

News of Liturgy

Editor: Colin Buchanan

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The DLC also gets a small, but increasing, number of invitations to speak about liturgical matters to Deanery Synods or Clergy Chapters. Mainly these invitations are to speak about the Common Worship materials and the process of liturgical revision this time around.

Leicester DLC is also in the process of doing a thorough update of our Directory of Intercessory Prayer. The original directory was originally produced by the DLC some years ago. We have yet to get a publication date for this directory but we hope to go to print this year. The Directory is mainly aimed for use with the Leicester Diocese but may have relevance at least to other local dioceses.

A routine job of the DLC is the organization of worship for Diocesan Synods. So far we have delegated the organization of this to members of the DLC who have then involved others in the execution of such services. This year Leicester Diocese has a clergy conference at Swanwick and so we are involved with organizing the worship at that conference.

Over recent years Leicester's DLC has been reviewing some of the annual diocesan services with, we feel, some success. We have started to look at licensing and induction services for both ordained and lay ministries. At the moment Leicester diocese is eagerly awaiting the arrival of our new diocesan Bishop in the summer. It would be inappropriate to do too much work on revising diocesan services at the moment. When Bishop Timothy arrives in the diocese he is bound to review the work of the boards and committees of the diocese, so we look forward to revising not only liturgy but the role of the DLC as well.

On a personal note I do appreciate the DLC report section of NOL particularly from smaller dioceses running on limited finances, as these reports are encouraging to those of us also on a smaller budget. So I do encourage other DLC secretaries to tell us about what you are able to do.

Richard Curtis

Leicester Diocesan Liturgical Committee Secretary
lrcurtis@leicester.anglican.org

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Editorial address: 37 South Road, Forest Hill, London SE23 2UJ

Phone 0181-699-7771 Fax: 0181-699-7949

E-mail: bishop.colin@dswark.org.uk

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Tel: 01223 464748 Fax: 01223 464849

EDITORIAL

THE METHODIST WORSHIP BOOK

The Methodist Worship Book which was authorized by the Methodist Conference last June was published on Ash Wednesday, 17 February. It received national press coverage, though, curiously enough, it does not appear to have had much Methodist internal launching—I was with a Chairman of District on the Monday after, and he had neither received a copy on the one hand, nor had any knowledge of any special inaugural use of the Book in his District in the days since publication either. He gave little impression of having any duty to promote it or any leadership role in relation to its use, but I understand that bulk purchases at cut rates are leading to deliveries in time for Easter, and it is Easter which, in a low-key way, is viewed as general vesting day.

The book follows on from the 1975 book, *The Methodist Service Book*, but is a much grander design, and unlike its predecessor it will not fit into a man's pocket, nor most ladies' handbags. It quotes the words of the 1975 Preface 'These forms are not intended to curb creative freedom, but rather to provide norms for its guidance'—in other words, the Methodist Church does not centrally expect to control the expression of its people in worship, but it does attempt to set a 'standard' (p.viii). A large part of the interest must nevertheless address the nature of that standard—is the standard, for instance, being raised higher? I shall return to that question.

The authors of the Book do not actually sign it, but it emanates from the Connexion's Faith and Order Committee, and probably has Neil Dixon as a leading contributor. The processes of compilation are not visible within the Book, of which the Preface states only that it is authorized by Conference (though I understand that there was a revision committee prior to Conference, and that this received submissions and brought re-drafts to Conference). It is always possible that the compilers will prove to be particularly those Methodists who have a yen for liturgy books (and it is always possible for such drafting to come their way in a not-very-liturgical Church)—but it would be unfair to view it as unrepresentative, and it is equally arguable that Methodism will follow the directions of the Book, even if it is ahead of the general run at the outset.

The book is in A5 format (though there is also a large-print edition), and attractively presented with rubrics in red, congregational parts in bold, tasteful and clear indenting on the page, and musical annotation at intervals. There are

occasions where an odd page turnover has slipped past (see, for instance, the bottom of pp.49, 67, 89, 91, 111, 135, 137, 151, 163, 201, 203, 205, 215, 247; 257, 269, 293, 305, 325, 337, 353, 385—and in some there is enough white space available to have adjusted the turnover easily without disrupting further pages). So one could quibble. But the overall impression of the text is of enormous riches, a quantum leap in Methodist texts, with a vast creativity, and a critical drawing upon existing Christian resources.

