

The report from Lambeth is now published, and the following is the sole reference to worship, and omission which arises from the peremptory excision of the work of a sub-group of Section III at the behest of Section IV—all reported here this time last year.

The baptized and empowered community is also a eucharistic community, in prayer, praise and worship, receiving ongoing strengthening and nourishment for mission and ministry from the bloody and blood—the very life—of its self-giving and risen Lord. Nourishment in the Eucharist is the foundation of the energy that sustains the Church in its mission.

The Church is most faithful to its calling when all its members recognise their vocation as disciples of Christ and that they received their vocation in baptism, whatever form of ministry they might exercise. It is important that this be emphasised in our baptismal preparation and liturgies. This dramatic life-changing event should be accompanied by the full use of such powerful symbols as water, light, clothing, and an authentic welcome by the people of God.

While the specific words of the baptismal promises differ among the churches of the Communion, their content highlights five commitments understood broadly as directly related to the ministry of the whole people of God, none of which can be said to be more important than the others. These are worship, proclamation or evangelization, forgiveness or reconciliation, service and working for justice.

Within the Body of Christ, all Christians are called to worship, to know and share forgiveness, to share through word and action the stories of their faith in God's reconciling work in Jesus, to be people of compassion in love and service, and to hunger and thirst for righteousness, fairness and peace.*

The Resolutions were printed a year ago.

* (*The Official Report of the Lambeth Conference 1998* (Morehouse, USA, 1999) pp 192-193).

ISSN 0263-7170

50p

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

Postal subscription for 1999 £7.50 (by air £10.00, US\$20.00)

GROVE BOOKS LIMITED

RIDLEY HALL RD CAMBRIDGE CB3 9HU

Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

Issue No 297

September 1999

EDITORIAL

I am writing this in Kottayam in Kerala in the South-West part of India, and report specific activities, in relation to the study of liturgy, elsewhere in this issue. For the moment I want to reflect on a passing experience of last Tuesday, 17 August (you might have thought that Sunday, and Sunday 15 August at that, would be more interesting—and I was then preaching in a Mar Thoma parish at their Qurbana; but, although I had prepared a wary sermon on the BVM, in fact they were keeping Indian Independence Day, and I had to produce a quick-change homily . . .).

But I was really discussing Tuesday. Then the Anglican liturgists were invited in Kottayam to a Church of South India liturgy at the CSI Holy Trinity cathedral of the diocese of Madhya Kerala (a cathedral built, as Anglican, in 1842).. I am aware of some very interesting liturgical developments in some quarters of CSI; and George Kovoov, the warden of Crowther Hall in Birmingham, helped put together the contents of the CSI liturgy used at the Lambeth Conference last year—and this, a modern text, had a strongly Indian character to it. Indeed, the agenda for *Societas Liturgica*, which is just starting as I write, includes 'case studies' on inculturation and other issues in the CSI liturgy. (These may yet be reported elsewhere here.) But, those points made, I confess my heart sank slightly when, on entering the CSI cathedral, I found myself holding the 1962 liturgy (in English), the second, very slight, revision of the original 1950 liturgy, a rite that in 1999 looks somewhat ancient (for it is in traditional Prayer Book language), and felt at sight like a stepping backwards in time.

However, I quickly recovered myself, and found myself instead counting my blessings. Here I was for the first time in my life experiencing the original CSI liturgy in South India itself. If I had stepped back at all, it was in order to learn how far forward that liturgy itself had advanced. And as I participated in the liturgy, I found myself scoring off one by one pioneering features which took their origin in the CSI Liturgy Committee which, appointed in 1948 by the first Synod of the Church after union, took its uniting liturgy to the next Synod in 1950, and launched it on the world. Here I was, almost exactly fifty years on from the time when the Committee was working; and I had myself known as well as read Lesley Brown, Lesslie Newbigin, Tom Garrett, and Marcus Ward, and I was moved with a sense of history to have a chance to take part in the rite.

