

As with all other DLCs much of our time has been spent preparing for and launching Common Worship. Giving a main volume to each church in the diocese ensured a congregation of 700 for a launch service in November 2000. With three nationally active trainers and authors (Gilly Myers, Mark Beach and Jeremy Fletcher) and complete participation from the rest of the Committee there was a high profile for an elaborate programme of training on all aspects of CW: no one could say there wasn't an opportunity to be briefed! This went a long way to fulfilling the Committee's aim in 2000 of 'providing opportunities for all clergy, readers and other leaders of worship to be informed, trained and equipped to facilitate the implementation of Common Worship throughout the diocese by December 2001'.

The overall aim of the Diocesan Liturgical Committee is the 'liturgical formation' of the clergy and laity of the diocese. Its main objectives are to:

Arrange training in the use of new forms of service (as well as fresh ways of using old services);

Ensure that clergy, readers, and other lay people are kept informed of new developments in liturgy;

Assist in writing and drawing up new liturgies for diocesan and other special occasions (e.g. the annual Clergy/Laity Conference);

Encourage sharing of information and examples of good practice;

Offer advice and guidance to parishes and individuals.

Specific tasks which are also being undertaken include the perennial review of the institution service, and provision of CW confirmation services, in consultation with the bishops. The core format will be electronic, with parishes and deaneries making their local choices and working on them with the confirming bishop. New technology brings greater choice and relevance, but takes three times as long!

The advent of CW has allowed the Committee to address its make-up as well as its purpose. Consultation with the bishop has produced a chair and committee appointed by him (after advice), but reviewed at the same time as diocesan synod elections every three years. At this point interested parties can make themselves known, but an elected element was felt to be too institutionalized for what has always been a 'can do' committee. A new chair, Ian Tarrant, has been appointed, and now the work of formation rather than information begins.

Jeremy Fletcher (outgoing Chair).

ISSN 0263-7170

50p

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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 319

July 2001

EDITORIAL

COLLECTS IN TRIBULATION

At General Synod this month, we had the first attempt to amend the text of Common Worship. Wakefield diocesan synod, apparently led by the new Commission member, Peter Craig-Wild, had sent in to General Synod in March 1999 the following motion:

'That this Synod, in the light of criticisms of the new collects for Common Worship, request the House of Bishops to commission additional collects for each Sunday and Feast Day in the Liturgical Year in a worthy contemporary idiom.'

The date of this preceded the authorization of the main CW Book, but came well after the collects had passed into use (for the Calendar, Lectionary and Collects started official life at Advent 1997). The delay of over two years reflects the waiting to which diocesan motions are normally subject at General Synod, not helped by the omission of a February group of sessions this year, and in the meantime the ASB provision has lapsed, the CW collects appear in the context of seasonal material in the main Book, and further use has confirmed the thrust of the Wakefield motion.

The diocese circulated us in advance with a 'Background Note' (GS Misc 645) which might well have been reported here last month. The document stated that the clergy are revolting over 'the humble collect'; it printed out in full, as being the worst example to hand, the Advent 2 text:

'O Lord, raise up, we pray, your power
and come among us,
and with great might succour us;
that, whereas, through our sins and wickedness
we are greatly hindered
in running the race that is set before us,
your bountiful grace and mercy
may speedily help and deliver us;
through Jesus Christ our Lord,
to whom with you and the Holy Spirit,
be honour and glory
now and for ever. Amen.'

The document also ventured the opinion 'Society no longer uses relative clauses', and gave as an instance of how we do not speak 'Peter, who graduated so marvellously from Leeds University, grant that you procure for me tickets for the

Man Utd match'. The request was clearly spelled out for a set of simply worded alternative collects 'for those who wish to have a liturgy that is consistently modern in its language.'

