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0 7141 2042 5	Visual Liturgy 3.0—upgrade for existing users	CD-ROM	£35 inc VAT
0 7141 2043 3	Common Worship text disk	3.5inch disks	£20 inc VAT

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Editorial address: 37 South Road, Forest Hill, London SE23 2UJ  
 Phone 0208-699-7771 Fax: 0208-699-7949  
 E-mail: bishop.colin@dswark.org.uk

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# News of Liturgy

Editor: Colin Buchanan

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June 2000

## EDITORIAL

Last month saw a major meeting in Mississauga, part of Toronto, from 14 to 20 May of a panel of 13 Roman Catholic bishops from round the world with a similar number of Anglican ones. Their joint communiqué acknowledges the continuing division between the two Communion, and recognizes that some issues are 'as yet unresolved'—and the list includes both authority (on which I will not stay here) and 'Anglican Orders', on which I do want to delay briefly. They clearly have not cut the knots in the statement, but they record them in a much more optimistic frame of mind than might have been expected. At root, the Anglicans are still excommunicate persons, but the root is less exposed than sometimes. There is to be a 'Joint Unity Commission', formed largely of bishops, to 'oversee the preparation of the Joint Declaration of Agreement' and promote the 'reception' of the existing ARCIC statements. Their 'vision' is of a 'eucharistic communion of churches' (so excommunication is due for reversal).

It might be simply One Bread, One Body put onto a world scale, and expressed less defensively. But it does list Anglican orders among the difficulties, and this is simple realism. We have this extraordinary position that, as I write, two archbishops are preparing to share in a broadcast service for the Day of Pentecost from the Dome; but one is not quite allowed to believe the other is an archbishop. This Mississauga meeting was officially of two groups of bishops, but one set are not really allowed to believe that, on God's terms or Mother Church's, the other set are bishops. And it is difficult to see how that logjam can be broken. That in turn makes it also difficult to see how excommunication can ever be rescinded.

In passing we should note that this position re orders is not dissimilar from the way Anglican and, say, Methodist ministers function with each other. For most of the time local fraternities, LEPs and other ministerial gatherings have to accept all ministers on the standing they give themselves or receive from their denomination; but officially the C/E does not 'recognize' Methodist orders, and officially we are 'not in communion' with the Methodist Church. It is also the problem with the 'Meissen' Churches, or with, say, the Church of Scotland. In these cases, however, action to change the situation can at least be visualized, and even, without great difficulty, drafted. The Anglican-Roman front is not so amenable.

Now the Mississauga statement does take some of the stark disjunctive note out of the 'not in communion' status. The bishops say: '... we share in the fundamental communion of a common faith and a common baptism ... We feel compelled to

affirm that our communion together is no longer to be viewed in minimal terms.' Later on there is also a 'communion in mission'. The cynical part of me reads this sort of talk as cosmetic, expressing the euphoria of enthusiasts tucked away together and enjoying each other's Christian company, but it could be that there is a model for devising other ecumenical frameworks expressed in very positive terms. The difficulty always remains that, along with softsoap fair talk, one always bumps up against what, under the rules, cannot be done. Anglicans are vaguely aware that mere breaking of rules does not always work what is needed: Roman Catholics are usually more acutely aware of the force of rules—it is, indeed, rules which give identity to any large corporation, and Rome is certainly that (before we ever approach infallibility or kindred complications). Can rules then sometimes be changed?

Well, our Mississauga proponents look as though they might mean it. They append to their statement an 'Action Plan', with many forward-looking initiatives set out in it. The Joint Unity Commission is to promote every form of consultation and co-operation and its brief exudes a sense of urgency. And, interestingly, ARCIC is to be invited to undertake 'a study of Mary'. Some of us thought this was promised in the ARCIC I documents on authority, and have complained that the ARCIC II treatment of authority asserts papal infallibility (as acceptable to both Communions) without mentioning the fundamental *a posteriori* test cases, the two decrees on Mary. If one can't believe what the Pope has said we must believe, who is right?

But we wait and watch and pray.

Colin Buchanan

PS: My liturgical oddity re St. Mark's Day. No, it was not the latest he can ever fall? Easter can come as late as 25 April, and then St. Mark may be on 5 May. But I am told it is 2038 before it happens. I can await that with equanimity. More to the point is the question about whether, once Eastern and Western Easters have coincided in 2001, they need ever part company again. All the signs are that they will - the momentum of each is unstoppable.