Here then is my score of innovatory features ('first' below means either 'first ever' or at least 'first for a church involving Anglicans'):

- (a) This was the first liturgy of a union involving Anglicans;
- (b) This was the first liturgy providing by rubric for 'Westward' position;
- (c) This was the first liturgy to have the confession before the ministry of the Word;
- (d) This was the first liturgy providing for an Old Testament reading as well as Epistle and Gospel;
- (e) This was the first liturgy to make the creed a response to the preaching;
- (f) This was the first liturgy to restore the congregational greeting of Peace (which was done, and is generally still done in South India, by 'daisy-chain' method and slightly formal placing of two palms outside the two palms of your neighbour);
- (g) This was the first liturgy consciously to draw upon Gregory Dix and his 'fat green book' and give expression to its principles;
- (h) This was the first liturgy (barring Ratcliff's exotic attempt in the 'Bombay Liturgy') to draw upon the Liturgy of St. James;
- (j) This was the first liturgy to provide a high level of congregational responsive material (largely drawn from St. James) in the eucharistic prayer;
- (k) This was the first liturgy since 1549 to include an anamnesis of a sort that would not insist on an oblation of the elements to God.

All this is quite apart from 'Be present, be present, Jesus thou great high priest...' (attributed, though somewhat remotely, to a Mozarabic text), which has not caught on (though it is a better prayer at the preparation of the table than some Berakoth I could mention; and it also leaves out of account moving Humble Access to just before communion (shades of 1549 and shadows in advance of a certain English move . . .)).

Honour indeed where honour is due. Fifty years since the rite was in gestation in committee is a good time for honour. Almost every point set out above has become a commonplace of Anglican worship around the world, much of it through Lambeth 1958 and Lesley Brown, some by direct impact. Even the mighty Church of Rome is under suspicion of having initially learned some or all of (d), (e), (h) and (j) from humble South India, so far away and yet so influential on a world scene.

After I had drafted the above, I found myself the next Sunday in a CSI parish—and, of course, the rite was in Malayalam, the language of Kerala. My English text might have been yesterday's liturgical English—but what parish is going to worry much about that? If the visiting English want the English text updated, then that is their insularity. An English text is important to the CSI to ensure that there is a 'common text' uniting the language groups—but it is relatively unimportant as a vehicle for parish worship. And, yes, modern language English texts do exist, but I guess most parishes are not going to buy them or distribute them for the sake of a once-a-month or less frequent service.

So, I count myself unqualifiedly privileged to have experienced this past week of CSI liturgy.

Colin Buchanan

in January 1997, there was a strong request for another 'sooner rather than later'—but this has seemed the earliest as well as the best opportunity. We expect that the Conference will not only open up the possibilities of the new rites, and provide a great range of accompanying resources, but will also give help across the board in making parish worship rich and refreshing (a *bon mot* recently from George Kovoor of Crowther Hall was 'putting the WOW back into worship').

Further details will be published in future months in NOL, and the hope is, as last time, to offer a tempting discount for early booking, and possibly a slight incentive for NOL readers as well. But write the dates at the back end of your 2000 diary now.

SOCIETAS LITURGICA IN KOTTAYAM

Following the informal meeting of international Anglican liturgists in Kottayam came the Congress of *Societas Liturgica*, with a theme of 'Liturgy Theology'. It has to be acknowledged that the attendance at *Societas* was disappointing, with up to a hundred liturgists from Europe and North America who regularly attend not there, and the whole count at plenaries being often below three figures. Whilst the Christians of Kerala went to great lengths to make the Congress members welcome, including providing opportunities to worship in a variety of contexts (and to have a happy day out on the backwaters, the equivalent of the Norfolk Broads), the actual content of the papers was less arresting. They will appear in due course in *Studia Liturgica*.

STOP PRESS—THE DOME, THE ARCHBISHOP AND THE END OF '99

As we go to press we learn that the powers-that-be at the Dome have re-touched their draft programme for New Year's Eve, and have invited the Archbishop of Canterbury to have a 'window' within that programme at around 11.15 p.m. It is assumed that the form of this will be 'a word and a prayer'—though the imagination runs on having the whole 10,000 in the arena sing 'Abide with me' or even

'The Second Millennium, Lord, is ended
the third one dawns at your behest;
to you our previous prayers ascended
in you shall our twenty-first cent'ry be blest.

The turning earth is quickly making
the old year slide away in night;
and as the midnight hour is striking
we domed disciples hail your light.

So be it, Lord, your throne shall never
like Dome and monarchs pass away.
Your kingdom stands and grows forever,
the third millennium owns your sway'.

