

size of twice that offered is needed more or less universally. An A4 card printed both sides works as well as anything.

Yes, we can and will produce these ourselves. And no, I'm not a backwoodsman. Just concerned about possibly unwitting but potentially uncaring policy.

David Thomson  
Cockermouth

## GENERAL SYNOD IN FEBRUARY 2001

is not meeting.

## BUT A NEW LITURGICAL COMMISSION

might be announced in the next two months.

## PRESIDING AT COMMON WORSHIP EUCHARISTS

As a result of a stimulating conference led by Anne Dawtry, Principal of the Salisbury OLM Scheme and a member of Praxis Council, the Exeter Diocesan Liturgical Committee are now planning a series of workshops on the opportunities given by the coming of Common Worship to review how people preside at the Eucharist.

The plan so far is to begin with making lists of qualities needed in a presider—perfect teeth, ribbon skills, the ability to think 'What am I actually doing here?' in the middle of the service were among those mentioned—moving on to drawing some map of history and theology. This would lead into group discussion of three or four written scenarios of how it is done in different churches (might even be videoed!), with the question 'What kind of underlying theology or model of the church and ministry is implied by the way it is done?' The final session, with the aid of visuals again, would simply take people through the issues raised by the rubrics in the Order 1 service and look at the different kinds of actions required by the structure of each of the eucharistic prayers. Any other ideas?

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# News of Liturgy

Editor: Colin Buchanan

Issue No 314

February 2001

## EDITORIAL

Now the run-on period starts. For your editor a big start was the Conference at Swanwick which the Group for the Renewal of Worship (GROW) had sponsored. It is well described on pages 2-3 below by a very distinguished member of the Conference. But there are also two major books to note, books which up till now have only been rumours.

The first of these, in point of date of publication, is the new Bradshaw. It was published on 19 January and is reviewed separately below. It is intriguingly labelled 'Volume I', for there is a passing hint on page xiv as to the contents of 'Volume 2'—the 'other liturgical material that forms part of the Common Worship "family"' but no hint of when it will come.

But, of course, the one most worth waiting for is *Common Worship Today*, the successor in 2001 to *Anglican Worship Today*, the GROW companion to the ASB of 1980 (published by Collins Liturgical Publications). 'AWT' sold 10,000 copies in the first six weeks of the ASB's life and was then reprinted and sold its next 10,000 copies over a period of years. It has been out of print throughout the 1990s, and, of course, now loses its direct relevance, and becomes a collector's item. No more will theological students endeavour to satisfy examiners in worship solely from AWT. Indeed, there is no need, for replacement help is at hand.

The new volume ('CWT') has an exactly comparable external format to that of AWT—four-colour, 256 pages, illustrated and even fun. A difference internally is that, although there are main chapters, within each chapter the contents of any two facing pages—a 'spread'—are complete in themselves. It 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 are HarperCollins, the linear successors to Collins Liturgical Publications, and the book is printing as I write, with a view to publication on 15 February. The advertised price is £19.99, though cheaper offers may be available (and nearly 100 people at the Swanwick Conference got their foot in the door and received one for just £6 as an advance order with the Conference booking). Anyone now sending that sum (£19.99 or near offer, not £6!) to the editorial address, preferably with an addressed label, will be sent CWT post-free the day that copies are available.

I made remarks above about theological students; and the reason was that they probably need a Bradshaw (and/or a whole selection of Grove Booklets). CWT, like its predecessor, has, as its target browsership, the 'intelligent layperson' (rather

than the unintelligent ordinand). It would form a superb adult baptism or confirmation gift, and might well be used in preparation groups also. It is calculated to give believers a real interest in the faith, their worship, their local church—and their Lord.

Don't miss it.

Colin Buchanan

## 'COMMON WORSHIP AND BEYOND'

Swanwick Conference 8-11 January 2001

Having spent the last four years away on the Planet Millennium, going to the GROW conference was a necessity for me as I prepare for re-entry to normal church life. I've simply missed all those seminars, booklets, chapter meetings and diocesan training days that most Earthlings have been using to get to grips with Common Worship. So four in-depth days at Swanwick was just the ticket for me—and two hundred others.

