

## OTHER CORRESPONDENCE

Dear Colin

I have been much involved . . . in translating PDF files to DOC (Word) and RTF (Lotus Word Pro etc). The Rev Geoff Percival, one of our clergy, has been busy putting PDF into HTML and his work is now on the web-site

<http://www.commonworship.legend.org.uk>

He intends to put my work there as well. This will include a Help file. Although Mark Earey's book is very good in many ways, he has little to say about the production of service booklets which are largely 'text-dumped'.

Certain skills are required for this. I've had quite a lot of experience with putting/taking off knitting patterns, design material and techniques on/from the Internet and my knowledge translated easily to liturgical texts!

Yes, we know that the CW texts are now on the cofe site in HTML, but there are 'no page numbers'. We are finding that it is a great advantage to have the main CW book beside the computer so that we can find what we want from the paper page and then match it to the electronic one.

Perhaps you will kindly keep a watchful eye on the developments on Geoff's web-site? If you think it is worth mentioning in *News of Liturgy*, simply because the material is paged, if nothing else, then we'd all be delighted, not only for ourselves but in the hope that others may be helped by what we have done.

What to do with the text as it appears on the web-site will be in the Help file. All good wishes

Kathleen Kinder

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## GROW AT SWANWICK—FIRST WORD

We go to press as the Swanwick Conference begins; but the first word to report is a *bon mot* from Charles Read on the first night, thus: 'When I am turning off my computer, it sometimes says to me "Do you want to save the Bishop of Salisbury?" Apparently he does.'

ISSN 0263-7170

50p

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Postal subscription for 2001 £7.50 (by air £10.00, US\$20.00)

**GROVE BOOKS LIMITED**

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# News of Liturgy

Editor: Colin Buchanan

Issue No 313

January 2001

## EDITORIAL

Well, how are you doing with Common Worship? I suppose for most of the people most of the time this means 'how are you doing with the eight eucharistic prayers?'—and it is that which I want to address. (That is not to say that I have not heard ripples about the need for new, clear, daily offices, and we know the Commission intends to address that need in the next year or so.)

I do also pick up on the breeze some side-issues in Order One—like my own mutterings last month about the restored medieval lines in the Prayer of Humble Access. But the central issues all relate to the eucharistic prayers. And the doctrinal issues in the prayers are best understood by going back to Rite A and its four prayers. Those four prayers shared many common characteristics:

- (i) They all had a virtually identical ground-plan;
- (ii) They all allowed seasonal prefaces, and all used the same ones;
- (iii) They all had the same congregational responses at the same points and all these were cued by the same words;
- (iv) They all had an identical narrative of institution;
- (v) They were all roughly the same length.

Within all these resemblances, there was another common feature of these texts which we should note. They all had a 'consecratory' epiclesis before the narrative of institution, and (despite all the good intentions of Ronald Jasper *et al*) they thus left the door open for the texts to be forced in use as though they were designed to run close to Roman Catholic practice (and they thus sustained the 'moment of consecration' notions of the 1662 rubrics—notions which in 1662 itself imposed a changed understanding upon Cranmer's text).

What we did in Series 3 and Rite A was

- (a) to eliminate all indented rubrics alongside the narrative of institution;
- (b) to give a separate rubrical direction for the president to 'take' (or lift up) the bread and cup before beginning the eucharistic prayer (so as to make it otiose and misleading to 'take' them when we say that Jesus 'took' them during the narrative);
- (c) to urge in an opening note that changes of posture during the prayer break up its seamless unity.

But we did leave the 'Western' shape unchanged, and this apparently left 'Western' usage free as air to ignore each of points (a), (b) and (c) above. Without stopping at this point on points about the preparation of the table (though there are some trenchant things to be said about that—and they will be said), I observe: that congregations, having

been standing, sit or kneel after the Sanctus and Benedictus qui Venit—and after Rome; that, as the prayer reaches the narrative, the elements are then uncovered; that the narrative itself is marked by elevation of each element after the relevant words; that this is also accompanied by ringing of bells (sometimes tower bells); that it is followed by genuflection by the president (and sometimes others); and that servers and candle-bearers may change their location or posture also. The total impact is one which shrieks ‘everything that is important is happening RIGHT NOW—at THIS minute’.