PRAXIS 1999-2000

The Praxis programme for the coming winter is as follows:

Date	Title and Venue	Speaker
1999		
5 October	Towards Common Worship St Edmundsbury Cathedral	The Revd Mark Earey
16 October	Exploring Worship Today Wakefield Police College	The Revd Canon Stephen Oliver, Fr Christopher Walsh and The Revd Peter Moger
21 October	Preaching the Lectionary—Year B St Matthew's, Westminster	The Revd Mark Earey and The Revd Stephen Wright
28 October	Worship over the Millennium St Matthew's, Westminster	The Revd Canon Stephen Oliver and The Revd Stephen Lynas
24 November	Making the New Baptism Service Work St Matthew's, Westminster	The Revd Mark Earey and The Revd Stephen Lake
25 November	Wholeness and Healing Birmingham Cathedral	The Rt Revd David Stancliffe
2000		
23-25 February	Liturgy and Spirituality and Shepherd's Dene, Northumberland	The Revd Professor Paul Bradshaw Bro Patrick Moore, FSC
4 March	Death, Dying and After-Care St John the Baptist, Leicester	The Revd Andrew Burnham and The Revd Jeremy Fletcher
16 March	Confirmation Today St Paul's Cathedral, London	The Rt Revd Colin Buchanan
23 March	New Eucharistic Prayers Birmingham Cathedral	The Revd Professor Paul Bradshaw
5 May	Common Worship—The Eucharist St Edmundsbury Cathedral	The Rt Revd David Stancliffe
16 May	New Eucharistic Rites St Matthew's, Westminster	The Very Revd Michael Perham, The Rev Professor Paul Bradshaw and The Revd Philip Chester
18 May	New Eucharistic Rites College of the Resurrection, Mirfield	The Very Revd Michael Perham, The Revd Professor Paul Bradshaw and The Revd Philip Chester
16 June	Liturgy for Rural Churches St John's Church, Peterborough	Canon Andrew Bowden, The Very Revd Michael Perham and The Ven Bernard Fernyhough

To obtain a programme and booking form for any of these events, please contact PRAXIS at 20 Great Peter Street, Westminster SW1P 2BU
(Tel 0171 222 3704/fax 0171 233 0255 or Email Praxis@stmw.globalnet.co.uk)

GROW ANNOUNCE THE NEXT CONFERENCE

The Group for Renewal of Worship (GROW) are going to Swanwick again for an open conference. When? Well, January 2001—actually Monday 8 January to Thursday 11 January. This will be the beginning of the new liturgical era of the Church of England—the *Common Worship* (and electronic) era—and this Swanwick Conference will herald that era. When GROW ran the last Swanwick Conference

PS: A non-liturgical footnote—the Christians of South India, Syrian and Western, have been grieved to read in the press and learn from the world media that the Archbishop of Canterbury has denied the resurrection of Jesus from the dead. Fortunately, on the whole they disbelieve the report, though a seed of doubt has been planted in some places, and I have seen damaging statements in English-language papers. One foolish misrepresentation of the Archbishop in London has gone round the world in a flash—though my understanding is that the paper concerned has been forced to apologize publicly to the Archbishop. The world news services never picked up the apology. I do not know the answer, but it is a reminder of the power of the press to control, and a warning to the innocent to be suspicious of what they read.

INTERNATIONAL ANGLICAN LITURGISTS MEET

August 1999 was scheduled for a full International Anglican Liturgical Consultation, to be convened in Kerala in South India, the heart of the Syrian Orthodox Churches of India, which claim a continuity of Christian life stemming from the arrival of St. Thomas ('doubting Thomas') in 52 AD. *Societas Liturgica* (reported elsewhere) has an Indian president, and four years ago he had invited *Societas* to come to Kottayam where his seminary (Malankara-Orthodox, i.e. in communion with Rome) is situated. Anglican Consultations normally precede the meetings of *Societas*., but on this occasion there proved to be difficulties, not least the non-arrival of around ten persons (mostly from South America, Africa and the Pacific) through lack of visas. In the event no formal 'Consultation' was held, but around 50 persons, meeting informally on hotel premises kindly provided by the proprietor, worked on at material on ordination rites, in furtherance of the work undertaken at Jarvenpaa in Finland two years ago—work which was brought together in its then stage in Joint Liturgical Study no. 39, David Holeton (ed.) *Anglican Orders and Ordinations*. The Steering Group decided, on advice from those in Kottayam, to convene a full Consultation for two years ahead, rather than wait another four, and that will come, also in tandem with the Congress of *Societas*, in Berkeley, California, in August 2001. Meantime discussion at Kottayam took the ordination theme forwards, and a process has been set in train, which, it is hoped, means there will be a substantial statement prepared prior to arrival in California, and ideally it might be adopted without further ado, and leave the time then clear for a different theme to be handled in depth.

