

Although we are few in number, we attempt to compensate by our enthusiasm and humour. We are trying to get a balance in membership between lay and ordained, and representatives from the different strands within our Diocese. This is perhaps the one area where we will admit to the phrase 'could do better'. We recently discussed whether we should call ourselves the Derby Diocesan Liturgical Committee, but decided to remain with the 'Worship Advisory Group', as it appears to us to be a more 'user-friendly' title. Being 'user-friendly' is very important to us, as we see our role as enabling and facilitating and challenging and informing.

With this perhaps grandiose vision in mind, our recent work has included study evenings on 'Pre-recorded Music' (for churches who are without an organist, or even an organ), which was well attended. We are doing the rounds of Deanery Chapters and the Readers' Board to bring people up to date with *Patterns for Worship* and the other liturgical resources that have been published recently. We spent a delightful two days with the Diocesan Post-Ordination Training Course exploring a wide range of worship-related subjects. We may even be invited back to do a similar thing for the next set of curates, so we are heartened.

As most other Diocesan Liturgical Committees have done, we also have revised the Service for Institution and induction. Consultations and discussions throughout the Diocese have proved very fruitful, and the service is now in use. Our new main project is to be a Worship Audit pack for the parishes, which we hope will be at the 'guinea-pig' stage soon, and, suitably refined, offered to all and sundry sometime next year.

Revd. Dr. J. V. Lewis (Secretary)

STOP PRESS: On 5 June there were released the names of the new Liturgical Commission as follows: David Stancliffe, Bishop of Salisbury (Chairman); Jeremy Begbie, Andrew Burnham, Christopher Cocksworth, Carole Cull, Susan Hope, Baroness James (P. D. James), Stephen Oliver, Michael Perham, Jane Sinclair, Timothy Slater, Bro Tristram, Robert Willis, Michael Vasey. One further bishop, and one other person are still to be appointed and co-options are still to come (clearly Trevor Lloyd might be among those).

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

There was published in May the first document from the Churches Together in England millennium group, consisting of Dr. Kathleen Richardson (Moderator of the Free Church Federal Council), Crispian Hollis, Roman Catholic Bishop of Portsmouth, and Gavin Reid, Anglican Bishop of Maidstone. The document is entitled *A Chance to Start Again: 2000—Marking the Millennium*; it has 12 pages and costs 25p and is obtainable in quantity from the Church House Bookshop, 31 Great Smith Street, London SW1P 3BN.

The booklet is written with much verve, and is wholly upfront about the Christian faith—and the special stake the Church has in the celebration (after all, what is it 2000 years from . . . ?), and it would be good if all Christians read it. However, there is one liturgical text in it, and it is that which especially precipitates this editorial. On page 4 of the document there comes the following:

'In British society the Lord's Prayer is probably the most widely known component of Jesus' teaching. It sums up and expresses most fully the longing of our age for spiritual renewal and its expression in the Kingdom, or rule, of God. If witness to the purpose of Christ is to be a major element in the Millennium celebrations, and if that witness is to resonate with people outside the churches, then the Lord's Prayer could become more than an important starting point. It could be the focus for much of our witness. A widely known version runs thus:

Our Father who art in heaven, hallowed be thy name.

Thy kingdom come, thy will be done,

on earth as it is in heaven.

Give us this day our daily bread

and forgive us our trespasses as we forgive those who trespass against us.

Lead us not into temptation, but deliver us from evil.

For thine is the Kingdom, the power and the glory for ever and ever. Amen.

[then comes a challenging exposition of each line.]

NOI's task is not to do other than applaud when considering the *principle* of engaging with folk-religion by citing the Lord's Prayer. It is not really our task to nuzzle about the presentation of what is usually called the 'Modified traditional form' of the Lord's Prayer (though we are surprised at the loss of 'And'

from the beginning of what is here the seventh line; and are still furrowing our brow as to the rationale for the actual lining out of the Prayer—lining is almost invariably used nowadays for congregational texts to indicate where breath is naturally drawn, and the upshot is a Lord's Prayer including doxology in twelve lines, whereas this millennial version has only nine—and perversely draws breath after 'who' at the end of line 5!).

But we do have reason to protest with all the vigour available against the use of a traditional form at all. Of course, we can sympathize with the reasoning. Of course, if the unchurched know the Lord's Prayer (but it is nowadays a big 'if') they *may* know it in a traditional form (often in fact the unmodified version). Of course the millennialists have modified the introduction, saying their published text is only 'A widely known version'. But when all the concessions have been made, it has to be said that the three gurus have missed a great opportunity, and one would long that they may have a chance to recreate it.