In 1975 the Methodists had 'The Sunday Service' which was a Service of the Word, which could go on to communion when desired. Now the rites have been divided again, and an early section is 'Guidance for Ordering a Morning, Afternoon, or Evening Service' and this has parallels in *A Service of the Word* in the Church of England—that is, an outline order followed by 'resources' (such as we have in *Patterns*). Then, after an initiation section entitled 'Entry into the Church', there are orders for the eucharist—a great array indeed. There are first of all six separate complete rites for different dominical seasons from Advent to Pentecost, and then there are three for 'Ordinary Seasons', one outline 'Guidance', one provision for home or hospital, and finally 'Extended Communion'. But, after all that, we are only two-fifths of the way through the whole Book. There are still to come: Holy Week (in detail), The Covenant Service, Ordination rites, Admission and Commissioning services, Marriage, 'Pastoral Services', Healing and Reconciliation, Funeral and Related Services, and rites for 'Blessing and Dedication' (of homes, foundation stones and church buildings). Finally (from p.519 onwards) there are Calendar, Collects, and Lectionary.

A review of this sort is bound to be excerptive and highlight odd points thereafter. The eucharistic prayers look slightly more responsive than hitherto, though the different crafting of the presidential monologues draws upon a much wider range of scripture than the Church of England draft prayers do. The epiclesis (in the Eastern position) largely takes the form

Send your Holy Spirit [at Pentecost Pour out your Holy Spirit]
that these gifts of bread and wine
may be for us the body and blood of Christ.

Leaving it imprecise as to the mode of operation (or place of termination) of the Spirit would seem wise. The anamnesis is also usually restrained, though I would hope our Church of England Synod would not reckon to authorize these two forms:

And so,
in remembrance of all his mighty acts,
we offer you these gifts,
and with them ourselves
as a holy, living sacrifice. [Pentecost]

and

Remembering, therefore, his death and resurrection,
and proclaiming his eternal sacrifice,
we offer ourselves to you . . . [Ordinary Seasons (1)]

We run through the service. It's when the symbols are explained. Those leading the intercessions have a practice. The people taking part in the service find out what they have to do.

On the day, the core worshippers come to church knowing that they are engaged in something the church does. They know that it's special. They are prepared for it being a bit unfamiliar. But it won't matter. They also know that they are being helped make it good—something they can offer God.

Perhaps those who talk about having their children 'done' already have a handle on worship. They know that liturgy is something we do.

Manchester DLC's 1999 Programme

1. *Initiation Services*: The Bishops have appointed Liturgy Advisers for each of the three Archdeaconries. In 1998, and completing in 1999, they visited deanery chapters and synods, to introduce the new Initiation Services, and offer training. (A similar programme for the Revised Common Lectionary was followed in 1997, and will be used for the new Funeral and Marriage rites in due course.)
2. *Progress so far*: The DLC is talking with the Archdeacons about questions in the 1999 Articles on Enquiry, so that we can find out how many parishes are using *Common Worship* provision.
3. *Clergy Formation Days*: The Diocesan Bishop has invited Michael Perham to lead the three Archdeaconry Clergy Formation Days in March 1999, to encourage and promote the changeover from ASB to *Common Worship*. All clergy are 'expected' to attend.

Simon Tatton-Brown

DIOCESAN REPORTS—1999-2000 CYCLE—2 LEICESTER

Last year I attended, for the first time, the annual meeting for DLC representatives at the University of Notre Dame in London. This meeting was very informative but, as is often the way, the conversations before the meeting started and over the breaks gave us an excellent opportunity to find out what other DLCs are doing around the country.

What I found most interesting was the range of budgets that diocese have allocated to liturgical work. Some dioceses are working with a budget that may well be ten times the size of our budget in Leicester. Well, we all have to cut our cloth to fit.

Even though there is a great difference in our resources the various DLCs seem very willing to share their work beyond their diocesan boundaries. In Leicester we have been producing an information sheet four or five times a year in which we try give people some input about what is going on with the Common Worship process. The information sheet also advertises local and national conferences so people know where to go for further information. These information sheets are distributed via the Clergy mailing so we just hope that they are then passed on further.

Too many Words

A frequent criticism of *Common Worship* (particularly in Urban Priority Area parishes) is that it is too wordy. Services are too long. Language is overblown. The rites expect worshippers to be familiar with biblical imagery. It's too middle-class.

Parishioners who come only for the occasional offices won't be familiar with church ways—or even at their ease handling service books.

But services and the texts within them, once authorised by Synod, are (with the permitted options) fixed. So what can we do to make this material work? The answer is, quite a lot!

