

### Next month's publication . . .

. . . is Worship Series no 171, *Collects—an Alternative View*, by Mark Earey, Tim Stratford, Gilly Myers and COB—a speedily put-together response to the General Synod's request for an alternative to CW collects.

### . . . and next year's publications

include various changes from this and preceding years:

- (a) the number of Worship booklets goes down from six to four per annum (which was the regular pre-1999 ration, but it was bumped up to six to match the rate of new rites as Common Worship was authorized);
- (b) the number of Joint Liturgical Studies goes down from three to two per annum (and fits into the bi-monthly rota of Worship Booklets, taking the June and december slots);
- (c) an interim phase is reached with *News of Liturgy* and *News of Hymnody*: the editor of the former is arguably functioning on borrowed time, the editor of the latter ceases borrowing time in October, and the question of a deal with the young (and flourishing) upstart journal, *Praxis News*, is under serious consideration. No definitive answers yet, but NOL and NOH may yet lean on each for mutual support in 2003, while seeking a longer-term solution with Praxis.

### SOCIETY FOR LITURGICAL STUDY

SLS holds its biennial conference at Plater College, Oxford, from Tuesday 27 August to Thursday 29 August this year. Its overall theme is 'Liturgical Space' and there are major papers by Christopher Irvine, Graham Woolfenden and Robin Gibbons, followed by the 'Patriarchal Paper' by Edward Yarnold on 'Loyola, Jerusalem and Rome'. People were asked to book places by the end of June, but later bookings will be accepted.

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# News of Liturgy

Editor: Colin Buchanan

Issue No 331

July 2002

### EDITORIAL

Despite the urging in a letter in this issue to hold forth (oh, that word!) on blessings, and the personal temptation to let fly on the appointment of bishops and the blindness or wickedness of General Synod in that matter, I guess that this month I ought to refer again the Anglican-Methodist Covenant. To be frank, I had a miserable time about this in Synod—I listened to no less than four leading anglo-catholics saying how they could accept this Covenant, but the Church of England had better be careful about what it did next (as most next things would take us away from Rome etc etc). I was miserable because I stood throughout the debate and never got called—so I fear that, even if I have dodged those temptations with which I started this editorial, the need to say something more about this 'Covenant' presses me hard.

The way in which the speakers mentioned were able to embrace the 'Covenant' brought home to me all the more that it has no content. Of course no-one could oppose it—but it also struck me the more forcibly that the form of it is exactly how it would be written by someone who wanted to make positive noises about uniting Churches but didn't want anything actually to happen. So I have been pondering more and more what sort of motion General Synod and the Methodist Conference will get next Summer, when (if I read it aright) the 'Implementation Commission' will be set up. The horns of my dilemma (which I think is actually the dilemma of the two Churches) are as follows:

Either (a) the Implementation Commission will have nothing to implement;

or (b) it will genuinely be expected to address hard issues, like the interchangeability of ministers.

(a) would leave us with yet more contentless proposals ahead. (b) would be treating a 'yes' from the dioceses (and a 'yes' from those anglo-catholics) as having given us a charter which they have clearly not intended. Or is there any chance yet that a reference to the dioceses will include a list of hard issues to be addressed?

I find the dilemma ecclesially painful. I wonder whether our lords and masters can resolve it for us?

Colin Buchanan

Footnote: My copy of *The Priesthood of the Ordained Ministry* (CHP, 1986) has vanished (I must have taken it along to a meeting about Anglican-Methodist relationships, in order to denounce it, and left it behind). It is apparently out of print; so I would be prepared to pay good money for a duplicate copy.

## PRAXIS AT GENERAL SYNOD

The Praxis Council splashed with a lunch for General Synod members at York on Saturday 7 July this month. The apparent extravagance was a pitch to generate some discussion on the liturgical standing orders. It has sometimes felt as if these standing orders do more to crush the development of the church's worship provision for a changing world than to breathe life into it.

Anything created by the Liturgical Commission to date and requiring authorization has been put through twenty-one stages of debate and revision. The Chairman of the General Synod's Business Committee was at hand to describe the brave new world that changes to this system are about to open up. Michael Perham's interest in this used to be as a liturgist but he was keen to stress that on this occasion his concerns were purely to oil the General Synod's cogs.

