

hard as they visited more than 30 churches and groups in the diocese in the last half of the year alone. Parish interest in the introduction of the Eucharist was ongoing, but there were more requests to learn about the new wedding and funeral services.

New hopes and understandings

This phase of the work is now complete at a time when a number of long-standing members are moving on to other work. New appointments have been made and the committee is looking forward to fresh initiatives and opportunities in a subject which is put aside at severe risk to the church. Liturgy is concerned with the church at work and at worship and deserves a prominent place in the education and diocesan structures of our church. The national liturgical conference held in York towards the end of last year inspired many delegates from all over the country and placed liturgy more firmly on the map. It is up to various diocesan committees, like our own, to maintain this momentum. We understand God to be a God of surprise, God who is the same yesterday, today and forever, God who interacts with others, God who enjoys our worship and praise and who lifts up our hearts. These attributes of God should be reflected in our liturgies which themselves should affect and measure the heartbeat of the church.

A website

The DLC has a website under construction, with the address This in time will link with the Diocesan website and will hopefully be a resource and site of interest. At present it offers Rogationtide material, particularly geared for those in rural areas. This material was available before the present farming crisis in the land and makes no reference to it. It may be that the material available and the idea of Rogationtide services will be of greater interest now than a few weeks ago.

The future

The DLC is looking forward to a new and active year. It will explore further musical opportunities and would like to make services like *A celebration of Wholeness and Healing* better known through experience in worship. We seek to encourage ourselves and others to remember that liturgy is not a subject of dust-covered bookshelves, but something alive, breathing and filled with the breath of God.

Canon Chich Hewitt
Chair, Diocesan Liturgical Committee

ISSN 0263-7170

50p

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

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

GROVE BOOKS LIMITED
RIDLEY HALL RD CAMBRIDGE CB3 9HU
Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

Issue No 316

April 2001

EDITORIAL

For the first time for a while it is not Common Worship in the headlines. The House of Bishops issued on 22 March an 'occasional paper', *The Eucharist: Sacrament of Unity* (CHP, 29pp A5, £3.95); and the document was occasioned by the Roman Catholic publication of 1998—one which still reverberates strongly in the ecumenical circles I find myself in—*One Bread, One Body* (delightfully coded as 'OBOB' in the new document). Its style is to register 'affirmations' (ie points where OBOB's principles stand close to ours), and 'reservations' (points where we have to differ). Whilst, as a member of the House, I am a kind of signatory of the document, it is perhaps not surprising if I show more enthusiasm for some parts of what we say than for others—but it must be remembered that, as with the response entitled *Saeptius Officio* which was made by the two Archbishops in 1897 to *Apostolicae Curae*, the agenda are set by the previous document, and the Anglican theological chess-players have the role of a respondent, not of an opener with a gambit. It must also be remembered that by the Autumn of 2000, when this was discussed by the House, *Dominus Iesus* was also in the public arena, but the decision was not to redraft the existing material to angle it against that document also. OBOB, whilst reflecting 'central' Roman thinking, is actually an England-and-Wales production, and it was appropriate simply to front up to it.

The basic thesis of the 'reservations' is in a head-to-head clash with the central thrust of OBOB—that is, that the House asserts that eucharistic sharing may be, and probably should be, a step towards unity, or a dynamic aid to our bonding across divides, whereas OBOB had rooted eucharistic sharing very nearly (though actually not quite invariably) in a given, defined and experienced ecclesiological unity within the single framework of the Roman obedience. The document calls such sharing 'anticipation of full visible unity' and virtually admits that Anglicans have only seen it this way since the 1968 Lambeth Conference (which, in the case of the Church of England, ought perhaps to have been the passing in 1972 of the revised Canon B15A—though no-one really ever questioned such sharing before 1871, which is another story...). And the document also rightly points out the illogic of finding ways in which the Orthodox may be admitted to communion without ecclesial unity, whilst others broadly may not. Perhaps there is real tension between the large canvas ecclesial principles from which one can deduce whether individuals are admissible or not, and the micro-canvas individual who, as a Christian, wishes to be a communicant at a particular celebration, without asking all the large questions. The difficulty is when the macro-principles are allowed any exceptions at all, rather than acting as a totally closed circle. Once there are exceptions, then it is very difficult to find universal principles (save, perhaps, baptism) which will admit some and exclude others.