### GENERAL SYNOD IN JULY

General Synod meets from Friday 7 July to Tuesday 11 July in York. This is the end-of-term meeting, as the quinquennium ends, and the Synod is dissolved. Common Worship is no longer on the agenda, but is buttoned up, and moving down the publishing pipeline (and a list of what we understand to be the range of editions with prices is on pages 11-12 below). Surely, however, a few well-aimed questions might be asked about that publishing programme?

There remains one rite of uncommon worship—extended communion. It comes to the House of Bishops in June for sending on to Synod for Final Approval in July.

There is also due as NOL goes to press the report of the Bishop of Chelmsford's working party on the ministry of healing. We hope to review this next month and it will then mesh with the Common Worship liturgical provision on 'Wholeness and Healing'.

January are hosting the Swanwick Conference 'Common Worship and Beyond' (8-11 January 2001, cheap rates till end of August).

### WHAT THE SPELL-CHECK WON'T TELL YOU

Ed Mitchell, vicar of High Green, Sheffield writes:

'I spotted just in time to correct it the following error in the hymn "Before the throne of God above", that verse three began

"Behold him there the risen Limb,  
my perfect spotless righteousness."

Stephen Leeke, rector of Warboys, Huntingdon, writes of one of those occasions when the Spellcheck thinks it can help:

'[I was writing] Revelation 3.4:

"Yet you have a few people in Sardis who have not soiled their clothes. They will walk with me, dressed in white, for they are worthy . . ."

[the Spellcheck tried to change this] to:

"Yet you have a few people in saris who have not soiled their clothes . . ."

This makes much more sense!

Sister Teresa, prompted by pre-acher, writes in to tell us of a German writing in English on his machine—and the best it could manage was 'God the Fat-her'. She also says that her own Spellcheck insists that *Filioque* is in fact *fallacy*—which may well strengthen the case for its omission . . .

### COMMON WORSHIP PRODUCT RANGE 2000

ISBN	edition	description	retail price
0 7151 2000 X	Standard cased edition, single copy	black	£15.00
0 7151 2020 4	Standard cased, sold in packs of 20	black	£15.00
0 7151 2008 5	Standard cased—presentation	red	£20.00
0 7151 2009 3	Standard cased—presentation	wine	£20.00
0 7151 2010 7	Standard cased—presentation	navy blue	£20.00
0 7151 2011 5	Standard—bonded leather	red	£40.00
0 7151 2012 3	Standard—bonded leather	wine	£40.00
0 7151 2013 1	Standard—bonded leather	navy blue	£40.00
0 7151 2014 X	Standard—calfskin leather	black	£50.00
0 7151 2015 8	Standard—calfskin leather	white	£50.00
0 7151 2016 6	Standard—calfskin leather	navy blue	£50.00

prayer and imposition of hands. But royalty is never in the forefront of liturgical innovation . . .

Next month the Archdeacon replies . . .

### **This month's publications . . .**

. . . are, firstly, Worship Series no. 158, *The Eucharistic Prayers of Order One*, by COB and Charles Read. After a substantial introductory essay, the text of the eight prayers is displayed on successive left-hand pages, and a commentary on each accompanies it on the right (though the three prayers—A, B, and C—which are carried forward from Rite A get somewhat shorter treatment). COB was, of course, on the 1995-96 Revision Committee, scrutinized the new prayers closely in the House of Bishops and on the floor of Synod, and made constant submissions to the recent Revision Committee and appeared before them on three occasions. Charles Read (now tutor in liturgy at Cranmer Hall, Durham, succeeding Michael Vasey) was a member of the Steering Committee of this latter Revision Committee and was therefore closely involved in all the re-writing a Revision Committee does.

. . . and, secondly, Alcuin/GROW Joint Liturgical Study no.46, *The Eucharistic Doctrine of the Later Nonjurors: A Revisionist View of the Eighteenth Century Usages Controversy*, by James Smith of Ottawa. The division between the 'Usagers' and the 'Non-Usagers' is fairly well known, and the actual desired 'Usages' were listed last month. Prices for this series have had to rise, and they carry the price '£4.95', though they are still £3.95 on subscription.

### **. . . and a timely reprint**

is W149, *Children and Communion*, by Peter Reiss. This met a very strong demand last year and sold out. It has been brought up to date and produced in a second edition. The price as with all Booklets this year is £2.25.