Users of Common Worship, whether sympathetic to Wakefield or not, will recognize the stylistic connecting thread in the CW collects against which Wakefield were protesting. In the Synod, on Monday 9 July, Judge John Bullimore moved the motion on Wakefield's behalf. He proved to be a riot of fun with an irresistible practical point conveyed to us under the cover of mirth. Wakefield, he said, wished to block nobody, to stop nothing, and to upset no-one. 'No' he went on 'if you love the existing collects, we rejoice with you. We do not desire to stop you, we merely register our surprise.' In respect of a man who had written to the press that in Yorkshire the address of 'Thou' and 'Thee' is regular second person singular speech, he remarked that the man had written from Dorset and had clearly not been near to Yorkshire for a long time.¹ To the possible objection that getting away from the uniformity of a single set of collects would be in breach of the whole concept of 'Common Worship' he replied 'Common Worship bolted from the stable in 1966, and has only been rarely sighted since.'

Most of the speakers confirmed the urgent need. Nigel McCulloch, the Bishop of Wakefield, entertained us with a description of how his new vari-focal spectacles led him into missing out whole sets of words in the liturgy, apparently in the case of these particular collects without affecting the continuity of thought or being noticed by the congregation. Michael Perham, who once chaired the Steering Committee on the Calendar, Lectionary and Collects (but now has graduated into running the Business Committee of the Synod), said he spoke 'just a little bit defensively', but told us of the sources of the present texts, and openly admitted—with penitence—that the drafters had in fact got it wrong, and their collects ran too near to the BCP style and something more modern was needed. A Hereford clergy wife told us the Hereford clergy are revolting too, and suggested that 'judicious tweaking' of the post-communion prayers would yield just what we need in collects. Paul Roberts, new member of the Commission, stated that the Commission is listening, but suggested that, if we were to seek a particular alternative style or mode of collect, we ought to aim for simplicity. The Finance Division confirmed that it would expect a publication of new collects to pay for its own costs from sales (which was virtually saying that the prediction in those quarters is a widespread demand for the collects, confirming the need of them). Bishop David Stancliffe, chairman of the Commission, said he was ready for it, but he hoped any

¹ Perhaps I could add that I encountered this form of rallying to the BCP as enshrining (in Yorkshire) contemporary speech right back in 1971 when our first modern English text was published. I tried in those days to point out that you could prefer BCP language on the grounds that it had a properly stained-glass-window character to it, suitably religious for a transcendent God or you could prefer the language of the BCP on the grounds that it was faithful to contemporary language of intimacy in Yorkshire (and perhaps, we might now add, they did still say 'thou' and 'thee' in Yorkshire then)—but you should not try to cumulate together these two mutually exclusive rationales for antique-sounding language, when the two rationales clearly will not reinforce each other, but are more likely to nullify each other's force.

MARRIAGE AFTER DIVORCE

We published last month an introduction to the diocesan handling of the 'marriage in church after divorce' question to which dioceses had to respond by the end of April. We now touch on the responses. The Winchester proposals in themselves got considerable support in the dioceses, though they also attracted some flak and some unanswered questions (such as 'What if a PCC is in favour but the incumbent is opposed?'). One or two dioceses wanted a doctored liturgy for such occasions. One diocese, York, went all indifferent:

'... requests the Convocations ... to revoke the regulations concerning marriage and divorced persons and recommends that ... banns, common licence and special licence, should be made available without distinction being made between divorced persons wishing to remarry during the lifetime of a former spouse and persons who have not previously been married.'

London, on the other hand, took a more rigorous line:

'That this Synod

- (a) accept that there are exceptional circumstances in which a divorced person may be married in church during the lifetime of a former spouse;
- (b) believe that the recommendations of the working party...will lead to remarriage in church becoming normative, and on a par with first time marriage, rather than an exceptional provision, and therefore reject those recommendations;
- (c) reaffirm its commitment to Canon B30;
- (d) request the House of Bishops to bring forward proposals for the establishment of diocesan, regional or provincial panels, along the lines of those established by the Anglican Church of Canada, to review all applications for remarriage;
- (e) request the House of Bishops to draw up pastoral guidelines for the diocesan, regional or provincial panels to reflect the understanding that the Church regards remarriage as an exceptional provision and to take into account all known circumstances of the breakdown of the applicants' previous marriage(s);
- (f) request the Archbishop of Canterbury to make provision for those suitably recommended to be married, if not in their parish church, to be married in a church within their deanery, by the clergy using their right under civil law to act as registrars; and
- (g) request the Standing Committee of the Convocation of Canterbury to bring forward proposals to amend the 1957 Act of Convocation in line with (f) above.'

