

More information can be found at:

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#### CHILDREN'S RESOURCES FOR COMMON WORSHIP

February sees the publication of two new resources for kids. *My Communion Book* is a fully revised edition of a popular book which aims to take the child through the Communion service, explaining key words, and ask questions that relate directly to the child. The 'Communion Cube' is a fun, full colour, activity cube that unfolds to take the child through the service. Both are aimed at children aged 4 to 8 years old.

More information can be found at:

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#### SUBSCRIPTION DETAILS

There was a slight problem with our machines between mid January and the end of January which has meant that anyone who subscribed to this email news list during that time has been lost. If you know anyone who you think has subscribed but does not receive this email, please ask them to email us again. Our apologies for any inconvenience caused.

#### FINAL WORDS

The Common Worship web site can be found at

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

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

Best wishes

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# News of Liturgy

Editor: Colin Buchanan

Issue No 326

February 2002

#### EDITORIAL

Well, I'm a few weeks further on in using Common Worship Daily Prayer now (indeed I write on the third day of 'Ordinary Time' after the Epiphany season), so I can permit myself and my readers a few editorial thoughts. I guess, however, that they are still 'preliminary' remarks addressed to a 'Preliminary Edition', and are certainly based on brief use on the one hand, and initial attempts to understand the Notes and instructions on the other.

Here then, in a random pattern are some quick-fire early reactions:

- 1) It is not difficult to recognize the family relationship to CCP. The structure of the rites themselves is slightly simpler (especially in the lead-in to the prayers); and the seasonal treatment is slightly different, but it would not be surprising to find the same hands at work, reflecting on ten years of usage and thus adapting their earlier principles.
- 2) Granted the vast amount of material in the book, it would perhaps have been helpful to have had the week-day lectionary printed here also. The fact that it has only a two-year life seems almost irrelevant when all is provisional and 'preliminary'. It also seems simply incorrect as the General Synod has been extending the authorization of weekday lectionaries to 2007.
- 3) Prayer During the Day looks promising (and I await the leisure to use it daily). There is a helpful note on page 31 that 'A church in which people pray the Bible together becomes a church which is equipped for proclamation and service'—a strong hint about togetherness, though it comes after mention of a 'desert' model of office. It is encouraging to find this philosophy of the root character of the office affirmed.
- 4) I find myself unsure where I stand (or rather where the Daily Office stands) re penitence. I *think* that the directions in the main CW Book (pages 22 and 24) require the use of penitence in any use which shelters under the aegis of A Service of the Word. Penitence seems to be listed as mandatory in the structure document on page 24 (is not bold type an indication of the non-negotiable elements?), though it is muddled by the internal permission to have penitence in one of two different places. Here in Daily Prayer it gets less and less clear, as the offices are printed without penitence, and the rubrical reference to it on

page 78 makes it clearly an optional add-on (though mandatory in a main service on Sundays (p79)). The Notes on page 19 also make it look as though penitence is optional in these new offices—but is that fair to A Service of the Word? (I want to return and have another look at the overall provision of confessions and absolutions on another occasion.)

- 5) When the chips are down, we are still (for Morning and Evening Prayer) in a streamlined Cranmer. I am used to that. I use that structure. I understand the rationale. In many ways—it works. But for some (and not just the ecstasies and pneumatics) it does not work terribly well; it feels wooden; and it is altogether too coolly cerebral to meet them at their point of need. If they are loyal Anglicans, they may work at using the office; but many lay people (and not a few clergy) will be looking for simpler, or more flexible, or less calendar-related, sequences of Bible reading and prayer. And even in the fully authorized Order One of holy communion there is provision for using home-grown lectionary sequences at the minister's discretion during low seasons (see main Book page 540). Here, if I understand page ix aright, there is much flexibility but no actual comparable liberty. Is there something here for our liturgists to work on?
- 6) Some minor grumbles:
- (a) I think many will miss the ribbons
  - (b) The front half of the book will wear faster than the back half (and fall apart?)
  - (c) My collectological purism is outraged by 'The Collect for each Sunday...' (p359), 'The Collect for the Third Sunday before Advent' (p396), and a great rash of collects 'for' people or days on pages 808-9. The usage is not consistent (not even consistently wrong), but I always find myself waiting for a Collect for the Conversion of St Paul (or even for the Beheading of John the Baptist), when I encounter this slipshodness. I was not expecting to find that here. (And we may yet get new collects—but will they be in time for the post-preliminary stage?)
  - (d) As last month, I wonder why the Lord's Prayer, already set out in three versions on pages 26-27, reappears as the last page of all.