The proposals that General Synod members are currently being invited to comment on include:

- Early consideration of worship material on doctrinal grounds if requested by either the House of Bishops or 100 Synod members;
- A new requirement for a 100-word explanation to accompany any re-committal motion asking for a second revision stage;
- The possibility of a third revision stage where the Steering Committee deem necessary and a two-thirds majority in each of the Synod's houses agree;
- A shortened procedure for minor amendments to already authorized services;
- The possibility of a 'telescoped' second revision stage taking place during a single Synod Group of Sessions where detailed scrutiny does not seem to be required;
- Extension of the provision for experimental use of draft forms of service under Canon B5A;
- Formalization of the process to 'commend' services;
- A new power for Revision Committees to specify the format in which submissions are made to them.

It remained the contention of Praxis's Chair, Paul Roberts, that the essence of liturgical creativity is not in written texts. Liturgical innovation is happening but is being driven underground. The chief impediments to the church's encouragement of and learning from this are the existing canons and the Worship and Doctrine Measure. He dreamt about a new notion of authorization and canons that permitted correctives and evolution of central texts and that encouraged local experimentation.

The wisdom of his dinner guests recognized that innovation is happening. Whilst some bishops want to know what is happening and are unlikely to stifle it, this is not universally so. A Service of the Word has offered a model that encourages limited authorization and it may be that similarly authorized structures-without-text for Collects or Eucharistic Prayers might be achievable.

The extravagance of laying on such a lunch was deemed a success and its value enhanced by the University of York's willingness to provide the lunch free to Synod

## WHAT THE SPELL-CHECK WON'T TELL YOU

Three odd bits this month:

Firstly, a draft sent to the editor from a parish, where the Gospel passage from Matthew 13 had 'A merchant found a treasurer hidden in a field...'

As I commented at the time, this is good news indeed in a UPA parish, but perhaps not what Jesus said.

Secondly, the notices in General Synod at York Minster included the Dean's announcement that there is throughout the service 'an all-age creche'.

Thirdly, Robert Paterson writes from Wales of a parish news-sheet which announced they were going over to the 'RSV lechery'...

## FROM THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green sends an E-mail of 27 June:

I am writing with news of Common Worship.

### SERIES ONE: BURIAL SERVICES

In a continuing effort to make the authorized liturgical material of the Church of England available online, the Series One Burial services have been published on the web site.

More information and the service itself can be found at:

<http://www.cofe.anglican.org/commonworship/other/seriesone/burial.html>

### CHILDREN'S RESOURCES

Since the introduction of Common Worship demand has been extremely high for material to help parishes use Common Worship with children. The resources produced by Church House Publishing are now featured on a page of the web site. Including the runaway success—*The Communion Cube*—the page features full details of all the products, including information on how to order.

Further details are also available on the website at:

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

Click on 'Related publications' and then 'Children's resources'

### FINAL WORDS

The Common Worship web site can be found at

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

If you have been forwarded this message and would like to subscribe for yourself or if you wish to unsubscribe from this list please email me at [david.green@c-of-e.org.uk](mailto:david.green@c-of-e.org.uk). If your email address changes, do let us know so that we can update your details. Finally, if you have any queries please do not hesitate to get in touch.

Best wishes David Green

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Lancelot Andrews and astronaut Edgar Mitchell). Each passage gets a meaty paragraph of commentary—not a whole sermon, but something to set you on the way to at least a major point.

Endnotes give you the sources for all the quotes—far more reassuring than those un-attributed poignant stories that I receive in my email from time to time. There is also a scriptural index, so that if you should depart from the lectionary to preach a series on, say, Philippians, you can still make use of the book. This index reveals which readings come up twice in the 3-year cycle—and yes, the author does provide a different reflection each time. (However the index would be easier to use if it gave page numbers rather than the year and the title of the Sunday.)

Potential readers should be warned that this book is from across the Atlantic, and occasionally the RCL readings referred to are not those adopted for the Common Worship lectionary.

Nevertheless, if you are on your second round of preaching the new lectionary, and you want something to stimulate your thinking, this is the book for you—well worth the money!