As it appears, London were attempting to hold onto Canon B30 (which we printed in the June NOL), by providing a much more tightly defended norm, and thus a rarer possibility of exceptions. The London motion was forwarded to General Synod, and appeared on the July agenda, but the York one did not. Presumably one or both of them will come before General Synod along with whatever pattern the House of Bishops proposes.

and Brian Wren are represented here, for example); it is good to see Janet Lunt's 'Broken for me' included but slightly perplexing to find 'Father, we adore you, / lay our lives before you'. placed here. Another liturgical text, the metrical Exsultet from *Lent, Holy Week and Easter*, is included among the twenty-eight Easter hymns.

Of the two hymns for Christingle services, the second will only help those who hold this increasingly popular service at Candlemas; it seems odd that the same hymn is not also added to the suggestions at the end of the very brief Candlemas section. Equally sparse (one hymn again) is the material for the Festival of the Transfiguration, although it is suggested that 'Shine, Jesus, shine' (one of Graham Kendrick's two appearances) might also be suitable on this occasion, and indeed for Candlemas and Christingle services as well. Rather larger is the section of hymns (seven) in honour of the Blessed Virgin Mary, the same number as are printed under the heading 'Baptism and Confirmation'. Since four of the latter refer to 'children' or 'this child', the provision for adult baptisms is very limited.

A contentious area in the recent publishing of hymnody has been updated language; the editorial committee for this volume (chaired by Henry Chadwick and including Lionel Dakers, former Chairman of the Royal School of Church Music, and Timothy Dudley-Smith) claims to have made occasional discreet alterations in the direction of accessibility and gender-inclusive language, but on the whole to have adopted a conservative policy. 'At the Name of Jesus' loses its references to 'brothers', but a number of more recent texts will perhaps stand out even more painfully as a result, for anyone sensitive to this issue: 'life for all men' in 'Alleluia, alleluia, give thanks to the risen Lord' is just one instance.

The 1983 publication *Hymns Ancient and Modern New Standard* included the contents of *100 Hymns for Today* and *More Hymns for Today*, though keeping them in a separate section; some of these, such as 'Lord of the Dance', now appear in the main body of the hymnbook, as do a small number of items from *Worship Songs Ancient and Modern* (1992), including Richard Gillard's 'Servant Song' and David Evans' 'Be Still' (but why has this been altered, as in the earlier volume, to 'Be still for the Spirit of the Lord' rather than 'the presence of the Lord'?). Changes to two of the three items from the Iona Community may also irritate some. Those looking for a book which combines hymnody with shorter songs and Taizé chants will have to hunt elsewhere (everything here has at least two stanzas); and the exclusive focus on hymnody also means that this book makes no attempt to rival Kevin Mayhew's *Complete Anglican Hymns Old and New* or Decani Music's *Laudate*, with their substantial sections of eucharistic settings. Although it is strictly speaking beyond the scope of this review, readers may like to know that the Music Edition (£19.99) contains a useful index of Scripture references and suggestions for hymns in line with the Revised Common Lectionary.

Congregations mainly using traditional material and looking to replace elderly hymnbooks could find most of their needs met here, and should enjoy exploring twentieth century treasures like W. H. Vanstone's 'Morning glory, starlit sky' and Fred Pratt Green's 'When in our music God is glorified'.

Anne Harrison

such compositions would not have to run the gauntlet of the 22 stages through Synod, but could be 'commended', rather than authorized. Only two speakers out of eleven defended the BCP style of collects and they clearly lived in such rarefied atmospheres that few could go with them. John Bullimore rounded it off happily, and the Synod bought it overwhelmingly.

A nagging question remained. Could the Stancliffe prescription of 'commended, not approved' stand up?