It is difficult to spot true errors in what has not been authorized. But I would be glad to hear from readers who think they have unearthed possibly true errors. For my part, I am still reeling from my first encounter this very morning with the refrain to the Benedictus on Wednesday mornings (p126):

You show mercy to our ancestors,  
and remember your holy covenant.

This may not be original, but, if not, I have never met its precedent. The present indicative (about what God is up to in paradise at the moment) has such a shrieking

eucharist in the Dublin Statement in 1995, and ministry and ordination in the Berkeley Statement of 2001.

## THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green's E-Mail of 6 February reads  
COMMON WORSHIP EMAIL LIST

I am writing with news of Common Worship.  
DAILY PRAYER AVAILABLE

The preliminary edition of Common Worship: Daily Prayer is now in the shops priced at £10. In addition, the Common Worship web site now carries all of the texts as both ordinary web pages and as PDF files to download.

More information on the book can be found at:

<http://cofe.anglican.org/commonworship/resources/indexoff.html>  
and click on DAILY PRAYER

More information on the online texts can be found at:

<http://www.cofe.anglican.org/commonworship/daily/dailyfront.html>

RTF FILES AVAILABLE SOON

The Common Worship: Daily Prayer material will shortly be made available in a third format—RTF files—which can be downloaded and used in most Word Processors. Work on these files continues at the present time and they will be posted online as soon as that work is complete. Apologies for any inconvenience caused during the slight delay.

NEW 'SERVICE FOR TODAY' AVAILABLE SOON

You may have noticed on the Church of England web site that you are able to access Morning and Evening Prayer for each day of the year from The Book of Common Prayer. Shortly, a new service offering the same facilities will also be available for Common Worship: Daily Prayer. This email list will be notified when the new facilities are up and running.

RSCM AND DAILY PRAYER

The RSCM have added a page to their web site which provides a listing of existing musical resources that can be used with Daily Prayer. It can be found at [www.rscm.com](http://www.rscm.com), following links from the What's New page.

H.M. THE QUEEN'S ACCESSION TO THE THRONE

February 6 sees the anniversary of the H.M. The Queen's Accession to the Throne. A brief summary of the material available in Common Worship for this occasion has been provided on the web site. Further material for the Jubilee will be released in due course.

Although the Commission's role is to co-ordinate and liaise between local initiatives, not to seek to 'impose' any national strategy, for the Commission to fulfil this brief and support and resource locally-based initiatives, its staff support needs to include an Officer with appropriate skills. As in other areas of church life, there is value in providing light but efficient co-ordination and information exchange to increase an awareness of good practice and avoid needless duplication of effort.

[I fear it is already clear that 'an Officer with appropriate skills' is now a fading mirage—Mark Earey's departure from Sarum College this month (see page 3 above) leaves the field unoccupied and without visible funds to provide someone. Ed]

### DIOCESAN REPORT (2001-2 CYCLE)—12 NEWCASTLE

The Diocesan Liturgical Group has spent much of the last year on 'nuts and bolts'. There have been roadshows about Common Worship (and particularly about the Eucharist) across the diocese. A branch of Praxis has now been set up in the North involving the dioceses of Durham Carlisle and Newcastle. Two events have been arranged for 2002. The first, which will have happened before publication of NOL, is about The Daily Office. The second, which is in May, is called 'Enacting the Drama of Worship'. This will look at how text, rubric and action fit together and guide our worship. The programme for the future involves helping all the people of the Diocese in their liturgical formation. This is to be carried out in conjunction with the CME programme for clergy, readers, and worship leaders / members of ministry teams. We also want to involve musicians, readers of lessons, leaders of intercessions and so on. We also hope that interested members of congregations will want to be involved. Worship is the area where the whole people of God join together and theology and so guiding people to a better understanding of worship is an essential part of helping people on their Christian pilgrimage. Many of the churches in the rural part of the diocese have small congregations; one aim is to help these congregations to realize their potential. Since music is an important component of worship we hope that the RSCM will be able to work with us in our activities.

