

Swanwick Conference, and the perhaps inevitable work on a new induction/licensing service, we've been having fun.

But most of our work has been implementing our Diocesan Strategy for Common Worship. Lichfield is a large Diocese, and it was made clear to us at an early stage that the appointment of a full-time Common Worship Officer was out of the question. Therefore things have been organized on an Archdeaconry and Deanery basis, with the backing of Diocesan Synod and a budget of £5,000 to cover travelling, hiring of premises, printing, etc. Each Area Bishop has appointed a group from his area to organise a series of Common Worship briefing events on a local basis. Training and resources for these groups have been provided by the Diocesan Worship Team. The Diocesan Bishop has written twice to all clergy, readers and authorized leaders of worship asking them to return a form indicating which event they will be attending from the nine on offer across the Diocese over the next few months. A representative of the Worship Team attends each briefing, which includes detailed information about the material which has already been published and some of the material in the pipeline (Mark Earey's *PRAXIS News* pipeline is invaluable on these occasions). There is always a bookstall, good refreshments and plenty of opportunity for questions and discussion. So far these events have proved to be very successful, not least, I suspect, because of the backing of the Bishops and Archdeacons, who attend these events themselves, as well as encouraging others.

We've been greatly encouraged by the enthusiasm of clergy and readers from across the Diocese. At a recent *Midlands PRAXI* training event in Birmingham, around half the 250 delegates were from Lichfield—a total large enough to warm the cockles of any liturgist's heart. We dare to hope the enthusiasm will continue.

Adrian Daffern
Secretary, Lichfield Diocesan Worship Team

News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

I seem to have been hearing from all quarters public calls for the abolition of 'flying bishops', resolution (c), and the whole Episcopal Ministry Act of Synod. I hasten to add that I doubt whether my own summary in January of the anomalies and oddities with which the Church of England was working can have been such as to win anyone for a rescinding or foreshortening policy (such was certainly not my intention), but there is an impatience around on behalf of women presbyters. The call for the end of the Act of Synod comes in Monica Furlong's book, *Act of Synod—Act of Folly?* (SCM, 1998), but it was also overt at the Anglican-Methodist conference on episcopacy at Wesley's Chapel on 6 March 1999, and it reappeared the following Saturday in my own Diocesan Synod, when a Deanery motion for the end of the Act was debated.

My own response (for I have both spoken and voted against the rescinding moves) is that the ordination of women was never a total and unqualified clean sweep, but rather a guarded provision under defined circumstances for women to be ordained presbyter and to be able to minister in a proportion of parishes. The sweeping feature of this was there—but it was ecclesial, not individual. The Church of England provided scope for women to be ordained and in the process altered its own total ecclesial position; and it did so in the actual decision, and that would have been the case even if no women had in the event then ever been ordained (as, e.g., would have been the case if none had been selected). To that extent, those who held that women could not be ordained, or should not be ordained, or that the Church of England was not competent to provide for women to be ordained, had already been squeezed hard in their adherence to the Church of England. Certainly the Measure and the Act allowed them to hold *as a personal opinion* that the ordination of women was erroneous, or even impossible. Certainly the Measure and the Act of Synod allowed them just scope to remain in with an integrity of conscience in that they did not have to recognize individual women *as* ordained. Certainly this allowed them to work from within for the repeal of the Measure (and thus of the Act of Synod). But it did not allow them to assert that the Church of England as an ecclesial entity had not already crossed the line into this unprecedented (and, as they would say, unwarranted) country. That step had indeed been taken, and their ecclesial position was indeed squeezed. They became a tolerated dissentient minority, a permitted exception to the ecclesial stance of the Church of England.

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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

The Measure provided for those individual consciences at parish level (it did not, of course, provide for minorities *within* parishes—including clergy—who failed to persuade their PCCs to pass resolutions (a) or (b)). But the Act of Synod went further and allowed those parishes to distance themselves from their own bishops, which both in theory and in practice has looked like the creation of a single bonded constituency across the country. This arrangement of episcopal ministry (not confined of course to PEVs) is portrayed by its opponents as both insulting to women presbyters and destructive of the unity of a diocese and of the unitive role of the diocesan bishop. So the Act of Synod has been denounced as institutionalizing division and discrimination against women.

