

## CONFERENCES re COMMON WORSHIP

Dioceses are now likely to be planning conferences to introduce the new texts and their use to their parishes. It would be very helpful to have a consolidated list of such events to publish each month. We begin the list in Southwark diocese, where on 8 April there will be a one-day Conference on 'The Eucharist' at Stockwell Park School (near Stockwell underground station) from 10 till 4. It will be resourced by Jeremy Fletcher, a member of the Liturgical Commission and of the Revision Committee on the Eucharist at General Synod. We should be very pleased to have visitors from elsewhere come to join us—cost £2.50 at the door.

## BOOK REVIEW EDITOR

Book reviews have been haphazardly handled by the editor of NOL hitherto, but he has now been asked to take on an efficient side-kick to handle books sent in. This paragon is the Rev. Phillip Tovey, 41 Mitchell Way, Woodley, Reading RG5 4NQ. If any publishers are reading this, would they please alter their address records accordingly and send books directly to Phillip.

## THE SPELLCHECK DOESN'T TELL US AGAIN

I did the first licensing of an Anglican cleric in the new year (first anywhere in the world, I cheerfully assert) at 10 am on 4 January 2000 after the bank holidays. The Registrar's 'Declaration of Assent' form which the person being licensed signs was carefully dated:

'On the fourth day of January nineteen hundred and two thousand'

A unique certificate of the passage of time?

I also hear on the grapevine that a certain linked pair of academic institutions in Durham, if they believe the corrections the Spellcheck would like to give them, come out as Cranky Hall and the Wobbly Research Institute.

COB

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 2000 £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 301

January 2000

## EDITORIAL

'Welcome to this third millennium.' Language like that puts the process of liturgical revision on a wider canvas than does debating the *minutiae* of Prayer H, or considering the synodical programme for February (both of which inevitably invade these columns). But the big agenda now are the actual publishing in November this year of the actual book for the decades to come, *Common Worship: Services and Prayers for the Church of England*. The new rites are being authorized from Advent Sunday this year, 3 December; the ASB rites lapse on 31 December; and the true millennium then dawns on a new liturgical era.

The November 1999 Synod had a debate on the actual publishing programme outlined by the Liturgical Publishing Group in the report *Publishing Common Worship* (GS 1355). The contents of the Book were listed as follows:

Preliminaries (Contents list, authorizations, etc)

Preface

Calendar

Holy Communion [Orders 1,1a,2,2a; supplementary texts]

A Service of the Word

Morning Prayer

Morning Prayer in traditional language

Evening Prayer

Evening Prayer in traditional language

Night Prayer (Compline)

Night Prayer (Compline) in traditional language

Prayers for Various Occasions [including the General Thanksgiving]

The Litany

The Litany (1662)

Forms of Confession and Absolution

Affirmations of Faith

Thanksgiving for the Gift of a Child

Holy Baptism [Service outlines; Holy Baptism; appendices 2 (extracts),3,6,7]

Collects and Post Communions

Collects and Post Communions in traditional language

Rules

Lectionary [for Sundays, Principal Feasts, Principal Holy Days and Festivals only]

The Psalter

Canticles [including BCP canticles and Easter Anthems]

I hope to do more exposition of the contents in later months. For the moment, I want to comment on the total size. The Liturgical Publishing Group set out some considerations about this matter on page 17 of the report:

'30. The Group and the Liturgical Commission gave some consideration to the possibility of publishing a shorter edition of the main volume, perhaps containing only the most commonly used forms of service and the psalter. It noted, however, that sales of a shorter edition would reduce likely sales of the Standard Edition—possibly very considerably—and therefore increase the price of the latter, and that it is unlikely that a shorter edition with a shorter print-run could be produced at a significantly lower price than that at which the Standard Edition could be sold if it were the only option. Furthermore the Standard Edition (less than 800 pages) will be much shorter than the *Alternative Service Book* (1293 pages), its extent being around 60% of that of the ASB. In the light of these and other considerations the Group decided not to publish a short edition in the near future.

