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News of Liturgy

Editor: Colin Buchanan

Issue No 311

November 2000

EDITORIAL

THE PRESSES DISGORGE—THE ERA IS ON

Now it is all happening—day by day new bits and pieces, books or separates, disks or whatnots, appear. *Pastoral Services* looks to be a day or two late but *Sunday Services* (what are we to call the main book for short?) was early (see my mention last month). My 20 appeared (two of them bound upside down), and I understand 88,000 copies were sold in advance in those packets of 20; and something like a quarter of a million were printed (and you can get them for £11 or so if you shop carefully). Everyone acknowledges now that it is not a book for every worshipper, so we must just hope that those who do want to buy it are exactly those lovers of modern rites who need a dose of Cranmer, or those addicts of 1662 who need their diet more mixed. I freely now concede that the producers have put in cross-referencing page numbers on page 177, so that anyone using the book as an ordinary worshipper will be able, when told which eucharistic prayer is in use, to turn it up quick and find how to use those unrooted responses that gleam at us on that page (but on the other hand, now that they have reached the point of including the worshippers, and acknowledge it cannot be done from the page they have got, surely it would be simpler just to say:

The eucharistic prayers follow at the end of this Order:

Prayer A on page 184

Prayer B on page 188

Prayer C . . . etc.?).

As I write publication day is four days away; but the policy (which I commend) of getting it all into the market-place as soon as it is available means that there will be little to note on 9 November. The sun (or the floods) will rise and fall upon the same scene that day as on the previous ones. In 1980 I kept and published a diary of the crucial two days—I doubt whether it will be worth it this time, though I am very happy to hear from those with a truly liminal story to tell.

A helpful thought arose from the regional consultation I was in at the end of the York conference—that is, that there are always some people prepared to travel beyond their diocese to the right sort of teaching or conferencing day (and Praxis days in London are thought to have more provincials than Londoners—whilst regional Praxis meetings do a roaring trade). But do people actually know what is happening beyond their own borders. NOL is hoping to run an integrated advance diary, in which we will tell you in January everything that is on in February, March and April. So will

you please let us know? Let it be a DLC event, a cathedral open music day, a regional Praxis meeting, even a deanery training day or a more specialist thematic event—we will try to produce an easy-to-follow guide. I am writing in the next few days to all DLC secretaries about the normal rota of reporting: but not only do I now need them to send in their race-card, but I shall be enormously helped if all readers would keep NOL posted.

The next *kairos* date is Advent Sunday and vesting day for lawful use (with PCC resolution) of the CW texts. Then all we have to do is to live the month in (as they say nowadays) the overlap; burn our ASBs on New Year's Eve (what suggestions for this are in?); and march boldly into the true millennium.*

Colin Buchanan

* I think you will find that from 1 January you will know what you mean when you say 'in the last century' and 'in the present century', which currently you do not. I think I recall reading that in March Tony Blair described Gordon Brown as the 'best Chancellor of the Exchequer of this century'—only to have the press respond that in the eight weeks so far gone he had not had any competitors for the title. Of course, they could have taken the PM at the face value of what he was saying—that we are still in the twentieth century, which can show many Chancellorious competitors—but that would have rather taken the wind out of the millennium. Soon we can all come clean, tell it the way the calendars always had it, and observe that the C/E got it right when it gave the ASB licence to 31 December 1990 and then extended it to 31 December 2000. And the Queen Mother can enter her third century ...

AND NOT QUITE SO OPEN A POLICY?

A letter on page 6 below refers to a projected publication of Kevin Mayhew, entitled *Our Parish at Prayer*. A letter from Kevin Mayhew to another would-be client states that the book was planned well in advance, and was advertised from October 1999 onwards. It was to cost £2.99 a copy and be a true Sunday Service book (including, in effect, an Order One 'missal'—in what appears to have been planned to appear in three different modes for the three years of the lectionary). Kevin Mayhew now states that they have been inhibited from publishing this book because the Liturgical Publishing Group will not give them permission. The reasons the LPG give (according to Kevin Mayhew) are:

- 'firstly, our book contains the modern language version only'
- and
- 'secondly it will reduce sales of their main volume (now priced at £15).'