I am convinced that this, whilst understandable, must not prevail. I cannot myself follow the logic of the 'impaired communion' concept which I set out as neutrally as I could in NOL two months ago. I think that, if I believed what I think Anglican Catholics believe about the nature of the Church, I would have settled for the ordination of women *or* for departure to Rome back in 1994. But that is irrelevant. I am not myself inside an Anglican Catholic's skin (as readers of NOL will know). I find myself dealing with a measurable constituency who have developed a kind of theological logic which the Measure itself says must be respected, and about which the Act of Synod deploys an agreed way of implementing that respect. The undertaking that such steps would be taken was part of the basis upon which the Measure was originally accepted in Synod; and, as it received its two-thirds majority in each House, it ill becomes those who worked so to devise the concessions as to help it through, then to turn and by force of voting to cancel the concessions.

Some speak or write as though we were in a process of 'reception' of the ordination of women. I offer a different view. The term 'reception' has an inbuilt predetermined end—and, I would contend, is only appropriate in *retrospect*. To say about a debated issue that one view is in process of 'reception' is to say that the other side must lose! And that is not then a true debate. What we have in the Measure and Act is not a closed-ended transitional arrangement; it is rather a staking out of an ecclesial frame which, whilst it is clear in itself in outline, allows room within it for people not only to oppose the frame, but actually to work on with the hope of changing it back to what it once was. That may be to treat serious matters frivolously, but I am not wanting at this point to stop and put value-judgments upon it. I merely state (and will accordingly speak and vote) that, whilst I find my friends' logic about impaired communion difficult to understand, I defend their right in conscience to hold it; and, whilst I do not personally expect that the opposing minority can survive long, I cannot support any moves to foreshorten them. They formally retain hope of changing the Church of England's mind, and that is part of their very being. I informally do not think they can in fact survive, but that is my private opinion, not the constitutional position. Let us by all means have a battle of words; but let us not turn it into punitive action.

Dear Colin,

This morning while clearing papers from my desk I came across within minutes of each other the NOL for March with its review of the Psalter 1998 and notes on a lecture by Paul Bradshaw on the use of the psalms in the church. Despite the warnings of such as Paul it does seem as though the CE at least is wading once more into the mire of using the whole psalter.

My wife and I say a morning office based on ASB Mattins, and we run up against the Psalter's problems regularly. With my long background of using psalmody in a cathedral context I feel guilty if I do not use them. She with an upbringing in Welsh Methodism expects to be able to make direct sense of anything provided for worship, and at least not to have the words flat contradictory to the Christian faith. We thus have to select psalms with care, and I find Paul Bradshaw very much on our side, claiming that the history of the church is there too. I suspect that most worshippers are more like my wife than myself in expecting the words for worship not to have to go through some kind of interpretative sieve before being affirmed.

There is no indication in the enthusiasm of the present generation of liturgists for the psalms of there being any attempt made to teach us how they are to be interpreted in use. There are a number of traditional ways round. Do they espouse any of these? Or do we flounder on with dishonest worship?

One of the great developments of this half century has been the re-birth of the traditional hymn, and with it a desire to worship more honestly. Using the whole psalter is a backward step from this.

Yours

Alan Luff

Canon emeritus of Birminham Cathedral
Vice-Chairman of the Hymn Society

DIOCESAN REPORTS (1999-2000 CYCLE)—3 LICHFIELD

Since becoming a formal part of the Diocesan structures, the Lichfield Diocesan Worship Team (as it is known in its latest incarnation) has enjoyed an extremely busy couple of years. Amongst other things the group has produced a Eucharistic Rite for our 1997 Diocesan celebration *The Feast* (which had to be transferred indoors from outdoors at the last minute making life interesting for those who had to work out a new way of distributing communion to 10,000 people in Stafford County Showground), an order of service for collating Archdeacons, and, conversely, a rite of farewell for a retiring Archdeacon. Special services have or are being produced for a whole variety of particular circumstances from a 'Claiming the Ground' liturgy for a plot of land where a new church will be built, to (and this isn't an April Fool) the dedication of the new Diocesan Mobile Belfry. Together with new liturgies for the ordinations held in the Diocese, planning the worship at our forthcoming

JLG CONFERENCE

The Joint Liturgical Group is arranging a conference on *Worship and Mission* to be held at Sarum College, in the shadow of Salisbury Cathedral, from Tuesday 21 to Thursday 23 September 1999.