Ian Tarrant  
Nottingham University

Martin Dudley, *A Herald Voice, The Word of God in Advent and Christmas* (SPCK 2000, 139pp, paperback £7.99)

Martin Dudley is rector of The Priory Church of St Bartholomew the Great in London. I guess, no stranger to the readers of this Newsletter. His book *Ashes to Glory* (SPCK 1999) explores the liturgy for Lent and Easter, and now he explores Advent.

I loved this book. It is a real celebration of the riches to be found by those who are open to hearing the voices speaking throughout the Season of Advent through Christmas to Candlemas.

It is not one of those series of 'Thoughts for each Day', which seem to breed around Lent and Advent. We are taken through the Season as it progresses and explore the major themes. On the way Martin Dudley draws us in through his own experience to savour the different timbres of the Advent voices heard through the liturgy, scripture, traditional stories, and spin-offs in other literature through the ages.

The style is very fresh and accessible without betraying depth of reflection or range of content. In the closing pages there are appendixes explaining more academically the origin and structure of Advent and Christmas and the development of its place in the Liturgical year, and a wide range of resources for anyone wanting to take a study of the season further, including a wide-ranging bibliography.

This would certainly be a good book to commend to anyone training for ministry or exploring liturgy and spirituality, or a jaded cleric in need of refreshment! A delight.

Anne Ballard  
Oxford DLC

members (by exchanging lunch in one college for lunch in another) and the diners' willingness to buy their own wine.

Tim Stratford

## OTHER EVENTS AT GENERAL SYNOD

That which last month I dubbed 'not strictly liturgical' duly happened, and, after a highly reactionary debate, Prime Ministers retain their right of final choice of diocesan bishops (and, after *The Times* had told us the CAC choice for Canterbury was the Archbishop of Wales, *The Guardian* confirmed he is the PM's choice also, so that's OK). The Synod gave final approval to the extension of the current midweek lectionary till 2007 by the following figures: Bps 35-0; Clergy 162-2; Laity 186-2

The Synod never reached a debate on the Southwell diocesan motion on vesture: 'That this Synod ask that a Canon amending Canon B.8 be introduced to give ministers discretion by agreement with Church Councils to dispense with the provisions relating to the vesture of the ordained and authorized ministers during the time of divine service.'

We did, however, have a memorandum in support of it from Southwell diocese, and a replying note from the Liturgical Commission. If the columns of NOL look slack in coming months, these may get an airing. We also debated marriage law and marriage in church after divorce.

We also hear from the Commission that a new edition of *Patterns for Worship* should be published in November.

Finally, we had some good-byes (from Archbishop downwards). Sir Philip Mawer was one; and David Hebblethwaite was another. David Hebblethwaite had been secretary of the Liturgical Commission, and of the Revision Committees of Synod, with one interval since 1977. The Commission themselves gave him a drinks party (and a multi-coloured waistcoat) at the Athenaeum just before Synod. It is my own hope to interview David about his memories and give column-space next month.

## CORRESPONDENCE

Dear Bishop Colin,

Re: *Common Worship: Daily Prayer*

We are using *Common Worship: Daily Prayer* for our regular Morning and Evening Prayer during the week and, as we get to grips with it, we are enjoying the variety and wealth of material. However, I have one or two nit-picks and questions which we shall be including in the questionnaire at the back of the book, but which I thought I should share with NOL.

During the First Evening Prayer of Barnabas (who is neither a Saint nor Holy—cf our previous correspondence on collects) yesterday, the book suggested Cantic 60 A Song of Christ's Appearing from 1 Timothy 3 and 6. But there is no Gloria at the end! Is this because 1 Timothy is non-canonical or do the compilers of *Common Worship*:

*Daily Prayer* not believe that it was written by St. Paul? All the other New Testament Canticles appear to have a Gloria—with the exception of those from Revelation. This may be because they have doxology instead. Any wisdom on the matter would be gratefully received.

Now to the nit-picks! Why does the prayer at the end of each Psalm have no 'Amen'? It is very confusing, as we have opted to say the prayer together after saying the Psalm. Because there is no 'Amen' printed, most folk don't say it! Similarly, I have always been bothered by the lack of 'Amen' after each collect—a trend which started with the publication of Collects and Post Communion Prayers for Sundays and Festivals and continued on into *Common Worship and Common Worship: Daily Prayer*.