The astonishing element of this report is the time factors. Was this book really advertised for a whole year without clearance being obtained? Or did the LPG wait until the presses were rolling before rescinding a permission earlier given? Or is it that LPG had not understood what Kevin Mayhew intended to include?

As the bald statements stand, the LPG is made to look miserly, defensive and wholly unconcerned about helping parishes worship. The reasons reported above are *terrible*. It is a large part of our case here, on behalf of the worshippers, that a very high proportion want Order One only, and do not want to buy others (and is not LPG

THE ICEL ORIGINAL OF PRAYER G

It will be recalled that Prayer G in CW Order One traces its origins to an (RC) ICEL text of 1984. For your delectation, we now publish the Preface of the original (stripped of its rubrics for fulfilling Roman Catholic ceremonial demands), with the Preface of Prayer G alongside it (intermediate steps in the development can be traced in the defeated six prayers of 1996, and in the last touching up by the Revision Committee on eucharistic prayers in 1999).

ICEL—EUCCHARISTIC PRAYER A
 The Lord be with you.
And also with you.
 Lift up your hearts.
We lift them to the Lord.
 Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

Blessed are you, strong and faithful God;
 all your works, the height and the depth,
 echo the silent music of your praise.

In the beginning your Word summoned
 light:
 night withdrew, and creation dawned.
 As ages passed unseen,
 waters gathered on the face of the earth
 and life appeared.

When the times at last had ripened
 and the earth grown full in abundance,
 you created in your image man and woman,
 the crown of all creation.

You gave us breath and speech,
 that all the living might find a voice to sing
 your praise.
 So now, with all the powers of heaven and
 earth,
 we chant the ageless hymn of your glory:
**Holy, holy, holy Lord . . . Hosanna in the
 highest.**

CW PRAYER G

The Lord be with you. *or* The Lord is here.
And also with you. His Spirit is with us.
 Lift up your hearts.
We lift them to the Lord.
 Let us give thanks to the Lord our God.
It is right to give thanks and praise.

Blessed are you, Lord God,
 our light and our salvation;
 to you be glory and praise for ever:

From the beginning you have created all
 things
 and all your works echo the silent music
 of your praise.

In the fullness of time you made us in your
 image,
 the crown of all creation.

You give us breath and speech, that with
 angels and archangels
 and all the powers of heaven
 we may find a voice to sing your praise:

**Holy, holy, holy Lord...Hosanna in the
 highest.**

THE OFFICIAL LIST

The list overleaf is taken from the Church House Bookshop catalogue, and sets out the range of 'separates'.

Booklets and cards

A wide range of booklets and cards are being prepared for publication simultaneously with the books in November 2000.

leave it to appear in NOH (though I expect it will figure there). It contains 698 items, old and new (though the old in new dress, as in *Hymns for Today's Church*). The themes are indeed laid out in the Contents, and, interestingly, the credal hymns appear as 'Affirming our faith in . . .'. Granted the prospectus to which I had responded, I looked for the theme of baptism—and there are three hymns, two of which are clearly infant-related. So what about confirmation? I could not find the category, nor any suggestion. What about conversion? No, but an appendix list of additional thematic categories offers me ten hymns on the millennium (I wonder when I am supposed to be wanting them from now on?). The really marvellous bit of work is the 32 pages of biblical references, and that might (I suppose) bear upon the liturgical purpose if you start with the readings for next Sunday and then look to see which hymns echo parts of the wording of the passages. I am not wholly convinced in principle that either the arranging of the layout, or the provisioning of the worship leaders thereby, is as different and as transparent as I think I was being told, when my ear was initially bent. But look at NOH for more expert comment.