J.M.Chamberlin  
Secretary

### This month's publication . . .

. . . is Worship Series no 168, *Anglican Ordination Rites: The Berkeley Statement 'To Equip the Saints'*. It is the findings of the Sixth International Anglican Liturgical Consultation in California last Summer, reported in these columns at the time. The text is introduced by Ron Dowling of West Australia, who was chair of IALC at Berkeley, and is edited by Paul Gibson, who is Co-ordinator for Liturgy of the ACC and gives secretarial services to IALC. The IALC programme of matching the Lima agenda has now run its course, with baptism in the Toronto Statement in 1991,

irrelevance to the Greek text of verse 4, or the general thrust of the Benedictus, as to have skewed my prayers and even my morning.<sup>1</sup>

Of course, to a journalist the negatives are more interesting than the positives—but do write in with your positives also. This is but 'preliminary'.

Colin Buchanan

### VALE—MARK EAREY

Mark Earey leaves Salisbury and his national liturgical roles this month to become Team Rector of Morley in the extreme North of the Missionary Diocese of Wakefield. It is well over four years since he migrated from the estate LEP ministry of Christ the King in Chatham to become the Praxis National Liturgical Education Officer, based at Sarum College, on the premises of the old Salisbury/Wells Theological College. With two other professionals he there formed the Institute of Liturgy and Mission (ILM). His job description and employment by Praxis, however shakily founded from his own point of view, started to fulfil a dream of Michael Vasey for the good liturgical health of the Church of England countrywide. Whilst my own standpoint is highly prejudiced (for I think Mark to have been God's gift to the Church of England), I find it very hard to recall how relatively recently he was appointed—for he has become a national institution in those short years. *Praxis News*, his own more-or-less quarterly brisk and illustrated news-sheet, has offered all sorts of benefits which this time-addled outfit could never rival—and, indeed, shows me up as *au fond* an hot-metal man from the twentieth century. It will be of objective concern to see how the Consultation at Sheffield (see last month's NOL) recommends that the gap Mark's departure leaves should be filled.

I must not make this read like an obituary, but I pay tribute to Mark as bringing the skills of a genuine parish practitioner into play in a larger national framework. We have heard in these columns of his occasional outing in charismatic jamborees (which may be his most natural worship habitat); but his characteristic application and researching are brilliantly seen in his Grove Booklets, among them *Worship Audit* (no133) and *Leading Worship* (no 152) and the delightful *Common Worship Today*.

And it is all Yorkshire's gain now. Perhaps it will become the Liturgical and Missionary Diocese of Wakefield.

COB

### A DOUBLE VARIANT IN CONSECRATING A BISHOP

There has been a recent tradition that bishops for the Kent dioceses of Canterbury and Rochester should be consecrated not in London (like most Southern Province bishops are), but in Canterbury. Brian Clarke, however, the new Bishop of Tonbridge, was done in his own cathedral, Rochester, rather than Canterbury. As it was his

<sup>1</sup> You can identify this as 6 February. I was cross with the Lectionary also, as it failed to tell me of Her Majesty's Accession (her Golden Jubilee is really today). I was cross as a liturgist more than as a monarchist . . .

own cathedral, he could be installed in his own seat in the cathedral immediately after his consecration and this was duly done. He received his Bible and then a pastoral staff—all at a nave platform, and then the choir struck up with Gloria in Excelsis and Archbishop, newly consecrated bishop, and all assisting bishops, processed up into the choir where the Bishop of Rochester duly mandated the Dean to seat him appropriately, and only after that did we get the chance to greet him and applaud. Then came the peace and the communion as usual. And it is, of course, the model for what ought to happen to diocesan bishops; when they are not already in episcopal orders when appointed (the difficulty is twofold: firstly, the nominee actually becomes diocesan bishop at the extraordinary ‘confirmation’ ceremony not when the church consecrates him (yes, absurd but true); secondly, he cannot be enthroned until he has paid homage to Her Majesty, which inevitably splits the enthronement (or installation) from the consecration—and the consecration is accordingly done anywhere but in the vacant diocese).