Also, I cannot find the State Prayers in *Common Worship: Daily Prayer*. This seems strange to me as I assumed that one of the most important things that we should be doing in our daily offices is to pray for the Queen, the Royal Family, the Government, and the Church—not forgetting the bishops and curates! I have long believed that the Royal Family's problems began when we stopped praying for them. And of course, from 1980 the ASB made those prayers an option (but at least they stayed under the heading of State Prayers), *Common Worship* reduced them to 'Prayers for Various Occasions', and *Common Worship: Daily Prayer* has removed them!

On a positive note, I was delighted to see that a collect from ASB (which we have discussed before) has reappeared after being left out of *Common Worship*. The compilers must have heard the discussion that we had with the then Bishop of Birkenhead about it not being theologically sound—as our suggestions have almost been taken into account. The editing process is quite interesting, and I have underlined the changes.

The ASB text is:-

Eternal God and Father,  
you create us by your power  
and redeem us by your love:  
guide and strengthen us by your Spirit,  
that we may give ourselves in love and service  
to one another and to you;  
through Jesus Christ our Lord. Amen

The Buchanan/Law revision is:-

Eternal God and Father,  
you have created and redeemed us  
by your power and love:  
guide and strengthen us by your Spirit,  
that we may give ourselves in love and service  
to one another and to you;  
through Jesus Christ our Lord. Amen

incorporated mealtimes, and considered the 'liturgical' part of their time as an integrated part of the whole.

A couple of facets were of particular interest to me. The first was the way in which local tradition and culture were woven into the liturgy. An example is the juxtaposition of the Filipino creation story with biblical mythology. It concludes with a beautiful litany of thanksgiving to God for the creation of the universe. Women from Peru adopted the corncob—an ancient symbol of unity and cocoa leaves—and we hear of women in Korea using rice cakes and chilled ginger tea in their rituals.

The second was the imaginative use of symbol in some of the worship. The Catholic Women's Network in London prayed with nuts and figs in a striking act of penitence during a new millennium service:

*Speaker:*

[We have said] 'Blessed be the letting go of old hurts and pains.'

So what do we want to leave behind? What do we need forgiveness for? What have we learned and want to take forward? These are some of the questions we share with our neighbour.

*Women share their thoughts in pairs for ten minutes.*

*Speaker*

We pass the nuts and figs and eat that which is good and to be taken forward and throw shells and stalks into the bowl as a sign of truly letting go of old hurts and pains.

*We pass the figs and nuts and eat them, discarding the shells into a bowl.*

If I was disappointed in the book, it was because I failed to find any original inspiration for the naming of God that I could use.

Since each act of worship described in this book belongs to a particular time and place, none of the services could be lifted wholesale into another situation. But it is indeed a rich insight into the method and process of writing material for worship. The stories of the people from whom these liturgies come make captivating reading, and the study of their work is useful to anyone who writes or compiles acts of worship.

Gilly Myers

Jennifer Phillips, *Preaching creation—throughout the church year* (Cowley Publications, 264pp, ISBN 1 56101 174 6, £13.50)

In its early days Channel 4 focussed on issues of environmental integrity and social justice. For a while, its name became an adjective for all things 'alternative'. Well, this book could be described as 'very channel-four'.

Jennifer Phillips is vicar of St. Augustine's Episcopal Church in Kingston, Rhode Island. For each Sunday and major festival of each lectionary year, she takes a sideways look at each of the three RCL readings, making links with environmental and social issues, asking open questions, providing both remarkable facts (eg how far can a Monarch butterfly fly?) and quotable quotes (from people as diverse as Bishop

Later we are also provided with sermons for a selection of 56 saints, festivals and 'special occasions'. These include some major saints and an interesting personal choice of minor saints. (Even-handedly, patron SS David, Patrick and George are included, but so also are St Seraphim and St Philip Neri). The flagged up 'Special Occasions' are Remembrance Day and Harvest Festival.

Sermons for some major festivals are included in date order amongst the Sundays in the first part of the book, including those for Ash Wednesday and each day of Holy Week. Confusingly, some are lumped in with the 'Saints' section at the end (for instance, Corpus Christi, teetering on the edge of major festival status, is included in the main body, whereas the Feast of the Transfiguration is demoted to the back).