COB

Donald Gray, *Percy Dearmer: A Parson's Pilgrimage* (Canterbury Press, 2000, x/212 pp. pb., £12.99)

Donald is clearly enjoying his retirement, and putting it to good use. His doctorate came a few years back on the interplay of the sacramentalist revival in the Church of England which arose with and from the Oxford Movement with Christian Socialism. That was published as *Earth and Altar*. He then wrote the biography of Ronald Jasper, which touches much liturgical history of the post-1950 years. Here the interests stirred in Dearmer by the doctoral research find relaxed and enjoyable expression, and in the process some of the roots of Church of England liturgy in the first half of the twentieth century are revealed. The name of Dearmer is inextricably linked in most uninstructed minds with Primrose Hill and with *The Parson's Handbook*. It is easy to forget his role in both *The English Hymnal* and, two decades later, *Songs of Praise*—the ecclesiastical height of the one being phased into the corresponding breadth of the other.

Still *The Parson's Handbook*, which went through thirteen editions, has perhaps had equal impact with the two differing hymnbooks; and Donald Gray has woven in the Christian Socialism (how *has* it been embodied in historic Anglican liturgy?), and a personal life-story, including the tragedy of losing a young wife, and the semi-tragedy of seeming fairly lost in his latter years. Whilst Percy's oldest son Geoffrey lived virtually throughout the twentieth century, on the whole Donald has not had to worry about the views of surviving relatives, and his own writing perhaps flows the more easily as a result.

COB

putting out an Order One 'separate'?); and the argument about reducing sales is exactly the kind of protectionism and tariff-barrier from which I have so far been saying the LPG has been mercifully free. History is indeed repeating itself, if the official decision is first to go for a bigger book, expensive to buy, and not designed for the worshipper to use, and then to ban cheaper user-friendly alternatives on the grounds that they must sell their big book. That is exactly what happened in 1980.

But I simply comment on what is reported. What says the LPG? It is difficult to believe that they are so transparently crass as the report flatly suggests.

COB

THE NEW SYNOD

Synod will probably be in session before you get this, and we have speculated sufficiently already about its opening service. We also reported, but do so again, that the nearest approach to an item of liturgical business is the Bristol diocesan motion (from September 1998):

That this Synod request the House of Bishops to initiate a change in canon law, thereby enabling this Synod, on behalf of the Church of England to decide whether to retain the inherited norm of "confirmation before communion" or to change its practice to affirm the norm, for those who have been baptized, to receive communion before confirmation, rather than leave it to individual diocesan bishops and parishes to make the decision.'

I think myself that this is inaccurately drafted, and shall be tabling an amendment (in order to help it, not hinder it).

THE PRINTER'S DEVIL

This historic perverter got into our text again last month, and the description of the Bishop of Salisbury leading the York conference in the text of a creed they had not got in front of them came out spurious as a result. The report read that the people, in trying to follow his lead, 'were haunted by worries about "men" and "etc." and Filioque'. My guess it was the middle one of these that actually threw us, but it was not an *etcetera* creed that was intended in the report—it was our old friend—*ek*. And the fault was not the printer's—it was the proof-correction illegibly done.

AND WHAT DO WE CALL THE BIG EDITION?

If you look at the list, you will see that there is listed a 'President's Edition'. We do not think you have ever seen such a production before. But there is a little story attached, harking back to 1980. Then the big one was called 'Altar Edition'. The purists went to work and complained—the Church of England has no altars on which such a book could be placed. Folk-memory has survived, and the presidential edition illustrates it.

COMMON WORSHIP NO LONGER IN THE OFFING—LATEST FROM LPG

The E-mail of David Green of 25 October reads:

I am writing with news of Common Worship.

BOOKS ARRIVING WITH THE SHOPS

You may have already noticed Common Worship hitting the streets. Bookshops are beginning to receive their orders and display their wares. Visit your local shop now to take a look at the books and booklets that are available.