Well, if Rochester was giving us a good model for the future in the overall pattern, it yet gave us an unexpected variant in respect of the official text. There was, believe it or not, no litany. Instead the service booklet contained the following:

*The Prayers will be accompanied by the Choir quietly singing:  
the Zimbabwean Spiritual ‘Jesu Tawa Pano’ (Jesus we are here).*

*Canon Pastor:*

In the power of the Spirit and in union with Christ,  
let us pray to the Father

Pour out your Spirit on those who lead your people:  
that they may be firm in faith yet humble in spirit.  
Pour out your Spirit on those who teach,  
that, open to your word, they may increase our understanding

Pour out your Spirit on those who minister healing,  
that, knowing your grace they may bring wholeness to others.

Pour out your Spirit on those who preach,  
that, alive to your prompting, they may proclaim your word  
in season and out.

Pour out your Spirit on all who work in your world today,  
that they may seek first your kingdom and so fulfil your will.

*Archbishop*

Almighty God,  
by your Holy Spirit you have made us one  
with your saints in heaven and on earth:

29 April (Monday) At 7.30 pm in St John’s College, Durham, the next Vasey Memorial Lecture will be given by Richard Giles, Dean of Philadelphia (but known in England for *Repitching the Tent*). No need to book—simply roll up.

7 May (Tuesday) ‘Getting the most from a Service of the Word’ at Bar Hill Shared Church, Bar Hill, Cambridge, 10–4, led by Mark Earey for Praxis East. Bookings (cost £15 including lunch) via the Rev Brenda Wallace, the Rectory, 175 Rayleigh Road, Brentwood, Essex CM13 1LX.

24 May (Friday) ‘Enacting the Drama of Worship’ at St Nicholas’ Church, Durham, 10–4, led by Anne Dawtry and Bishop David Stancliffe for Praxis North East. Bookings (cost £12) via Dana Delap, 9 Wanless Terrace, Durham DH1 1RU (0191-384-3854; E-mail Dana@dunelm.org.uk)

### LITURGICAL EDUCATION AND FORMATION STRATEGY?

We began publishing last year the Annex to the Liturgical Commission’s report on the quinquennium 1995-2000. This month we complete the section labelled ‘2 Action’, which we began (in the October NOL) with paragraphs headed ‘*The present situation*’, ‘*Action by the Archbishops’ Council*’ and ‘*Action by individual members of the House of Bishops in their Dioceses*’.

#### *Action in the parishes*

The primary need for resources for liturgical education and training will be in the parishes. A national strategy could enable—

- Accurate and accessible communication about liturgical change.
- Access to training material and courses for leaders of worship.
- Opportunities and resources for worshippers to study and deepen their understanding, particularly the connections between corporate worship and daily life.
- Opportunities and resources to help make connections between public liturgy and private prayer.

#### *Action by the Liturgical Commission*

To fulfil its terms of reference the Liturgical Commission needs to -

- Listen to and respond to views and information coming from parishes and dioceses.
- Brief and resource diocesan liturgical committees (or equivalent bodies).
- Liaise with others over the delivery of the strategy, eg CME and Adult Training Officers, and voluntary bodies such as *Praxis*.
- Take account of the education and formation implications in any new work undertaken at the request of the House of Bishops or Synod.
- Work with others, such as the RSCM, CCC, and Church House Publishing to encourage the availability of suitable resources for liturgical education.

that Lutheranism—and particularly continental solifidianism—will wipe away the whole intricate system, and the gospel news will be an immediate ‘he pardoneth and absolveth all them that truly repent and unfeignedly believe his holy gospel’. Part of the struggle of course is getting justification through faith into official formularies, and, to take but one instance, Cranmer failed in 1543 as over against *The King’s Book*, which at this point was quite reactionary.

The book is only partly liturgy-related, and some of its liturgical relationships touch on the semi-formal character of the confessional. But there are ten pages (pp 236-245) which are specifically entitled ‘Repentance in the Liturgy’. At this point Null has already worked over Cranmer’s soteriology, as expressed in the Forty-Two Articles of 1553 and elsewhere. He then examines the impact of this doctrine on the doctrine of repentance. In this latter respect, however, Cranmer was going slowly—and in 1548 his translation of Justus Jonas’ Catechism listed Absolution as one of three sacraments, whilst earlier that same year his Long Exhortation in *The Order of the Communion* had made it optional, and had thus taken almost all divine sanction away from it. Forgiveness was ‘declared’ in public worship on terms which were expressive of justification through faith. However, sacramental penance was still there as an option, and the ‘indicative’ absolution in the Visitation of the Sick actually included a rubric prescribing the use of the same text in ‘*all private confessions*’. 1552 moved the situation on fast, and there is enormous illumination gained from comparing the warning exhortation in 1549 with that in 1552—a task Null does usefully, though not quite exhaustively. He stops to see the implications for sin, repentance and forgiveness of the new eucharistic liturgy itself, and does it very convincingly. But, oddly, I looked in vain for any discussion as to why the material from John 20.23 became central to ordination rites.

