

Prompted by the commentary on Prayer G in W158

The strongest reference to silent music that I know—though not the oldest by any means—is that of J Addison v 3 of *The spacious firmament on high*

‘What though in solemn silence all
move round the dark terrestrial ball;
what though nor real voice nor sound
amid their radiant orbs be found;
in reason’s ear they all rejoice
and utter forth a glorious voice,
for ever singing as they shine
‘the hand that made us was divine’.

Forgive me if I repeat the well-known!

FROM EK TO KAI

I read the item in June NOL about the latest Nicene Creed text with great interest, as I have been reporting for Anglicans Online on the boring topic of *ek* at interminable length for almost a year now. Peter Owen and I have been looking at our collective files on this, and Peter has identified that the word ‘and’ seems to have first entered the discussion with the arrival of the House of Bishops January report, GS 1211V. Neither of us can find any earlier synod document which uses any wording other than plain unadorned ‘was incarnate’. Of course, we don’t know whether this addition was actually what the bishops intended, but you might be able to shed light on this. Clearly they did intend to insert ‘from’ into the same line, so it is entirely plausible for the general public to suppose they meant to add ‘and’ as well. And they undoubtedly had the authority to change that line to anything they liked. The notice papers for February do not list any misprints in GS1211D. Neither of us recall any verbal announcement of a misprint.

We are both in no doubt that the text upon which the vote was taken, and therefore the legally authorized text, is that from GS1211D, and therefore it includes this word. Given the contention which has surrounded the rest of this line, I am myself surprised that the Liturgical Publishing Group feels it has the authority to alter any part of the line. Unless of course it has consulted the House of Bishops and obtained their confirmation that it was all a mistake, for which they are dreadfully sorry and plan to seek public forgiveness . . .

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EDITORIAL

A TIME TO HEAL

A Time to Heal: A Contribution towards The Ministry of Healing, was published on 9 June (Church House Publishing, xviii/412pp., £9.95) and at the same time there came out a smaller Handbook to it in a matching cover (58 pp., £2.95), and a free copy of the Handbook has been sent (via an anonymous donation) to all stipendiary and non-stipendiary clergy.

As a report this is surely a *tour de force*? It is the first official survey for over 40 years, and those 40 years represent the greatest time of change in both the patterns and scale of a Christian healing ministry in Church of England parishes. It is also a very positive, even risk-taking, document, and reveals a much more charismatic flavour to the Bishop of Chelmsford’s working party than might have been anticipated. It will be interesting to see how Dr. Peter May views the broad assertions of the benefits of such ministry without much drawing upon the clinical objectivity of measuring ‘results’ for which he contends.

For myself, I found I was first of all admiring of the tremendous labours put into the report, including an almost toothcombing determination to gazette all known forms of healing—such as to justify, for instance, a chapter on ‘Complementary Medicine and Alternative Approaches to Healing and Good Health’. Secondly, however, I think I was a little uneasy about the shape of the report, in which the Introduction and first six chapters provide a background and history of healing ministry and reports on it, including a good New Testament study, but a theology of physical life, death, and illness (let alone any alleged connection with sin) only emerges inferentially or in passing at that stage. I think I would have liked that set out more systematically and at an earlier point as a context for what came next.

There is a valuable chapter on deliverance ministry, and it also reflects the robust and believing approach to the New Testament; and, if it is a little reticent on the cosmology of evil (which is hardly surprising), it is practical and extremely useful on the practical aspects of the particular forms of ministry.

In more general liturgical terms, the report is a little disappointing. Chapter 13 (‘Healing Services in the Church of England’) provides only 22 pages, and quite a proportion of those pages seems to be devoted to patterns of individual ministry which come at the rail during holy communion, or in a side-chapel after the reception

of communion, or wholly 'after-service'. These uses appear to illustrate the imaginative use of existing services to enable a ministry of healing to be conducted towards individuals, without that healing intention being itself more than a small passing feature of the liturgies which were centrally about other topics. There is a lack of understanding of the watershed that the 1983 services represented; there is one page on 'liturgical structure', which says the pattern follows that of other sacramental acts, but then sets out a set of contents which apparently excludes the eucharist, or at least would set puzzles to those reading it as to how to work it in. Curiously, in the next chapter ('Developing the Healing Ministry in the Parish') there is helpful reference to the depth of value of the Peace—but here, under liturgy, because the eucharist has disappeared, the Peace also is missing.

