

## NEW COLLECTS

A motion at General Synod in July was passed for the House of Bishops to commission an additional set of Collects 'for each Sunday and Feast Day in the liturgical year in a worthy contemporary idiom'. Although this means that a new set of Collects will be available for use with Common Worship, no timescale has yet been publicized for their production or publication.

## PRAXIS

The Praxis programme for 2001-02 will be out in September, with details of a range of conferences and training days in different parts of the country. Many of the events in the coming year will focus on the Common Worship daily prayer material. Praxis have also published a new book called 'Understanding Worship: a Praxis Study Guide' which is designed to build on the interest generated by Common Worship and to deepen understanding about worship. The A4 format material is designed for small groups or courses (such as home groups or Lent courses).

We can also announce that CHP will be working with Praxis on new volumes in the Using Common Worship series. Daily Prayer is due in early 2002 with volumes for A Service of the Word and Wholeness and Healing following later in 2002.

<http://www.sarum.ac.uk/praxis/> for more details.

[Two paragraphs of this E-mail are held over to October. Please note the date now given for Daily Prayer: COB]

## DIOCESAN REPORTS (2001-2 CYCLE)—9 WAKEFIELD

As with most groups our programme for the last 12 months has been primarily concerned with the introduction of Common Worship.

During the autumn and winter of 2002/2001 a Road Show staffed by the group toured the diocese and about 400+ people attended meetings.

Training morning were also provided for Clergy and Readers on the new funeral service and two special events were held for retired clergy. Together with our diocesan spirituality group we hosted a day on Common Worship and personal prayer lead by Fr George Guiver CR.

Looking to the future we are planning further training on Children and the Eucharist using the skills of our diocesan children's officer Betty Pedley and we will also be doing work on the new office book to be published in the autumn.

The group is also involved in POT, OLM and Reader Training.

Tony Macpherson Secretary

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Editorial address: 37 South Road, Forest Hill, London SE23 2UJ

Phone 0208-699-7771 Fax: 0208-699-7949

E-mail: [bishop.colin@dswark.org.uk](mailto:bishop.colin@dswark.org.uk)

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# News of Liturgy

Editor: Colin Buchanan

Issue No 321

September 2001

## EDITORIAL

### ROME AND TRANSLATION

I wrote last month of being on my way to San Francisco for the Sixth International Anglican Liturgical Consultation. This duly happened, and I report it separately below. But I am giving this editorial in preference to the Roman Catholic translation situation, and am writing on the day we have had an open session on this matter at *Societas Liturgica* on the campus of the University of Santa Clara. It has to be said at the outset that the situation comes across—even to an Anglican observer—as extremely serious.

I gave a brief report here last month that ICEL were, on Rome's orders, withdrawing from ELLC. That was true, but only a tiny portion of the whole truth. Rome governs local use of its (centrally approved) liturgy through 'Instructions', and, after a long gap, the 'Fifth Instruction' (entitled *Liturgiam authenticam*) was issued in Rome on 28 March this year. I have not seen the text, but the general thrust has been that vernacular liturgy must conform to certain new criteria:

(a) that all actual drafting should be done in Latin in Rome, and all drawing upon the Bible should draw upon the Vulgate for the Latin text;

(b) that Commissions involved in providing vernacular translations should confine themselves to translation, and should provide versions which are 'literal' translations of the Latin;

(c) there is no policy of using 'inclusive language';

(d) even the capitalization must reflect the Latin;

(e) all existing texts are to be revised in the next five years.

The very senior Roman Catholic liturgists at *Societas* made no secret of their deep dismay. The following are typical quotations from the remarks made:

'They claim this is near to infallible'

'A very stupid document'

'Either this changes Canon Law or it violates it'

'They have moved the goal-posts and blamed us for aiming for the old ones'

'The things they have said about ICEL are immoral—there is no body in the Roman Catholic Church which has been so careful to observe the norms'

The point about ICEL is very relevant. The Roman Catholic International Committee for English in the Liturgy has drafted all the English-language texts of the Roman Catholic Church, and, so Paddy Jones from Ireland told us, they learned from the Congregation for Divine Worship in Autumn 1999 that they were not considered a sufficiently able body to discharge the major responsibility which is

theirs. This broad hint, along with the lack of clearance of any drafts in Rome since December 1998, showed ICEL which way the wind was blowing, and now the icy blasts have fallen upon them with a vengeance. It was mentioned at our meeting—as everybody who has eyes already knows—that in fact ICEL have not been responsible for the approval of the texts; no, all existing official English-language texts *have the authority of the Congregation for Divine Worship*. ICEL may have drafted them but Rome has accepted, approved and promulgated them—and, it seems, is now scapegoating ICEL (hence the adjective ‘immoral’).