On the face of it, it was heavyweight stuff: I counted four Liturgical Commission members among us, plus others who had served on Revision Committees for the rites, together with Praxis stalwarts and very knowledgeable old hands (including our admirable Editor). So the input was 100% top-notch, with formal sessions on the CW basics—Initiation, Pastoral Rites, Service of the Word, Times and Seasons and the Eucharist. Jeremy Fletcher gave us a superb overview of how we got to where we are (like many of us, his whole sentient worshipping life has been a sequence of small booklets, followed by the ASB and now CW). Mark Earey rounded everything off with a look into the future—which, it seems, will be as much about 'how we use what we've got' as about 'more changes to come'. Afternoon seminars covered things people really wanted to know, and were led by people who knew their stuff.

But for all the expertise, it was never dry and dull. Conference worship, which might easily have been a spectator sport as we 'tried out' the various rites, was warm, refreshing and alive. Indeed, the 'Wholeness and Healing' Eucharist became a time when many Conference members sought anointing with oil, or prayer with the laying on of hands, and we became a supportive and prayerful Christian community around them. Geoff Weaver from the RSCM inspired us to sing (and play) as best we could, with a repertoire that was always challenging, but always fresh. The closing lunch was a Trevor Lloyd-led *agape* meal that mingled a Gathering, hearing the scriptures, a sermon from Colin Buchanan and Prayer H with orange juice, beef casserole and trifle.

We were mostly clergy, but a good sprinkling of readers and interested lay people. Bishops a-plenty were in evidence—five of them, or six if you include Pete Broadbent, who will be one by the time you read this. For an avowedly evangelical group, GROW attracted plenty of non-evangelicals. When one Anglican Catholic declared that there was nothing else of this sort available, and that for her, the

Dear Colin

For some years now the Parish of East Greenwich has used locally-produced booklets for the Parish Communion at the two Churches in the parish. The aim was to create booklets which are user-friendly, and so five years ago, when we were producing new booklets, four different versions were produced: one with the main Rite A text, one with the alternative confession and post-communion prayer, one for Advent and Lent (without the Gloria and the Easter to Pentecost options, and with the summary of the commandments) and one for baptisms. The objective was to ensure that worshippers could follow the liturgy without having to skip bits of text in the booklet.

With Common Worship on the horizon, the PCC appointed a working group to oversee the production of new booklets. We have produced the same four booklets, but this time, in order not to lose some of the variety now offered to us, we have had to include options within the booklets (except in the baptism booklet, where the group thought that user-friendliness should not be compromised). With such a wealth of alternatives on offer, decisions now have to be made: Should booklets include all or some of the options, or should it be possible to follow a text without skipping bits? Compromise is inevitable.

An issue which the working group didn't need to discuss was the size of the text. Five years ago, objections to the size of the text in the ASB led to an insistence that 12 point be used in our locally-produced booklets. The same decision was quickly made in relation to Common Worship. In the basic Common Worship books the text is printed on yellow, the rubrics are red on yellow, the font is sans serif, and the print is extremely small: all factors which reduce readability. Our locally-produced booklets, in 12 point, are much more readable—and yes, we also have versions in 24 point for people with impaired vision.

We cannot be the only parish which has learnt some of these lessons. If *Common Worship* is going to be with us for some time, then presumably an eventual redesign of the books will be considered. The publishers might benefit from lessons which parishes have learnt about user-friendly and easily readable texts.

Malcolm Torry  
Westcombe Park

Dear Colin

Do your readers know of any good reason why large-print editions of Holy Communion other than Order One in Modern Language are not being published? Are we being steered? Is there reckoned to be no market for what are perceived to be minority options? Arguably the latter may appeal to more worshippers with fading sight.

And has anyone on the publications group actually tried using the Holy Communion at Home/Hospital cards *in situ*? At the establishments I visit a print

### *Liturgy for introducing worship with the Overhead Projector*

*All stand and turn to face the screen/chancel wall/ceiling/other.*

*OHP may be switched on here.*

*Leader:* I will lift up my eyes to the screen

*Response:* **Because that's where the words are.**

*Leader:* O worship the Lord from the OHP

*Response:* **Praise him upon the well focused instrument**

*Leader:* O magnify the Lord with me!

*Response:* **For the writing is on the wall.**

*Leader:* The people who sat in darkness have seen a great light.

*All:* **The earth was dark until you came.**

Dear Colin

Tony Moore, in common with others, is looking for theme prayers to summarize the Gospels in the Common Worship Lectionary, though he says he is looking for collects. On this occasion he must lay the blame mainly at the door of the Four Nations Liturgical Group.