The is the main confrontation in the document. But there are 19 'affirmations' first given to points of eucharistic principle. I confess to some unease with some of these, and I have started already to get correspondence about the use of 'anamnesis' and I am somewhat unhappy about the use of 'identification' of the eucharist with the sacrifice of Christ—even if it is the 'sacramental identification'. But read it for yourself—and next month we'll get back to Common Worship.

Colin Buchanan

SPECIAL REVIEW

Mark Earey & Gilly Myers (eds), *Common Worship Today* (HarperCollins, 2001, £19.99)

It is inevitable that any review of this book will draw comparisons with its predecessor, *Anglican Worship Today*. Initially, this violet-covered volume appears slimmer than the earlier bright yellow version, but in fact it contains exactly the same number of pages (256), of which the first 111 deal with the nature of worship in general and the historical background to *Common Worship*, compared with just 67 in the previous book. Of the chapters devoted to *Common Worship* itself, the longest is that on Holy Communion (34 pages), followed closely by the Initiation Services (28 pages). Others deal with services of the word (16 pages), daily prayer (10 pages), pastoral services (24 pages), the ordinal (2 pages), calendar, lectionary and collects (12 pages), times and seasons (4 pages), and the psalter (8 pages), the brevity of some of these being dictated to a large extent by the fact that the relevant material has not been published or in some cases as yet even drafted by the Liturgical Commission.

The book not only maintains the 'user-friendly' style of its predecessor, the text being well laid out and liberally sprinkled with drawing and photographs, but goes even further. Each chapter is broken down into a number of discrete sections—some dealing with the history behind the service, others dealing with specific parts of it—and each of these topics is given just two facing pages, so that the totality is visible at a single opening. Distinctively-coloured boxes within each double-page layout deal with major themes, interesting features and common threads (this last often being in the form of 'Did you know?'). The various major themes, e.g., Bible, mission, ministry, are each indicated with their own particular icon, in a manner reminiscent of a computer screen, and this impression is strengthened by the frequent appearance in the bottom right-hand corner of what are called 'connections' to other parts of the book dealing with related topics, but look rather like links on a web page.

It may well be thought that such a volume, designed to have wide popular appeal, might be rather light on substance. I did not find it so. Indeed, a very large amount of factual material has been packed, and well packaged, within its covers. (However, I must contest the claim in the publishers' blurb accompanying my review copy that it 'will be the *only* book that looks at the services and rites in depth'. I can think of at least one other!) Naturally, there has had to be a major element of subjective selectivity with regard to its contents, and what one person might have chosen to include,

CORRESPONDENCE

Dear Colin

I could never bring myself to say 'offer'. Where a congregation expected *something* at this point of 'taking' (which I take to be an important action in its own right) I used the LIMA form: 'Blessed are you . . . you are the giver of this bread/wine, fruit of the earth/vine and of human labour.' How I wish this ecumenical text had got through into CW. Because, whatever the theology, inside my head four-and-twenty blackbirds keep being 'set before' the king . . .

The answer? In (my design of) our local booklet we've put the Didache bit as an alternative, *and* the responsive 'We shall remember Jesus' which seems to work powerfully and movingly—especially if it is soon echoed by using Prayer F with 'we remember all that Jesus did.' (Items 6 and 8 on page 292; isn't it HARD to find your way to the bits you want at any time?!)

Cheers, Mike Stone

This month's publication . . .

. . . is, of course, *Common Worship Today*, edited by Mark Earey and Gilly Myers and published by HarperCollins—but from the GROW team. See the review on page xx above, and send £19.99 to the editorial address on page 12 for a postfree copy—or shop around for a cutprice one.

. . . and next month's

is Worship Series no.163 by COB, *Infant Baptism in Common Worship*. No 145, done jointly by COB and Michael Vasey on the original complete package of initiation services, has been out of print for some time; and the smaller COB booklet, *Infant Baptism in the Church of England*, depends quite heavily on the ASB rite for infant baptism, so now becomes out of date. No.163 is an attempt to put together a brief case for infant baptism, a handling of a 'covenantal' view of infant baptism, an outline of liturgical principles in infant baptism as exemplified in the Common Worship provision, and an appendix containing the relevant Canons and an exposition of the law.