For it has to be confessed that all contemporary address to God—in Bible versions, liturgical texts, extemporary prayer, and hymnody—has abandoned 'thou' in favour of 'you'. Readers of NOL will recall my publishing a Grove Booklet (Worship Series no. 131, *The Lord's Prayer in the Church of England*) and writing in this column in early 1995 to urge that all the Churches, schools and media should go over smartly to a 'you' form Lord's Prayer. There appear to be three excuses which regularly appear for craven indecision and inaction on this front:

- (a) there is no point in changing to a modern version unless the Church of Rome does—but her leaders seem to be reluctant, so that there *is* no point in the rest of us doing so;
- (b) the Church of England uses a modern text which differs in line 9 (on sensible line-counting) from the international 'ELLC' text—for the latter reads 'Save us from the time of trial/and . . .'. So until the denominations can agree on a modern version, to go modern is self-defeating—and should therefore be avoided;
- (c) in the (more or less) non-liturgical Churches, there is only one version known to the automatic pilot in people's mental recesses—the ancient one, and this is incurable, so we must settle for the ancient.

To these specious pleas I reply:

- (a) the Roman Catholic bishops apparently resolved in their 'Low Week' conference in 1995 that the revised missal when it comes shall have an ELLC text (as well as a stained-glass window one) within it; so that is a significant gain that needs all possible applauding and strengthening from within and without the Church of Rome, and, if it is a matter of time, let it be (we may pray God and beseech them) before the millennium dawns;
- (b) it is inevitable (especially in the light of (a) above) that the ELLC text will become *the* English-language text of the future; and the Church of England now has to address the question of *how* to change to it—but it should be noted that Anglicans in Australia smoothly underwent that same change

office in history cannot be viewed as self-legitimizing, but on the other that such developments must not be dismissed as 'evidence of a decline into authoritarianism' (which would be unhelpful). There is perhaps a Sykesian *motif* of its own peeping through—one which thinks that, when all the slings and arrows of embattled churchmanship and scholarship have been discharged, the Anglican Reformers still emerge virtually unscathed as having got it more nearly right than anyone else is likely to. I am left with just a notion that it is worth exploring in what ways the orders handed on by the Reformers were in some discontinuity with the past, as well as continuity.

Paul Bradshaw's essay is entitled 'The Liturgical Consequences of *Apostolicae Curae* for Anglican Ordination Rites'. His thesis is controversial and even polemical. He states that Leo XIII pinned Anglicans into a framework which could only think of ordination rites in terms of their 'matter' and 'form', a trap which should have been avoided when we were revising our rites, but, because of *Apostolicae Curae*, it is was not. He points out how all ecumenical discussions by Anglicans has been dominated by narrow issues about orders, and traces this back to the haunting that has befallen us by the papal encyclical. In more strictly liturgical terms, he believes that the revisions of the Ordinal over the last forty years, beginning with South India and the Lambeth Conference of 1958, have been deeply affected also—and goes further to say what, whilst eucharistic rites have been getting away from any concept of a 'moment of consecration', and are locating consecration more broadly within the context of the eucharistic prayer as a whole, the trend in ordination prayers has been in the opposite direction.

I have to say that I cannot go all the way with either point. I think the Anglican obsession with orders (far more vital to us than Trinitarian orthodoxy, justification through faith or sexual morals) has been built into the fabric of Anglican thinking since well before *Apostolicae Curae*, and, although it has precedent further back, is due almost entirely to the revolution inspired by *Tracts for the Times*. And, although there is a half-truth in his strictures on ordination prayers, it must be remembered that there has not only been a struggle to get prayer into ordination rites, there has also been a struggle to get the imperative formulae ('Receive the Holy Ghost . . . whose sins you forgive, they are forgiven . . .') out. This has included battles over the John 20.23 text as well as over the principle of ordaining by *prayer* with the laying on hands. So, if the texts remain a fraction specific and targeted in their 'moment' of ordination, they have nevertheless, I would submit, actually moved in the right direction for the right reasons, and might now be viewed, even from Paul Bradshaw's own well-argued standpoint, as having capabilities of going where he would like them to—whereas in the past they were facing in the wrong direction, and thus, if they moved at all, were likely to make things worse.