'31. The Group similarly considered the option of a modern-language edition, excluding services from the Book of Common Prayer, the traditional-language Holy Communion services and the Collects and Post Communions in traditional language, but has taken the view that such a publication would undermine the inclusiveness which is fundamental to the approach of *Common Worship*.'

So there we have it—nearly 800 pages, and a hefty slice of it traditional-language services. I venture to wonder whether the *Faith in the City* authors in 1985, who accused the General Synod of unlove towards urban worshippers in the provision of the 1293-page Book, would have withdrawn their accusation and said all was now well, if they had been faced by a mere 800 pages instead. Yet the process we are completing claims to have begun with *Faith in the City*.

Now, it is useless to protest. General Synod voted in 1994 to include 'both Prayer Book and alternative services in the same volume', and an amendment to delete this part of the motion was voted out. I voted for that amendment, but have had a long-running sense of unreality about voting about books at all—on the grounds that *Visual Liturgy* and other electronic ways of providing customized rites were the key to the future. But I was naive, and the great Book is now in preparation. I am assured by my friends—not least eminent members of GROW—that this Book is exactly what the country is awaiting. Those who use modern liturgy, they tell me, are itching to have 200-300 pages of traditional-language text with the rites they use. Lovers of the BCP will apparently rush to spend their money to provide the rites they already use in a Book weighed down with material they view as cheap or superficial or irreverent or unworthy (or something). My own Area of

a variety of texts from which they could choose (the knapsack principle). The newly published CW texts—especially those for Initiation—suggest a yearning for a new Elizabethan Uniformity, with more rubrics and a far higher word count.

The issues for us—in a diocese that includes both the multi-ethnic mix of Manningham with the sheep-shearers of Settle—lie in the general problems of providing worship texts in places where reading and listening are largely lost skills, where attention spans are very short, and where safe interaction is often expected. Liturgy in our churches is not being taught by clergy; it is being demonstrated on the television by the likes of Michael Barrymore and Delia Smith. In the company of non-Christians on Millennium night, this was compellingly reinforced by our guests who shared my disappointment in the way our Archbishop was completely overshadowed by the rest of the presentation. Our churches are no longer exempt from the standards set by the entertainment industry at large.

So what is to be done to enable contemporary Christians to speak of God, to worship God and to prepare for evangelization? To address these issues, the Bishop of Bradford has just appointed a new Bishop's Adviser in Liturgy to work with a much enlarged Worship Committee, supported by an adequate budget.

Due to meet for the first time this month, we are unlikely to recommend that parishes begin their liturgical audit with a flurry of orders for the new CW Main Volume. We are more likely to encourage them to look critically at what they are currently offering before working together on a study of the service texts freely available on the official Church of England website. Challenging though this will be for some, the opportunity to experiment and to fashion liturgy which works in local situations is at last a real possibility.

But it cannot be done without support and it cannot be done well without there being alternatives from which to choose.

In terms of support, Bradford Diocese has begun to construct a website to help at all levels of liturgical enquiry. Called 'Rite Aid', an address linked to the Diocesan main page will soon be ready. But 'Rite Aid' is also a library of service sheets, available for consultation. As more and more orders of service are sent in, this becomes more and more useful. The Deaneries are also asking for opportunities to see the new liturgies in action and these are being scheduled throughout the year. In October, the Bishop is requesting clergy from the two Archdeaconries to attend a day of seminars covering the major rites and their presentation.

But alternative text are always being sought.. The Bradford/Wakefield campaign in 1999 requesting a series of contemporary collects to supplement those provided for in CW gained a warm response from all over the country. It is good to note that DLC reps, meeting last autumn, were told that a working party might start work as early as the end of this year.

They would be just one more component in our knapsack. We are in our prime at last!