This same chapter has a page and a half on 'the ministry of reconciliation' (NOL will be returning to this), a page and a half on the laying on of hands (with, slightly unexpectedly, side-reference here to the 'Toronto Blessing'), and a page and a half on anointing, most of which is about texts for consecrating the oil, and texts for administering it. There is little guidance here about the kind of situations in which anointing is appropriate, and my own judgment would be that a few more coaching notes for the Maundy Thursday diocesan rites for 'blessing oils' would also have been helpful. Again, there are amplifying and helpful points made in the next chapter, but that seems to be divorcing liturgy and pastoral ministry from each other. Disappointingly, although the text of the new Common Worship 'Wholeness and Healing' rites was known to the working party (being agreed in Synod in November 1999, and made available to the working party before that), they merit only one page at the end of the chapter.

The conclusions of chapter 13 are as follows:

'We recommend that:

- a wider range of worship resources for services of prayer for healing, appropriate for use in parishes, hospitals and prisons, should be developed;
- flexibility, for use in different contexts, is essential and ecumenical cooperation desirable (see pages 243 and 254-5);
- better communication should be established with other Anglican Provinces and other denominations to facilitate awareness of different material available in the ministry of healing (see page 251);
- services of penance/reconciliation which acknowledge the healing potential of forgiveness should be promoted (see pages 246-7).'

Colin Buchanan

GENERAL SYNOD AT YORK JULY 2000

General Synod (7-11 July) will be on or even over before readers will have NOL in their hands—and after that will be dissolved with a view to elections occurring in September. On the agenda at York is Final Approval of the text for 'Extended Communion', which is not really part of Common Worship.

her hundredth birthday on 4 August 2000. If NOL reaches you before 11 July, then you, like 10,000 clergy who have received this embargoed communication through the post, are sworn to secrecy, and must certainly not pray the prayers—not even for practice)

A Litany of Thanksgiving

As we call to mind the life of our nation and Commonwealth so may we give thanks to God in faith and trust.

For the gift of Christ Jesus and for all whose devotion to him has sustained the life of our Church and nation.

Let us bless the Lord.

Thanks be to God.

For our Sovereign Lady The Queen, and all the Royal Family; for Parliament and all who bear the privilege and burden of government.

Let us bless the Lord.

Thanks be to God.

For Her Majesty Queen Elizabeth The Queen Mother; for all that she has done to enrich the lives of so many; and remembering also with gratitude his late Majesty King George The Sixth.

Let us bless the Lord.

Thanks be to God.

For all people touched by the Queen Mother's devotion to public service and love of life, in times of hardship, prosperity, and in times to come.*

Let us bless the Lord.

Thanks be to God.

For our own lives, always giving thanks for all who have gone before, and asking that we might go forward with confidence and hope.

Let us bless the Lord.

Thanks be to God.

O God, in whom we live and move and have our being, grant that your goodness and mercy shall follow us all the days of our lives, that we may ever trust in your unfailing love. Through Jesus Christ our Saviour. **Amen.**

A Prayer of Intercession

Father of all, from whom comes every good and perfect gift, bless your servant, Elizabeth, the Queen Mother and pour upon her the riches of your grace; prosper all her days and endue her with happiness, health and peace, through Jesus Christ our Lord who lives and reigns with you and the Holy Spirit, one God, now and forever. **Amen.**

*[An interesting forward-looking note for a centenarian—COB]

Another way is by working with area groups—most of them newly created. The groups will perform many of the tasks that in a smaller diocese would be met by a single committee—leaving the DLG with a coordinating and supporting role.

Occasional central events—such as a Saturday morning session this autumn on Common Worship—will continue, but the majority of educational activities will take place in the areas—and this includes worship audits. After a successful pilot audit by the DLG last autumn, we hope to equip area groups to help local churches to evaluate their worship. Other initiatives will no doubt emerge over the coming months and years, but I am pleased to report that DLG members have stopped worrying about whether the cup is half-full or half-empty—and are getting on with drinking it.