This is an interim period in that some of the books are ahead of schedule while some are just on-time! It means that the Pastoral Services book (which will be the last of the books to arrive in the shops) will be available from around October 30. By early next week, book shops will have items like the Standard Edition, the Desk Edition, President's Edition and the various individual service booklets.

Visual Liturgy, as has been mentioned before, is running slightly behind schedule. We hope to ship on November 17.

COME AND SEE US AT CRE

Church House Publishing will be in Manchester at the G-Mex Centre for the next few days so if you are in the area, then come and see us on Stand 529.

We will have samples of the Common Worship material, a working demonstration of *Visual Liturgy 3*, the Common Worship web site and plenty of help and advice.

LAST CHANCE ON THE PARISH MAGAZINE COMPETITION

If you have a good article about Common Worship that you'd like to share with the rest of the Church, email it to us! The best will be published on the web site and will also receive a free copy of their choice of the *Using Common Worship* books—Holy Communion, Funeral, Initiation and Marriage (also available now in all good bookshops).

FINAL WORDS

The Common Worship web site can be found at

<http://cofe.anglican.org/commonworship/>

If at any time you wish to unsubscribe from this list please email me at this address and I will remove your name. If your email address changes, do let us know. If you have any queries please do not hesitate to get in touch.

'related' readings); and they provide twice over when the RCL and CW lectionary diverge from each other.

So here are two typical examples, derived by opening the book at random:

Philippians 2.1-13 (Year A Proper 21 Week 26):

'Paul is in prison, glad of opportunities to speak of Jesus to his guards. He still feels intimately linked to the Christians in Philippi, and his own humiliating circumstances inspire him to a much-loved reflection on the humility of Christ in coming to share human experience in order to unite us to God.'

Luke 5.1-11 (Year C Epiphany 5):

'This year's Gospel readings are taken consecutively from St. Luke. We take up his story very early in Jesus' public ministry, around Capernaum and Lake Galilee. His call to Peter, James and John came when they were doing their everyday work.'

COB

David Adam, ___ *Glimpses of Glory: Prayers for the Church Year C* (SPCK, 2000, £6.99 ISBN 0 281 05200 X)

This is the third of David Adam's books of prayers to go with the three-year lectionary. Each week has a collect, intercessions, introduction to the Peace and a blessing, based on the readings—most useful for leaders of public worship, but also helpful for personal prayer.

I found the prayers for Year B occasionally rather wordy, and I'm pleased to find that this book seems to be much more usable. The prayers pick up on the readings, and enable strands of thought from them to be used in prayer, without being didactic or preachy. David's devotional material has been heavily influenced by Celtic sources of prayer, and this is evident in his language, subject matter and spirituality.

These prayers are practical and down-to-earth, while at the same time managing to be poetic but not flowery. Users will find that they help the worshipper's mind to be lifted to heaven, while praying for the concerns of earth. The introduction to the book says 'Often intercession is an opening of our heart to God and so getting a glimpse of glory.' The prayers written here are a help to do just that.

Liz Simpson

Jubilate Hymns, *Sing Glory: Hymns, Psalms and Songs for a New Century* (Kevin Mayhew, Stowmarket, Full Music Edition np, Words only np)

I was asked by the most *insouciant* of the Jubilate team if I would give a mention to this book in NOL, as its hymnody is arranged on liturgical principles, and not just

Three well-attended Diocesan training events which took place in the summer concentrated on introducing the new Eucharistic material whilst, at the same time, taking the opportunity to revisit questions of liturgical rule (appropriate models for eucharistic presidency, diaconal and lay ministry) and, with the help of David Ogden (RSCM & Clifton Cathedral), to investigate and assess some of the latest musical resources.

We are glad to be hosting a Praxis conference on challenges facing those who worship in rural communities at Gloucester Cathedral on 26 April 2001. As for our own training programme, with the help of a survey sent out with the diocesan mailing, we have asked the clergy to tell us which areas they would like us to work on together. Unsurprisingly, the Eucharist and Initiation services are high up on people's agenda but so, too, are the particular issues which arise from using Common Worship with children and, not least, how computers can be used to make the most of the new material.

