)

'How do I become a Christian?' Sacramentally, there are three answers. First there is the inherited 'Christendom' model, whereby I am baptized as an infant, and am then subsequently catechized and receive confirmation, after which I become a regular communicant. The second consists of a rich series of initiation rites, for which I am given careful preparation, and at which I am baptized and confirmed, and receive the eucharist for the first time. This lies behind much recent liturgical revision. A third pattern is much more fragmented. I may or may not receive baptism as an infant, and I may or may not be confirmed in later childhood or as a teenager, or even as a young adult; I might lapse away from the church altogether, and subsequently want to re-affirm my faith, or I may want to be received into the Church having been brought up in another Christian body altogether.

These scenarios haunt Ruth Meyers' distinguished book. Meyers first of all chronicles the history of initiation faith and practice in the Episcopal Church from the Prayer Book of 1789 to the revision in 1928. This tale shows the 'Christendom model' not being quite so hermetically sealed as it is often characterized. Then, Meyers looks in considerable detail at recent decades. When the General Convention authorized a complete revision of the Prayer Book in 1967, no-one could have anticipated the radical departure proposed by *Prayer Book Studies* 18 in 1970. This led the way to viewing baptism as sacramental initiation completed in itself, and confirmation 'stretched' to become a pastoral rite presided over the bishop, either for public commitment, reception from another church, or re-affirmation.

Meyers' detailed research brings out a number of issues. There are liturgical implications of such a revolution, in which bishop, presbyter and lay-person have to re-discover a new kind of mutuality. The bishop is no longer a confirming machine, the priest is no longer the local parochial pope, and the laity—increasingly theologically articulate—want to have a full say and share in what goes on in church—particularly if they are being hectored about witness outside. Secondly, there are limits as well as possibilities in liturgical revision; how should a new liturgy *respond* to changing climates, and *facilitate* forms of prayer (old and new) to give these expression, whilst at the same time remaining forms of prayer, and not appearing to the people of God as a way of trying to change their attitudes. In this connection if the compromise reached in the Episcopal Church over such an adjusted view of confirmation did not fully satisfy prophetic figures such as Bonnell Spencer and Lee Mitchell, at least it bore witness to the increasing experience of fragmentation that many people feel in their bones nowadays.

In some respects Meyers' book echoes earlier Anglican struggles. Richard Hooker, in his *Laws of Ecclesiastical Polity*, grasped the fact that confirmation emerged from the primitive church's realization of the givenness of the gesture of the laying-on of hands, and the need to vary the libretto according to what it decided was

- The memorability of the translation and its resonance with known psalter traditions in the Church of England;
- The accessibility of the language of the psalms to a wide range of worshippers.'

Accuracy does figure in the first of the criteria, but it is a very qualified figuring. The main concern has been the *saying* of the psalms. And it is taking the Commission at its word which delays a review here—clearly sustained use is *the* test, and it is reactions in two, three or four months time which will have credibility on the Commission's own terms.

The Commission is in fact sending this volume out in a very provisional state (note the 'Draft' word in the sub-title), and is asking for comments by 15 June this year. There is a four-page questionnaire at the back of the book, for photo-copying, completion and return. The introduction anticipates a Synod debate in November 1999, with a view to the psalm texts then being incorporated into the 'Core Book' proposed for January 2001, when the ASB's licence has run out.

#### This Month's Publication . . .

. . . is Worship Series no.151, *Using A Service of the Word*, by Trevor Lloyd.

### BOOK REVIEWS

Stratford Caldecott (ed.), *Beyond the Prosaic: Renewing the Liturgical Movement* (T & T Clark, 1998, 170pp hb, £21.95)

This book is collected papers from a conference at Westminster College, Oxford, in 1996 of conservative Roman Catholic liturgists. The contributor best known in England is Eamon Duffy of *The Stripping of the Altars* fame. The conference ended with 'The Oxford Declaration on Liturgy' (of which I had never heard before, though the dust-cover tells me there was 'wide press coverage'). There is not a hint anywhere as to whether the Declaration was subscribed by ten people or ten thousand. What it does is to articulate a plea for pluralism in liturgy, in order that its adherents might be free to go backwards a little, without thereby insisting that whole worldwide Roman Catholic Church must be turned in the same direction by the Holy Father.

The Introduction by Christopher Zealley gives some broad hints about where (in contemporary speak) the contributors are 'coming from', even if there is some doubt about where they are 'going to' (and whether they will get there). It transpires that a dreadful radical step has been authorized by the Vatican, one which turns the liturgy banal and superficial, which makes the devout turn pale at the thought, and probably frightens the horses as well. It gets three separate mentions in eight pages as the archetypical threat to decency and good order. I hardly dare mention it even in a non-Roman review. Readers should take a stiff drink and prepare themselves for what is over the page . . .