Dr Critchlow, lay preacher in the Derby diocese, twice short-listed for *The Times* Preacher of the Year competition, presents us with an amazing series of complete sermons. They could almost be delivered as presented. But they are in a very particular style. Each sermon has a natty title and key verse taken from one of the lectionary readings. The works then largely take their cue from that key verse and relation to the complete set of readings is often tangential; even acknowledging that the New Common Worship Sunday lectionary is not strictly designed to be thematic there are often common threads. *Church Times* Readers who find the current reflections on the Sunday lection from Jane Williams, and her grappling with the texts, a good stimulus for their own week-by-week Sunday sermon production, may find the approach of this volume frustrating. But some may find it a useful complement.

Anne Ballard  
Oxford DLC

Teresa Berger (ed), *Dissident Daughters: Feminist Liturgies in Global Context* (John Knox Press, Westminster, 2002, 255 pp, £20)

I came to this book expecting to be working my way through a couple of hundred pages of liturgy. I was surprised, therefore, because only a small proportion of the book is taken up by the liturgies themselves and what I found primarily is a collection of fascinating accounts, describing different groups of people and the contexts of their worship, and outlining the issues which led each group of women (and some men) to put together each act of worship in the way that they have.

The collection is deliberately gathered from all around the world and it records the work of fourteen groups of women that regularly devise worship with a feminist orientation. Naturally, the worship that emerges is as varied as the contexts from which these people come. Some of the groups are part of recognized denominations whilst others are completely independent. Some of the worship is explicitly Christian, whilst a few of the liturgies have no mention of God, whatsoever. So all the liturgies are different, although certain common characteristics do seem to emerge: shared planning (and significant lay involvement), inclusion of story-telling, lots of singing (and quite a lot of dancing), generous use of symbolism. Many of the groups

The *Common Worship: Daily Prayer* version is:-

Eternal God and Father,  
you create and redeem us by the power of your love:  
guide and strengthen us by your Spirit,  
that we may give ourselves in love and service  
to one another and to you;  
through Jesus Christ our Lord. Amen

Yours sincerely  
Simon Law

Dear Colin

I read with interest your words on bowing in NOL for June.

For many of us, bowing to the altar, turning East for the creed, reverencing our Lord in the sacrament of the altar, are part of the ceremonial environment we grew up with and we are unlikely to change now.

In your article you are concerned about the rationale of bowing to the altar. As a young chorister, I was taught to regard the altar as the focal point of worship, representing to us the throne of God himself. It was the place where the holy mysteries were celebrated and to be approached and treated with reverence.

There is a section in Dearmer's *Parson's Handbook* (pp.201ff) on 'Bowling to the Altar' with a reference to the Canons of 1640, though he does not address the rationale but the legitimacy of the practice.

In Addleshaw's *High Church Tradition* (pp.52ff), he quotes Laud as proclaiming that the holy table was 'the greatest place of God's residence upon earth' and also refers to Taylor's view that the altar is the place where the Christian sacrifices are presented and where 'the beloved body and blood of the Son of God' are really present in the sacrament.

He goes on to say that the High Church school paid great reverence by bowing to it when they came into church and when they went up to make their communion.

Yours sincerely

Geoffrey Davies  
(Honorary Chaplain, Liverpool Cathedral—and Wales  
observer on the Liturgical Commission in the 1960s)

Dear Colin

Thank you very much for your stimulating thoughts on bowing and other 'things liturgical'. I find this approach very helpful and challenging, making me examine my own understanding of liturgical actions. Even if I do not concur with some of your explanations or speculative thoughts, the process of re-evaluating is, in itself, well worth doing.

I am interested in the subtleties between signs and symbols in liturgy, particularly where many observers talk almost exclusively about 'symbols' and 'symbolic actions', while in fact describing signs. (Just as the intrinsic quality of a secret is destroyed if

you 'share a secret', so too is the intrinsic quality of a symbol destroyed if you have to describe what the symbol means.)

To the point: I wonder whether you could offer your thoughts on blessings in a future editorial. I enclose a copy of a letter sent in April explaining the initial reason for this request, but the issue continues to puzzle me in the context of the current debate about the 'blessing of gay relationships', I have worked out my response to the question, but I would value your teasing out the issues so that I am encouraged to re-evaluate. It seems to me that if we (the clergy) struggle to explain exactly what we feel we are offering in the context of a blessing, we can hardly come to any mature, reasoned position over our willingness, or otherwise, to bless gay relationships, were that to be a future liturgy in the Church of England.