This conference follows our successful event at the same venue in 1996, when more than fifty liturgists met to consider *The Future of Christian Worship in Britain*. The programme this time includes our keynote speaker, the Right Reverend Michael Nazir-Ali, Bishop of Rochester, John Taverner's *Vigil*, to be sung in the Cathedral by the Choir, and an evening of Iona Worship with John Bell. There will be several varied workshops and seminars which you will be able to attend according to your own interests.

We would like to encourage a wide range of delegates, including members of liturgical commissions and worship panels, black leaders, providers of alternative worship and younger liturgical scholars and students. The basic fee is £125.00. If you would like to receive a Booking Form, please contact Nigel Uden at 222 Clifton Drive South, Lytham St. Annes FY8 1HY. Telephone and Fax: 01253 722745 E-mail: udenurc@aol.com

CORRESPONDENCE

Dear Colin,

I am astonished on my return to England after a gap of twenty-two years to find our Liturgical Commission still persisting with an American version of the Psalter that the Liturgical Commission of thirty years ago rejected as inadequate to a modern Church. It is not the American Psalter is totally disgraceful; but it is the weakest of a line of Psalters that aim at the flavour of the classic versions—among which the Revised Standard Version and the Liturgical Psalter are the most distinguished.

Why do a patch-and-repaint job on a clapped-out old Ford when the latest Rolls-Royce, all whistles and bells, lies close to hand? I mean of course the Liturgical Psalter, whose Hebrew scholarship is impeccable and in its inclusive-language version (1995) up with the very latest, and whose literary and devotional qualities have been extensively praised (modestly forbids me to say more).

The Liturgical Psalter has been road-tested with general approval in England, Ireland, Australia, South Africa, India and elsewhere, and the latest model has been a great success in the first of the new prayer books for a new millennium, *A Prayer Book for Australia* (1996). What is more, the translation is accepted as honest by Jews and Muslims—a consideration of no little importance to Christians who encounter these other faiths in love. Why should England be stuck in the sixties? Or is this another example of 'dumbing down', of mindlessly preferring all things?

Yours sincerely,

David Frost

Member of the Church of England Liturgical Commission 1969-1980, and of the Liturgical Commission of the Anglican Church of Australia, 1977-1986

And I am so convinced that the future lies with the ordained women that I want to say to them (as I always did in not vastly different terms before the vote went through) 'The future lies with you; and you have made enormous gains and the Church of England is already greatly changed; and you can afford to be generous about the last bit of territory on which these folk are standing, and you need not try to eliminate it.'

For a slightly different (if previously unreported) factor, please see the Australian vignette on page 9.

Colin Buchanan

PS: A not-quite-liturgical point—have you noticed on the radio and media generally that people are using 'testament' when they mean 'testimony'? Should we go with this or challenge it? (It does seem daft . . .)

THE LORD'S PRAYER

The 'Summary of Decisions' of the House of Bishops, relating to the meeting of the House on 11-14 January this year, was published in the second half of February. There is reference to the handling of the Nicene Creed scheduled for our next issue. But, for the sake of the record (and perhaps more than that), the summary under the heading 'The Lord's Prayer' should be reprinted here:

'13. Having considered the matter of the inclusion (or not) of the ELLC version of the Lord's Prayer (the omission of which was the subject of a petition and correspondence from a number of Synod members), the House passed the following resolution:

"that subject to the requirements of the Standing Orders of the Synod concerning reference of the Business to the Convocations and to the House of Laity, the liturgical business called The Lord's Prayer be returned to the Synod in the form approved by the House for consideration on the Final Approval Stage."

The form thus approved was that agreed by Synod (i.e. including provision for the ELLC text).'

Readers will recall that, despite mention of the ELLC text, that text is in the form it took in November only a footnote to the two parallel texts which have pride of place and will be printed (as things stand) in the new liturgical rites. The Church of England appears to be about to take the perverse step in respect of modern versions which will ensure that no-one is quite certain what the modern text is; and will thus revert to the modified traditional text as safer. And we shall be pulling out the rug from under nervous free church persons who had been about to launch out on a modern usage. And, oh if only Rome had made its modern-English-language mind straight before this. Obviously, it will be the ELLC text when they do, and the C/E will be stranded alone in the midst of temptation, but the evidence is not yet there, and the leverage is thus not available.