Alan Everett

IN MEMORIAM—PETER MOORE

Peter Moore, member of the Liturgical Commission when on the Cathedral Chapter of Ely in the late 1960s, died on 16 June at the age of 73. He was better known for work in not-quite-liturgical fields, including inter-faith events when he was Dean of St Albans after leaving Ely, and his editing of such significant books as *Man, Woman, and Priesthood* and *Bishops: But what kind?* (SPCK, 1982). The first of these in the 1970s was perhaps ahead of its times—as perhaps inter-faith events were too. But Peter's relative conservatism on liturgy comes through in his writings on bishops in the second book—perhaps he was well suited to follow Ronnie Beddoes as the cathedral voice on the Liturgical Commission. But there was always a marginally maverick touch . . .

COB

Next month's publication . . .

. . . is Worship Series no.159, *Common Worship Communion: The Shape of Orders One and Two*, by Jeremy Fletcher. Jeremy Fletcher is a member of the Liturgical Commission and was a member of the General Synod and of its Steering Committee on the rites. He is chaplain to the Bishop of Southwell. The booklet looks in detail at the different shapes of Orders One and Two, outlines some of the reasons for their final form, and gives some handy hints about making the change to Common Worship communion.

. . . and an extra in NOL

should be a 12-page paper by COB in the August 2000 edition about the relationship between a 'covenant' doctrine of infant baptism, and the text of the CW rite. This will probably make NOL 20 pages in all, and the inset will be available as a 'separate' thereafter.

PRAYERS TO MARK THE 100TH BIRTHDAY OF HER MAJESTY QUEEN ELIZABETH THE QUEEN MOTHER

(Prayers provided by the Archbishops of Canterbury and York, being used at the special service at St. Paul's Cathedral on 11 July, and available for the occasion of

The diocesan motions on the list are headed by a Southwell one to give couples the choice of which parish church they employ for their nuptials, and Southwell are followed by a Liverpool motion:

'That this Synod believe that the baptismal practices should be reviewed with the aim of securing consistency both between local churches and across the country as a whole.'

This reads as more concerned with (enforced?) consistency than with any particular actual policy.

CHANGES IN THE BAPTISM AND CONFIRMATION SERVICES

The following is a consolidated list of official changes in the Common Worship Initiation Services, changes provided within the context of authorizing the general run of Common Worship texts for this Autumn. The explanations given come from the secretary of the Liturgical Commission, David Hebblethwaite.

- (i) The rubric following the section heading 'Introduction' now reads:
'*The President may use these or other words*'.
- (ii) The rubric governing readings before the Gospel reading now reads:
'*Either one or two readings from scripture may precede the Gospel reading*'.
- (iii) After the heading 'Presentation of Candidates' the rubric now reads:
'*The Candidates may be presented to the congregation*'; on this change there is evidence of misunderstanding having crept in. It is important to realize that the only change is to the rubric and that affects 'introducing' the Candidates to the congregation. It is *not* intended to make the following questions to the Candidates and Sponsors optional. There is evidence that some people have taken the change in a rubric which includes the word 'present' to make the whole section headed 'Presentation of the Candidates' optional. That is not the case.
- (iv) At the end of the section headed 'Decision' the following rubric is inserted:
'*Where there are strong pastoral reasons the alternative form of Decision in Appendix 7 may be used.*' (The former Appendix 7 becomes Appendix 8). The new Appendix 7 contains the words from the ASB Decision prefaced by the same rubric as the main 'Decision', '*The President addresses the Candidates directly, or through their parents, godparents and sponsors.*'
- (v) The Commission is affected as follows
 - (a) The rubric preceding the Commission now reads '*Where the newly Baptized are unable to answer for themselves a minister addresses the congregation parents and godparents, using these or similar words (see Note 15)*'.
 - (b) There are consequent changes to the Notes. A new Note 15 is inserted reading:
'*the text provided should normally be used; however it may be paraphrased by the minister if pastoral circumstances require. Alternatively its content may be included in the sermon.*'

- (c) There is a consequential addition to Note 14. At the end of the existing Text the following words are added:
'Whenever Holy Baptism is administered there shall be a sermon.'
- (d) The rubric after the first form of Commission before the text beginning 'N and N today God has touched you . . .' is now amended to read:
These words may be added' so as to make it available for use on any occasion.
- (e) The rubric before the words to be used with those able to answer for themselves is changed to read:
' . . . a minister may say'.
- (vi) In Appendix 3 the following words are added to the rubric:
'Notwithstanding the seasonal headings these texts may be used on any occasion to meet pastoral circumstances.'
- (vii) In Appendix 6 after the reading a rubric is inserted *'The following litany may be used in two parts, reserving the clauses following the Gloria for the return procession from the place of Baptism.'*

LATEST FROM CHURCH HOUSE PUBLISHING

We were able last month to publish a list of editions, offprints and prices for CW publications. Whilst the June NOL was at the press Church House Publishing did another circularization of all clergy with a small purple booklet containing details of all the publications. A letter enclosed from Matthew Tickle of CHP emphasized the importance of getting bulk orders for the standard edition of the CW book in by the closing date, 31 July—for 'the offer has to close then so that we can set the overall print runs in the light of orders received and thus steward the Church's resources effectively.' The bulk order is 20 copies for £200, delivered anywhere carriage-free, and only available in multiples of 20. Single copies will cost £15 retail.