I thank you in anticipation of any editorial comments on blessings you might feel worth making.

Yours faithfully

Nicholas C H Varnon

(Priest-in-Charge, Thinghill Group of Churches)

#### BLESSING IN LITURGY

Having received no formal teaching or guidance about the theology and understanding of blessing in liturgy, I have sought a commentary but without success (I focus on the use of blessing in liturgy as distinct from an informal pronouncement, perhaps by a bishop in a procession.) There appears to be a spectrum of practice ranging from those clergy who are willing to bless animate and inanimate objects (for example, homes, rings, crosses) to those who are willing to bless living things: animals and/or people. The response to my enquiries, 'Blessing is part of the mystery of God', has not helped clarify blessing.

My reflections have led me to conclude that the blessing in liturgy appears to incorporate a sense of authority in that a deacon may not, but a priest may, pronounce a blessing. And, were a bishop to be present, the bishop pronounces the blessing.

Furthermore, my reflections have led me to conclude that the blessing in liturgy appears to incorporate a sense of place in that the blessing is generally pronounced at, or very near to, the end of the liturgy rather than at any other point. There are exceptions, for example in Holy Matrimony where the couple is blessed soon after they have been pronounced as man and wife. However, there remains the blessing at the end of the service when, with the rest of the congregation, they are blessed again.

My reflections on authority and place had helped me to understand this mystery of God, until thrown into confusion by the Common Worship Seasonal provision for Maundy Thursday (page 315).

There is no blessing at the end of the Maundy Thursday liturgy.

I wonder if you could kindly explain why Maundy Thursday gives cause for this rubric. I thank you in anticipation of your guidance.

#### BOOK REVIEWS

Bill Kelly, *Charles Whitaker, Pastor and Liturgical Scholar: A Memoir, 2002* (35pp, no price or publisher, but presumably obtainable from the author at 73 Upperby Road, Carlisle CA2 4JE)

A pilgrimage around the graves of the shapers of the liturgy of the Church of England would be an interesting journey. One of the most picturesque and perhaps remote stages would be to the Furness peninsula, on the south-west tip of Cumbria, where Canon Charles Whitaker lies in the Churchyard of Kirkby Ireleth where he was Vicar from 1956 to 1973.

Whitaker is perhaps remembered best in the liturgical world for his gentle yet magisterial challenging of prevailing initiation thinking in the years leading up to the production of the ASB. His *The Baptismal Liturgy* (1965 & 1981) and *Sacramental Initiation Complete in Baptism* (1975) were supported by his painstakingly assembled *Documents of the Baptismal Liturgy* (1960 & 1970). His knowledge of the liturgies of initiation led to his invitation to join the Liturgical Commission in 1965.

All of this is gently traced in Canon Bill Kelly's Memoir, together with Whitaker's significant contribution in a number of other areas. It is not intended to be an exhaustive analysis, but rather seeks to show how Whitaker's academic prowess was combined with the life of an unassuming north country parson whose entire ministry was spent in pastoral work in his native diocese of Carlisle where his father and grandfather had been priests before him. We are shown perhaps the last known example of a species now believed to be extinct: the scholar parson who really did spend his mornings in the study perusing ancient texts, and his afternoons out on foot (Whitaker never learned to drive) visiting his flock. Contributions from a number of clergy (including your reviewer and the editor of NOL) show the humility and thoughtfulness of the man. For those who remember the 1960s and 70s as a time of great ferment in the Church, this Memoir shows a quiet oasis.

One aspect of Whitaker's life, however, remains undocumented: there is no recollection of him as a leader of worship. Liturgical scholars do not always make the most dynamic of liturgical presidents, and the lack of any anecdotes suggests that this may well have been true of Whitaker. It would be interesting to see any reminiscences in NOL.

John Fenwick  
Cumbria

J.Critchlow (ed), *Church Pulpit Year Book 2002* (Canterbury Press, 341 pp., paperback £16.49)

This volume gives two sermons for each Sunday of year, taking their cue from Year 'A' Revised Common Lectionary readings for both the Principal and Second Service.