John Burniston  
Bishop's Adviser in Liturgy, Bradford diocese

I have reflected in this journal about that book of Chris Irvine's, *They Shaped our Worship*, and its self-limitation to dead liturgists. Michael Vasey has qualified by death for inclusion in any second edition. Leslie Brown, for all he did little officially or at first hand on a 'Church of England' front, not only qualifies—he surely calls in question some of the minnows who got into the first edition? He was a godly man with a good and godly impact, one who has *really* shaped our worship.

COB

### THE GROW CONFERENCE—'COMMON WORSHIP AND BEYOND'

Details are now coming firm for the Group for Renewal of Worship ('GROW') Swanwick Conference to help launch the Common Worship era. The Conference will run from lunch-time on Monday 8 January 2001 to lunch-time on Thursday 11 January, and will include a thorough introduction to all features of the new worship material, with much help in putting the material to use. The first such GROW Conference in January 1997 attracted a large clientele, and ended with urgent calls to 'do it again'. Well, there will have been a four-year gap, but we are doing it again. As anyone who knows the Grove Worship Series knows, GROW functions from evangelical starting-points but on behalf of the whole Church.

My own secretary, Mrs Maggie Elkin, functioning from my own office (address and details on page 12 below) is acting as bookings secretary. We plan to circulate a brochure next month with full details. The cost will be £110, with a reduction down to £99 for those who book before 31 August, and a further bonus for those who pay in full on booking (though a 'deposit-only' way of booking will be perfectly acceptable). If you want details sent to others, please send SAEs to Maggie Elkin. Clergy in particular may be able to get CME grants, and clergy and laity alike may also be able to get DLC assistance. We have good hopes of bursaries, particularly for students. As in 1997, GROW members will be responsible for their own conference fees, in order to hold the price down—there is no free-loading! Write the dates in the last page of your 2000 diary now—and don't miss it.

### DIOCESAN REPORT (1999-2000 CYCLE) - 10 BRADFORD

'Let there be a true community of men, women, elderly, children and new born babies as a first fruit and an embrace of the coming of the Kingdom of God' (Rubem Alves).

If, like me, you are in your mid-40s, you have never known an extended period of liturgical stability. My schooling was the inside of All Saints', Margaret Street, at the advent of Series 1 and my adolescence a tough estate parish in Hartlepool with the ASB fighting for supremacy against the Roman Missal and experimental Folk Masses. So now, at the launch of *Common Worship*, is this prime time or yet more salad days?

We in the Bradford diocese are not alone in querying the underlying principles behind *Common Worship*. At the beginning of the process of ASB revision the mood of the time suggested that parishes would be trusted with a basic framework and

South London does not have these BCP parishes (I think Rite B is a main service in two of the hundred parishes, and at least one of those is thinking its way into modern language, and that is the limit)—and, with 60-70% UPAs, it has neither the money nor the sense of priorities to buy a bulky Book in quantity in order to obtain hundreds of pages which will never be used. The expectation in the report is that bulk purchases will run out at £10 per copy.

My friends mentioned above pitched their answer to my complaint at a higher level than the Publishing Group's rationale. These latter say that, if they had devised a slimmer Book alongside the full one, because that policy would have split sales between Books in two different formats, the print-run for each would have been less and the price-saving on the smaller one minimal, and an increase would have been needed for the bigger. That answer has nothing to do with what the worshipping public would like or need—only with prices. My friends did better than that. As for user-friendliness, it is easy for them to point out that they have reduced the number of pages from the outrageous ASB total. That of course was the easiest possible of targets to meet, but it might just not be the best standard of comparison.

Now there is a pre-history to this, and it is almost a *deja-vu*. It lies with John Habgood's publishing group before the ASB came out. In those days, between 1977 and 1980, the group had received from Synod a charter to provide a short version (without readings *in extenso*), one which would have been barely 600 pages. When that group were told by publishers with whom they were negotiating that the cost per item would go up if they could not sell the fattest possible book to each purchaser, they then simply ignored the resolution of Synod, and told us we were getting a better financial bargain the way they were doing it.