As I say, this is foreign to all the thrust of Rite A, but it has been widely sustained and entrenched in use within a particular presentation of Rite A. What looks impossible is to sustain it with Prayers D,F,G and H in Order One, where the ‘consecratory’ epiclesis comes in sequence *after* the narrative. It really does require quite a surrender of logic and linear thought to act as though a tremendous miracle has occurred when the narrative is being read, and then later on pray that it should occur. Anglicans of course have always hailed fudge as a virtue, but it is worse than fudge. I mentioned, with reference to the York Liturgical Conference, that the chairman of the Commission played the narrative very light but had a developing ceremonial not unlike the ‘waving down’ of the Holy Spirit in the Indian Syrian uses at the epiclesis—but that was the purist expert putting his own emphasis where, it could well be argued, the text encouraged him to, and a man knowing the structure of the text well was in charge.

There are many curious features of this situation. A major one is that the Liturgical Commission hardly explained the change in public—but a comparable one is that no-one attempted to amend the texts in Synod. Whilst the Synod gave its attention to congregational responses and feminist imagery in the eucharistic prayers (and to *ek* outside of them!), it is arguable that it not only swallowed a camel, but apparently did so in total indifference to its own digestion.

Lest it be asked whether I was myself asleep, I have to say that, as far as my own theology is concerned, very little hangs on this structural question. If one seriously goes with the Rite A perspective, then the whole prayer consecrates, there is no one moment before which the elements are unconsecrated and after which they are consecrated, there is no divinely ordered sequence in which things must be said, and to centre ceremonially upon one or other line of text is to give altogether the wrong impression. So I was not going to fight battles on this ground (indeed I had plenty of other matters to tackle). But I remain astonished that there were no vigilantes on behalf of the uses I have described above to protest and attempt to amend the structure of the text.

I would like to hear what is happening ceremonially amongst ‘western’ Anglican Catholics. Are they shifting their ceremonial, living with contradictions, or declining to use Prayers D,F,G, and H?

And, I boldly affirm, there is more in my own Grove Worship Series no. 148, *Eucharistic Consecration*. And you may want to consult the small collection of epiclesis texts reviewed in this NOL.

## THAT BANNED KEVIN MAYHEW PRODUCT

### THE REPLY FROM THE HORSE’S MOUTH

[It appears that the Bishop of Guildford, chair of the LPG, had written to NOL in good time for the December edition, following the hinted suggestion here of incomprehensible wickedness by the LPG, a suggestion which arose from the reported prohibiting of Kevin Mayhew from publishing that which they had been advertising for a full twelve months previously. The letter came late, so we only just managed to say in December that the Bishop had exculpated the LPG. Here is his full letter.]

Dear Colin

I have to say I was very surprised to read in *News of Liturgy* your report of the LPG’s decisions on the application made by Kevin Mayhew to publish *Our Parish at Prayer*. I cannot recall any conversation between us which might have rescued *News of Liturgy* from a very one-sided version of events!

What you may not be aware of is that last year the LPG had granted copyright permission to Kevin Mayhew for a book of psalms, readings and collects. This summer, at the very last minute, that proposal was radically changed to include four services from *Common Worship*. The publisher was aware that this revised proposal would need copyright permission. It is for the publisher to say why he proceeded to advertise without having the necessary agreements.

The LPG gave careful consideration to this revised proposal and were unanimous in not accepting it. It would have been wholly irresponsible of us to undermine our publishing strategy on the basis of a proposal, such as this, made at the very last minute. We remain willing for Kevin Mayhew to publish the book in the form originally proposed and agreed.

I remain convinced that it is vital, at this beginning of a new era in the liturgical life of the Church of England, that it is the parishes and the people of the Church rather than independent publishers who make the decisions about how to use the liturgy. For that they need to be aware of the full resources of *Common Worship*. We have made them available in a multiplicity of books, booklets and electronic forms to meet this end. All of the material is available free of charge on the internet.