I suspect we shall be hearing a little more about orders before the millennium comes.

COB

THE CENTENARY OF APOSTOLICAE CURAE

The editorial in our May issue greeted this not-to-be-celebrated centenary with some remarks on Anglican orders and eucharistic rites. In passing I mentioned that the full text in English of *Saeptus Officio*, the reply of the Archbishops, is hard to come by—and, in particular I was grieved to see an anthology only of it in the ATR edition which marked the centenary. Readers have come to my aid—a Roman Catholic with a photocopied text, an Anglican Catholic with a published text (CLA, 1977), and the information that he has asked for 1,000 copies to be available to me at the Faith House Bookshop (readers of NOL would do better to write to the Bookshop direct), and an evangelical telling me of the text running through two slightly differing versions in the early months of 1897. It was, they tell me, composed in Latin, and (and this is hearsay) the Pope is reputed to have read it and said ‘Oh, if only I had scholars who could write Latin of this quality’.

But my intention this month is to reflect on the two chapters on the Anglican Ordinal, which was meant to be the main item under fire from the Pope. The first of these two chapters is Stephen Sykes’ handling of ‘An Anglican Theology of Holy Orders’. In this the preface to the Ordinal is put under close scrutiny, all with a view to placing great weight upon the clause ‘To the intent that these orders may be continued’. However, his prior interest lies in ‘It is evident unto all men diligently reading the Holy Scriptures and ancient authors that from the Apostles’ time there have been these orders of Ministers in Christ’s Church, Bishops, Priests and Deacons’, and he draws a detailed comparison with the 1979 American text: ‘The Holy Scriptures and ancient authors make it clear that from the apostles’ times, there have been different ministries within the Church. In particular, since the time of the New Testament, three distinct orders have been characteristic of Christ’s holy catholic Church . . .’ He concludes ‘Oddly, enough, and perhaps unintentionally, the historic claim is, if anything, more stringent. Although the dating is relaxed to embrace the last document of the New Testament canon, it is asserted that by that date the episcopate, presbyterate and diaconate were both distinct as orders and already characteristic of the Church.’

Sykes’ enquiry then homes in on the New Testament and the early Fathers. He is ready to see genuine origins of our ‘historic’ orders in the New Testament, and both to accept the Preface to the Ordinal (the orders there are not sacramental, and, although their existence is ‘evident’, the Preface ‘implicitly qualifies this assertion by noting the need for diligence in reading the sources’) and to applaud the Archbishops of 1897 in their use of Scripture. He also traces the ‘rise’ in the status scholarship gives to the early ministry from Lightfoot through Moberley and Gore to the heights of Kirk—but he also takes aboard a radical challenge from Barrett and various other less confrontational scholars. He is ready to assert that those primitive orders are being ‘continued’ in Anglicanism, whilst gently insisting on his own line that on the one hand development of

when their new Book came on stream eight months ago, and my reading of their Church press suggests no cries of pain have followed. Any reasonably mature congregation can be led into a changed line very easily—and the chance taken to preach on that multi-media and elusive petition also! We in the C/E shall be going that way for a certainty; and we too may pray it should be before the millennium—and issues of which is the best translation do not outweigh questions as to how we can pray *together*.

- (c) the ‘non-liturgicals’ may not find it so easy—but I note that the Baptists along the road from me use (by parallel development, certainly not causal relationship) the same text as I do—so others can presumably be coached.

I cross-questioned, nay cross-examined, Gavin Reid about future possibilities from the Churches’ millennial trio. Under some grilling he confessed that there was still room to move. He agreed the text the trio published looked a little retrogressive. He did not readily admit that publishing it was itself harmful to the cause of transparent English in prayer and worship. But he did allow that the trio could publish a different text in the future if there were good cause. So NOL now addresses the three thus: you, by adopting the Lord’s Prayer, have rendered yourselves the inter-church trustees for a common version for the next millennium. You may not have much muscle; but use what you have constructively. Take advantage of the great *kairos* of the millennium, and call upon all Churches and all Christians in this country to use a modern version (and go for ELLC) from a stated millennial date—and hog the media, threaten to ‘out’ the tardy, and use the *kairos* for a great new burst of praying the Lord’s Prayer, and praying it *together*. Go for an Act of Parliament governing school use if you can—and remember that all publicity about this will be good publicity. A prayer that occupies the news will be very good value indeed.