JUST TO KEEP THE LORD'S PRAYER TICKING OVER . . .

The informal meeting in Kottayam mentioned above were told of the Church of England's General Synod and its apparent determination to go up a blind alley in relation to the Lord's Prayer. Whereas I, in my synodical self, have largely been

concerned on behalf of the ecumenical relationships in England and Wales (which cry out for 'Save us from the time of trial' in any modern text), the Anglicans from round the world at Kottayam took the view that they were themselves being dismissed as not only impoverished in their text of the Lord's Prayer, but also as not deserving of even a condescending move from the Church of England for the purposes of praying together and praying in common in the use of the Lord's Prayer. At a final informal meeting a unanimous request went to the Steering Committee of the International Anglican Liturgical Consultation. The wording was as follows:

'Noting the desirability of a common modern-language text of the Lord's Prayer for English-speaking Christians; and that most Protestant Churches and almost all Anglican provinces have adopted the ELLC text for this purpose; and that the matter is before the authorities in the Roman Catholic Church, we request the Steering Committee of the International Anglican Liturgical Consultation to communicate with each Primate, asking them to encourage the adoption of the ELLC text as a common modern-language version for use across the Communion, hopefully in time to celebrate the new millennium.'

MILLENNIUM PRAYER

It was announced in July that a 14-year-old schoolgirl, Anna Crompton from Ipswich, had won the Open Churches Trust competition for a 'Prayer for the New Millennium'. The Open Churches Trust, which is specifically promoting the ringing of all church bells at noon on 1 January 2000, is also hoping that churches will hold a 15-minute service incorporating this prayer. But it may well have many other uses.

Dear Lord our Heavenly Father,
at the dawn of a new millennium:

to a world of darkness, give us your light,
in lands of war and prejudice, grant us your peace,
in a world of despair, give us hope,
in a world of hatred, show us your love,
in a world of arrogance, give us humility,
in a world of disbelief, give us faith.

Give us courage to face the challenges
of feeding the hungry, clothing the naked,
housing the homeless, and healing the sick.

Give us the power to make a difference to your world,
and to protect your creation.

Through Jesus Christ, our Lord. Amen.

EXTENDED PREFACES OF THE DRAFT EUCHARISTIC PRAYERS

Here are two more of the long extended prefaces to replace all the material . . . [in prayers A, B and C] . . . before the Sanctus.

From Christmas Day until the Eve of the Epiphany

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

We give you thanks and praise for your Son,
our Saviour Jesus Christ,

who for love of our fallen race humbled himself,
was born of the Virgin Mary by the power of your Spirit,
and lived as one of us.

In this mystery of the Word made flesh
you have caused his light to shine in our hearts,
to give knowledge of your glory in the face of Jesus Christ.
In him we see our God made visible
and so are caught up in the love of the God we cannot see.
Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise.

From the Epiphany until the Eve of the Presentation

All glory and honour be yours always and everywhere,
mighty Creator, everliving God.

through Jesus Christ your only Son our Lord:
for at this time we celebrate your glory
made present in our midst.

In the coming of the Magi
the King of all the world was revealed to the nations.

In the waters of baptism
Jesus was revealed as the Christ,
the Saviour sent to redeem us.

In the water made wine
the new creation was revealed at the wedding feast.
Poverty was turned to riches, sorrow into joy.

Therefore with all the angels of heaven
we lift our voices to proclaim the glory of your name
and sing our joyful hymn of praise.