Yours sincerely

John, Bishop of Guildford

[NOL cheerfully acknowledges it told a ‘one-sided’ story originally—that is, it aired complaints, acknowledged that there might well be a fully satisfactory explanation to come, and sought that explanation (as the slightly cryptic Kevin Mayhew letter invited its readers to do). We are now content, but not terribly apologetic.]

### Next month's publication . . .

is *Worship Series* no. 162, *Common Worship Marriage Stage by Stage*, by Charles Read and Anna de Lange (who was a member of the Steering Committee for this service in Synod). They introduce the new service and suggest ways of helping the local church in its ministry to those getting married, including ideas on how to adopt a 'staged rites' approach. This again furthers the plan of GROW to provide comment and help across the whole range of Common Worship rites.

### . . . the big book

to wait for is *Common Worship Today*, the successor in 2000 to *Anglican Worship Today*, the GROW companion to the ASB of 1980. This new hardback, four-colour, companion to CW is edited by Mark Earey and Gilly Myers (with Trevor Lloyd and COB as consultant editors) and will be greatly valued by clergy and laity alike. The publishers, HarperCollins, have hit one or two snags and as a result now announce publication date as mid-February. The price is £19.99, and anyone sending that sum to the editorial address, preferably with an addressed label, will be sent one post-free as soon as copies are available. In the meantime, do not settle for any imitations or substitutes . . .

### . . . little extras

are not only the substantial essay by COB, *Eucharistic Prayer H: An unauthorized account*. (£1.50 with SAE), but also the Autumn 2000 edition of *Anvil* (Vol 17, no 4), with a large chunk given to Common Worship (and including the interesting title "'No way to run a railway"—Revising the Eucharist for Common Worship' by Charles Read, who reflects on the procedures of revision (but chose his title before Britain's railways came to a halt), and COB's Vasey Memorial Lecture from May 2000 on "'Do this in remembrance of me" . . . but what do we do?'). We note that *Anglicans for Renewal*, under John Leach's editorship, also gave the December edition to a very practical set of articles coaching in the use of CW materials.

### . . . and the Franciscan CCP Almanack

is also still available (though its calendar does not quite fit Common Worship). Bro. Tristram of SSF has kindly supplied copies free, and you have only to send an SAE to the editorial address and it will be with you almost by return.

### . . . and a true Grove error

was to be found on the back of COB's booklet 161—where someone has written ' . . . the Bishop of Woolwich in the diocese of Southwell'. COB did not know it was happening, and is still disorientated by it.

### . . . and prices

went up at New Year. Prices for the great range of ordinary booklets have been £2.50 per copy from 1 January.

This month's nostalgia: I think I really preferred the welcome at baptism in the ASB:

We welcome you into the Lord's family.

**We are members together of the body of Christ;**

**we are children of the same heavenly Father;**

**we are inheritors together of the kingdom of God.**

We welcome you.

Colin Buchanan

PS: I note that the Anglican-Roman statement from the meeting of bishops in Mississauga, Toronto, in May last year (and recorded in these columns in our June issue) is being increasingly referred to as the 'Toronto Statement'. In Anglican terms a far-reaching 'Toronto Statement' already exists, the product of the Fourth International Anglican Liturgical Consultation in Toronto in 1991. The Statement has its own title 'Live in Newness of Life' and it is published in Grove Worship Series no. 118, *Christian Initiation in the Anglican Communion*. This 'Toronto Statement' has already to be distinguished from the more evanescent (but more widely known) 'Toronto Blessing'—it will be desperate if there are two wholly different 'Toronto Statements' wandering the earth to confuse pious minds. Please let the Anglican-Roman one be the 'Mississauga Statement'.

### NEW YEAR'S EVE—FROM LEGALITY TO ILLEGALITY

So who was consciously using Rite A for the last time on 31 December? I was myself—closing the rite, the millennium and the Dome all in one event . . . But Simon Law (who figures on the 'errors' page overleaf) claims the first *illegal* use of Rite A, for he had a watchnight eucharist, which began as a lawful Rite A, crossed midnight before he reached the Peace, and was clearly illegal at the point of the eucharistic prayer. Beat that!