I sigh for that disappearing dream of all the Churches unitedly commending one modern text to meet the millennium.

BOOK REVIEWS

C.Frederick Barbee and Paul F.M.Zahl, *The Collects of Thomas Cranmer Compiled and Presented for Devotional Use* (Eerdmans, USA, 1999, imported by Alban Books, 79 Park Street, Bristol BS1 5PF, xx/119 pp., hardback, £9.99)

This handsome slim volume is published to mark the 450th anniversary of the 1549 Book of Common Prayer. I am not aware that the date has been picked up as significant in Britain (as I write we are all measuring that we are 280 days—or the exact length of human pregnancy—from you know when), but it is a notable anniversary, and this is a dignified if not desperately exciting response to its occurrence.

There is a Foreword by the two compilers which sets out the structure of Cranmer's collects; and this is followed by a strong commendatory Introduction by FitzSimons Allison, recently Bishop of South Carolina, to whom Paul Zahl was curate twenty years ago. He writes about Cranmer himself as within the moving political times within which the theologizing was set. After that come the collects themselves. They are laid out in the 1549 order through the year, one only on each left-hand page. Below each on its own page is a paragraph headed 'History', and then, on the facing page, is an accompanying 'Meditation'. The meditations are profound, and reflect a reformed theology, and a desire actually to spell out that theology. It is, of course, an open question how far younger Christians, used to addressing God as 'you', will see a devotional commentary on the once-were collects as actually taking their life further forward. But to those once brought up on Cranmerian prose, this slightly elitist presentation of his work and its meaning is food and drink.

One tiny niggle remains—my purist point about collects of an occasion and for a desired end (see the rubrics about collects in 1662 Evening Prayer *The collect of the day . . . the collect for protection . . .*) needs taking aboard by our American compilers. Otherwise one of these days they will be fulfilling the comic role of those who announce a collect for the beheading of John the Baptist.

COB

James F.White, *Christian Worship in North America: A Retrospective 1955-95* (A Pueblo Book, The Liturgical Press, Collegeville, USA, 1997, ix/318 pp., paperback, \$29.95)

James White is a distinguished American United Methodist liturgist, a few of whose books are known in Britain where, I guess, writings on liturgy and architecture are

This 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—40 pages @ £3.75. The Group for Renewal Of Worship (GROW), which has been responsible for the 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 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.

A TRIBUTE TO JOHN HAZLEWOOD FROM AUSTRALIA

John Hazlewood, once famed as the enfant terrible of the Australian Anglican Bench, died last year. He was Bishop of Ballarat, a seat of reaction (and since his day a seat of Silk). But my Australian correspondent, wishing after his death to soften the cultivated stereotype of him, relates two warm-hearted steps of his in relation to women presbyters. The first was a simple sincere utterance when one particular ordained woman was facing an uphill task: 'Yes, I know. [She] is in my prayers. It must be very difficult for the women priests.' The second was when a newly ordained New Zealand woman presbyter showed up at Ballarat, before there were any Australian women ordained, and John Hazlewood coached her in eucharistic presidency in his own chapel behind closed doors—and the story, which might have compromised him deeply, and would certainly have rocked the Silken diocese, was not to be told until he had died. Now he has, and it is.

underlies this. This part also includes some potted summaries of basic answers to basic questions on what Christians believe about God, human beings and how they worship God and respect human beings. One chapter has a theology of prayer. Another focuses on what each continent distinctively can contribute to worship. This reflects the author's wide travels and experience. The final chapter in this part looks at new directions in worship, such as a renewed emphasis on the use of all the senses.

Part Two has some good resources. Three very full outlines are given for major, preferably, ecumenical services at the seasons of Epiphany (theme: the incarnation), Ascension (theme: God's victory and presence now) and for Watchnight. The last is intended to be multi-faith. It is handled sensitively but not all Christians will welcome this possibility! All three services have a lot of material on setting and presentation as well as text. Herein lies some of the best material in the book. The rest of the resources cover seven other appropriate themes for services including readings and some fine prayers, many by teenagers and some by his wife, Rosemary. There is a chapter of messages from church leaders worldwide encouraging us to use the millennium well. I did not find many very inspiring, though this is why they are in the book. Finally there are twelve, mainly new hymns though some have familiar tunes. Throughout this part there is an admirable attempt to be all-embracing, but the music hardly reflects the new charismatic songs. Taize is favoured and the chosen twelve reflect more traditional and 1960's to 1980's styles mainly.