I had the privilege of calling that group together in 1992 and the first piece of work we undertook was what was to become the Alternative Calendar, Lectionary and Collects of the Church in Wales (1995) and, after a little tinkering, the Common Worship Calendar, Lectionary and Collects.

The Group started with the 1662 Prayer Book and then compared the collects of some eight or nine other provinces before arriving more-or-less at the Collects and Post Communion of Sundays and Festivals in Common Worship. These are not theme prayers. Clearly, these prayers often reflect on a special occasion being celebrated (Christmas, Easter, etc.) but they are not intended to be the kind of theme prayers of the Australian book.

Why not? Because a break has been made with the old ASB/JLG thematic lectionary and the new lectionary does not force the scriptures into themes.

So, in the instance quoted recently, Mark 9.38-50 is but one of three readings and a Psalm appointed for Proper 21, yet the Australian collect quoted focuses on one verse, Mark 9.41. Treating the collect in that way inevitably tells the preacher, 'Verse 41 is the business: make the rest of the readings fit that theme!'

Take a look at the Common Worship Eucharist. Like the Church in Wales Alternative Eucharist (1994), the Collect comes before the main heading 'The Liturgy of the Word / The Proclamation of the Word' because the collect is simply a good prayer, a prayer worth committing to memory as of old, but not the dictator of the theme of the Scripture readings.

Why not use the Australian collects after the Sermon, but only if they fit 'what the Spirit is saying to the church'.

Yours as ever

Robert Paterson

The Provincial Council for Mission & Ministry, Church in Wales, Cardiff

conference had been superb, three others promptly popped up to agree, and voices were heard asking if there were any evangelicals at all present!

One person greatly missed was Michael Vasey, whose death in 1998 robbed GROW, the Liturgical Commission and the wider Church of a fine liturgist. His name seemed to pop up in almost every discussion, and it felt as if his legacy was, indeed, all around us.

Above all, it was a time of extraordinarily good humour, The Liturgists' Concert proved a useful outlet for in-jokes and friendly character assassinations, but (will theological college students ever believe this?) each and every session—even one on the Church's Year—was a time of laughter as well as learning.

I went home clutching numerous Grove Booklets and Praxis books, determined to master *Visual Liturgy*, and with one chilling thought. No longer can worship leaders turn up on the day and simply 'do it by the book'. The new earthly worship of the Church of England requires preparation and informed choices before almost every service. Probably a Good Thing, but a big culture change.

### **A final vignette.**

Times move on: the humble OHP was in evidence, but much use was made of PowerPoint electronic presentations, using a large and expensive computer-driven projector. Most of us have had the experience of filching a spare hymn-book or Bible to adjust the height of a projector to get it to shine properly on the screen. At Swanwick, the necessary hardware was propped up on some small, shiny, pale green booklets... Yes, Series 3—out of use for 20 years but doing sterling service enabling the new liturgical age to function properly.

If another GROW conference is planned, don't hesitate: just book early and go.

Stephen Lynas

[Heard at the final plenary at Swanwick 'My spellcheck turns "Bathsheba" into "bathtubs"'—sounded appropriate, even if not very liturgical.—Ed.]

### **THE LPG LIVES ON**

The E-mail of David Green of **11 January** reads

I am writing with news of Common Worship.

### **PROVISION OF PASTORAL SERVICES ON THE COMMON WORSHIP WEB SITE**

The Marriage material is now available as regular web pages on the Common Worship web site. The rest of the pastoral services (funerals) will follow shortly.

You can find the pages by following this link

<http://www.cofe.anglican.org/commonworship/marriage/marriagefront.html>

#### RTF FILE AND C of E LOGO PROVISION

This is just a quick update on these two items. The text disks and provision of rtf files online is still forthcoming. What should be the simplest job of them all is proving difficult as we try to find a solution that enables all machines to read the files properly (including Macs and very old computers) whilst retaining as much formatting as possible.

Plans are going ahead for providing the Church of England logo online to download and use in local orders of service. A meeting tomorrow (Friday) here at Church House should speed this item along so that it is made available shortly.

Do bear with us at this time while we endeavour to get this work done.

#### FINAL WORDS

The Common Worship web site can be found at  
<http://cofe.anglican.org/commonworship/>

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The E-mail of David Green of 22 January reads  
I am writing with news of Common Worship.

#### PROVISION OF PASTORAL SERVICES ON THE COMMON WORSHIP WEB SITE

The Funeral material is now available as regular web pages on the Common Worship web site. We apologize for the delays there have been in getting this material available online.