### SEEING IN THE NEW—A KIND OF LITURGICAL DIARY

**November 30:** Instituting new vicar, and we are still in Rite A (though the Third Eucharistic Prayer has taken on Prayer B characteristics); **December 3** (Advent Sunday and CW Vesting Day): away with Hereford curates, and POT director has put Prayer B into programme—I put it to vote and we try E; in the evening a full house at our cathedral for choral evensong (very BCP) and switching on of millennium-funded lighting (from platform under railway arches—and the Dean says 'This is not floodlighting—it is far more sophisticated than floodlighting—St Paul's is floodlit' and Chris Smith, the Minister for Fun and Recreation, switches it on, on a brilliant clear night, and it is marvellous); **6** Diocesan staff meeting and Bishop Tom in his chapel having a go at Prayer G—feels like a lot of listening for the worshippers; **7** Quite a different liturgy, for a vastly different purpose—I am rung during the morning to be told that the Mountain of Fire and Miracles Ministries, the church of the family of Damilola Taylor, are at lunchtime holding 'Damilola Taylor's Birthday Memorial Service'—for he would have been 11 that day—and it is an occasion of great grief, expressed by cries and crying in the service—memorable parts were readings from Genesis 37 (where Joseph is lost to his father), addresses by Joel Edwards and, very searchingly, Paul Boetang, but, as came out on TV, a choking loving tribute from Damilola's older brother, Tunde; **9** We march in Peckham

in solidarity with the Taylor family, visiting Damilola's school, and going on to keep silence by where he died, ending with a brief service at St. Luke's, Camberwell, where the congregation has a corporate 'Act of Dedication':

**Lord God our Father,  
we pledge ourselves  
to serve you and our neighbours  
in the building up of our community,  
the support of those in pain . . .**

10 (Advent 2): morning and evening Order One with Prayer D—in the morning an ordinary (but all-age) parish communion—in the evening two parishes join together for baptism and confirmation (and one being 'received') and (for the first time in my experience) all 13 candidates, all adult, not only have sponsors but also all give personal spoken testimony—and the cumulative impact of people turning to Christ is great; as to Prayer D, I think it may get there, though the response does not feel very certain yet.

My reaction so far? I am enjoying the new eucharistic prayers, save that only E allows true seasonal weight, as the others are invariable—and E is dullish.

### PRIZE ERRORS

The true error we ascribed to Simon Sarmiento in the December issue was in fact spotted and reported earlier in 2000 by Simon Law, and we apologize to the latter Simon, and—as it was a true error—have sent him the handsome prize.

Bill Andrew has sent us a not-quite-qualifying-for-a-prize error—in *A Guide to Visual Liturgy 3.0*. The *Guide* has no official place in the Common Worship firmament, and hence the Scrooge-like refusal of a prize, BUT on the last page of all (no.98), in the list of materials available via the ASB module, there is listed 'The Ordination or Conservation of a Bishop'. Perhaps the proof-reading energies ran out—certainly our friend the SpellCheck would not have seen it. I find it vaguely comforting . . .

And Fred Green offers not an error but a howler: 'I refer to the (optional) opening prayer in the marriage service "God of wonder and of joy: grace comes from you . . ." OK, if the bride's name is Grace—or even Joy—but a bit unfair on all other brides! I don't think I could use the prayer and keep a straight face!'

### LIFE AFTER PARTURITION—LATEST FROM LPG

The E-mail of David Green of 11 December reads

I am writing with news of Common Worship.  
PROVISION OF PASTORAL SERVICES ON THE COMMON WORSHIP WEB SITE  
The Wholeness and Healing material is now available as regular web pages on the Common Worship web site. The rest of the pastoral services (marriage and funerals) will follow shortly.