Doing Liturgy

If 'liturgy' means 'work of the people', then liturgy is something we do—not words which we say. *Common Worship* has lots of things for people to do during worship. Actions, as they say, speak louder than words.

Invite parents to introduce their children at baptism. Let them stand before the congregation, and let the priest interview them, like on a television show. Ask a member of each family to lead a section of the intercessions. They can do it (as long as they have been prepared and rehearsed). It does their confidence no end of good, and makes the point that praying is for everyone, not just the clergy.

Robing infants, lighting candles, placing items upon the coffin, moving from one area of the church to another at different parts of the service—actions give people things to do and things to see, and engage them in worship. The words begin to look after themselves. They fall into place. The length of service ceases to be a problem if people feel they are doing things that matter.

Singing

Don't forget music. Hymns and songs we might have used fifteen years ago can be a turn-off today. Choose songs that can be quickly picked up, and if necessary, have a run-through first. One reason said services (particularly! baptisms) can be so dull is that we are not asking people to sing—or are we asking them to sing things they'd never want to? I never have a non-eucharistic baptism without singing.

Preparing Worshippers

Common Worship is going to mean a lot more work for clergy and those who lead services. The days when we would go into church and 'read' the service from the Prayer Book have gone. Every service needs to be thought about—if only because we must think about the options on offer. Turn this need to advantage.

My parish is largely working class, where there is still a tradition of having babies 'done'. It's a significant occasion, and families bring fifty and more guests with them at a time, so there will be two hundred or more people present if four babies are being baptized. Few present will have a church connection. Few will be at ease in church.

Rehearsal

A few days before the Christenings I invite the families to church for a 'rehearsal'. It's also an opportunity to do some teaching about baptism, and to sell some of the other ministries in the parish (toddlers groups, pram services, Sunday School etc.).

I simply give my usual (prejudiced) comment that the bread and wine are not there for us to offer to God, and certainly not as a means of our offering ourselves to God (no hint of *that* in Romans 12.1-2); and, though 'eternal sacrifice' may be just defensible theologically, it is difficult to handle Jesus' sacrifice as a third item in a sequence which seems to run: death, resurrection, sacrifice. The scriptural weight is on 'once-for-all sacrifice', and the 'proclaiming' in 1 Corinthians 11.26 is a proclamation of Jesus' death, and his death and sacrifice must surely be held in close assimilation to each other; and one would hardly want to scribe the words 'his eternal death'.

The Lord's Prayer is set out in parallel columns with the ELLC text ('Save us from the time of trial') on the left, and the modified traditional text on the right. ELLC is also followed in the Nicene Creed (where the C/E has stumbled and fumbled a bit thus far—but, of course, we have done much worse with the Lord's Prayer).

The text which apparently gained the headlines on Ash Wednesday was an address to God as 'God our Father and our Mother' at the beginning of the eucharistic prayer for ordinary seasons (2). This does not seem to be a regular tendency of the Book (which is strictly 'Father, Son and Holy Spirit' as far as I can see), and must be viewed as a bit of eucharological brinkmanship. The following of ELLC does, of course, lead to the response 'It is right to give our thanks and praise'.

The Covenant service gets its usual dramatic place, though inspection shows that the classic inherited form has now been changed. You will probably find the changes repay study.

So what of my suggestion that the Methodist Book has gone 'high'? Well, there is a very detailed church year provision (including Ash Wednesday with optional ashes, Palm Sunday with optional palms, Maundy Thursday with foot-washing, Watch and 'The Stripping of the Communion Table', Good Friday with Reproaches and 'The Proclamation of the Cross', Easter Vigil with the five nails in an Easter Candle, service of light, Exultet, fanfare etc., in addition to the seasonal eucharists. In baptism there is a signing with the cross and the giving of a candle straight after baptism. In marriage there is provision for the minister to wrap his or her stole around the joined hands (when did stoles come so widely into Methodism?). In healing and reconciliation rites there is 'A Service of Repentance and Reconciliation'; and the Introduction to this clearly roots it in the John 20.22-23 words of Jesus, and the absolution takes the form:

God, the Father of all mercies,
through Jesus Christ his Son,
forgives all who truly repent and believe in him.
By the ministry of reconciliation
given by Christ to his Church
I declare that your sins are forgiven
in the name . . .