### **. . . and forthcoming titles beyond June**

to mark the Common Worship year are:

August: 159 Jeremy Fletcher, *The New Eucharistic Rite: Order One* (title may vary)

October: 160 Trevor Lloyd, *Common Worship Funerals*

December: 161 COB, *Common Worship Wholeness and Healing*

To top it up, in the late Autumn the same team are providing *Common Worship Today*, the delightful (and beautiful) successor to *Anglican Worship Today*—and in

## **PUBLISHING DATE FOR COMMON WORSHIP**

Church House Publishing are now fairly confidently stating that both Common Worship books will be published on Thursday 9 November. This is a carefully calculated date, allowing the books to be newly published when the new Synod convenes the following week - and presentation copies can be given to Her Majesty as she comes to open her Synod. (In 1980, there was a possibility that the Clerk of the Closet, the then Bishop of Bath and Wells, who had himself voted against the ASB, might fulfil his royal role by advising HMQ not to accept it . . . What are the chances this time?)

## **TRUE ERRORS IN COMMON WORSHIP?**

Latest communication from the back door of the Liturgical Publishing Group suggests that errors detected in the eucharistic rites—and even, possibly, points of principle like those omitted cross-references—may be corrected for the Autumn. Our first claimant is Simon Law, Team Vicar of Becontree. He points out a complicated set of variant texts in relation to, yes, the Nicene Creed. His letter reads:

. . . the fifteenth line on page 25 begins "he became incarnate . . ." and, as you pointed out in NOL304, it should be "he was incarnate . . ." But the Bishop of Guildford's accompanying letter amends it to "and was incarnate"! Meanwhile Chelmsford diocese have produced their own Order for Holy Communion, which simply has "was incarnate . . ."!! So, I would be grateful to know if we should use "he" or "and" or neither.

As a matter of completing the picture (at least to the time of going to press) we should add that the second impression of the sample text agrees with the Chelmsford variant. CHP has already re-touched it for this second impression (and copies are available again from NOL (from COB at the address on p.12) at £5 postfree inland). Clearly, first impressions with an erroneous creed will soon be the penny blacks of the liturgy collection. But is that correction correct? Or was the Bishop of Guildford's correction correct? That is a matter of referring back to what Synod passed. We will not let it escape—but it promises to be as alluring (or as unalluring) as the pursuit of *ek* . . .

## **AND A LAST GROUCH ABOUT THOSE FREE HANDOUTS**

The Rev.Gilly Myers, secretary of both GROW and PRAXIS, is married to the Rev.Duncan Myers. Apparently the free circulation to all clergy was limited to one per household, and clergy married to each other got treated as but one cleric. We are still enquiring as to whether that one went willy-nilly to the man in the marriage, or whether it went, more randomly, to the one who came up first in alphabetical order. Gilly Myers lost out on both counts, so cannot be sure.

Even more interestingly, the thought occurs to NOL, what happened where a married clergy couple of the same address uses different surnames (as sometimes happens nowadays)? Did they beat the system and get two copies?

No prizes, but hard cases sympathically reviewed.

## IN MEMORIAM—DONALD COGGAN

Donald Coggan, a slightly younger contemporary of Lesslie Newbigin (and, indeed, of Alistair Cooke), died on 17 May, aged 90. *The Times* carried a fullish obituary on 19 May, and NOL generally confines itself to the 'liturgical' impact of a life on such occasions. But, in this case, having myself been the Principal of the London College of Divinity (ie St.John's College, Nottingham) next but three after him, I permit myself one or two more varied remarks out of *pietas*, before I come to the liturgical particularities. I believe he was also the founder of the College of Preachers, with his own henchman, Cleverly Ford, as principal. If he did not found it, he should have done.

*The Times* erred in saying he came from Canada in 1944 to a College in exile 'in Surrey'. In fact its two students and a porter were in refuge in Oak Hill, and he took them next to Harrow School before the exile in Lingfield began. He built the College buildings at Northwood in Middlesex, but never occupied them (as he became Bishop of Bradford in 1956)—and its soaring streamlined-Gothic chapel was perhaps an indication of how far behind the Liturgical Movement at large evangelicals of his vintage lagged. (It should be added that he was never truly comfortable in the Nottingham bare room which was the place of worship for the community there which replaced his Northwood chapel—and he used to say so—but the Northwood chapel was itself prudently converted into a two-floor library by the purchasers of the premises, London Bible College, a consummation which could not be contemplated whilst it was still 'LCD'.)