ICEL have immediately resigned from ELLC (the ecumenical English Language Liturgical Consultation). They are attending the one meeting here in San Francisco, but simply, it seems, to say good-byes and withdraw. They have had a leading part in the international texts, but they are now forbidden to touch any text, whatever its potential status, unless it has come from Rome in Latin; and, of course, ELLC can hardly function on those terms, so ICEL have withdrawn. This in turn has provoked a near-crisis for ELLC.

The question then arose: what can the various bodies affected do? The answers we heard from Roman Catholics included the following:

‘We shall be told to say “and with thy spirit” again’

‘It is best not to react’

‘We should do exactly nothing’

‘The Presidents of the English-speaking Conferences [of Bishops] are seeking together to be heard in Rome’

‘The Ecumenical Directory in Rome is still commending common texts . . .’

‘All we have to do is wait for one who is near death to reach it and all will change’

Well, at the business meeting at the end of the Congress the President for this year, John Baldovin SJ, was asked to write to the chairman of ICEL expressing our strong support for the admirable work they have been doing—and Roman Catholic members were asked to send a copy of a standard letter to their own bishops to further the support and to press local Bishops’ Conferences to hold onto powers which it was said are being taken from them by this central edict.

To a non-Roman it sounds like the most absurd cartoon images of Rome we have ever encountered—something like the Red Queen saying she managed to believe six impossible things before breakfast. For the issue is simultaneously one of content (how can Rome go back on so much creative drafting?) and one of structure and process (how can any loyal Roman Catholic at one and the same time find the edict of the Congregation so totally daunting and damaging and yet have a faith that has as a central clause the rightness and trustworthiness of a single central world authority under whose aegis the sheep may safely find pasture?).

I find on returning to England that Chris Walsh, the editor of the new RC Liturgy Newsletter, has denounced the Congregation in no uncertain terms in his editorial, and his words were quoted at length in *The Tablet* on 24 August. The question then starts to look like an issue as to how the RC bishops in this land perceive the thrust of the Instruction for their own flocks, as well as a serious ecumenical issue.

Although *Visual Liturgy* and the full Common Worship web site will not be ready until November, the LPG decided to release PDF files of the books as soon as possible after the files are sent off to the printers, which happens in stages over the next few weeks. The PDF files will be printable but also ‘copy and pastable’. However, the files will not allow on-screen editing. Texts have to be copied down into a Word Processor package or DTP package from where editing could take place.

The Communion Services PDF file which is currently available will also be updated to provide the most accurate text available.

The files should be available by the end of August although we are unable to confirm dates yet.

#### WEB SITE TO BE UPDATED SOON

The Common Worship web site will also be updated soon with news of the RSCM’s plans for music and details of their publications. The new Bulletin 10 will be made available to download and there will be more besides! (However it is not expected that the new PDF files will be part of the next update, see above).

#### FINAL WORDS [the usual information]

#### David Green’s further E-mail of 22 August includes the following:

#### CIVIL MARRIAGE BOOKLET AND REVISED COMMUNION AT HOME CARDS RELEASED

Available to buy now from your local bookshop are some new products in the Common Worship range. An Order for Prayer and Dedication after a Civil Marriage now has its own booklet. First printed in the pastoral services volume, this new booklet reproduces that service in a handy format and replaces the old 1985 service booklet which is now obsolete.

The Communion at Home cards were criticised on publication last year for having a font size which was too small. A new revised card has been issued which increases the size of the card and the size of the font to a more acceptable level. Alongside the previously available Order One modern and Order Two traditional, a new card for Order One traditional has also been published.

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

Follow links to ‘Marriage and Funeral booklets’ for Civil Marriage and ‘Communion at Home/Hospital cards’ for the Communion at Home cards.

#### VISUAL LITURGY 3.1 NOW AVAILABLE

A free update to *Visual Liturgy* 3.0 has been made available on the *Visual Liturgy* web site. Fixing some known problems and adding some new functionality, this download is a must for anyone who uses *Visual Liturgy* 3.0. In addition, some new FAQs have been added to the VL support section on the Common Worship site. <http://www.vislit.com> for downloading version 3.1.

<http://www.cofe.anglican.org/commonworship/resources/vislit/support.htm> for VL Support FAQs

consistency, This is what I found:

<i>Saint</i>	<i>Holy</i>	<i>Holy and Saint</i>	<i>Simply apostle</i>
Paul	Philip and James	James	Matthias
Peter	Thomas		Barnabas
John	Andrew		Bartholomew
			Matthew
			Simon and Jude

I would value your comment!