Colin Buchanan

A QUICK GLIMPSE OF ZIMBABWE LITURGY

In June I spent two weeks in Zimbabwe, where the Woolwich Episcopal Area is linked in a twinning arrangement with the diocese at the Eastern end of Zimbabwe; that is Manicaland. Manicaland is a beautiful largely rural area, over half the size of England, but boasting mountainous countryside perhaps comparable with the highlands of Scotland, though perhaps a trifle milder and more obviously welcoming. The land of Zimbabwe is suffering in ways beyond my present theme, but not all press reports in this country ought to be taken as typical. In any case the ordinary rural people of Manicaland must be very poor by English standards, even before the outbreak of the raging inflation (through the collapse of the Zimbabwe dollar) which was in full spate when we were there.

So here is a different kind of liturgical diary. We started with the Bernard Mizeki festivities. Mizeki was a lay evangelist (actually born in Mozambique) who was a missionary to the Shona people at a turbulent time and he was assassinated on 18 June 1896. The celebrations are held in the open air at the shrine which marks the spot where he was stabbed, and they are attended by between 5,000 and 10,000 people from all over Zimbabwe. And the rite we used? Ah, that was Rite A from the ASB, recently translated into Shona for the congregation at Harare cathedral! Of course, the event was marked by wonderful singing, accompaniment of choirs by drums and shakers, and characteristic dance-type movement by the whole congregation. Whilst some anglo-catholic ceremonial runs from the past, the style is informal, relaxed and exciting. Similarly, whilst some tunes are recognizably *English Hymnal*, indigenous creativity provides the lion's share. Communion was done by intinction, the general use in the country—possibly reinforced by consciousness of the ever-present fact of AIDS, however safe the cup may be according to Western world doctors.

The next day I was myself presiding at the eucharist at one of the classic mission-stations, St Augustine's, Penhalonga, itself going back as a site to Mizeki's time, and exhibiting the oldest (and probably largest) church building in Manicaland, dating from 1927. So what text this time? Ah, the South African *Liturgy '75*—in English (as I was presiding). And that provided even more of a trip down Memory Lane, as we used the eucharistic prayer from Series 3 communion (the elderly readers may recall the green booklet). I do not suppose I had articulated that prayer

for 20 years, and in Southern Africa itself *Liturgy '75* has been superseded by the 1989 Book of Common Prayer (which in this place uses the First Eucharistic Prayer from Rite A), but there is no replacement of it in Zimbabwe (save possibly that Harare cathedral Rite A text mentioned above). I had an interesting new experience, in that St Augustine's has a clientele which is 95% secondary school-children, and the anglo-catholic background has had an unexpected outworking—for the communicants are invited to go to the front of the main nave to receive communion, whilst those who want a blessing go to a side-chapel. The reason then emerged—that lay people were distributing the elements to the communicants, but the bishop (ie, COB) and the school chaplain went to the side-chapel, *as you need a priest to give a blessing*. I have heard of worries on this latter score in the past, but have never before seen such a clearcut division of responsibilities—and, I may add, we had hundreds of candidates. What do readers think about lay people as benedictioners at a communion rail?

It is worth staying a moment on the reason why the Province of Central Africa has lagged liturgically. In the early twentieth century there were diocesan rites in Northern Rhodesia and Nyasaland (the lands which are now Zambia and Malawi). In the words of Bishop Frank Weston of Zanzibar, his own Swahili Mass 'owed more to Rome than to Canterbury' (but was largely undetected as it was not translated into English...); and the Northern Rhodesian and Nyasaland rites, with the same UMCA background, were of a similar nature, but were translated into English. At some point mid-century these faded from use, and the formation of the Province of Central Africa in 1953 (accompanying the ill-omened Central African Federation) brought in the diocese of Mashonaland from Southern Africa, and, whilst this may hardly have lowered the churchmanship, it did bring another source of resources into play, the SPG. The next stage of which I am aware was some relatively short-lived and limited use of *A Liturgy for Africa*, which was first published in 1964. I think Central Africa was the only Province that ever gave it a try; and certainly it never swept Africa like a gale or even a breezelet.