You can find the pages by following this link  
<http://www.cofe.anglican.org/commonworship/funeral/funeralfront.html>

#### RTF FILE PROVISION

We apologize for the continued delays for the Common Worship Text Disks (and rtf file downloads on this site). The problems have been in finding a format of rtf which retains as much of the formatting as possible—for example, bolds and italics, indents, red rubrics—whilst still allowing ALL machines to access the files (including Macs, PCs and the various word processing software and word processing machines).

Unfortunately no solution has been found and so we have had to take the decision to issue the disks without such formatting. The disks will now be very, very basic. Since the key users for this product are people who do not have internet access or high spec computers, we feel it more vital to make sure they can use the disks, rather than provide more 'frills' for users with higher spec machines.

As yet, revised dates are to be confirmed, but I will bring you more news as I have it.

4. Anne Dawtry and Carolyn Headley on 'A Service of the Word' occupies a large portion of the book. Here too there are minute historical and legal errors in the history, though the strands that are brought together in the history are fascinating. The exposition would benefit by cross-referencing to page-numbers in the CW Book, and it is helpful on page 71 to see how the services in CW which are published after 'A Service of the Word' are in fact lawful as 'A Service of the Word' (it is not easy to find that point in the CW Book). The authors have had to say something about everything, and I think I am glad they have, for they have done it well.

5. Carolyn Headley on 'Preaching' is judicious, accurate and thoughtful—and relates the task to the lectionary well in short compass.

6. Paul Bradshaw, Gordon Giles and Simon Kershaw tackle 'Holy Communion'—a true centre-piece. The history is brief, and perhaps not sufficiently piercing the reasoning involved in the texts of Edward VI's reign. It is also odd to discover that the 1928 rejection was based on features of the canon—not a mention here of reservation! And, as one who dissented in 1966, I was sorry to read simply that the rite was 'enthusiastically received' (problems are recorded on page 18). In the final stages it is odd to start in 1991 and not with *Patterns for Worship* and the 'Rite C' contained therein in 1989.

When we come to the eucharistic prayers, the authors slide easily by changes in the place of the epiclesis, and thus arguably preserve conventional orthodoxy about consecration. There is more about the genealogy of the eight horses on the track than there is about their current health or prospects, but perhaps that is inevitable. There is nothing about the infamous pages 176-177 in the Book... The other Orders get short, though perhaps sufficient, shrift.

And there I cease for this month. I hope to complete this very agreeable task with the later chapters next month.

COB

#### CORRESPONDENCE

Dear Colin,  
I can't hide my disappointment that my humble liturgical offerings have been ignored by Common Worship.

The attached is surely a missed opportunity and James Steven was so impressed with it he urged me to send it to you.

David Runcorn  
Staff of Trinity College, Bristol

The book is designed to succeed *A Companion to the Alternative Service Book* by Ronald Jasper and Paul Bradshaw (SPCK, 1985). That one took time to be published after the ASB came out—and Ronald Jasper could not give the time to it till then. This time it has clearly been commissioned some time back, it has a variety of contributors to the different chapters on the main contents of Common Worship, and it was published spot on the dot for informed understanding—and good sales. Nor did it thereby miss out a full description of the end-product, and the last chapter, by Colin Podmore (of our friends the LPG), gives a detailed account of how all policy-decisions about presentation and production were made and implemented. It is very confident-

‘... these flourishes [red rubrics in the margin, red paragraph symbols, and red pages] also add colour and exuberance; the pages of the ASB look very drab and solemn by comparison. The purple endpapers add further to the sense of joy in the book.’ (p.257)

I think Colin might have done better to wait and see if a reviewer would spot such exuberance and joy in the Book. This reviewer doesn’t quite run to exuberance—it is not so much the promotion of the new by demeaning the old that is a problem (every new vicar knows better that); it is rather that the Book is incredibly hard to find one’s way around in, that is far fatter and weightier than it need have been, that (as noticed here before) it has finally crossed the line from being a congregational book to being an officiant’s resource volume, and that, by deliberate perverse decision (not mentioned by Colin Podmore), there are no section numbers for cross-referring purposes. But all is well—between those black covers, it seems, are colour, exuberance, and the rest.