I have found some evidence that groups, such as the clergy of a deanery, are looking at a purchase of 20. What seems eminently unlikely is any serious attempt to buy copies for the whole Sunday congregation. We have already had reason to note from the 'sample' copies of the Eucharistic Orders One and Two that the book is not designed for congregational use, but instead reflects the concern of leading members of the Liturgical Commission that people should not 'have their heads stuck in a book', but should know the congregational parts and respond with them as needed. (One item we did not mention, one which again stands out in the 'sample', is that the ASB direction to announce the book, chapter and verse of the readings at the eucharist has now been replaced by the (Roman Catholic?) instruction 'A reading from the Holy Gospel according to St. Mark', without any hint where it can be found—no mileage in having Bibles in the seats in church if no-one can ever follow, but all must dutifully listen, and take that portion of the word aboard without reference to its context, and without opportunity to reinforce the reading by following.) The CW book is clearly a liturgical resource for the clergy who will

to his calling, has indeed sought the register, though thus far without success (but he noted gratefully the sources quoted last month by Gordon Jeanes). Instead he had recourse to Dr. David Starkey (well known to TV viewers). Dr. Starkey, whilst also referring the enquirer to *Letters and Papers, Foreign and Domestic, of the Reign of Henry VIII*, adds the following:

'Which brings us to the nicely archidiaconal question of registration. I confess I had never thought of it before. But they did. For obviously, bearing in mind the importance of Elizabeth's birth, there was need for a formal record. But registration, as such, seems to have been an unsuitable instrument for the particular circumstances. Two registers might have been involved: the episcopal register of the Bishop of London and the conventual register of the Greenwich Observant Friar. But the bishop, I take it, was acting personally and outside his diocese; while the prior was already out of favour as an opponent of the Boleyn marriage and appears not to have taken part in the ceremony.

'In place of registration, therefore, it was decided to use notarial attestation

The Archdeacon, duly illuminated and duly reporting to his Area Bishop, is ordering the latterday clergy not to allow stray bishops from elsewhere to confirm, not to substitute notarial attestation for keeping a proper confirmation register, and to shun any clergy in Greenwich who doubt the Royal Supremacy or query the legitimacy of Queen Elizabeth I.

COB

DIOCESAN REPORT (1999-2000 CYCLE) No. 14—LONDON

The London Diocesan Liturgical Group (DLG) came into being on 1 January 1997, and immediately faced two problems—or opportunities, depending on whether you are the sort of person for whom the cup is half-empty or half-full.

The first problem/opportunity was geographical; travelling in London can be a nightmare. How were we to reach people?

Secondly, we had to compete with a barrage of information from so many other groups and activities in this hectic city. How were we to avoid merely adding to the information overload?

Three and a half years later, some solutions have emerged. Our regular pattern includes three or four short articles a year in the clergy mailing, and this autumn the diocesan newspaper will include a four-page pull-out on Common Worship.

In order to create a sense of partnership with other agencies, every year we offer a morning of liturgical education for those in training or coordinating roles within the diocese—central and area staff, POT directors, CME officers, area deans. The aim is to build a network of allies in key positions who appreciate that liturgy deserves closer attention than it very often receives. This is one way of tackling the geographical challenge.

a new start with our human neighbour
and our own new start in your bonds of love;
for the sake of our living Saviour, Jesus Christ. **Amen.**

After being Dome chaplain for the morning (with around 18 communicants at the C/E rite (Order One with Eucharistic Prayer H!)), I adjourned at 3.30 to the Borough of Southwark open-air celebration at Peckham Pulse, where around 2000 people followed a strong multi-ethnic Pentecostalist Pentecost lead (including a brilliant reading of Acts 2.1-11 by Simon Hughes, a distinguished local Christian MP). The event was greatly enlivened by hundreds of buoyant balloons and enormous flags which were waved during singing. Here the scripted responsive text came in what was headed a 'Covenant':

Leader: Though we are many, we are one body.