For the truth seems to be that this Province itself has had far less substance than almost any other in Africa. It has no provincial structures; and thus no resident theological resources, no liturgical commission, and virtually no means of communicating ideas between dioceses. It is unclear to me what authority the South African *Liturgy '75* has in Zimbabwe (or anywhere else in the Province). Is it that it arose on Central Africa's borders, with a greater provision of propers, and greater promise of stability, than anything seen before? At any rate, it is still there—two-year, 'thematic' Sunday lectionary and all. And I see little chance of progress being made until the Province itself is divided into more plausible new provinces.

Of course, these remarks do not imply that every congregation has a *Liturgy '75* eucharist every Sunday. Quite the contrary, most congregations are led most of time by catechists, for a hill parish may have between 12 and 30 congregations with one ordained man (there are no ordained women yet) to go on circuit (without a vehicle) to provide sacramental ministrations.

the hands of the president, and the invitation to Communion says 'This . . .' rather than 'Jesus is the Lamb of God' (with a discreet note in acknowledgement). The Manual is true to its title; you should not be surprised to find what it contains.

But what of the aim to be an aid to personal praying? Stealing a march on the forthcoming *Common Worship: Daily Prayer* (on which Andrew also worked), patterns of daily praying and devotion are provided for the whole of the church's year, with a lectionary, hymns, prayers and aids to meditation. I've mined his choice of prayers and Bible readings with some success, and value much of this material, but much of it is only his choice, and there is other stuff out there also.

There is probably too much in this book. Of course evangelicals will question catholic party texts, but what I really mean is that this is a desktop volume of 670 pages which you would think twice about carrying with you. Much of the material is presented more attractively in *Common Worship* itself, and much of the rest is a personal choice which has no more of an imprimatur than Andrew's characteristic humility of wording in his introduction ('it is often those who are not very advanced who help others'). Handsome it may be—but would not the constituency (and the church at large) have been served better by a smaller and more focussed book?

Jeremy Fletcher

Common Praise Words Edition (Canterbury Press, 2000; Standard Words—hard cover—£8.99; Popular Words—limp cover—£6.99)

Readers of *News of Hymnody* have already been offered both Paul Wigmore's comments on the Music Edition of this latest version of *Hymns Ancient and Modern* and Christopher Idle's thoughts on the Words Edition (October 2000 and January 2001 respectively). For NOL we can approach the book from a different perspective—the Preface refers to discussions which the Hymn Book Committee had with members of the Liturgical Commission; and the timing of publication as well as the title clearly suggest a link with *Common Worship* (perhaps a none-too-subtle attempt to be seen as the 'official' Church of England hymnbook).

As with its predecessors, the contents of *Common Praise* are arranged chiefly according to the Church's year, with hymns for Holy Communion, weddings and so on in separate sections, and a substantial final group of what used to be called 'General Hymns', now 'Hymns through the Year'. My eye was drawn to the 'General Liturgical Section' but I was disappointed to find only four items: two metrical canticles from the 1960s by Timothy Dudley-Smith, the same author's 1989 metrical Creed, now an authorized Affirmation of Faith, and a hymn by Charles Wesley opening with the line 'Glory be to God on high'. I wonder how many churches would use this fine Christmas hymn as a Gloria in Excelsis, with its third verse ending 'Stand amazed ye heavens at this! / See the Lord of earth and skies / humbled to the dust he is, / and in a manger lies!'. Christopher Idle's metrical Gloria appears in the 'Holy Communion' section where, as in the rest of the book, there is a scattering of newer hymnody (Fred Kaan

In the meantime, the ILM continues in the persons of Mark Earey (Praxis National Education Officer) and Robert Fielding (musician), but as the funding for these two posts (Mark's in particular) has still not been secured, the long-term future looks bleak.