Come on, Gavin and co.—get out in front and lead us. There are legions waiting to follow you . . . in prayer.

Colin Buchanan

PERSONAL FOOTNOTE: Three times in the 21 years of publication I have had to give a change of address, and now a fourth one is coming up—though to an address yet unknown! It was announced on 3 June that I am being recalled to the episcopate—to be Bishop of Woolwich, an Area Bishopric in the Southwark diocese, once made famous by a certain John Robinson. I have a sabbatical due in the Autumn, and will take up the new post on 1 December. I recall that when I left Birmingham (in circumstances well known to most readers) seven years ago I wrote in these columns that I still sing my Magnificat. Well, I still do. My life has had astonishing liftings up and castings down. I would ask your prayers that I may rise to this lifting up of the not terribly humble. And still I would praise my Maker while I’ve breath . . .

GENERAL SYNOD IN JULY

It looks at the time of writing as though there will be two main items of liturgical business in the General Synod meeting at York in July. These will be:

- (a) the first round ('General Approval') of 'Rites A and B Revised': assiduous readers will recall that some drafts of this got an airing at the Commission's residential conference at Cambridge last September, and may have some idea what to expect. Interest may well focus on that which could not be anticipated last September—namely the blank space where there should be eucharistic prayers. The Commission will presumably have some procedural way of plugging the gap. . . (If you want to know what 'General Approval' means, it is stage 7 on the chart we published last month, which should by now be stuck alongside the magnetic butterflies on your fridge door or be bound in with your ring-binder 'Fervent Prayers for General Synod'.)
- (b) The second round ('First Revision Stage'— stage 12 on the chart) of 'Calendar, Lectionary and Collects'. The Revision Committee for this has finished its task (stage 8) and its revised text and report are due. We include below a brief report from Anne Barton, a member of that Committee.

In addition, there are great hopes round the country that the House of Bishops will bring forward proposals for admission of the unconfirmed to communion. The House meets in Manchester from 12 to 13 June, and a report will (or will not) follow from that meeting.

What will not be on the agenda at York is Revision Stage (12) of 'Initiation Services'. The Revision Committee on these services, recognizing that the Standing Committee would only provide two 'slots' in the July agenda for liturgy, has slackened its pace slightly and does not expect to complete its work till late June, and will therefore report to the November session of General Synod.

CALENDAR, LECTIONARY AND COLLECTS

The Revision Committee on Calendar, Lectionary, and Collects (GS 1120) set to work with enthusiasm and has now completed its work. By establishing some general principles at the outset, it was possible to tackle the submissions with some hope of a consistent approach. From this, a revised document will come back to Synod. Points to note will be:

The adherence to the Revised Common Lectionary; There's not much point in using such a model if it is then changed beyond recognition.

The disappearance of the Kingdom as a season. The Sundays of November will count down as Sundays before Advent, to Advent Sunday itself.

The open season being restricted to Sundays in Ordinary time.

Detailed textual work on the Collects and Post-Communion collects, including new material for names now included as Lesser Festivals.

It remains to be seen how such a document will fare in its first exposure to the new Synod . . .

Anne Barton

to show us your likeness,
and to save people of all nations,
by dying for our sake on the cross.

On the same night that he was betrayed he took bread,
and, after giving you thanks, he broke it
and gave it to his disciples saying,
Take, eat, this is my body
which is given for you;
do this in remembrance of me.
Again, when they had eaten, he took the cup;
he gave you thanks, and he gave it to them, saying,
Drink this all of you,
for this is my blood of the new Covenant,
which is shed for you and for many,
for the forgiveness of sins;
do this, as often as you drink it,
in remembrance of me.

All **Christ has died;
Christ is risen;
Christ will come again.**

The Bishop of Bukavu:

We give you thanks, because, fulfilling his promise,
you sent us the Helper, the Holy Spirit,
so that the Good News of your love
might be known throughout the world.
We give you thanks,
because your servant Apolo crossed the Semliki
to evangelize our country,
and now your church has reached its hundredth year.
Today, as we meet at table in remembrance of Jesus,
grant, by the power of your Spirit,
that this bread and this cup may be to us
his Body and his Blood;
renew us, and fill us with the power of the Holy Spirit,
that we together with your worldwide church,
may serve our neighbours in your love,
and draw all people to you to be saved,
that the whole earth may see your great glory,
Father Almighty, now and forever:

All **Blessing and honour,
and glory and power,
be yours for ever and ever. Amen.**

ZAIREAN CENTENARY

We include an English translation of the eucharistic prayer used in the centenary celebration in Boga in Zaire on 30 May 1996. The booklet tells us that the rite includes 'material under consideration for inclusion in the new Zaire Swahili Prayer Book'. It looks as though three different bishops led different parts of the eucharistic prayer (was this a Roman concelebration, or an unreflective sharing round of jobs on a great occasion?). The service order includes a brief historical account of the progress of the Anglican Church in Zaire since the first Ugandan missionaries came to Boga—and the sermon was preached by Archbishop Livingstone of Uganda.