DIOCESAN REPORT (2001-2 CYCLE)—3 MANCHESTER

What it is and what it has done

The Diocesan Liturgy Committee (otherwise the DLC) has been ably led by the Revd Simon Tatton-Brown, until his departure at the end of 2000 to take up an appointment in another diocese. The preferred term in the title is 'liturgical' rather than 'worship'. One of the reasons for this broader title is a concern with all things liturgical including (for instance) music. The Revd Hilary Barber has a special portfolio on the committee as a member of the Music Task Force whose work in the diocese is already under way.

The DLC has been in operation for a number of years, but during the past year it was deeply involved in drawing alongside parishes seeking to introduce Common Worship. The field work was undertaken by three area advisors who worked very

HarperCollins have renounced (or at least lost) their rights in the text, and not only can it be copied free, but it can even be downloaded from www.aquilabooks.co.uk. Remember, though, this is the original—the inclusivized text in *An Australian Prayer Book* in 1995 is not so free . . .

BOOK REVIEWS

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

I now add the three last chapters to my commenting on the separate chapters of this book over these two months. So here goes with the brief notes on chapters 9, 10 and 11.

In chapter 9 Gordon Giles of St Paul's Cathedral writes five pages on the history of lectionaries and then six on the CW Sunday lectionary. As usual the present is commended by some defamation of the past—the ASB was clearly (or at least nearly) criminal in its two-year Sunday thematic principles, and we have now been delivered into an enlightened RCL world. I find the RCL grows on me, but, having lived through the arguments of the past, and having some sense of integrity still about decisions taken in the years 1968-80, I cannot quite so quickly play vicar of Bray. I gladly concede that, apart from that tendency, the Giles' exposition of the RCL Sunday lectionary is judicious, clear and persuasive; and I do not actually want to go back to the ASB provision.

Jane Sinclair is the custodian (if not the parent) of the CW Psalter, and was rightly chosen for the brief chapter on it. Simply because this is a new translation, it is perhaps inevitable that her chapter is almost entirely devoted to translation, and hardly at all to the role of the psalter in corporate worship, or the theology of the psalms, or the basis of the allocation of them in the lectionary. As to the translation, those who remember her triumph in General Synod in vindicating this text in November 1999 cannot but applaud. Once again the ASB buffs are buried, and once again they have to acknowledge on the merits of the case that, yes, there was room for improvement.

Chapter 11 is about canticles and is by Anne Dawtry and Carolyn Headley. I could hardly fault their charting our way through an intricate pattern of history and development. My only doubt relates to their slightly anodyne reasons for the omission (as, eg, in 1928) of verses 8-11 of the Venite—for surely it was the reference to God's wrath that the stomach of the times could not take? They say it was 'to provide a specific call to worship'—but I recall Edward Ratcliff insisting that that was exactly what had been damaged by the excision, for verse 8 expresses the call to hear God's voice, an indispensable feature of a true call to worship—but the verses nevertheless went out in Series 2, as these authors note.

COB

another would have left out, and *vice-versa*. Nevertheless, it is overall an excellent publication that will serve the Church of England well both in introducing changes in the services to many of its members and also in explaining to outsiders what Anglican worship is all about

Paul Bradshaw

[The protest in brackets about the blurb is justified—the publishers appear to have put it out without checking with the editors. COB]

BRINGING UP THE INFANT—LATEST FROM LPG

The E-mail of David Green of 1 March reads

I am writing with news of Common Worship.

PUBLIC WORSHIP WITH COMMUNION BY EXTENSION PUBLISHED

The first booklet to be published since November, *Public Worship with Communion by Extension*, is now available in all good bookshops. On the web site, you can find details of what the booklet contains and there is also a pdf file which you can download. In the near future, we will be adding regular web pages for the material.

You can find out more by following this link and clicking on 'Public Worship with Communion by Extension'.

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

You can download the pdf file by following this link.

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

NEWS OF A POINTED PSALTER

The RSCM have kindly provided us with a few more details of their plans to produce a Pointed Psalter for Common Worship. It is due on their web site in the Summer and they will also be publishing in book form in the Autumn.