In 'Prayer with the Dying' there is a *proficisce*; in the funeral rites there is a *kaddish*, and a restrained commendation, but also optional prayers with more explicit

intercession for the departed. So I stick to my notion that the liturgical specialists are taking Methodism where few congregations might have otherwise opted to go—and where the uniting Methodists of 1932 would have had a fit rather than authorize! I give no value-judgments, and I think on reflection that I am not surprised. But it looks like a triumph for the high end of Methodism.

Colin Buchanan

The Book costs £15 for the standard hardback text and also for the English/Welsh edition; £20 for the large-print edition, and £30 for the 'presentation' edition bound in leather and gilt-edged. The bulk-purchase terms will be known to Methodist congregations but have not been noted here.

FURTHER TO THE PSALTER 1998

Whilst the February NOL reported the Commission's interest in how a new Psalter would sound, it also mentioned that the trio responsible for the Liturgical Psalter in the ASB were not apparently being laid under contribution. Sure enough the previous trio has surfaced strongly. Dr. Andrew Macintosh and Professor Emeritus John Emerton, the two Cambridge Hebraists in the trio, have written to the Bishop of Salisbury declining his invitation to participate in a seminar on the Psalter and adding: 'as you know, we regard the whole project as deeply flawed and the result unworthy of the Church of England . . . we intend to attack the project vigorously and remorselessly to indicate the inferior nature of what has been produced...' Meanwhile, Dr. David Frost, the English language member of the original trio, has reappeared in Cambridge (after a 22-year exile) and pitches in as follows: 'I had to pace myself in reading the English for fear of raising my . . . blood pressure.'

The question to this unprejudiced (and somewhat un-hebraic) press has been how to handle this fairly. We look forward to comment about the sayability of these Psalms from anyone who has used them regularly; but we also have a duty in respect of the translation. So they went to Dr. Susan Gillingham at Oxford and her review comes next.

The Psalter 1998: A Daft Text for Common Worship (GS Misc 544, Church House Publishing 1999, xii/254 pp., £8.95)

Merely to translate any ancient language into a modern one is a challenge, as anyone who has learnt Greek or Latin will know; but to translate an ancient language for modern day use, and liturgical use at that, is an unenviable task. Yet modern liturgical translations of the Psalter are needed because changes in the language and style of the services have rendered the old version outdated. So Coverdale's Psalter, compiled as the Sternhold and Hopkins Psalter of 1562, was incorporated into the *Book of Common Prayer* exactly a century later, and, because there were few substantial revisions to the language of liturgy for some two hundred and fifty

of what Charlie Moule calls 'pan-liturgism'—seeing liturgical fragments and allusions everywhere in the New Testament?); and his contributions to *Essays on the Lord's Supper* (which was joint with F. Leenhardt). Most of his theses have given others targets at which to aim, but few continental theologians (let alone protestant ones) have so invaded the world of English liturgists.

COB

Next Month's Publication . . .

. . . is Worship Series no.152, *Leading Worship—Principles and Practice*, by Mark Earey. COB's erstwhile no.76, *Leading Worship*, which was first published in 1981, has been out of print (and perhaps somewhat out of date) for some time, and this title (its number exactly double COB's one!) replaces it.

. . . and a notable extra

will be *Michael Vasey—Liturgist and Friend*, edited by COB, and available in late April or early May. The Group for Renewal Of Worship (GROW), which has been responsible for Worship Series, has in all those twenty-seven years of Grove Booklets never devoted a title to the work of one man. But then we have never previously seen a core member of our Group (i.e. GROW) die in the middle of his labours as Michael did; and it would be hard to find a member of the Group who was more universally respected and loved among our members than Michael was. There is no suggestion in this that GROW had a kind of monopoly of him, and (as was clear in Alison White's sermon at his funeral) he was tremendously valued on the staff of Cranmer Hall in Durham, and in the last twelve years his contribution to liturgy, practical as well as academic, interdenominational as well as Anglican, official as well as from the sidelines, had become prodigious. There may well be more detailed and definitive studies of him elsewhere and tributes to him from many quarters still to come. But his friends on GROW, among whom he grew up as a liturgist, and with whom he remained close even when he outgrew our circle, write of him as our friend whilst the memory is green. Eight of us have put in our vignettes—and the result is true to the Grove Booklet concept; for it was Michael himself who coined the advertising blurb line for the product—'not the last word on a subject, but often the first'. This is not quite the first on him, for it does not of course precede the obituaries of last Summer, but it is the first to take a snapshot of so many facets of Michael the liturgist—and our friend.