How useful will this book be? All depends on what the reader is hoping for. Much here is fresh. Many of the resources are good. But the very fact of such a wide-ranging mixture means that this is a general stimulant on many topics rather than a narrowly focused book of worship resources for millennium services.

Christopher Byworth

WHAT THE SPELLCHECK WON'T TELL YOU

The Archbishop of Canterbury at the national conference on evangelism at Swanwick last month told how 'Our God reigns' came out on the service sheet of a particular parish in the Woolwich Area when he was visiting it seven or eight years ago:

The first two verses duly had 'Our God reigns',
but the third had 'Our goal reigns',
and the last had 'Our God resigns'.

Oh yes, and a correspondent points out that NOL (which scorns a Spellcheck anyway) has committed in March its own accurate illustration of perfect unspellcheckable error. On page 4, the review of the Psalter begins *'The Psalter 1998: A Daft Text . . .'* It's a fair cop—we undertake not to mock others for such errors unless we are ready to commit them ourselves.

Oh, worse and worse (though a spellcheck would have caught this), we also said that Oscar Cullman 'propounded in fant baptism'. Gordon Ogilvie writes to ask whether we meant 'in font baptism'—which is exactly what a mindless spellcheck would propose.

particularly associated with his name. Here he presents 24 essays, all but one drawn from his own contributions over the 40 years which are in the book's title and updated and then re-presented here. He claims in his Preface that the 24 are but one seventh of the available material, so it looks as though there has been a sustained flow throughout those 40 years.

The book is, however, collected essays, and they have been collected from different dates and treat different themes. It is not an integrated 'Worship and Theology in North America'. Rich themes may be handled (they are—and he himself would highlight the linking of worship and justice), but the pieces are discrete, usually self-contained, and in no sense exhaustive of either own theme or the category under which they are placed.

The book works out like this in categories: 13 essays on 'History'; 3 on 'Liturgy and Justice'; 5 on 'Liturgical Architecture'; 2 on 'Pastoral'; and a final one on 'Pedagogic'. Some are specific to a denomination or an era (like the one on Marshall McLuhan); one ('Writing the History of English Worship') is a salute to Horton Davies when he in his eightieth year completed his six volumes (which were indeed *Worship and Theology*, but . . . *in England*); some are much more general (like his essay on culture, or his survey of worship and evangelism of over a century and a half in North America). He writes here about the shaping of a particular denominational eucharistic rite, there about inclusive language (or, to be accurate, 'Words that Hurt'). In his architectural essays, one is 'A Study of Three Leaders'—all, I fear, unknown to me—but two of them, Hopkins and Cram, were Episcopalians, whilst the third, Vogt, was a Unitarian. Obviously, I could browse on. Those who delight in *opuscula* will find top-quality ones here, but they must recognize it is a plethora of *opuscula* they are acquiring—and there is no index, so that it is not easy to establish whether what you want or will enjoy is here, except by reading it entire.

One quotable comment (and there are many) caught my eye: 'Indeed liturgical studies may be the only truly blasphemous discipline. Rather than taking off our shoes we are tempted to measure the distance to the burning bush.'

COB

Bosco Peters, *Celebrating Eucharist: A Guide and Supplement to the Eucharist in A New Zealand Prayer Book—He Karakia Mihinare o Aotearoa* (published by DEFT, PO Box 30-146, Wellington, New Zealand, 1995, 266pp., A5 in ring-binder, no price).

I owe the author of this very substantial guide an apology, for (like other occasional review books) it has lain in a pile for all too long awaiting attention.

New Zealand has produced few authors on liturgy, not least because, with a population less than one-tenth of England's, it has difficulty in predicting a market sufficient to make any particular publication viable, so that most fields of theology are unlikely to produce home-published authors. But a man writing about the

New Zealand (i.e. the Aotearoa) Payer Book has to publish at home for it to be useful. The solution, for a very substantial book, is the ring binder, and, presumably, some cheap means of production.