In Christ there is neither Jew nor Gentile, slave nor free, male nor female.
We are one human race and one people of God.

All: **Lord, forge between us the unity that you create.**

Leader: God has called us out of darkness into his marvellous light.

As imitators of his Son, Jesus, we seek to be disciplined in the quest for holiness and untiring in the struggle for justice.

All: **Lord, fill us with the hunger to pursue righteousness and justice.**

Leader: God's foolishness is wiser than our wisdom. His weakness is stronger than our strength.

We embrace the values of a kingdom where the first shall be last and the last shall be first. We proclaim that truth is stronger than lies, love is stronger than hate, and goodness is stronger than evil.

All: **Lord, teach us the wisdom and power of your ways.**

Leader: Christ declares that the Spirit of the Lord is upon him.

We pray for the welfare of Southwark—its residents, its changing landscape and its environment.

All: **Lord, grant us your peace and wholeness.**

Leader: Christ is the Saviour who makes all things new.

We remember the wider world to which we belong . . . countries blighted by famine and war, the poor desperate to receive and the rich reluctant to give.

All: **Lord, bring us together to bring hope to the world.**

C.O.B.

CONFIRMATION OF ROYAL BABES AT GREENWICH—THE ARCHDEACON INVESTIGATES

It will be recalled that the question was asked in these columns as to whether the Archdeacon in whose bailiwick the Royal Palace at Greenwich fell ought not to initiate a search for the sixteenth century confirmation register in which the confirmation of Henry VIII's offspring should be recorded. David Atkinson, true

then redeploy the relevant parts for their parish worship purposes—a useful enough provision, and above reproach, but not the same thing as a congregational text for bulk use, such as the CHP sales force have had to claim they were selling.

The purple catalogue-booklet also contains news of that for which a rising proportion seem to be asking (and the more so as they realize the user-unfriendliness of the standard book), namely the provision of the electronic *Visual Liturgy*, disks etc. The listing of these resources looks like this (prices are inclusive of VAT):

Visual Liturgy 3.0 Common Worship—upgrade for existing users. £35.

Visual Liturgy 3.0 Common Worship—for new users. £100.

Common Worship Text Disk (also contains *Initiation Services*)—£20

Common Worship web site (www.cofe.anglican.org/commonworship)

All authorized materials will be available for free download from the web site—once authorized for use.

The technological sting is in the last four words. It looks as though the whole of the net world cannot wait till the Autumn, but, wants instant gratification, and is therefore busy getting round the road-block . . .

LITURGY IN THE CHURCH OF IRELAND

The Rt Rev Edward Darling, Bishop of Limerick and Killaloe, has stepped down from the office of chairman of the Liturgical Advisory Committee which he had presided over for fourteen years. Tributes were paid at the recent General Synod to the gentle and persuasive way he had chaired the committee. The Bishop of Down and Dromore, the Rt Rev Harold Miller, was elected by the committee as its new chairman. Harold Miller is probably the best known Irish liturgist today, having been present at all but one of the meetings of IALC and also at Societas Liturgica meetings. General Synod at its May meeting confirmed the appointment of Brian Mayne as editor of the new edition of the Irish Book of Common Prayer which it is hoped will be published in 2004 to replace both the 1926 Book of Common Prayer and the 1984 Alternative Prayer Book.

The first tranche of services for inclusion in BCP 2004 were passed at General Synod: in May. These were Morning and Evening Prayer and the Litany in both traditional and contemporary language, *Compline*, a revised version of the 1984 Late Evening Office, and the structure of *A Service of the Word*, which is similar but not identical to the Church of England equivalent. In 1999 the Lectionary, being RCL adapted for use in the Church of Ireland, had been given Synodical authorization.