This time it is easier to do it the 'single-fat-format' way. This time there is both a resolution of Synod on a point of principle behind the Group, and also these curious-looking economic arguments to bolster the decision. I am wholly unpersuaded thus far. The decision of principle was taken by the Synod which expired in 1995, not by the present one; the platform was, in my view, pushing the Synod hard in a direction that the Liturgical Commission itself apparently wanted; and at that time no-one was working out the total size, likely demand, extra cost of having two formats or whatever. I confess myself, as I have said above, that I could not get my mind round where the decision would lead.

There will be offprinted booklets of individual orders of Holy Communion. My guess is that many of the parishes where I am will buy these in quantity, go on using the psalter in their current ways (often CCP for midweek offices, Redemptorist or similar sheets for Sunday eucharists), and, whilst the incumbent may equip himself or herself with a single copy of the 800-pager, there will be no incentive whatsoever to buy them for the congregation.

But, as in 1980, if you can't break 'em, you join 'em. I have been frying other fish in the synodical kitchen, more concerned with the liturgical texts, and my only venture into this field of formatting (asking for margin numbers to be

reconsidered) has apparently now also led to nothing. With these real worries, perhaps I should have been doing more frying on this front—but (and here I fear mixing my metaphor) there are limits to how far one person can swim against synodical tides. So from now on, if I mutter occasionally, that is simply being self-consistent. In broad terms I shall be going with this Book. This is to be the Church of England's new Book. Let it be as good—and as good value for money—as it can possibly be.

Ring up the liturgical curtain. And let God be praised through this Book if not entirely for it.

Colin Buchanan

NON-LITURGICAL FOOTNOTE: How does the Wakeman report strike you? I am delighted at the real addressing of the composition of a Second Chamber. But I am horrified at the lack of any mention in either the Report or the General Synod Press Office's Statement of the *existing* (or future) method of appointing diocesan bishops. At the moment the Prime Minister of the day has the final discretion in the choice of a diocesan bishop. The overt claim of the political leaders in 1976, when the advisory machinery of the Crown Appointments Commission was being set up, was that the appointment *had* to stem from the Prime Minister, because it is political and the appointee will in due course go to the Lords.

But under Wakeham all is reversed. The Prime Minister will appoint no-one at all to the Lords—unless he still has the bishops to nominate! The Church of England representation will be only 16, and not all of them necessarily bishops—and they will be sent to the Lords by a church process we are yet to devise. Other faith communities and denominations will send their representatives, choosing them by their own processes. So we look to be left with the paradoxical upshot that the Prime Minister, while losing all his secular patronage, will *still* appoint bishops to lead the spiritual society, whilst a Church process will depute a few of them to take a part in the secular Second Chamber. The present basis for his appointing them is crude and incredible, but, if the House of Lords is reformed as recommended, there will be no basis whatsoever for the Prime Minister's patronage. How come our leader do not seize on this?

#### GENERAL SYNOD—FEBRUARY/MARCH 2000

General Synod meets on 28 and 29 February and 1 March, tidying up all that is needed for authorization of services to be contained in *Common Worship*, the 'core book' of rites for the post-ASB world. Fuller detail will follow in the February NOL, but the outline visible in January looks like this:

**Second Revision Stage:** Prayer H of the Eucharistic Prayers (this will be cleared by the House of Bishops between sessions of Synod, as set out here in December, in order to return in time for Final Approval)

The first of these bites was the 1958 Lambeth Conference, the first Lambeth to speak in favour of liturgical revision (and thus, covertly, to undermine the role of 1662 as one of the bonds of the Communion). Leslie was secretary of the Conference committee working on this very substantial statement, and, quite apart from the advantage that gave him in drafting, clearly knew more about the subject than virtually all the other bishops allocated to the section. So it is interesting to compare its recommendations for the Anglican Communion with the actual text in use of the Church of South India. The causal relationship is virtually demonstrable, and 1958 is a major way in which CSI principles have been found around the Anglican liturgical world.