DIOCESAN REPORT—1999-2000—1 MANCHESTER

The chair of the Manchester Diocese DLC, reflects on the new Common Worship services, and offers some suggestions for making the material accessible for those not familiar with church worship.

of the service, but it occurred to me that more formal liturgists would be interested in the *porrectio* which followed the ordination prayer and the laying on of hands. My eyes opened wider and wider as the following *instrumenta* were porrected into the hands (or onto the person) of the new bishop in the order shown, each with a set liturgical text accompanying:

Bible

Certificate (one up on C/E—no letters of orders are given to our bishops . . .)

Gown (purple cassock)

Cross and chain (and the words referred to 'chain of office', with, as it were, a cross incidentally attached)

Stole

Cope

Mitre

Ring

Staff

Sword ('symbol of freedom and justice'—not much bigger than a paperknife though)

Briefcase ('as you travel in the name of Jesus')

Pen ('a small companion upon whom you may call from time to time')

and finally—a Chain and Cross to the new bishop's wife.

Wot? No laptop . . .

WHAT THE SPELLCHECK WON'T TELL YOU

I found myself recently using the ASB litany in a local printing. Lo and behold, I had to warn the congregation against the response:

Holy God, Holy and strong, Holy and immoral, have mercy on us.

Then at the CCBI Assembly at Swanwick at the end of February we had this variant on the last verse of 'Brother, sister, let me serve you':

Pray that I may have the grave

to let you be my servant too.

(Shades of 'your peace in our hearse, Lord'?)

IN MEMORIAM—OSCAR CULLMANN

Oscar Cullmann died in January 1999 at the age of 95. He had been Professor of New Testament Studies at Basel, and in that capacity had written about liturgy. He was best known amongst liturgists in England for three of his books translated in the 1950s: *Baptism in the New Testament* (he propounded infant baptism as a practice of 'general baptism' based upon a concept of Jesus having had a 'general baptism' at the cross, for the whole human race); *Early Christian Worship* (was he the originator

years. Its place in the 1662 BCP remained unaltered. The incorporation of *The Psalms: A New Translation for Worship* (1976) into the 1980 *Alternative Service Book* was a sign of the times—a new Psalter for an updated liturgy.

So when only twenty years later we are offered another updated service book for the millennium (*Common Worship*) and with it *The Psalter 1998* (albeit in draft form), the speed of change makes one think. Was the original Hebrew Psalter in need of constant updating in this way? The earliest and latest psalms probably covered a period of the tenth to the third centuries BCF. This period witnessed dramatic changes in both literary and spoken Hebrew: changes from the square to cursive script, for example, and the influence of Aramaic on spoken Hebrew from the seventh century onwards. So it could be argued that, the beginning, the psalms were in need of constant adaptation, for those composed for first Temple (royal) worship had an entirely different setting from the later psalms composed for second Temple (priestly) liturgy. The complex compilations of some of the psalms testifies to this. But by the second century BCE, the Psalter seems to have become more fixed: apart from small textual variations, and the different ordering of some of the psalms, no comprehensive revision is evident from this time onwards. Even the rise of Christianity and the destruction of the Temple in the first century CE, and the expulsion of the Jews from the land in the second century, did not fundamentally threaten this stability: a comparison of the second century BCE Qumran Psalms with the tenth century CE Massoretic text (whose later manuscripts are used for translating Hebrew today) illustrates how fundamentally stable the Psalter was throughout this time. Hence for over two millennia, despite the enormous changes in the Hebrew liturgy (and the changes from Temple to synagogue were immense) and critical changes too in the Hebrew language (which had all but disappeared in spoken form by the Middle Ages) the form of Hebrew Psalter has stayed the same.

So why continue to translate and re translate a text which in its original has stayed stable for hundreds of years? The argument for new translation would be that once an English translation has been initiated, the process of linguistic and cultural adaptation needs constantly to be refined. The counter-argument would be that good translations outlast the shifts and changes of culture. Coverdale's Psalter, for example, not only resonated with liturgical language of its time, but also possessed a prophetic poetic quality in creating new possibilities for the English language itself. Coverdale's Psalter was both reactive and proactive; this is why it survived so long.