First readings with literally only a handful of contrary votes were given to Holy Communion rites—the traditional language form with only rubrical modernization and a light revision of the contemporary language forms. General Synod rejected a proposed contemporary language version of the 1552/1926 shape after a speech by the Bishop of Cashel and Ossory in which he claimed that the Committee had altered Cranmer's theology by beginning the first paragraph of the prayer of

consecration with a thanksgiving (as in the Australian Church's *A Prayer Book for Australia* in 1995). In spite of appeals to allow the small constituency which had asked for this rite to have it, the laity voted heavily against it and the clergy vote in favour was less than the two-thirds majority which would have been required. So it fell at the first hurdle. The proposals on the calendar with accompanying collects and post-communion prayers in contemporary language passed their first reading without any votes against. This was very gratifying to the LAC as it had worked hard to harmonize the BCP Calendar with what could be called the RCL Calendar: en route some of the Collects from CLC which have been heavily criticized have been dropped and a number of the post-communion prayers which were 're-employed' BCP collects have been changed so that the post-communion prayers refer more definitely to the communion received. That this is a departure from the agreed recommendations of the Inter-provincial consultation in 1995 is to be regretted; but the value of five years trial use before incorporation in the worship book has been proved. All the traditional BCP collects have been found places as alternatives and a Cranmer collect for Advent dropped in 1662 has been resurrected.

The perils of liturgical revision by amendment from the floor were once again exemplified: an archdeacon from Limerick successfully persuaded the Synod to change the petition in Morning and Evening Prayer (traditional) from 'O Lord, guide and defend our rulers' (as it has been in the Republic of Ireland since 1949) to 'O Lord, save the President'. Half an hour later Synod listened more carefully to the arguments of the Committee members in charge and declined a similar amendment to the contemporary language version which has since 1984 been, 'O Lord, save the President!' Twenty votes changed giving majorities differing by forty votes! This was the only thing in liturgical business to catch the interest of the press. Before the Book is finalized in 2003, Synod will be asked to deal with this inconsistency, probably LAC will devise a new formula which more correctly reflects the way in which a church prays for the State in a Republic.

Brian Mayne

[NB: Bishop Harold Miller will be known in England from his five years as first full-time Director of Extension Studies at St. John's College Oxford, and his joint editing of *Anglican Worship Today* in 1980. His international participation in the IALC network has also been very significant. COB]

WHERE WERE YOU AT PENTECOST? —A SUPRA-LITURGICAL DIARY

Liturgical diaries have been a rarity in these columns for some years, but it occurred to me that Pentecost 2000 was worth a note (and individuals with a memorable sequence of liturgical experiences are always invited to send their diaries in—though without the editor giving any blank cheque as to what he publishes).

So . . . the Eve of Pentecost found me not at the London Arena (near to the Woolwich Area though it be (geographically)), but instead assembling at lunch-time for the March for Jesus on Blackheath, fairly and squarely in the Woolwich Area. George our Archbishop was there, and put in about six hours in total. Numbers present have been estimated between 20,000 and 40,000 (not, I hasten to add, all South-East-Londoners). The leadership was self-evidently in the hands of Gerald Coates and Roger Forster. But the liturgical interest lies in that which I have noted before—that those who refuse set liturgical texts for use in church services write ones of their own for marches. Thus the programme of the Blackheath rite included:

[After a song 'Peace be to these streets']

All shout: **Peace be to these streets!**

Leader: Now, Lord, send your Holy Spirit.

All: **Now, Lord, send your Holy Spirit.**

Leader: Drench this land with your awesome presence.

All: **Drench this land with your awesome presence.**

Leader: Send your Holy Spirit more powerfully.

All: **Send your Holy Spirit more powerfully.**

Leader: Let grace and mercy flood this land.

All: **Let grace and mercy flood this land.**

Leader: Let mercy triumph over judgment.

All: **Let mercy triumph over judgment**

Leader: Let mercy triumph over judgment.

All: **Let mercy triumph over judgment.**

The next morning the Archbishop was back with us—at the Dome at 7.30 am for the Radio4 broadcast event, starring the four presidents of CTE. This, of course, was closely scripted, but including people of fourteen languages—true Pentecost—all dwellers in Britain. They said ('all together in one place') simultaneously in their own languages 'God has loved us' 'God has come to us' 'God works and lives in our lives' 'He is Lord, Almighty, whose power is great' 'The Holy Spirit comes to give us power and change our lives'—and we also used the Pentecost hymn printed here last month, parts of the *NewStart Worship* materials, and the 'Dome Prayer' set out in the sheets for daily worship in that great place:

Lord of all heaven and earth,
of sun, moon and stars,
of time and the meridian,
of human birth, and life and death;
here two millennia from our Saviour's birth
beneath this Dome of human festival,
we call upon your holy name
to turn the hearts of men and women
to seek again before your throne
a new start for the poor of this world