You are determined to read on? Well, I'll tell you. In 1995 'official permission was given for the use of altar girls' (p.1). Altar girls! I ask you: could anything demean the liturgy more? I offer you another snippet:

The mainstream developing life of the new rite, typically featuring monolithic use of the vernacular, folk music settings, *altar girls* [emphasis added by COB but true to the tones of the author] and expanding roles for lay people, is precisely what the conference was seeking an alternative to' (p.5).

(If the English is inelegant, it probably arises from aversion from the vernacular.)

Need I say more? Well, that potent symbol of all that is wrong and trendy—altar girls—gets yet another innings on page 7. But you would probably like to know what the mighty Duffy said. His paper was on translating the liturgy; so he does not criticize the 1973 Roman Missal in its definitive form, that is, in Latin. He simply notes that it is near the end of its shelf-life, which is much to be desired. But what he does is to take a skilled lancet to the work of translation by ICEL. Again, he is quick to say that translation was needed; but he is equally quick to say it was the worst possible time in history to attempt it—the skills and understanding needed were just not there. He makes his own position fairly clear by concentrating on the translation of the first eucharistic prayer, the inherited text of 1570. He is not without praise for some parts, but he is scathing of corner-cutting renderings, and banal English.

Other contributors reflect on 'A view from the east', on music, and on 'The Spirit of the Liturgical Movement'. Each is in essence backward-looking; each is inclined to say 'Ichabod'. I am insufficiently inside the skin of the Roman Catholic lay person to judge their viability—but I honestly doubt whether the wheels of the vehicle to which all this scholarship has been harnessed are either four in number or round in shape.

COB

Michael Perham, *The Sorrowful Way: the Mind of Christ, the Path of Discipleship and the Christian Year* (SPCK, 1998).

The book is written with the premise that learning to be a Christian is about learning to walk with Christ. As we walk with him we come to know him and identify with him and through this the holy Spirit moulds us and shapes us as we conform to his pattern. It is a sorrowful way because Christ walked the way of the Cross. So too we walk through life faced with traumas and crises and in this there is a resonance with his sorrowful way. As we share in his story so he shares in ours. The liturgical celebration of the Christian year traces the way of Christ. So Perham accompanies us on the journey from the Annunciation to Easter and points to the way in which the liturgy can open the way of discipleship, through which we are formed and moulded into Christ's shape as we walk with him.

In the festivals and liturgical forms we both remember significant moments of the past and find Christ accompanying us in the significant moments of our lives. The events themselves were meeting points of memory and prophecy for God's people. In Christmas, the Epiphany, Candlemas, Lent, Holy Week, Palm Sunday, Maundy Thursday, Good Friday and Easter we recognize moments when past and future meet, and, as we celebrate them through the liturgy, we too look both backwards and forwards in him. So the book is about making connections and identifying with Christ. What we do and say in the liturgy is to connect with the whole of life. For example in the washing of feet on Maundy Thursday we remember Christ looking back to his own baptism and forward to his own death, symbolizing his self-giving in coming and in dying. Through the liturgy we are then challenged to think about what it means to be identified with Christ and to follow him and his way. As we look back to his ministry we also look forward to what it means for us to serve and to love. The richness of the looking back and forward in the main liturgical moments from Annunciation to Easter are expounded for us by Perham. We are also reminded that the thread of the eucharist runs through all the festivals and carries in its form all the Christian message.

The book presumes some familiarity with the liturgical events. It is not about liturgy, it is rather how liturgy draws us deeper into the Christian message and life of Christ. It has the potential to restore or introduce the reader to a fuller participation in an encounter with the living God through the corporate life of the Church. It is the fruit of a personal journey. Perham is writing as someone who clearly has a deep appreciation for liturgy but who also expresses something of his personal experience of faith—notably in the chapter on Lent, but implicitly throughout the book. He speaks out of his experience of ministry in the cathedral at Norwich and his ministry as a priest in the community. *The Sorrowful Way* also acts as a rationale of the Christian year and a celebration of the full potential of liturgical symbolism. It shows how the threads of our Lord's life woven together in a cycle of 52 weeks and how symbols and symbolic acts can interact with the truth of the Gospel to make it live in our experience.

The back cover says it is especially suitable for Lent. However it would be difficult to use as a traditional Lent book. It is not written to accompany a reader through a fixed period of reflections—there is only one chapter on Lent and eight on Easter, and it begins with thoughts on Christmas. It originates as a collection of sermons and each chapter stands complete with a message of encouragement, challenge and inspiration to walk with Christ through the liturgy. So its prime use would be as a book for sporadic reading through the seasons in small sections with time to move from pondering to participation. It would also be helpful to those who minister by giving inspiration for sermon preparation and devotional talks, and to those who are suspicious of the role of symbol as it ties the current liturgical rites to their scriptural bases. As Perham says 'in the end, it is belief and discipleship, not liturgy, that is my concern in this book'.

Carolyn Headley, Wycliffe Hall, Oxford