DIARY DATES

- 7-9 September (weekend) Residential Conference 'Liturgy and Ethics' convened by the Society for the Study of Christian Ethics in Oxford. Details from the Rev. Dr Colin Hart at St John's College, Nottingham (0115 925 1114).
- 15 September (Saturday) 'Using Common Worship' for Hereford clergy (details from Canon Paul Iles (01432-266193))
- 4 October (Thursday) 'Using Common Worship' for Ludlow clergy (details from Canon Paul Iles (01432-266193))
- 23 October (Wednesday) Liturgical Commission's meeting with diocesan liturgical committee representatives (London)
- 3 November (Saturday) Anglican Renewal Ministries training day at St Luke's, Cranham, Essex 10—5.30 on 'Bringing Common Worship to Life' (cost £10, ring 01708-222562 (mornings))
- 7 November (Wednesday) Southwark Diocesan DLC lunch-time meeting (12—2) on *Common Worship: Daily Prayer* (which will just have been published). Details next month.

[The expectation is that roughly four months at a time will appear each month, so that in August December fixtures will be added—but there may be plenty more to appear within the months aired above still. Do send your information in—we await DLC and Praxis plans for the coming Winter.]

COB

BOOK REVIEWS

Andrew Burnham (ed), *A Manual of Anglo Catholic Devotion* (Canterbury Press, 2001. hb xviii/670 pp. £20.00)

Bishop Andrew Burnham's introduction describes this Manual as 'a resource for personal praying', and also expresses the hope that it will perform the same function for anglo-catholics in the 21st century as *The Manual of Catholic Devotion* did in the middle of the 20th.

An evangelical reviewer might well struggle with the second of these aims, observing the catholic wing(s) of the C of E, however fondly, from the outside. Though it is easy to recognize essential catholic prayers, liturgies and hymns, I am not qualified to judge whether the right versions or choices have been made. Suffice to say that if you need to find the Angelus or Regina Caeli in a hurry, here they are. Aids to catholic sacramental piety are also interpolated into authorized Common Worship texts for corporate worship, so the Lord is asked to accept the sacrifice at

To return to my diary. The following Sunday was 24 June, the Birth of John the Baptist. I was going with the diocesan bishop to share in a confirmation at St Faith's (another place of original mission-station foundation, but famous to me as the place where Guy Clutton-Brock ran his partnership farm, and became the only white person ever deported by the Federal government, around 1960). The rite was in Shona, so I was preaching (by translation) and sharing in the laying on of hands. The event was held in the open air; and the occasion was marginally helped by the fact that I was keeping the Baptist's day more or less on, yes, the banks of the (local) river Jordan. But of course it was the laying on of hands which exercised me and remains a vivid memory—for I was doing it in Shona, reading a long text phonetically from a card held in front of me. The actual sequence went as follows:

- (a) I anointed one candidate and said 'N, I sign you with the sign of the cross and lay my hand upon you' (which was the main 1549 formula);
- (b) Then I did it identically to the next candidate;
- (c) Then I put one hand on the head of the each of the two and provided the original 1662 formula:

'Defend, O Lord, these your servants with your heavenly grace,
that they may continue yours for ever;
and daily increase in your Holy Spirit more and more
until they come to your everlasting kingdom.'

The total verbalization is much greater than in either ASB or CW. The names proved to be easier than they might have been. But—and this is the variant I have been holding back—there were 300 candidates. At my speed of enunciating Shona, I suppose I confirmed around 70-80 of them. Yet I was intrigued by the two formulae, but my instinct as to origins was right—the texts are there in the 1954 South African Prayer Book (on p.436). The irony is that in the Province of Southern Africa itself the 1989 Book reduces the 1662 part to something more like our own CW use, and provides for the 1662 text to be said by all when the confirmation is over.

I did not see the eclipse of the sun in its totality, but I have certainly had some historic liturgical experience.