We, therefore, envisage a full programme of events for 2001, but will continue the grass roots level visits to parishes, where anxieties, enthusiasms and needs can be encountered face to face.

The Revd Dr Simon Jones
Secretary, Bishop of Gloucester's Advisory Group for Liturgy

BOOK REVIEWS

Mike Stone, *Introductions to the Lessons: A Resource for Lectors* (Columba Press, Dublin, 2000, 320pp, £11.99, ISBN 1 85607 304 1)

Hurrah! Incipits are in again. But what on earth, or at least in liturgy, is an incipit? (And have you tried it on your Spellcheck yet?) Well, I recall discussion of them about thirty years ago on the Liturgical Commission; and 'incipit' comes from the Latin meaning 'It begins', and the idea of an incipit is to provide a sensible run-in to a reading from Scripture. The incipits I used to know were simple adaptations of the opening lines, so as to say something like 'Jesus said to his disciples . . .' and then a parable or other teaching would follow. This was not done (I think) with the readings printed out in the ASB, but it could have been done, and it was a proper question to discuss as to whether it should be.

But Mike Stone has taken the question of a lead-in much further, and there could hardly have been a better moment to provide it. His incipits summarize the context of a passage, pick up the passage as part of a larger whole, give some continuity with a previous reading, and give helpful clues as to the meaning of a passage. At a point in history when giving the scriptural reference of passages is being actively discouraged, these lead-ins offer a refreshing reversal of the trend. In each case there are brief descriptions of 'Context' and 'Ideas' in each passage before the suggested incipit itself. The materials have been prepared with enormous care; they cover the whole of the three years of the lectionary (including festivals, and 'continuous' and

The E-mail of David Green of 31 October reads:

I am writing with news of Common Worship.

VISUAL LITURGY CORRECTION

In the last email on Wednesday of last week, we said that *Visual Liturgy* will be available from November 17. This information was incorrect and we apologize for the error.

In actual fact, the likely release date for *Visual Liturgy* 3.0 will be November 30. This is, of course, very unfortunate and something we would have preferred to avoid, given its importance to many parishes who are printing their own service sheets.

The lateness is due mostly to the fact that the text for the books was changing until the very last minute, thus making it very hard to get accurate texts in VL until very late in the day. In addition, the subsequent testing period has revealed bugs that needed fixing also forcing back the date.

We apologize for the inconvenience caused. We are as aggrieved about it as you are. In the meantime, do visit the web site to use the PDF files as an interim measure.

FINAL WORDS [these are as in the 25 October E-mail—and both advertise the four Praxis books too]

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Visit our online catalogue at <http://www.chpublishing.co.uk/>

WHAT THE SPELLCHECK WON'T TELL YOU

And COB found himself in a not-to-be-named event (outside the Woolwich Area) recently, where the text was enlivened by both the following:

'He destined us in love to be his sins through Jesus Christ . . .' (Eph.1.5)

'They badmen rise and hasten / to share the great king's feast'

The naughty thought occurred that in that particular parish the computer was programmed to confound sexist language, and that any service-compiler would be unwise to take further risks with this hawk-eyed anti-sexist robot.

Sister Teresa writes that her Spellcheck wants to replace 'koinonia' with 'canine' (COB's settles for 'coining' but wants to call the Sister herself 'trees'), whilst Phil Tyers' writes: 'My spellcheck wishes to correct "Mayhew" [the publishers, about whom he writes below] to "Mayhem"'. And finally COB's redubs 'Swanwick' as 'Swanlike' . . .