So does *The Psalter 1998* possess the same qualities? The Liturgical Commission took two big risks: they were allowed only eighteen months from the request of General Synod to publication (presumably this was because their task was to modify the ECUSA Psalter of 1979 for a British audience) and their sources were mainly other English versions, the Hebrew being read closely only when there was a need for some textual or theological explanation. This certainly raises questions about its lasting value, when one compares length of time taken, as well as the attention given to the Hebrew, in the making of the BCP and the ASB Psalters. And in

comparing several psalms in *The Psalter 1998* alongside the Hebrew and these other versions, the impression is undoubtedly patchy—good in some places, but in need of real revision in others. Noting that the purpose of *The Psalter 1998* was to integrate accessible, modern English with memorable traditional poetry, a comparison of a couple of random verses from Ps. 42.1-2 should illustrate the problems that arise from the methods which were used.

1. Like as the hart desireth the water brooks:
so longeth my soul after thee, O God.
2. My soul is athirst for God, yea, even for the living God:
when shall I come to appear before the presence of God?

(BCP)

1. As a deer longs for the/running/brooks:
so longs my/soul for/you O/God.
2. My soul is thirsty for God* thirsty for the/living/God:
when shall I/come and/see his/face?

(ASB)

1. As the deer longs for the water-brooks.*
so longs my soul for you, O God.
2. My soul is athirst for God, for the living God;*
when shall I come to behold the face of God?

(*The Psalter 1998*)

One of the problems here is the accurate rendering of the Hebrew. The same verb 'longs for' (perhaps better, 'yearn for') in Hebrew is used in lines 1a and 1b in the feminine: in line 1b, it agrees with 'soul' (which is feminine), and in 1a, with 'deer' (the Hebrew feminine form has lost its final letter, although it is added in other versions).

A second problem is trying to create memorable poetry in modern English: by using familiar English versions in place of the Hebrew, anachronisms abound. For example, who today would speak of drinking from 'water brooks' (line 1a) or in deed of being 'athirst' (line 2a) for a drink? Here the Hebrew allows a range of possibilities: 'flowing streams' 'fresh waters' in line 1a would certainly be permissible: and 'is thirsty' is as good a translation of the verb in line 2a. What seems to have happened is that the earlier English versions have guided the choice of expressions, although in a selective way: hence the words 'desireth' and 'longeth after' and 'yea even' of the BCP have been removed, but 'water-brooks' and 'athirst' have stayed. The result here is a strange hybrid, neither ancient nor modern—it lacks the cadences of ancient English, and yet also avoids new figures of speech needed for contemporary poetry—a reading which access to the Hebrew would readily allow.

In spite of this, *The Psalter 1998* is undoubtedly a most significant publication, for it reminds the church of its need to recapture psalmody for liturgy: dependence on Coverdale alone is clearly not what is needed for the contemporary church. In

spite of its shortcomings, the style and presentation of this new translation at least allows for different musical accompaniments in a way Coverdale's translation could not do. The Music Appendix (pp.207-48), showing how this particular translation can be freely adapted for chanting and plainsong, goes a long way to restoring the sonority, variety and poetic quality which is there in the Hebrew. If we are to create a new Psalter for the church, let it be a musical one; that is, after all, what the word 'Psalterion' means in the Greek. So if we are to take this new 1998 version to heart, let us put our church musicians to work on it.

Susan Gillingham
Worcester College, Oxford

BOOK REVIEW

R. Atwell (compiler), *Celebrating the Saints, Daily Spiritual Reading for the Calendar of the Church of England* (Canterbury Press, Norwich, 1998, 532pp. no price)

This is an excellent book for those who want readings from the saints on their days. It forms a companion volume to *Exciting Holiness* (which gives the Biblical readings) by giving the non Biblical readings. Together they do what *Cloud of Witnesses* did for the ASB. I have been regularly using the readings and am not disappointed. The selection has been excellent. To each person there is a short biographical introduction and then an extract from their work or a writing about them. With the diversity of the new sanctorale this becomes both a work of history and theology. It is well worth the cost and one of the must resources to go with the calendar.

Phillip Tovey

THE DURHAM OFFICE

Bruce Carlin writes on behalf of the *Durham Office* reviewed here by Charles Read in the January issue. Apparently readers have been trying to buy copies via the Durham diocesan office, and, whilst this is not impossible (and copies have been duly supplied), SPCK have now taken up the popularity of the product and are stocking it in their bookshops, and so, if it is not in stock locally, it can be ordered from their central warehouse.

PORRECTISSIMA

My liturgical travels took me on 6 February to the consecration of a bishop of the International Ministerial Council of Great Britain in Walworth. The rite had been lifted in part from the ASB ordinal, though in part was left to the Spirit (a totally different discipline). Time would fail me to tell of the three hours and twenty minutes