COB

GENERAL SYNOD—JULY 2001

General Synod met in residence at the University of York from 6 to 10 July. There was only one item of liturgical business (see the editorial above), but question-time included a few questions to the chairman of the Liturgical Commission, Bishop David Stancliffe. He was asked why the blessing at the end of Order One concludes '... be among you ...' and the identical blessing at the end of the baptism service concludes '... be upon you ...'. He pointed out that they had been drafted and approved at different times from each other and that the Liturgical Publishing Group had the task of standardizing as new printings were put in hand. Here, it appears, we shall all (all who are allowed to pronounce blessings, that is) soon be

saying '... be among you'. The next question found David Stancliffe taking a position which sounded 179 degrees away from this, for he was asked whether the Commission had considered making minor corrections in the light of experience of the texts in use—and he very properly pointed out that the Commission cannot just do that, as changes need full authorization through the various synodical stages. Were the two answers compatible? Yes, he claims, because the task of bringing baptism and similar services into conformity with the general 'house-rules' of CW was built into the authorization process, whereas further tinkering was not.

Then we came to the collects, as reported in the editorial.

LITURGICAL COMMISSION — FURTHER APPOINTMENTS

The Liturgical Commission appoints its own consultants and last month we had heard only of Andrew Burnham, Bishop of Ebbsfleet (a member of the previous Commission). We can now add the names of Anne Dawtry (her name apparently connected to weekday lectionaries), Kenneth Stevenson (Bp of Portsmouth—an old hand), Trevor Lloyd (we forecast his name would come up), and Tony Gelston (adviser on biblical translation). We also learn that Mark Earey (as we also forecast) is in unspecified attendance, though without a named office.

The Commission's own appointments to the Joint Liturgical Group are Paul Bradshaw and Graham Kings.

THE HORSE'S MOUTH AGAIN

It is a long time since we printed a David Green e-mail [david.green@c-of-e.org.uk]; and if we have omitted one, we apologize. However, here is the latest, from 3 July 2001.

COMMON WORSHIP EMAIL LIST

I am writing with news of Common Worship.

COMMON WORSHIP DAILY PRAYER DETAILS

A new 'FAQ' has been posted on the Common Worship web site with answers to the questions that people are asking about *Common Worship: Daily Prayer* (the new name for the Daily Office). If you want to know what you can expect and when, then now is your chance to find out. Use the link below to find out more.

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

COMMON WORSHIP IN BRAILLE

The main volume of Common Worship is now available in Braille. Created with the assistance of the RNIB, there are 19 editions available that together make up the entire contents of the main volume. Together they cost £19.00 or you can buy individual editions for £1.00 each. Use the link below to find out more.

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

RSCM BEGIN POINTED PSALTER

The RSCM have released details of the Common Worship Psalter pointed for Anglican Chant. Psalms 1 to 150 are now available in PDF format with a promise of printed editions to follow shortly, including both 'words only' and 'with chants'. Visit the RSCM web site at <http://www.rscm.com/> to find out more.

FINAL WORDS

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

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Next Month's Publication ...

... is Worship Series no 165, *Thanksgiving for the Birth of a Child*, by Trevor Lloyd. The provision of commentaries and guides on all the CW services continues with this booklet, and Trevor Lloyd is typically practical and pastoral. The wheel turns full circle—no 5 in this Worship Series (in 1972 when it was 'Ministry and Worship') was by Christopher Byworth and John Simpson, *A Service of Thanksgiving and Blessing*. And much of what has happened since stems from that seminal production.

INSTITUTE FOR LITURGY AND MISSION—RIP?

Mark Earey writes as follows:

The future of the Institute for Liturgy and Mission (ILM) at Sarum College is looking very uncertain. The distinguished Roman Catholic liturgist, Canon Christopher Walsh, has come to the end of his five-year term as its director and, after a sabbatical, will be returning to parish ministry.

Chris has played a key role in the translation and revision of English-language rites in the Roman Catholic church worldwide through his time as co-chair of ICEL (the International Commission on English in the Liturgy) (which, in recent years, has come under considerable pressure from the powers-that-be at the Vatican).

Because of his role on ICEL he has also been a major player in the world of ecumenical English-language texts through membership of ELLC (the English Language Liturgical Consultation). Though his active participation in these fields will be much missed, we may hope that the fruits of his experiences will see the light of day in some long-overdue writing.