The next opportunity which came Leslie's way was when in 1961, at the inauguration of the Province of Uganda, Rwanda and Burundi, the Archbishops of the other four Anglican Provinces in Africa asked him to draft on their behalf a 'liturgy for Africa'. This started where CSI had reached, and was slowly amended by being sent round Africa—and round the world—for comment. Leslie lent me his own files when I was editing *Modern Anglican Liturgies 1958-1968*, and I wrote my account from his files, which were rich in correspondence and careful criticism from the correspondents. In the event the liturgy reached final form in 1964, and was authorized for alternative use in one or two provinces, but never got much used. It had an influence on the first New Zealand rite in 1966, and on the East Africa Union rite (also of 1966), which itself became an ancestor to the Tanzanian rite of 1973, and a lesser impact can be traced elsewhere also.

Leslie's third international bite is perhaps least known—and has not had vast impact. He went on to be one of the four correspondents from round the world who produced in 1965 the first pan-Anglican 'structure' document. This again had strong South India echoes, though the kiss of peace had apparently not yet struck the other three members.

Near the end of his time in Africa, he lectured in the USA on his liturgiographical 'hands on' experience, and the lectures were edited and published as *Relevant Liturgy* (SPCK, 1965). This slim book has a liturgically focussed autobiographical element to it.

Finally came England. Returning here in 1966, he was quickly made Bishop of St Edmundsbury and Ipswich and, granted the large role he was then given in ACCM, reckoned himself unable to join our Liturgical Commission. He helped in the small group that first tried in 1966 to find an alternative to 'we offer to thee this bread and this cup'; and, as a corresponding member, he asked for a meeting in 1971 when he first saw David Frost's drafting of an alternative confession (and we did meet, and the text was changed).

He retired from Eds and Ips in 1978, and, with blindness threatening, worked fast on his autobiography. For nearly two decade after that, however, he continued to preside at communion, without sight, and with Rite A lodged securely in his heart—and receiving a stream of callers and being tempted occasionally to London to lay hands on new bishops. (I count myself privileged as one of these, and I told him then to use his elbows and make sure he was placed truly to lay a hand on me . . .)

Leslie's is one of two claims put forward (Queen's, Birmingham being the other) to have been the pioneer of Westward position for the president of the eucharist. This has now captured the whole Anglican world, and may have been a factor in the Roman Catholic change also. It first gained official standing through a rubric commending it in the 1950 CSI liturgy, where, of course the Methodist and Reformed participants may have found nothing unusual in it, but Leslie almost certainly originated it.

But I anticipate. After the South India union was in place, the first Synod of that Church, meeting in early 1948, appointed a liturgy committee to find a rite which would not replace existing liturgical traditions (the BCP ran on strong among Anglicans), but would provide for occasions like Synods and ordinations when different traditions came together. The committee included Tom Garrett, Lesslie Newbigin, Marcus Ward—and Leslie Brown, who was the convenor of the committee. All of these (and probably others also) have recorded memories of its work, largely because it proved to be so seminal). Their liturgical proposals were brought to the next CSI Synod in 1950, and were accepted there. That is the rite over which I found myself presiding in Kerala last August, and on which I commented at length in my September editorial in NOL.

Marcus Ward said with corporate modesty that the committee was composed of 'liturgical illiterates'. But their achievement has to rank as epoch-making, and it has affected in one way or another virtually all Anglican liturgical revision since. The members were broadly protestant (it will be recalled that anglo-catholics had denounced the whole union scheme, and were not a great force in South India anyway), though Leslie himself clearly had great respect for Gabriel Hebert and for Edward Ratcliff and was very aware of Ratcliff's *Bombay Liturgy*, produced thirty years earlier. The committee members had, however, some knowledge of Gregory Dix' book, *The Shape of the Liturgy*, which had been published in 1945 and was making its persuasive way into academic and more practical liturgical circles. Their rite therefore, whilst scrupulously avoiding anything overtly promoting doctrines of eucharistic sacrifice, did endeavour to provide a visible 'fourfold shape' and a developed eucharistic prayer with a keynote of thanksgiving—and with West Syrian congregational acclamations, to boot.