The upshot is a very practical companion to the Provincial book, written from a fairly scholarly background but with a parochial and pastoral touch. There are 25 short chapters, of which the first six are introductory, and most of the rest related to the text. The coaching is detailed without being coercive; and it strikes me as representing the genius of the New Zealand Book very well. Each chapter is also followed by study questions, and this is ideal for a group just coming to terms with Anglican worship. The whole Book is covered, and the chapters are brimful of simple wisdom:

'To be greeted by "Good morning" and then have a hymn, theme, scripture verse, announcement of Prayer Book page numbers and only then to hear "Grace and peace to you from God" deprives this greeting of its purpose . . .'

'In the Prayer Book there is an authorized framework for writing eucharistic prayers (pages 512-514).' (I mention this because I have hardly seen it noticed up in England—COB)

'Lollies or biscuits ought never to be administered instead of communion.'

'The ablutions are not an integral part of the liturgy!'

The author's churchmanship takes a whisker more Catholic Revival ceremonial for granted than I would myself wish; but his sheer common sense and clear writing must have come as a benediction to many a kiwi cleric.

COB

Horace T. Allen and Joseph Russell, *On Common Ground: the story of the Revised Common Lectionary* (Canterbury Press, Norwich, 1998, xiv/98 pp., £6.99)

This slim volume is what the title suggests, the story of the RCL from its origins in the Roman Catholic *Lectionary for Mass* to its development into the 'Coca-Cola' of the lectionary world. The story is told concisely, and with a fairly 'upbeat' tone. Try, for instance, 'Once might be allowed the vision that as separated ecclesial communities begin to participate *together* in the weekly, homiletical study of the Holy Structures, the Lord's priestly prayer is coming to fruition: 'I have given them you world . . . Sanctify them in the truth; your word is truth,' (p.44) or 'It is certainly not too soon to move on from the monumental progress in this area of the Church's life and mission in this century to horizons yet unglimped in another century' (p55).

As well as history, there is some useful background to the way the lectionary works, the assumptions behind it and the way these are worked out in the actual choice of texts. Six ways that lectionaries function in the worshipping life of the church are outlined: ensuring a good coverage of scripture; preaching; observance of seasons; engagement with culture; engagement with liturgical context; historical

and ecumenical witness. This is a helpful reminder of those of us who tend to think of lectionaries as *solely* lists of passages for preaching.

Chapter 5 ('The RCL in the Life of the Church') begins, 'We now have a truly *common* lectionary that is shared widely among various churches around the world.' There follows a sample of 16 denominations around the world using the RCL or some variant of it. Of these, 15 of the entries tell of minor adjustments made to the RCL to make it fit particular denominational contexts. The Church of England entry stands out, taking 8 of the 21 pages of the chapter to outline the changes we have made to the RCL for our purposes.

This is an ideal book for those who don't have time to plough through more scholarly works about the lectionary, but who do want to use the three-year lectionary as well as they can, recognizing the pitfalls and making the most of the opportunities.

Mark Earey

Institute for Liturgy and Mission, Salisbury

Peter Atkins, *Worship 2000, Resources to celebrate the new millennium* (HarperCollins, 1999; 210 pages, pb £12.99)

This is a slightly unusual book. It is a mixture of theory and practice on creating liturgy for the millennium. Its author is a recently retired New Zealand Anglican bishop who has been a university teacher and had a background in helping create the 1989 New Zealand Prayer book. His book is in two parts of about equal length: first the theory which he calls 'Questions and Answers' and then the practice, simply called 'Worship Resources'. Its usefulness may lie more in the latter especially if a major service had to be created.

Part One seeks to answer nine questions about the millennium. They are basic and general, such as

- Can we celebrate our Christian history when there is so much debate on the historical basis of our faith?
- Do we want to mark Jesus' life in Israel when there is so much tension there now?
- Can Christ understand our experiences when life now is so different from what it was then?
- Can we will bear witness to Christ in our multi-faith world?
- Would it help us to visit Nazareth and Jerusalem? The author found that this helped him.

Some of these questions seem a lot more important than others Peter Atkins' answers are all positive and well argued. He believes a confident proclamation is both possible and necessary for the millennium. History and Christian experience reinforce one another in this. His approach is strongly all-embracing across cultures, gender, generations and status. Worship must reflect both this and the normative role of the life, death and resurrection of Jesus. A strongly incarnational theology