You can find more information by visiting the web site at

<http://www.cofe.anglican.org/commonworship/> and clicking on RESOURCES and then RELATED PRODUCTS and then RSCM MUSIC BOOKS.

VISUAL LITURGY 3.0 SUPPORT PAGES AVAILABLE

There is now a section for *Visual Liturgy* problems and difficulties (mirrored on the *Visual Liturgy* site at www.vislit.com). If you are having a problem, then it's a great place to look for help.

You can find the pages by following this link:

<http://www.cofe.anglican.org/commonworship/resources/vislit/support.htm>

RTF FILE PROVISION

There has been some good news with regard to the text disks. We have been able to retain more of the formatting than we had previously thought. Red rubrics, bold

and italics will all now be in place. The disks should be in the shops by early May but will be on this web site as soon as they are ready. We apologize for the continued delays with this product. Believe me when I say that we would very much like to get these out into the public domain as soon as possible!

C of E BADGE PROVISION

The Church of England badge is now available to download. It has been provided in three different styles in a variety of formats. Some guidance from a publication entitled *The Church of England Visual Identity: Design Guidelines* has also been reproduced for your information and interest.

You can find the images by visiting the web site at <http://www.cofe.anglican.org/commonworship/> and clicking on RESOURCES and then CHURCH OF ENGLAND BADGE.

CHANGES AT CHURCH HOUSE PUBLISHING

I start work, this coming Monday, as the Electronic Projects Manager for Church House Publishing. I will continue to be part of the team that brings you the Common Worship web site and will also be responsible for such things as the successor to *Visual Liturgy 3.0* (scheduled for release in 2003).

This is a new post for Church House Publishing and so precise details of how everything will work are, in places, still to be decided. It may mean that these emails are written by someone else. It may also mean that emails you send to common.worship@c-of-e.org.uk are answered by someone else!

We just wanted to make sure you knew what was happening so that when change comes, you will be ready for it! Rest assured that the e-mail you send us will continue to be dealt with as quickly and as comprehensively as possible.

I may live to regret asking this but I would value your input a great deal! If you think that the Common Worship web site could be changed for the good, or if there are things you'd really like to see *Visual Liturgy* do for you, then please do contact me. If there are products we don't produce, that you think we should produce—then send me an e-mail to let me know. My contact details will remain unchanged.

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 e-mail 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.

David Green's E-mail of 21 March reads:
I am writing with news of Common Worship.

We needed to retrieve evocative images from the spirituality of the past to supplement biblical images and above all to discover new ways of imaging and describing God which nurture the understanding of women and men in our world today.

As an ecumenical officer I have the privilege of sharing in the worship of many churches and groups. I often worship with fringe groups on the edge of the churches whose spiritual search is very real. The kind of prayer and language which 'feeds' these groups is worship such as that prepared by the Iona Community and also by Jim Cotter and Janet Morley. Both of the latter are Anglicans and I know from conversation that at least one of them would have been thrilled and honoured to serve on the Liturgical Commission.

Moreover the prayers and writings of Janet and Jim are greatly valued by members of many mainstream churches both in these islands and in the rest of the world. Anglican Churches in other parts of the Communion do include them in their liturgies. Oh why not in the Church of England? How closed can our minds be?

What can we do? I am an Anglican. The Daily Office and the Eucharist together with habitual reflection are the foundation of my spiritual life, but I also need the succor of new language and new imagery and the challenge of the concepts which I find in Jim and Janet. It is too late now to include their work in Common Worship. If this had happened, then the book may have contained some 'tingle factor'. I shall use Common Worship but I shall add some Janet and Jim when I can. I am also glad that I will be able to lead worship in other churches and to celebrate communion from the new Methodist Service Book which, thank God, also contains the ecumenical Lord's Prayer and Creed.

I wonder if Synod realized just what it was doing when it rejected these ecumenical texts. We were prevented from launching the new Lord's Prayer at the Millennium. When the Synod is told that the Church of England is right to reject the ecumenically agreed text of the creed and that other churches will come to see that the Church of England texts are better do we know just how arrogant it sounds?

Yet for all my ecumenical commitment I am an Anglican at heart and for all its faults I love the Church of England. That is why I say to my church with love—for God's sake grow out of Common Worship as soon as you can. Find new, inclusive, poetic language and symbolism from our own age to describe and worship God and meet the needs of the millions in this nation. Above all be prepared to do this along with your fellow Christians in other churches.