Null was supervised in part by Diarmaid MacCulloch, and the family resemblance does emerge—though this book must have been completed before the second MacCulloch, *Tudor Church Militant*, was available, as it is not mentioned. I was grateful for a good mark or two for COB’s *opusculum* on Cranmer, but missed mention of my own mentors, Ratcliffe and Couratin, in the bibliography.

This is a super solid but suggestive work. Get your library to get one.

COB

## DIARY DATES

We have largely Praxis dates to hand—have other fixture-managers given up? What is your DLC doing?

7 March (Thursday) ‘How long, O Lord, how long . . . [making the baptism service work]’ at Carrs Lane Church Centre, Birmingham, 10–4, led by Mark Earey and Gilly Myers. Ring Peter Furber, Christ Church, Malvern, on 01684 574 106

27 April (Saturday) Southwark DLC will hold a whole-day conference on daily prayer (for laypeople as well as clergy) at Southwark cathedral. Details from the sub-dean, Canon Andrew Nunn, on 020 7367 6727

grant that in our earthly pilgrimage  
we may ever be supported by this fellowship of love and prayer,  
and know ourselves surrounded by their witness  
to your power and mercy;  
through Jesus Christ our Lord.

All: Amen.

## MUSICAL RESOURCES FOR THE EUCHARISTIC PRAYERS

Michael Perham, in his *New Handbook of Pastoral Liturgy*, points to ‘the need to recover, on some occasions at least, a good deal more music than has sometimes been the case in the Eucharistic Prayer in recent years’ (p.132). One way of doing this is to sing the various acclamations and optional responses, but how? Some settings have appeared in publications from the Royal School of Church Music, Sarum College and Kevin Mayhew, but it is also worth exploring music by Roman Catholic composers such as Paul Inwood, Marty Haugen and Christopher Walker; a good selection is found in *Laudate*, edited by Stephen Dean and published by Decani Music in 1999 (their website is at hyperlink <http://www.decanimusic.co.uk>). Some of these acclamations can be sung by a cantor or choir and repeated by the congregation, making it simpler to introduce new material.

Another idea to pursue is incorporating phrases from hymns or songs which are already well known; a note on p 333 of *Common Worship: Services and Prayers for the Church of England* indicates that in Prayers A and F there is scope for alternative acclamations, and Mark Beach gives one example in *Using Common Worship: Holy Communion*. His suggestion is to use part of the hymn ‘O come, O come Emmanuel’ with Prayer F, and to complement this, the Sanctus and Amen from Richard Proulx’s *Missa Emmanuel* could be used (GIA Publications, 1991; also in *Laudate*). Care needs to be taken that musical interjections do not disrupt the flow of the prayer, but with close co-operation between presidents and musicians it might be possible to integrate, for example, ‘All glory, laud and honour to thee, Redeemer, King’ on Palm Sunday, or to sing the acclamation ‘To you be glory and praise for ever’ to the last line of the melody of ‘Come, Holy Ghost, our souls inspire’ at Pentecost.

Why not try out different musical ideas with smaller groups, as encouraged by John Harper of the Royal School of Church Music in *Music for Common Worship III: A Basic Guide* (RSCM, 2000)? There may well be lines in hymns such as ‘Bright the vision that delighted’, ‘Praise to the Lord, the Almighty’ and ‘The God of Abraham praise’ which would stand on their own musically and could be integrated into Prayer A. In order to find out what works well liturgically, we may need to take some risks, easier to do at a special service for a worship committee or a music group than in a main Sunday celebration.

Anne Harrison

Music Co-ordinator, St. John’s College with Cranmer Hall, Durham

## BOOK REVIEWS

Br Austin, Br Nicholas Alan, Br Tristram (eds.), *A Sense of the Divine: A Franciscan Reader for the Christian Year* (Canterbury Press, 2001, 399pp, £18.99)

This is a wonderful delightful book and the editors are much to be thanked for their work. It is a series of daily readings for use in a devotion or office. It 'journeys through the Christian year with Francis and Clare and their early followers, using the words of their contemporaries and early successors'. The readings are about a page or slightly less in length and often consecutive, so building up your knowledge of the sources. There is also a set of readings for Franciscan saints days, which number more than eighty.