If he was a fraction restrained in his enthusiasm for the Nottingham College and its buildings whilst he was at York, he mellowed when he went to Canterbury. He then lent his name to the appeal for the new library in 1978, and visited the College to see the outcome soon after he retired in early 1980. He did the College a further indirect good turn in 1978 when he led the House of Bishops in reversing their own national policy of financial retrenchment on training funds, and restored the length of residential courses—and set out his call for ordination candidates, which had immediate results. The hesitancy in the relationship arose because his evangelicalism had so broadened that evangelicals did not quickly recognize him as one of themselves—and he, I judge, thought them somewhat rigid and narrow. His parting address to General Synod, in which he attacked the party spirit in that place, was largely stirred by the last-ditch tactics of catholics (he never quite understood why they resisted the ordination of women), but evangelicals were not wholly exempt from his strictures. He never had a natural 'constituency' in General Synod nor any great grips on it.

In liturgical terms, he had no known history of scholarship or other involvement (I think that is fair) when, still Bishop of Bradford, he was in 1960 shipped in by the two Archbishops to chair the Liturgical Commission. The appointment had little to do with liturgy, and everything to do with a need for firm chairmanship, and the restoring of Commission morale. The members were reeling from the slaughter they had taken in the Convocations in respect of their initiation drafts—and, as

introducing Communion before Confirmation and we are disappointed that Common Worship has not produced some Eucharistic prayers for use with children. There is to be a Diocesan Conference on Worship and Young People.

The Committee has also been testing recipes for the oil of Chrism which led to rumours that the DLC were having aromatherapy sessions! We are also working on the production of a Diocesan Calendar and have invited nominations for local 'saints' who have to have had a link with the diocese apart from being Oxford University graduates. Suggestions so far include: C.S. Lewis, Fr Benson SSJE, Mother Millicent Mary SPB, FR Barry and Erasmus. The local Saints Frideswide and Birinus are already celebrated in the diocese and, more selectively, Wycliffe, Tyndale, Keble and Pusey.

Members of the DLC have been involved in training days about Children and Communion, Presidency at the Eucharist (*how* to do it rather than *who* should do it) and All Age Worship. We also wrote a letter complaining about the late availability of the Common Worship disk but no reply so far.

Dominic, Bishop of Reading

## WAS QUEEN ELIZABETH I CONFIRMED AT THREE DAYS OLD?

Gordon Jeanes writes (with some *auctoritas* . . .):

We need more than one odd quotation to undo the tradition of Elizabeth being baptized and confirmed on the same day. I do not know about Behrens's account of the Princess Elizabeth's initiation, but Letters and Papers of Henry VIII, 6,1111, gives a full and adequate account of the baptism and confirmation of the infant (unless we imagine no one in those days knew what they were doing). The separate ministers and the separate godparents of the two sacraments are recorded there. It is hardly surprising that nothing would have changed from the medieval pattern in 1533. Even the rules for the household of the Earl of Huntingdon provided for the bishop to confirm the newly baptized child in 1525, which raises the wonderful possibility that bishops had to fix their diaries round forthcoming noble births (suffragans perhaps for an earl, diocesans for a duke, metropolitans for a monarch?).

More interesting is that nothing seems to have changed when Edward was baptized and confirmed in 1537. Letters and Papers 12/2, 911, mentions the names of the godparents at baptism and confirmation, though not those of the ministers. By this stage the negotiations with the Lutheran states and the discussions leading up to the 'Bishops' Book' of 1537 were raising thoughts about confirmation, and Bishop Fox of Hereford returned from Germany with new-fangled ideas that older children might be examined in their faith and their faith be confirmed by word and

the diocese also put extra funding into the DLC budget for the extra travelling, photocopying, phone calls etc. that would be made.

There have been talks with Deanery Synods and Chapters; meetings with PCCs; teaching through the NSMs' CME, and through the Readers' CME; information sheets through the Diocesan mailing; questions about the use at present of the Calendar & Lectionary, and the Initiation Services, plus 'would your PCC like a visit about Common Worship?' in the Archdeacons' Visitation Questions; and joint presentations with 'Youth & Children' through the lay training and education programme. Together with our surrounding dioceses in Praxis East twice each year study days have been held at the cathedral in Bury St. Edmunds. These regularly attract over 150 clergy, the last, this month, with Professor Paul Bradshaw on the theology behind Common Worship? brought in just over 200.