Jean Mayland, Grays

A LOST PSALTER

The ASB, original, Frost Psalter, the Liturgical Psalter, the Psalter which (after one denting and some sniping from the wings) prevailed in 1979-80, is released from copyright. It has been easy to argue that the American family of psalter translations won its way by being cheap, indeed a giveaway, whereas the Frost Psalter never got a fair start because of filthy lucre. Now, long after the horse has bolted, we fear,

THE BACK END OF PRAYER G

Last month we published a letter from the Bishop of Portsmouth in which he very modestly (and with attribution to Kenneth Kirk) claimed a hand in getting 'the vision of that eternal splendour' into the back end of Prayer G. This proved a reminder that NOL had earlier published a comparison of the Preface of the final text of the Prayer with the Preface of the original ICEL text of 1984. So we now do the same with the end part of the Prayer, and, whilst not all the stages of change are visible, the end-result differences are very obvious.

Father,
we commemorate Jesus, your Son,
as we offer you this sacrifice.
Death could not bind him,
for you raised him up in the Spirit of holiness
and exalted him as Lord of creation.
May his coming in glory find us
ever watchful in prayer,
strong in love,
and faithful to the breaking of the bread.

Rejoicing in the Holy Spirit,
your whole Church offers thanks and praise
together with N. our Pope and N. our bishop.

We pray for those here present...

Then at last will all creation be one
and all divisions healed,
and we shall join in singing your praise
through your Son, Jesus Christ.
Through him,
with him,
in him,
in the unity of the Holy Spirit,
all honour and glory is yours,
almighty Father,
for ever and ever.
Amen.

Father, we plead with confidence
his sacrifice made once for all upon the cross;
we remember his dying and rising in glory,
and we rejoice that he intercedes for us at
your right hand.
Pour out your Holy Spirit as we bring before you
these gifts of your creation;
may they be for us the body and blood of
your dear Son.
As we eat and drink these holy things in your
presence,
form us in the likeness of Christ,
and build us into a living temple to your glory.
[Remember, Lord, your Church in every land.
Reveal her unity, guard her faith,
and preserve her in peace...]
Bring us at the last with [N and] all the saints
to the vision of that eternal splendour
for which you have created us;
through Jesus Christ, our Lord,
by whom, with whom, and in whom,
with all who stand before you in earth and heaven
we worship you, Father almighty, in songs of
everlasting praise:
Blessing and honour and...

'COMMON WORSHIP'

WHAT DOES IT SAY ABOUT THE CHURCH OF ENGLAND?

(The second half of Jean Mayland's assault)

I am not an ASB fundamentalist. I did want things to change although perhaps not quite so quickly as they have. I wanted them to change by moving forwards and reaching outwards to meet the needs of those in our land today who have a spiritual hunger. In order to do this I longed for us to continue the kind of exploration begun by David Frost in his post-communion prayer and his alternative prayer of humble access.

PUBLIC WORSHIP WITH COMMUNION BY EXTENSION AVAILABLE ONLINE
Following the publication of the booklet and the availability of PDF files to download, I am pleased to announce the availability of the material as regular web pages. You can visit the Public Worship with Communion by Extension section at

<http://www.cofe.anglican.org/commonworship/other/extension/extensionfront.html>

RTF FILE PROVISION

I am very pleased to be able to announce that the web site now carries a full range of Common Worship material as rtf files for download. If you follow the link below it will take you to the relevant pages. I would advise you to read the introductory notes carefully before you begin downloading for essential information concerning the files.

Please also note that we are able to announce that the actual Common Worship Text Disks will be available from April 26 2001. Approximately one month from now. Once again, our humblest apologies for the delays there have been to the provision of this material.

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

LECTIONARIES FOR ADVENT 2001 TO ADVENT 2002 TO BE PUBLISHED

I am pleased to announce that on April 20 2001, Church House Publishing will be releasing three new products in the Common Worship range.

The Lectionary 2001-2002 is the follow up to this year's publication that came out last October. This book presents the recommended Bible readings (references only) for every day and principal festival worked out for the year between Advent 2001 and Advent 2002. Readings for weekdays are also included. It is available in two sizes—a small booklet size for £2.50 and a standard format for £3.25.