I have found the readings a delight. They seem to be about the right length for morning prayers (when I use them) and keep providing a different view on life that is fresh and challenging. If anyone is interested in Francis, Clare and early Franciscans, then this book will be of great help in deepening understanding of the movement. If anyone is a Companion, Tertiary, or enquirer then go out and buy it, it is a must.

Phillip Tovey

Francis MacNutt, *Healing* (Hodder & Stoughton, 2001, paperback £7.99) and *The Prayer that Heals*, (Hodder & Stoughton, 2001, paperback £4.99)

Two of Francis MacNutt's books have been republished with new covers. *Healing* was first published in 1974; it has been revised and reprinted and is a bestseller on the subject. It draws on the richness of the Christian tradition—scripture, sacraments and pastoral care. In this book, MacNutt who is director of Christian Healing Ministries examines prejudices against healing and reasons why people are not healed. He looks at four kinds of healing—forgiveness of sin, emotional healing, physical healing and deliverance and exorcism. He tells of many personal accounts of healing.

A smaller book, *The Prayer that Heals*, was first published in 1982 and looks at ways in which families can learn to pray together. In particular it covers prayer for physical and spiritual healing and shows how prayer itself unites a family in love.

Francis MacNutt writes as a Roman Catholic who has been involved in the charismatic renewal for many years. For charismatics, his writings are nectar from heaven; for others, stories of foot-lengthening, his treatment of demons and a theology of healing that isn't rooted in the doctrine of the Trinity will make them feel uneasy. Nevertheless, Francis MacNutt is clearly a remarkable man with a ministry that is richly blessed and this book will encourage the like-minded in the ministry of healing.

Dominic Walker OGS  
Bishop of Reading

*Opening Prayers: Collects in Contemporary Language—Scripture related prayers for Sundays and Holy Days, Years A, B & C* (Canterbury Press, 2001, softback, £7.99)

This is a splendid publication to have at this juncture. It is not new (I already hear the phrase 'opening prayers' on the breeze—they were in Paul Roberts' questionnaire), but it was published in 1999 in hardback and this is the cheap edition. I am unaware whether we had it for review in 1999, but in any case it is far more timely right now.

It is timely for the Church of Rome. But Rome is not involved! The British JLG have taken the initiative to have ICEL material published with JLG commendation by an Anglican press. And they may yet be in use everywhere but Rome.

It is timely for the C/E, as we are seriously rethinking collects. And this is the comprehensive solution—collects which relate to the scripture through each of the three years of the Sunday lectionary. Ah, but is it ideologically unsound? Ought not collects to be separate from readings, as simply gathering people in the preparation, not as 'Ministry of the Word'?

Well, we shall see. But here is a worthy contender for a different ideology.

COB

Ashley Null, *Thomas Cranmer's Doctrine of Repentance* (Oxford, 2000, x/298 pp., hardback £45)

This book has taken over-long to be reviewed, as it went out to a reviewer and has been returned to me, and I confess I had been itching to get my hands on it, and find it on inspection deserving of that itch.

The author is an American who came to England to do a doctorate on this subject. I dared to wonder whether his Grace Church, New York, provenance betrayed a touch of that doughty American Protestant FitzSimmons Allison, one who might well have sparked off this enquiry. The enquiry itself had come to my ears as including careful research in 'Cranmer's Great Commonplaces', an area of Cranmer studies largely neglected until modern times (and missing from the Parker Society volumes), but the subject of a magisterial appendix here. Sure enough, the second section of the Commonplaces includes 'De poenitentia', 'De confessione', and 'De satisfactione' - material highly relevant to Null's thesis.

The shape of the whole book is one of historical development of a doctrine. Null starts with the complexities of medieval doctrines of sin and satisfaction, still very alive in the England of Henry VIII. The niceties of attrition and contrition, the subtleties of Scotus versus Aquinas, the status of auricular confession - these are but the outside edge of the thickest possible undergrowth of medieval theory through which Null cuts our way.

There are interesting extracts from John Fisher, putting the clearest and most appealing face on such medievalisms in the 1520s, but Null is already giving signals