CORRESPONDENCE

Dear Colin

Mike Parsons is unhappy about the Common Worship Collects. So am I. May I suggest he buys a copy of *A Prayer Book for Australia* (1995). This provides a set of Collects chosen to fit the readings of the three-year cycle, one for each year, linked in theme to the Gospel or one of the other readings. I have been using them since we started using the Revised Common Lectionary. They are in modern language, and I can vouch for their excellence. For instance the Collect of last Sunday (Proper 21) based on the Gospel (Mark 9.38-50) is as follows:

'O God, your Son taught us that those who give a cup of water in his name will not lose their reward: open our eyes to see those who are in need, and teach us to set no store by riches and earthly rewards, so that, in surrendering ourselves to serve you in your children, we may labour for the treasure that endures; through Jesus Christ our Lord.'

A great pity that our Liturgical Commission did not make these available for use in CW.

Yours sincerely

Tony Moore

Church Enstone, Oxon.

Dear Colin

I am very concerned by the prohibition by the Liturgical Publishing Group of Kevin Mayhew's proposed *Our Parish at Prayer*. The reasons given—namely that it only contained the modern language version, and would reduce the sales of the main volume of Common Worship—are paltry. By containing the services most used, both Holy Communion and Morning and Evening Prayer, together with the readings for one year at a time, in a handy volume, it would have been of far more use than the official book, which has far more material than will ever be used, and yet is still without any readings. Given these facts, the main volume is simply not even an option for our church. We already have pew bibles in two of our churches, but the possibility of having just a year's readings laid out to prevent either excessive page turning in a pew bible, or of finding the wrong year's readings in one of the full sets of readings now available, led us to seek a practical alternative. We will now have to find an alternative way of providing both readings and liturgy. I hope the Liturgical Publishing Group, and the authorities behind them, will reconsider.

Yours sincerely

Philip Tyers

Team Rector, Preston: The Risen Lord
Member of Blackburn Diocesan Liturgical Committee

Next month's publication . . .

. . . is Worship Series no. 161, *Services for Wholeness and Healing*, by COB. It furthers the plan of GROW to provide comment and help across the whole range of Common Worship rites. It also takes a sidelong view of the Chelmsford Report, *A Time to Heal* (on which NOL had an editorial in June).

. . . and latest on the big book

which is *still* coming up over the horizon. Big book? Yes, *Common Worship Today*, the successor in 2000 to *Anglican Worship Today*, the GROW companion to the ASB of 1980. Trevor Lloyd and COB give continuity as consultant editors and the hands-on editorial work has been done by the younger team of Mark Earey and Gilly Myers. As before the new book is 256 pages, hardback, four-colour, and easy on the eye—and stands brilliantly alongside the Common Worship services. The publishers, HarperCollins, announce a date of 2 January 2001, but are still hopeful of getting them earlier. The price is still not announced, but watch this space.

. . . and a little extra

is a substantial essay by COB entitled, *Eucharistic Prayer H: An unauthorized account*. This simply tells, from the point of view of one who was not involved in discussion on the Liturgical Commission or the Revision Committee, some of the story of how the last fifty years have been moving us towards Prayer H (or something like it), with some detail about the latter stages as the Revision Committee laboured to give birth to properly developed progeny. Send £1.50 and an A5 envelope addressed to you and it is yours.

. . . and prices

are to go up in the New Year. The business manager of Grove Books Ltd. announces that prices for the great range of ordinary booklets will be £2.50 per copy from 1 January. Get your orders (and stocks) in now.

. . . and the GROW Conference

at Swanwick has still some room for last-minute bookings. Single rooms for the Monday to Thursday (8-11 January 2001) cost £110—brochures available from COB's secretary at the address on page 12 below. All those booked in for the conference should now have received the full programme and joining instructions.

DIOCESAN REPORT (1999-2000 CYCLE) NO. 17—GLOUCESTER

The Bishop of Gloucester's Advisory Group for Liturgy has greeted the advent of Common Worship with enthusiasm, an enthusiasm which, by and large, would seem to be matched by the majority of clergy and lay people in the Diocese.

The last twelve months have seen the Group's workload increase considerably, as we have organized training events and accepted many invitations to speak to parishes, clergy chapters and deanery synods.