There was more to it than this, however. Westward position has already been mentioned. This was also surely the first rite in recent centuries to order three readings, let alone to desire the people to stand for all three readings? It pioneered the notion that the sermon follows the Gospel and the creed responds to the preaching. It was the first rite for over a millennium to provide for a congregational sharing of the peace. And in each of these respects the whole world has followed.

Leslie himself left South India soon after. Before he was 40 the imperious hand of Geoffrey Fisher swept him out of Asia and into Africa, as Bishop of Uganda. In due course he became Archbishop, as the Province of Uganda, Rwanda and Burundi was formed in 1961. But 1662 and English evangelical sub-culture reigned unchallenged in the Church of Uganda. Leslie, however, got three more bites on the international Anglican cherry, even whilst little change was likely in Uganda itself.

**Final Approval:** Nicene Creed (as a separate item)  
Eucharist (including the Eucharistic Prayers, including H)  
Marriage  
Rules to Order the Service  
Midweek Lectionaries

In addition the House of Bishops in January approved a large amount of material for 'Commendation'—material deemed to lie outside the requirements of full authorization, but needed to complete the *Common Worship* Book. This will be reported in a future month.

## WHAT OF THE DOME?

Here is a very prejudiced account. The Dome has three places of relevance to Christian worship:

1. **The central arena, and the last hour of 1999.** Readers will know that the whole superb organization of the Dome nearly fell flat as guests for New Year's Eve, however distinguished, had to queue for some of those last hours at Stratford, in order to go through a security check so inadequate that it could easily have been dropped. But we were under the 'Big Top' just in time, and, as a journal of record, NOL notes:

(a) The Archbishop of Canterbury, around 11.15 p.m., had a symbolic role with his three child companions. He was there to assert we were commemorating the 2000th year from the birth of Jesus Christ, and to give thanks and to look forward in prayer appropriately. He did so. His Lord's Prayer, lacking a text in our hands (or the hands of those watching TV), was predictably and pardonably ancient.

(b) The concert which followed included 'Let the Bright Seraphim' from *The Messiah*, and a mixture of 'Amazing Grace' and 'Siyahamba', led ebulliently by Willard White, though without sufficient encouragement to the audience (?congregation) to join in equally ebulliently, which they would have done. The Taverner setting of the Millennium Resolution include the invocation 'Lord' at the end of each line, and the setting itself and singing of it lifted its impact, and led well towards the once-off midnight-of-our-lives. I have seen reports that we got an inadequate count-down to the midnight, and I suspect a dramatic building up of anticipation could have been heightened, as we did not actually know whether the requisite precise timing was being kept. But it was still briefly astonishing—and the infamous bug never appeared.

2. **The Faith Zone.** The Lambeth Consultation Group, on which I have worked since mid-1997, takes some responsibility for agreeing the design brief for the Faith Zone, though we did not know how it would turn out. There is a clear, if limited, set of statements about Jesus Christ, and a video of the history of worship (and other features of the history of Christian presence in Britain). Other parts of the Zone include a comparative religion approach to rites of passage, personal

experience stories of (others') death, and the opportunity to write your own message from the year 2000 to be stored up for the distant future. There is also the inside of a kind of purple cone, in which people can sit and meditate—and many are doing so. For myself, I fear I may be a little allergic to purple. But the Christian content of the first part of the Zone is a great relief, even a joy, to those who had genuine reason to be nervous about the outcome, though of course there may be many who will want to measure the Zone against what a dream Christian presentation might have been. .