Book Review

Opening Prayers, Scripture-related collects for Years A, B & C from The Sacramentary (Canterbury Press, Norwich)

As more and more churches have begun to use the Revised Common Lectionary for their Sunday celebrations, there has been an increasing call for worship texts which draw upon and support this lectionary.

So opens the Preface to this new and valuable resource. Here, clearly set out, are opening prayers for all the Sundays of the year covering the three year cycle along with Feasts of the Lord and the Saints.

The new lectionary is devised to ensure that the Church reads more scripture each Sunday, and reads it with a greater sense of continuity, which the thematic approach could not afford. These new collects are simple, lucid and strong. They are a most attractive addition to the liturgy and should greatly enrich the Church's worship. The prayers are well crafted and sensitively resonate with the scripture passages to turn the heart and mind of the worshipping community to God in prayer.

The collects authorised in 1997 for the new lectionary tap a different spiritual seam of prayer and devotion. I hope that the two will be used in a complementary way.

The new prayers also provide a treasury for use at home, so that private reflection on the scriptures of the week leads to prayer as part of the community of faith. Here is the Collect for the Twenty Third Sunday in Ordinary Time for Year C. I hope it provides its own commendation:

God of the ages,
You call the church to keep watch in the world
and to discern the signs of the times.
Grant us the wisdom which your Spirit bestows,
that with courage we may proclaim your prophetic word
and complete the work you have set before us.
We make our prayer through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God for ever and ever.

Neil Thompson

WHAT THE SPELLCHECK WON'T TELL YOU

At one of my English-language liturgical events when going round the world, I found myself singing 'Lord, how lovely are your statues'. But this was not of course in an Eastern or Oriental context, where they do not think the Lord is properly portrayed in statues . . .

But woe! Woe! NOL is itself under judgment. PLEASE NOTE CAREFULLY that last month's issue was headed 'No. 295 July 1999' but it was actually 'No. 296 August 1999'. If you keep copies, please amend your copy, as the top looks identical to the genuine July one, and that will only confuse.

THE REFERENCE BACK OF EUCHARISTIC PRAYERS

One move in Synod to which we made passing reference last month was the Bishop of Oxford's proposal for including the first part of the ICEL-based eucharistic prayer which he had earlier submitted to the Revision Committee. At the earlier time they had not accepted the proposal into their own texts, but they printed it out in their report to Synod. The Bishop then pitched in with his re-committal motion which asked only that the first part of the prayer might be included as an extended preface to the existing Prayer F.

The relevant part of the text runs:

. . . right to give thanks and praise.

Blessed are you, Lord God,

our light and our salvation;

to you be glory and praise for ever!

From the beginning you have created all things

and all your works echo the silent music of your praise.

In the fullness of time you made us in your image,

the crown of all creation.

You give us breath and speech that with angels and archangels

and all the powers of heaven

we may find a voice to sing your praise:

Holy, holy, holy . . .

[Blessed is he . . .]

How wonderful the work of your hands, O Lord!

As a mother tenderly gathers her children

you embraced a people as your own.

When they turned away and rebelled

your love remained steadfast.

From them you raised up Jesus our Saviour, born of Mary;

to be the living bread,

in whom all hungers are satisfied . . .

This Month's Publication . . .

. . . is Joint Liturgical Study no.44, *The Ambrosian Rite*, edited by Cesar Alzati, and translated by George Guiver, CR. Professor Alzati is a leading theologian in Milan, the home of Ambrose and of the rite named after him, the only Western rite (apart from the marginal exception of the Mozarabic Rite in its limited use in Toledo in Spain) to survive the standardizations of Trent and the 1570 Roman rite. It has itself undergone *aggiornamento* since Vatican II and this Study provides the basic text and tells the story. At the time of NOL going to press it was running late, but it should be coming soon.

NEWSTART WORSHIP BOOK 2

NewStart Worship Book 2 was published on 2 September by the Millennium Office @ £12.95. It contains over thirty orders of service, mainly for the key occasions over the Christmas season and the Millennium weekend. Fifteen hundred churches have already pre-ordered their copies, and the churches' Internet site offers a 'try before you buy' facility.

The book contains ideas for all-age family worship at Christmas and New Year, together with more formal services and prayers for New Year's Eve and Sunday 2 January. Like its companion volume (published in January 1999) the book offers material which reflects the churches' stated aim for the Millennium: '*to forge a link in people's minds between the year 2000 and the name of Jesus Christ*'.