Bridget Nichols and Alistair McGregor, *The Eucharistic Epiclesis* (Ushaw Library Publications, 2000, xiv/56 pp., £2)

The authors call this 'a short guide to the epiclesis in the eucharistic prayer'. It provides 160 instances of texts, all of a sentence or two culled from a similar number of full prayers, ranging from Hippolytus to CW Prayer H. It is quite hard to visualize each in context with just the extracts to inspect. But in the process I have learned an almost new vocabulary—particularly 'prevenient' and 'sequent' which respectively indicate an epiclesis which precedes the narrative of institution and one which follows it. The glossary also categorizes epicleses—they include a 'communion epiclesis', a 'congregational epiclesis', a 'consecratory epiclesis', a 'presidential epiclesis' (which is not just uttered by the president but is actually an invoking of the Spirit on him/her), a 'receptionist epiclesis' and, wonderfully, a 'terrestrial epiclesis' (which is not just uttered on earth, but invokes the Spirit on the whole earth, though perhaps not exactly to consecrate it).

No-one who ever uses the term 'epiclesis' (and who does not?) should be without this *multum in parvo*.

COB

Stephen Lake, *Marriage* (Praxis/Church house Publishing, 2000, 124 pp, £8.95)

As one of the 'Using Common Worship' series, this is a detailed and practical introduction to using the new wedding services. It has an introduction by Andrew Burnham of 24 pages, which looks a bit at the theological issues behind the service. Stephen Lake then takes over and examines the pastoral application of all the new material.

If you are just waking up to the fact that there has been a revision of the wedding service (or perhaps you are delaying this until after Easter next year!), and you want a practical guide looking at the differences with the ASB and how sensitively to use the service, then this book might be a big help. It is in the nature of a book that collects lots of examples and stories of good practice that you may at times feel overwhelmed or inadequate, so the advice should be viewed as suggestions of how to improve practice rather than norms that have to be achieved. Some may find the section on new material, like the 'Thanksgiving for Marriage' a help in thinking through how to use this service. There are also valuable lists of musical resources and suggestions on how to deal with legalities.

If you are looking for a more in-depth theological and liturgical critique, then you will not be looking in the right place. For that you will have to await *Common Worship Today* and *Companion to Common Worship*. Indeed what this book revealed to me is the continual reliance on the work of Kenneth Stevenson and/or still unknown work of John Witte in *From Sacrament to Contract*.

It is what it says, a practical guide, and as such helps those leading worship into the new services.

Phillip Tovey

has himself steered much of the new material through Synod, and has undoubtedly had a major impact on the whole range of the materials. He himself adds that he has also been an incumbent in Poole and a member of chapter of two cathedrals since 1984, and his experience in different settings is one of the many assets he brings to the task. He writes as few can from within the developing life of the new materials—and, of course, he knows the 'ones that got away', what the texts might have been, had not this person or that amendment or the other bright idea intervened. He writes neither swaggeringly nor over-confidently, but with calm persuasiveness bordering on the magisterial.

I suppose that particular good marks should go to Michael for his concern for the congregation. At every point he has his eye on them, on how they will engage with the liturgical programme—indeed not only on how they can 'do it right' (the trap of so many liturgists), but how they can be built up in the faith. It is good to read him encouraging testimony at baptisms from the candidates, and anticipating a widespread ministering of anointing, laying on of hands, prayer and counsel by many persons in services for healing. The instances could be multiplied. This end-purpose of developing the whole church in its life both with God and in the world is transparent throughout. And the scope is total. Go for whichever service you like, or whatever principle you like, and it is fairly and yet penetratingly treated. This is a master at his most masterly.

Yet at the risk of losing sight of the wood, I would like to look at a particular tree, as I think it epitomizes the author. He has 'bought' as properly Anglican the rightness of 'reverencing the altar' as people enter and leave a church building. Within the existence of that practice, he seeks a rationale, and, having found it, he seeks a reform of practice. He wants us on each occasion to acknowledge the one holy table where the eucharist is to be celebrated on that occasion. He specifically excludes reverencing some other (?high) altar, which he finds people doing. I think by implication he excludes genuflecting towards aumbries or other places of reservation. I suspect he has little patience with stopping to bow to the altar every time one passes across the centre line of a church. And I actually asked him what one does in Southwark cathedral when, on entering for an ordination, there is no sign of a eucharistic table at all on the nave platform (it gets put in place during the Peace), and he thought that in that case no acknowledgment of what is not there would be appropriate. The implications for choir-boys at cathedral evensongs are also far-reaching . . . But I want to ask whether any true principle here is worth salvaging?