**3. The Prayer Space.** This is where the Christian story of the Dome reaches its centre. When you arrive at the Dome, turn left, past the Learning Zone, and you will come to the first on-site set of Visitors' Services. There is an enquiry office at the first corner, followed closely by the 'Prayer Space'. This is an empty room, with soft wall-hangings and welcoming upright chairs. Most of the day it is open to all—but at 10.30 am and at 3.10 pm each day there is a Christian worship event for fifteen minutes—and it would be great if readers of this column could notify their friends and congregations about the event. There are clear instructions and information outside the Prayer Space (the afternoon time is being changed at intervals, when the timing of the big show in the Arena is changed, so look at the notice outside), and there are two chaplains on the Dome premises who are responsible for the worship and are available during the day. The Chaplaincy Board operates under the aegis of the Churches' Millennium Office (and I am chairing it), and the chaplains come from a variety of denominations, including both Roman Catholics and London City Missionaries. On Sundays the worship events take up to 30 minutes, the 10.30 service is often an Anglican eucharist, and there is a Roman Catholic eucharist at 1 pm. The Dome liturgy for daily prayers includes the Millennium Resolution, a choice of two specially written 'Dome Prayers', and the Lord's Prayer printed out in its ecumenical ('Save us from...') form. Do come.

COB

#### EXTENDED PREFACES OF THE DRAFT EUCHARISTIC PRAYERS

The following are more of the long extended prefaces 'to replace all the material . . . [in prayers A, B and E] . . . before the Sanctus'.

##### ASCENSION DAY

It is indeed right and good, our duty and our joy,  
 always and everywhere to give you thanks,  
 holy Father, almighty and eternal God,  
 through Jesus Christ the King of glory.  
 Born of a woman, he came to the rescue of our human race.  
 Dying for us, he trampled death and conquered sin.  
 By the glory of his resurrection  
 he opened the way to life eternal  
 and by his ascension, gave us the sure hope

that where he is we may also be.

Therefore the universe resounds with Easter joy  
 and with choirs of angels we sing for ever to your praise:

#### FROM THE DAY AFTER ASCENSION DAY UNTIL THE DAY OF PENTECOST

It is indeed right, our duty and our joy,  
 always and everywhere to give you thanks,  
 holy Father, almighty and eternal God,  
 through Jesus Christ our Lord.  
 For he is our great high priest  
 who has entered once for all into the heavenly sanctuary,  
 evermore to pour upon your Church  
 the grace and comfort of your Holy Spirit.  
 He is the one who has gone before us,  
 who calls us to be united in prayer  
 as were his disciples in the upper room  
 while they awaited his promised gift,  
 the life-giving Spirit of Pentecost.  
 Therefore all creation yearns with eager longing  
 as angels and archangels sing the endless hymn of praise:

#### IN MEMORIAM—LESLIE BROWN

Leslie Brown died on 27 December 1999, only a few weeks after his wife, Winifred. He was 87 years of age, a survivor from the world of the Empire of India and of imperial Africa—but his name was also revered worldwide in the sphere of liturgy. He told his own story as far as retirement in his autobiography, *Three Worlds, One Word* (Rex Collings, 1981). The 'three worlds' were, of course, India, Uganda and England. I wrote a fuller obituary for him in *Church Times* on 14 January, and it is as a liturgist I now salute his memory.

Leslie Brown went from the old St. John's Hall, Highbury, via a curacy in Portsmouth, to serve as a CMS missionary in South India, leaving England in late 1938. He became there a Malayalam-speaker, teaching theology in what is now Kerala. Though without previous academic distinction to his name, he gave himself to various fields, not least to doctoral research into the ancient Syrian Orthodox Churches of the Malabar Coast; and his account of them, *The Indian Christians of St. Thomas* (Cambridge, 1956) remains a definitive text-book for a Westerner to read.

Negotiations to form the Church of South India ran strongly in the years leading to union in September 1947, and it was as theological teaching was merged prior to union that he found himself responding to an ex-Hindu who did not like to see him bowing before a crucifix, and offering instead to go behind the table. This was in 1946, and