The book includes a large number of newly-written prayers – including the Prayer for the Third Millennium, by 14-year old Anna Crompton, which will be used all over the country at noon on New Year's Day as part of the Celebration 2000 event (see page 4 above).

Also included are the prayers which will be used on the afternoon of Sunday 2 January as part of the National Millennium Service in St Paul's Cathedral. Local churches will therefore be able to reflect the national event in their own worship if they wish to.

The Rev Bill Snelson, General Secretary of Churches Together in England, welcomed the publication, saying: 'Tremendous effort, thought, prayer and consultation have been put into assembling these resources, which are useful equally in local congregational and ecumenical settings. Rather than scratching their heads and staring at a blank sheet of paper, local planners will do well to turn to this book and find that a great deal of creative energy has already been expended.'

A 'try before you buy' facility is available through the churches' Millennium website (<http://www.2000ad.org>). A sample liturgy is available for downloading, so that prospective purchasers can try one of the services with a church group, or use the prayers individually.

The Rev Roger Whitehead, Secretary of the Churches' Group for Evangelisation and co-convenor of the writing team, said 'The next year will present churches with great and unique opportunities for worship and evangelism. *NewStart Worship* is meant to help us all to capture those opportunities. The book should enable leaders to offer the best possible high-quality and well-considered worship. The material will resonate with regular attenders and will be accessible to those others who will be moved to worship during the millennium period.'

The book is designed so that individual services can be photocopied complete, if required. Alternatively, extracts from any service can be used separately, so that those responsible for worship can pick and mix. Clergy who use computers can obtain a supplementary disk giving access to the complete text to simplify the preparation of orders of service.

'This is a book that every church will want to have to hand over the next few months' said the Churches' Millennium Officer, the Revd Stephen Lynas. 'It's got practical ideas and useful texts for all the main Millennial occasions.' The book

contains service outlines and ideas for the whole of the year 2000, and concludes with material for the feast of the Epiphany (6 January) 2001. One section which will attract interest among the churches is the material for the weekend of Pentecost 2000 (Saturday/Sunday 10/11 June), when hundreds of local and regional celebratory church gatherings will be held all over England.

Permission is given for photocopying for local use, a disk is also available.

Some highlights from the book's contents: (*Text in italics quotes the text from the book*).

- Suggested service outlines for Christmas Eve (page 39), Christmas Day (page 48), New Year's Eve (page 56), and Sunday January 2nd (page 74)
- A service remembering the Christian Saints of this Millennium, including *martyrs, preachers, missionaries, doctors and nurses, soldiers and peacemakers* (p 12)
- A service from Scotland for the commissioning of those who are to deliver Millennium Candles in the community

'Since ancient times, Christ has been our Light... and men and women with faith-filled lives have lit our way to heaven' (page 25)

- The full service to be used at the *Celebration 2000* event at noon on New Year's Day (page 63)
- Prayers which will be used as part of the National Millennium Service in St Paul's Cathedral. (page 78)
- Prayers from *Hopes and Dreams*, the widely-used Millennium presentation prepared by the Methodist evangelist Dr Rob Frost (page 6)
- All-age material for family worship including:
- A Millennium Crib service

'Jesus, Man of the Millennium we give you praise today. Jesus, creator of time and space we give you praise today, Jesus Lord of all people we give you praise today' (p 44)

- A service for use with children at home, school or church, drawing on the ancient Jewish tradition of sounding a rams horn to greet the year of Jubilee.

'At the start of the Jubilee year – have the trumpet sounded everywhere! Sound the trumpet throughout the land. Everyone makes a noise by blowing something – trumpets, whistles, kazoos, etc' (page 59)

- The Blessing of a Door for the year of Jubilee—drawing on the Catholic tradition of opening up a Holy Door for the Jubilee year. A cross or symbol of the Millennium year may be placed on the door as a permanent reminder of its significance throughout the coming year.

'We open wide this door to Christ. And as we enter or depart through it, we open wide our lives to his service, now in this coming year of Jubilee, and always. Amen'. (page 29)

NB: [The above report is drawn from the publishers' hand-out under pressure of time and is innocent of critical evaluation by the editor of NOL.]