A visiting Bishop says:

The Lord be with you

All **And with your spirit.**

Bishop Lift up your hearts.

All **We lift them to the Lord.**

Bishop Let us give thanks to the Lord our God.

All **It is good and right so to do.**

Bishop Indeed, it is our joy to thank you,

O heavenly Father, for you created all things:
the stars, sun, moon, and this world;
hill and valley, forest and field, river and lake,
and all that dwell in them.

You created human beings,
making them more intelligent and powerful than the animals;
and you chose one nation among many to know more of you.

We give you thanks,

because when your people rejected your will,
you called them to return to your ways,
by filling the prophets with your Holy Spirit,
to be witnesses to your righteousness and power.

With the words that the prophet Isaiah heard in the temple,
we join with the angels and archangels,
and all the host of heaven,

praising you forever, and saying,

All **Holy, Holy, Holy,**

Lord God of power and might,

Heaven and earth are full of your glory,

Glory be to you, O Lord most high.

Blessed is he who comes in the Name of the Lord.

Hosanna in the highest.

The Archbishop:

We give you thanks, O loving Father,
for you sent your Son, to be born as man.

NOTICE BOARD

We have the annual Newsletter from *Societas Liturgica*. This tells us that the theme of the Congress at Turku in Finland in 1997 will be 'Liturgy and Music'—and also tells us that the Council has accepted the invitation made at the Dublin Congress to go to Kottayam in Kerala in South India in 1999. The Council has also decided to go to Santa Clara (California) in 2001 and Australia (venue not yet fixed!) in 2003.

Sarum College, the dream-child of the Bishop of Salisbury who arrived in his see as the Theological College was going into extinction, has now announced the launch this Summer of its 'Institute for Liturgy and Mission' and has appointed as its first principal Christopher Walsh, the well-known (and delightfully down-to-earth as well as godly) Roman Catholic liturgist.

News has come through of the appointment of a new Australian Liturgical Commission, following upon the authorization of *A Prayer Book for Australia*. It is chaired by Phillip Newell, Bishop of Tasmania, who chaired the production committee for APBFA. Three members of the old Commission run on—Ron Dowling (chair of the Steering Group of the International Anglican Liturgical Consultations), David Richardson (Dean of Adelaide) and Charles Sherlock (a member of ARCIC and editor of the Anglican weekly tabloid in Oz). Six new members make a total of a slimmed-down ten. One newcomer is the Bishop of Ballarat, a certain D - - - d S - - k No matching announcement reveals who are on the new Commission in England (but see foot of page 12).

Do you want to come to our conference? We very much hope so—it marks twenty-five years of Grove Booklets next January (some of you came to the twentieth birthday party in 1992). It also addresses the post-2000 situation very clearly. It is entitled 'Evangelical Anglicans and Worship beyond the year 2000'; and all you have to do to come is photo-copy last month's two pages in NOL—and send your deposit (claiming your NOL discounts) to Judith Read, St. James' Rectory, Great Cheetham Street East, Higher Broughton, Salford, M7 0UH. Send her £25, with the cheque made out to 'GROW Conference'.

The debate at the SPCK on 4 June produced around 35 people. The motion was 'Liturgical Reform has failed'—for the motion Roger Beckwith and Ruth Gledhill, and against COB and Michael Perham. The noes had it on the night. We hope to print Ruth Gledhill's account of the debate in next month's NOL.

Our enquiry into the reasons why the eucharistic prayers went down is proving more complicated to complete than we had anticipated. So far we have had responses of some sort from around 18 dioceses—but some of these are themselves incomplete. We have therefore further deferred publishing a report until next month. But it will come then.