Am I on to something about Michael Perham? Is it that he accepts some broadly Anglican practice, seeks within it some principle, and then re-applies the principle to make the practice more consistent, more vital and often more pastoral? I am a reviewer, not a vivisectionist, so I cannot be sure of the answer: but I think the evidence points that way. And the question will give you a sub-theme to pursue whilst you are enjoying the book. Which you will.

COB

You can find the pages by following this link:

<http://www.cofe.anglican.org/commonworship/healing/healingfront.html>

#### VISUAL LITURGY UPDATE

*Visual Liturgy 3.0* is now in the shops! Once again, our apologies for the delay. We hope that those of you who choose this software will enjoy using it.

You can discover more about *Visual Liturgy* by following this link:

<http://www.cofe.anglican.org/commonworship/resources/indexvl.html>

#### COMMON WORSHIP DESIGN EXHIBITION

[There followed information about the Common Worship design exhibition which was to close on 15 December]

#### 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.

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The E-mail of David Green of 15 December 2000 reads:

I am writing with a request for help concerning Common Worship.

#### GAPS IN THE PRODUCT RANGE? HAVE YOUR SAY

Early in January 2001, Church House Publishing will be meeting with the Liturgical Publishing Group to consider if there are any gaps in the existing product range that need to be filled.

Do you need a booklet for the Blessing of a Civil Marriage? What about a separate booklet for the Funeral of a Child? Advent to Advent (including Collects and Post Communions) to make a comeback? Should we do a large format version of Order One traditional? Does *Visual Liturgy* need anything added-on?

Now is the chance to have your say. As the turkey is slowly digesting on Christmas afternoon, consider your needs and what should be made available. Then send an email to [common.worship@c-of-e.org.uk](mailto:common.worship@c-of-e.org.uk) and in the subject line write 'Dear CHP Santa', tell us your thoughts and we'll feed them into the discussions.

Please note that at this stage we cannot promise to do anything! But we would very much value your input. For the bookshops who listen in to this list, please feel included. Tell us what your customers are asking!

COMMON WORSHIP DESIGN EXHIBITION [this advertised the last chance to visit the exhibition mentioned above under 11 December, now long over—Ed. But there is a twist in the tail . . . ]

Please note this Exhibition is being put on by Derek [Birdsall, the designer of Common Worship] and not CHP. We do appreciate there is life outside of London and would love to go on tour, but Derek doesn't have the time or the money to foot the bill for a national tour. We are investigating what can be done to represent the exhibition on the web for 2001.

FINAL WORDS [the usual ones, as under 11 December above]

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### A NEW CONTEMPORARY

The Roman Catholic journal of liturgy for England and Wales, *Liturgy*, closed down earlier this year and was reported here. We now welcome its more modest-looking successor, a four-page A4, folder, entitled *Liturgy Newsletter*. Vol. 1 no. 1 is headed November 2000, and states that it is to be published quarterly. It is edited by Chris Walsh at the Institute of Liturgy and Mission, and 'managed' by the Liturgy Office at 39 Eccleston Square, London SW1V 1PL. It is distributed free within existing RC networks, and can be photo-copied without permission or charge. Any non-Roman wanting it had best write to Eccleston Square.

### OPEN CONFERENCE EVENTS on LITURGY

10 February (Saturday) 10 am—3.30 pm at All Saints' Church, St Ives, nr Ringwood 'Everybody's Guide to Leading Worship' for all who share in the leading of worship. Led by Mark Earey. Details: Mrs Pat Woodcock (01425 480921)

14 February (Wednesday) at the College of the Resurrection, Mirfield, 10.30 am—4 pm 'Bible Reading through the Week' led by Paul Ferguson and Robert Paterson (book through Praxis Office, 20 Great Peter Street, SW1P 2BU).