Together with CME in the diocese there have been held residential conferences on liturgical formation; and we've been looking at a joining of some sort of the DLC with the Diocesan Church Music Committee.

The Diocesan Clergy Conference at Swanwick takes place this summer, the first for many years. Eleven acts of worship have been prepared for this event, along with the resourcing that is necessary. And we are trying to produce a local calendar of holy people who have lived or ministered in the diocese, from St. Felix onwards, hoping that this will be ready to launch with Common Worship on Advent Sunday.

The secretary of the DLC is automatically a member of the DAC, which means that advice and suggestions on liturgical re-ordering can be given in early planning stages, as well as suggestions to the other DAC members as to what might or might not be good practice liturgically. As several church architects are also on the DAC this is a wonderful opportunity to 'educate' in changing liturgical styles.

We are fortunate in having two bishops who are very supportive of the DLC, even to the extent of sending the secretary to COB's Praxis talk on Confirmation, to find out what it was all about!

Canon Stuart Morris (DLC Secretary St. Edmundsbury & Ipswich)

### DIOCESAN REPORT (1999-2000 CYCLE) NO. 13—OXFORD

The introduction of Common Worship has dominated the work of the Committee, which will be no surprise. Members of the Committee have led CME days, spoken to Deanery Synods and Chapters and written articles for *The Door*, the Oxford Diocesan magazine. The Bishops are going to produce a preferred order for Confirmation services to try and get the balance right in terms of length, and content. We are also liaising with our youth advisers about liturgical needs for those parishes

they experienced that attack; they were particularly at risk in the North and from the House of Bishops, and Donald Coggan came in to rescue the situation on both those fronts. He soon after became Archbishop of York, but continued to lead the Commission. *The Times* also erred considerably in writing about his chairmanship, 'His share in these [liturgical] discussions did much to reassure evangelicals that nothing heretical was being foisted upon the Church.' It needs emphasizing that heartening evangelicals was neither the purpose nor the result of his appointment—and I write as one who knows, for I was myself appointed in 1964 specifically because evangelicals could *not* discern any true vigilante working on their behalf on the Commission. In the event, I arrived just as he resigned and installed Ronald Jasper in his place, so my overlap with him on the Commission in September 1964 hardly exceeded ten minutes. What can perhaps be said is that, when I wrote of Elisabeth Montefiore last Autumn that she was the last survivor of the Commission of 1962, I quite overlooked the then chairman—the Archbishop of York, Donald Coggan. But are there others still living?

As a matter of fact, Donald Coggan was making two other lateral contributions to the liturgy in those days. On the one hand, he chaired the sponsoring committee for the *New English Bible* (New Testament published in 1961, full Bible in 1970), and came back after retirement from Canterbury to chair the revision which led to the *Revised English Bible* in 1989—and the Foreword to each version sits over his signature. On the other hand he chaired the Commission of the two Convocations which produced *The Revised Psalter* in 1963—a contribution also omitted in *The Times* obituary. This Commission had a most distinguished membership, including T.S.Eliot and C.S.Lewis, though its product, whilst carefully provided for all seats in Lambeth Palace Chapel, never really took on. Like the NEB itself, it came too near the end of the 'thou' period—though Donald Coggan himself, when he was Archbishop of Canterbury, fought for it to be in the ASB in 1978-79, and was only finally bought off when his fellow-Archbishop, Stuart Blanch, said he would have one copy of the ASB specially produced with *The Revised Psalter* bound into it, as a gift for the Archbishop of Canterbury, if he would permit the rest of us to have the ('you'-form) Liturgical Psalter in our copies. (Perhaps Jane Sinclair ought to have been making similar offers to Messrs. Frost, Emerton and McIntosh last Autumn, as she in turn saw off the Liturgical Psalter itself . . .). He also chaired the *Revised Catechism* Commission in the early 1960s.

What other contribution did Donald Coggan make to liturgical revision? In the production of Series 3 Communion he proposed in Synod in 1972, in respect of the (then new) acclamations, the deletion of 'In Christ shall be made alive' in favour of 'Christ will come again'. There had been some liberal (and unbecoming) effort in keeping out 'Christ will come again' on the Commission, and this episcopal initiative was just what was needed—and the text has never been queried since. He had also had some previous input in trying to get the Commission to make the Decalogue mandatory (whereby indeed one could glimpse his evangelical background). In Series 3 the Commission made it mandatory for Sundays in Lent, but the Synod

relaxed the rubric and made it optional, and the House of Bishops removed it to an appendix. When visiting Nottingham he mentioned in an address the folly of the Commission (*sic*) in putting it into an appendix ('I hate appendicitis'), and was a whisker mortified when I, defensively, pointed out to him that it was the House of Bishops which was culpable . . .