This month's offers . . .

are two different titles from COB at the editorial address on page 12 below:

- (i) we now have copies of *A Prayer Book for Australia*, at a cost of £18 (postfree) for the full edition and £11.50 for the shorter edition.
- (ii) COB's own book on baptismal policies, *Infant Baptism and the Gospel: the Church of England's Dilemma*, has now been remaindered, and is available at £5 postfree.

This Month's Publication is . . .

. . . Joint Liturgical Study no. 34, *Welcoming the Baptized*, by Tim Turner. The author is a Rector of the Episcopal Church in the USA, and has done a special study—particularly with reference to ECUSA—of rites for receiving baptized adults from other Christian Churches. He case argues theologically against the general drift of the current rules and conventions of ECUSA, and with good sense as well as surprising information.

BOOK REVIEWS

Herbert O'Driscoll, *Heritage. A Tale of Two Books* (Anglican Book Centre, Toronto, 1993, pp.128).

Here is a charming book. It is a collection of meditations on the prayers of the Canadian 1962 *Book of Common Prayer* and the *Book of Alternative Services* 1985. In Canada, as in England, there has been a debate, even at times a dispute, about the merits of traditional and modern liturgy. This book takes 21 prayers from the BCP and another 21 from the BAS and shows the riches in each. This helps to lead away from a sterile discussion which tries to prove that one book is better than the other, showing that there are riches in both. The introduction and conclusion reveal the generation gap, but his book is eirenic and tries to heal any divisions.

The meditations themselves of course vary. They are short and so this is a book to dip into. It is profoundly Anglican with a keen eye on the place of the liturgy in the life of the church and in the devotions of an individual Christian. Its warm tone comes from a writer steeped in living the Anglican tradition, and his comments reveal his own living faith nurtured by the liturgy of the church.

I found this book most encouraging and engaging. It deserves to be read here in England and a similar book needs to be written to help people here appreciate the riches in the BCP 1662 and the ASB 1980.

Phillip Tovey

J. D. Crichton, *Lights in the Darkness: Forerunners of the Liturgical Movement* (Columbia Press, Dublin, March 1996 176pp., £9.99)

I recently wrote to a Roman Catholic scholar about the history of the text of the Lord's Prayer in English in the Church of Rome (remotely in relation to the editorial above). I got a learned reply, but with the laconic ending 'If you want more, ask Crichton—he knows it all'. I believed my correspondent then, but I doubly believe him now. Jimmy Crichton is the doyen—nay, the patriarch—of English Roman Catholic liturgists: he is well into the second half of his ninth decade; he is learned and light-hearted; and he has few illusions about the past. In short, he is a joy to read—even in areas where I had few starting-points.

To be accurate, it is not so much areas as individuals here passed under review. It is a series of individual vignettes of characters from the seventeenth century to the twentieth, and from provenances as diverse as Italy, Germany, France and Britain. Yet somehow it reads not as *disiecta membra*, but as a unity. There is a certainty of touch from this liturgical polymath which assures you that, although you are looking at a half-full family photo-album of various dates, yet underneath the still photos there is known to him an organic unfolding of a single historical story.

Within the sixteen chapters there are five which especially bear upon England. One is on the Recusants (with spotlighting from the seventeenth century of James Dymock and John Goter, both of whom did translations of the 1570 missal (which apparently they should not have done!), and from the eighteenth century of Richard Challoner and Sir John Throckmorton). A second chapter is on 'The Gothic Revival' (Pugin and Wiseman here); a third is on Daniel Rock (yes, I was wholly ignorant of him); and a fourth is a delightful Crichton excursus on two Anglicans—Hebert and Dix. The fifth is on 'Three Forgotten Liturgists' and they prove to be Edmund Bishop, Adrian Fortescue and Herbert Thurston.

For those non-Romans who have enjoyed Jimmy Crichton so much over the years, this book is a wonderful bonus. May his memory of times past run for many years yet and his pen never run dry.

COB

THE SOCIETY FOR LITURGICAL STUDY

SLS meets at Plater College, Oxford, from 27 to 29 August, and its papers will include treatments of: Roman Catholic revisions, an ethnographic approach to worship, worship on the Fylde Coast, Inculturation in India, the epiclesis in Anglican liturgy, and many other topics. The cost is £75, which includes the membership subscription—payable to Dr. Martin Stringer, Dept. of Theology, University of Birmingham, Edgbaston, Birmingham B15 2TT. Those who wish to come for part of the time (and those who wish to pay for their membership without coming at all—which costs £5) are invited to be in touch with Martin Stringer.