So what have we before that? It is actually excellent material, but, awkward reviewer that I am, I want to start by saying it is excellent, and then allow myself just a ‘but’ in relation to each chapter. Here then is the nitpicking response:

1. Paul Bradshaw himself on ‘Services and Service Books’ is in 21 pages a *multum in parvo*—from the Jewish background to the ASB as a developing organic story for the Church of England. I found tiny errors of fact in the post-1966 parts.
2. Michael Perham on ‘Liturgical Revision 1981-2000’ is similarly compressed but balanced and (generally) accurate. It might have been worth sussing out how the concept of ‘commendation’ by the House of Bishops came into play, worth spotting the maverick role played by the same House at a later stage, worth getting the pattern of liturgical standing orders understood at an early stage. But these are minor quibbles—the story runs well.
3. Benjamin Gordon-Taylor on ‘The Calendar’ has history (from the foundation of the world) and good exposition, but little account of why or how the Commission and the Synod got us where we are. Perhaps he’s right not to.

## C of E LOGO PROVISION

The recent meeting concerning the provision of the Church of England logo went well. A draft page has now been done and is awaiting approval. Hopefully the logo should be available by the end of the week.

In addition, it has led to some talk of a CD-Rom being made available to buy for £5.00 that would contain even more artwork and templates—for example, diocesan crests or bevelled diagrams of the CofE logo. If such a product would be of interest, we are always glad of the feedback—particularly as to what it should contain and the cost.

## FINAL WORDS [The usual ones]

David Green

### **This 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.

### **. . . and a much-needed new edition**

of W115 is now available—this is a revised and expanded edition of Carolyn Headley’s original *Readers and Worship in the Church of England*, which has already gone through two printings in its first ten years. The booklet is a radical rewrite of the one first published in 1991, taking into account the many recent developments in both Reader ministry and liturgical change. It covers areas such as the nature of Reader ministry; their ministry in different services and situations; issues of deployment, support, and training; and their expanding role. The recent round of reports and modified Canons, together with contributions from Readers who minister in a variety of settings, have sought to bring this booklet right up to date. It is hoped that it will be of help to clergy and other lay leaders, as well as to Readers themselves and those enquiring about lay ministry. It is now 32 pages.

## OPEN CONFERENCE EVENTS ON LITURGY

(March-June)

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).

- 3 March (Saturday) 'Introducing Funeral Services' (details from Canon Paul Iles (01432-266193))
- 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.
- 3 May (Thursday) 'Introducing Common Worship, especially Services of the Word' for Readers (details from Canon Paul Iles (01432-266193))
- 12 May (Saturday) 'Introducing Common Worship, especially Services of the Word' for Readers (details from Canon Paul Iles (01432-266193))

22-24 June (weekend) Residential conference 'The art of liturgical Preaching' led by John Melloh (details from Praxis, at St Mathew's House, 20 Great Peter Street, SW1P 2BU—020-7222-3704)

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

COB

## TRUE ERRORS AND SPELLCHECKERS

### (Extended protest re the sixteenth century from the next millennium)

An affectionate look for 'Morning Prayer as used in the BCP' took me down memory lane to my choirboy days in the early 1960's. However, reference to the text in CW (p 62) had one word leaping off the page at me.

The BCP reminds us that we should not 'dissemble nor cloke' our sins before the gaze of God. CW has decided that 'cloak' is a better spelling.

Now at first I thought this was a true error, and eagerly anticipated my prize. But on reflection, I realised that it may, in fact be a computer spellchecker exerting control—although my own offers 'cloche', rather than 'cloak'. The alternative, too horrible to contemplate, is that someone in the CW publishing team has taken it upon themselves to alter spellings to conform with contemporary practice.

It seems to me entirely reasonable to alter the BCP text to conform with current events (I once had a student contemporary who solemnly intoned 'O Lord, save the King' while using a very old BCP). And I understand the desire to present the text as it is actually used, shorn of excess exhortations and the like. But do Church House Publishing have the right to fiddle with the spellings? If we're going to have archaisms, let's at least have proper ones.

Stephen Lynas

Erstwhile Millennium Officer (see earlier report from Swanwick), now needing a job . . .

[It is not a true error anyway, as it went through Synod as 'cloak'—Ed]

## BOOK REVIEW

Paul Bradshaw, *Companion to Common Worship Vol I* (SPCK/Alcuin Club Collection 78, January 2001, xiv/274 pp, £19.99)

Once upon a time it was Whitaker's Almanack (ASB lectionary, now deceased); but now it is Bradshaw's Railway Guide. Of course you could get more colour for the same money (see editorial above), but you would not get more information.