When we proceeded to the ASB he intervened at one point with that which I have never ever seen an Archbishop of Canterbury do at any other time in Synod—he moved a back-bench amendment to the text from the floor of Synod. He wanted us to acknowledge we had sinned 'against you and against our fellow men'. I, as chairman of the Steering Committee, advised the Synod not to resist this particular would-be amender, and I thereby incidentally let in that which has probably been more annoying as uninclusive language than any other ASB text (there was no general problem in England about 'men' not being inclusive until 1982 . . .). But Donald Coggan also made an unrecorded contribution to liturgical revision in February 1979, one which is not charted, but is still influential. He declined to lead the House of Bishops into excising *Filioque* from the Nicene Creed! He was able to act thus through the absence on sabbatical of one Robert Runcie, Bishop of St.Albans, who was his adviser for relations with the Eastern Orthodox, and greatly wanted the omission. I had the amendment on the order paper, waiting for the word from the House of Bishops—and the signal was never given . . .

I ramble longer than is usual for obituaries. He came across as a very private person (his biographer, Margaret Pawley, had some difficulty in disclosing the inner man), of enormous self-discipline, love of the scriptures, and personal piety—with a touch of the headmaster for his running of the Church of England. It is in his love of the scriptures on the one hand and his revelling in the preaching of the word on the other that his richest bequest to us all lies.

COB

### BOOK REVIEW

Mark Earey, *Producing Your Own Orders of Service* (Praxis and CHP, £7.95)

Money spent on this book could well be the best purchase of the year as parishes search for the most appropriate way to produce material from Common Worship. As a clearly laid out publication the book makes no assumptions about levels of expertise and experience among its potential readers. It aims to help by providing accessible guidance on the use of technology, basic principles regarding liturgy and design, and a wide range of practical considerations. It succeeds in these aims and by applying the sound advice given some excellent orders of service will no doubt be produced. Who knows, perhaps DLCs will be giving awards of Charter Marks for excellence in accordance with what will soon be known as the Earey principles of service production?

Charles Chadwick  
One-time member of the Oxford DLC

### A BRIDGE OVER METAPHORICAL WATERS

A bridge? What bridge? Why, the millennium bridge. We had a service in St.Paul's cathedral before trekking onto the Bridge (the 'platform' party) or onto the embankment (the other 5000), for fireworks and flotillas. The bridge was not actually finished, but that is a mere efficacy question in relation to initiation ceremonies, not a significance question—though I suppose it might be a structural one . . .

Well, St.Paul's had gone to town on water. We had in order:

1. Michael Perry's 'Like a mighty river flowing . . . is the perfect peace of God'
2. Philip Larkin's poem 'A Bridge for the Living'
3. The Gospel Hymn 'Love can build a bridge'
4. Rev.22.1-5 ('. . . the river of the water of life . . .')
5. A pastiche starting with Song of Solomon 8.6,7.
6. Prayers including references to the Red Sea and its crossing
7. The Hymn of St.Francis ('Thou flowing water, pure and clear . . .')
8. (After the sermon) Cwm Rhonnda ('Open now the crystal fountain' and 'When I tread the verge of Jordan')
9. A responsive dismissal (written I think in Southwark . . .):

On the river bank  
**gather your people.**  
At the water's edge  
**sustain your people.**  
Where the waters are crossed  
**uphold your people.**  
On another shore and in a greater light  
**welcome your people.**

It did not escape notice that, if you stand in St.:Paul's and turn your thoughts towards the River Thames (as we did throughout), the movement is from the 'water's edge' on the North bank to 'another shore' and a 'greater light', which must be—well, you can guess where.

What sustained (or equally complicated) imagery has come your way in liturgy?

STOP PRESS—the above was written before the bridge actually opened and quickly closed.

### DIOCESAN REPORT (1999-2000 CYCLE) No. 12 ST. EDMUNDSBURY AND IPSWICH

As with every other DLC in England much of our time has been spent in the promotion of Common Worship. As with many other DLC Secretaries I was also appointed Common Worship Co-ordinator for the diocese. The good news is that