I can also announce the return of the popular Advent to Advent series. On April 20, "Sundays, Principal Feasts and Principal Holy Days: Advent 2001 to Advent 2002" will be published. It presents the recommended Bible readings (references only), along with collects and post communions for every Sunday and principal festival between Advent 2001 and Advent 2002. Priced at £4.95.

Further details are available on the website at the following address, click on **LECTIONARY BASED / DATED MATERIALS** to reach the right page.

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

FINAL WORDS [as on 1 March]

Electronic Projects Manager, Church House Publishing Church House, Great Smith Street, London, SW1P 3NZ.

Phone: 020 7898 1582, Fax: 020 7898 1449

Email: david.green@c-of-e.org.uk

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

COMMUNION BY EXTENSION

The rite mentioned by David Green above is indeed available from bookshops @ £1.65 per copy. It is technically entitled *Public Worship with Communion by Extension*, indicating that the sacrament elements are not being distributed in a liturgical vacuum. Readers will recall it only just obtained its two-thirds majority in the House of Laity last July, as there is grave suspicion around about the implications (in terms of eucharistic consecration and liturgical integrity) of such a provision. The authorized text is therefore accompanied by the House of Bishops Guidelines (on pages 32-33), which interpret the 'mind' of the House in bringing such provision for authorization. We shall hope to publish the Guidelines in NOL in the near future. The crucial point is that the opening Notes (which here do come at the beginning of the rite as in the ASB, rather than at the end as in CW) begin by saying 'Explicit permission must be obtained from the bishop for the use of this rite'; and thus the role of the bishop is built into every use of it.

FORTHCOMING EVENTS

- 25 April (Wednesday) at St John's College, Durham at 7.30 pm, Michael Perham will deliver the third **Vasey Memorial Lecture** (ring the College—or Derby cathedral—for a title)
- 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?' PLEASE NOTE—this event has been CANCELLED. A late decision that Nelson Mandela (no other) should open Southwark cathedral renovations and additional rooms that day has rather over-trumped what was going to be a memorable day with Geoff Weaver—who has been very understanding.
- 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)

8 September (Saturday) 'Bringing Common Worship to Life' led by Mark Earey and John Leach at St. Paul's, St. Albans 10.00-5.30, sponsored by Anglican Renewal Ministries (01727 846281)

15 September (Saturday) 'Using Common Worship' for Hereford clergy (details from Canon Paul Iles (01432-266193))

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

COB

ERRONEOUS TRUTH (OR TRUE ERROR?)

Ian Cooper points out that on page 176 of the main CW book the Acclamations are optional (the rubric says '*one of these four...may be used*'), whereas in the actual printings out of prayers A,B,C,E and G the rubric says '*One of these four...is used*'. He rightly asks 'Are the acclamations optional or necessary?' (to which, obviously, no-one can give him an answer), but also (on the hunt for a prize) asks whether this is possibly a 'true error'. The answer to that is clear—that this is indigenous to the Revision Committee's drafting, that it was not picked up by its own Steering Committee (who must take the main responsibility), that it was not challenged in Synod, and that it was overlooked also in the House of Bishops. No doubt each body had more important things to do, but the result is that CW here contains an oxymoron, duly authorized, duly puzzling, and ranking as an erroneous truth (without a prize).

IN MEMORIAM—LEO STEPHENS-HODGE

Lionel ('Leo') Stephens-Hodge died in March in his late eighties. Having once been incumbent of St. Silas, Glasgow, which had possibly the most protestant Anglican congregation in Britain, he was appointed in 1957 to teach liturgy in the London College of Divinity, then just moving to Northwood. Popularly known as 'Stodge' he fulfilled this role of seven years, in the course of which he both wrote his fine commentary (in the old Hodder Prayer Book Series) on *The Collects*, and also drafted an 'experimental evangelical eucharist', which gained fleeting attention in, I think, *Studia Liturica*, around 1963. The archbishops, reckoning the Liturgical Commission was short of evangelicals (which it was), appointed him to the Commission in 1969 and he remained till 1976. I do not recall any contribution he made there. I suspect he always had more potential than anyone was able to draw from him in terms of practical output.

COB