15 February (Thursday) at St. Matthew's, Westminster, 11 am—4 pm 'Colour, Light and Mood' led by Victor Stock and Philip Chester (book through Praxis Office)

15 February (Thursday) at St Cuthbert's Conference Centre, Buckfast Abbey, 10 am—4 pm on 'Exploring Common Worship Eucharist'

3 March (Saturday) at St. John's, Ivybridge, 9.30 am—4.30 pm on 'All-Age Worship'

3 March (Saturday) at All SS, Emscote, Warwick (by Coventry DLG) 10.15 am—3.45 pm, a 'Music Workshop' with Geoff Weaver (book with Beth Smith, the Vicarage, Leamington Hastings, Rugby CV23 8DY).

10 March (Saturday) at Boniface Centre, Crediton, 9.30 am—4.30 pm on 'All-Age Worship'

13 March (Tuesday) at University of Notre Dame in London (by National Gallery) 10.30 am—4 pm on 'Welcoming Babies' led by Trevor Lloyd and Andrew Cornes (book through Praxis Office)

16-17 March (Friday-Saturday residential) at The Antwerp (Belgium) Theological & Pastoral Centre on 'Common Worship & Music' for all involved in leading worship: clergy, readers, intercessors, musicians and others interested in the N.W. Europe Archdeaconry. Speakers will include David Leake (RSCM). Fee: not over 100 Euro. Info & Bookings: Mrs Josephine Groenendijk, Prof. Van der Grintenlaan 18, 5652 NB Eindhoven, The Netherlands; Telephone & Facsimile: +31 40 251 2580; e-mail: jtgroen@iaehv.nl

17 March (Saturday) at St. Peter's, Barnstaple, 9.30 am—4.30 pm on 'All-Age Worship'

22 March (Thursday) at St Philip's Cathedral, Birmingham, 10 am—4 pm on 'Marriage in the 21st Century', led by Sue Burridge and Jeremy Fletcher (book through Midlands Praxis, 124 Laugherne Road, Worcester, WR2 5LT)

24 March (Saturday) at St Helens Parish Church, Merseyside, 10.30 am—4 pm on 'Liturgy on the Fringe' led by Stephen Oliver, Jeremy Davies and Carolyn Headley (Book through NW & Yorks Praxis, John Burniston, 01274-543004)

28 March (Wednesday) at St. John's College, Nottingham 10 am—3.30 pm on 'Liturgy, Narrative and Preaching' led by Tim Stratford and David Brindley (book through Praxis Office)

26 April (Thursday) at Gloucester Cathedral Chapter House 10.30 am—4 pm on 'Liturgy for Rural Churches: Making the most of Times and Seasons' led by Robert Paterson, Andrew Bowden and John Whitehead (book through Praxis Office)

28 April (Saturday) Southwark DLC at St. Barnabas, Dulwich, on 'An Equal Music?' (re music for Common Worship) led by Geoff Weaver of RSCM (no need to book—probably £2 at the door)

1 May (Tuesday) Praxis East at Bar Hill Church, just outside Cambridge 10.00—4.00 on 'Music and Common Worship' for the five dioceses, Norwich, St Edmundsbury, Chelmsford, Ely, St Albans & Peterborough. Speakers are still being confirmed.

[The expectation is that four months at a time will appear each month, so that in February the June fixtures will be added—but there may be plenty more to appear within the months aired above still. Do send your information in.]

COB

### BOOK REVIEWS

Michael Perham, *New Handbook of Pastoral Liturgy* (SPCK, 2000, large pb, viii/264 pp, £17.50)

Michael Perham does it again—a brilliant effort bringing his *Liturgy Pastoral and Parochial* (1984) up to date, but really rewriting it totally in order to give a shop-window to Common Worship texts. He points out that not only is Common Worship new since the previous book, but a great variety of other new material has intervened since then—*The Promise of His Glory* and *Patterns for Worship* being just two instances. Furthermore he has himself had sixteen more years on the Liturgical Commission,