Yours sincerely Simon Law

Becontree

[Well, yes, and James is the only one who is also 'the Great'—as well as being told (or having his mother told) that he should not aspire to be great. But our correspondent is really on to something. I took the opportunity to show the letter to the Bishop of Salisbury when in California last month, and his reply was one of interest, even of wonder, but without any awareness of there ever having been a rationale or common set of principles. It rather sounds as though the apostles simply took their chance as each one came up during the year. COB]

#### **This Month's Publication . . .**

. . . is Joint Liturgical Study no 50, *Offerings from Kenya to Anglicanism: Liturgical Texts and Contexts, including 'A Kenyan Service of Holy Communion'*, by Geoff Morgan and Graham Kings. The 1989 Kenyan eucharistic text has had much publicity, including its use at the opening service of the 1998 Lambeth Conference, but has had little in the way of introduction or commentary. These two authors, with much Kenyan experience and with encouragement from the key persons in Kenya, here provide the text with a valuable contextual exposition.

#### **. . . and next month's**

is Worship Series no.166, *Communion by Extension* by Phillip Tovey. The Church of England General Synod authorized a service of communion by extension and this is now published. This booklet is a commentary on the rite and the notes and guidelines that accompany it. While this service is not technically a part of Common Worship, and some dioceses are interpreting the guidelines very strictly, this booklet aims to help those who discuss introducing the service, PCCs for example, and those who will be leading communion by extension, deacons, readers and laity.

#### **THE HORSE'S MOUTH UTTERS AGAIN**

##### **David Green's E-mail of 19 July reads as follows:**

I am writing with news of Common Worship and some good news for all those wanting to produce their own service sheets.

##### **PDF FILES TO BE MADE AVAILABLE SHORTLY**

The Liturgical Publishing Group took a radical decision yesterday to allow access to complete and correct electronic texts earlier than the previously announced publication date of November 2000.

I shall hope to report further on this move in future months.

Colin Buchanan

#### **INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION**

The sixth full Consultation was held in Berkeley, California, from 6 to 11 August. The main task was to follow up the 'interim' work done at Jarvenpaa in 1997 and at Kottayam in 1999. On the largest possible canvas the IALCs have been following in liturgy the Lima outline: baptism—eucharist—ministry. The baptism statement came from Toronto in 1991, the eucharist one from Dublin in 1995, and the ministry and ordination one has been in the making for the last four years. Interim papers were published from the 'interim' conference at Jarvenpaa in 1997 (Alcuin/GROW Joint Liturgical Study no 39, *Anglican Orders and Ordinations*), and it had been hoped the task would be completed at Kottayam in 1999. However, for various reasons the gathering there had to be deemed not a full consultation at all, and the task was deferred (with some immediate homework to be done) until this 2001 meeting at Berkeley. At Berkeley we had Anglicans present from 30 provinces of the Communion, and a total of around 70 participants, of whom about a quarter had some bursary funding to enable them to come.

A statement was duly agreed, and it should be published in due course, probably with a foreword by Paul Bradshaw who is the new chair of the steering committee of the Consultations. Its two main parts concern the theology of ordination (and of ordained ministers) and the rites of ordination. In the course of discussion, some of the issues raised were:

- (a) In what ways are our doctrines of ordination rooted in a 'baptismal ecclesiology'?
- (b) In what ways can the bishop be truly seen to be 'in' the church rather than 'over' it?
- (c) Is there any way in which the presbyter (which is the term generally used in the statement) can be said to have a 'priestly' ministry?
- (d) Is there a case for an institutional 'permanent diaconate'? If there is, is there any case for 'direct' ordination of presbyters, without their having to be 'transitional' deacons first?
- (e) In the rites, what is the right place for the presentation of the candidates? And for secondary ceremonies after the laying on of hands with prayer?

In addition, the Consultation did some initial work on identifying the problems relating to the elements to be eaten and drunk at the eucharist, particularly in places where bread and/or wine seem artificial or are costly or are otherwise difficult to obtain or to use. An enquiry has been set afoot to discover the range of existing practice round the Communion.

COB

## CALIFORNIAN LITURGICAL FOOTNOTE

Some of the Anglicans who completed the Anglican Consultation on the Saturday (11 August) and were due to start *Societas Liturgica* on the Monday (13 August) betook themselves to Grace Cathedral in San Francisco on that middle Sunday. In with the cable-car ride up the hill to get there and a reasonably predictable (very precisely done) sung eucharist when we got there, we were treated to a text at the breaking of the bread which we have yet to find in official texts:

*Cantor:* We break this bread for those who journey in the way of the Hindus, for those who follow the path of the Buddha, for our sisters and brothers of Islam, for the Jewish people from whom we come, and for all those who walk in the way of faith.

*People:* **Blessed be God for ever.**

I suppose some questions lie within the force of the repeated word 'for'.

## WHAT THE SPELLCHECK WON'T TELL YOU

There passed by my nose at worship the other day a text which read:

... we thank you for feeding us with the spiritual food  
of the most previous Body and Blood ...

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The Irish bishop at the Anglican Consultation recalled that he had recently officiated at a service at one of his cathedrals, where the text provided an unexpected Christology 'Jesus, our great high bishop'. There is, of course, a text in 1 Peter 2.25 which might just lead to this—but the true and obvious explanation is that, because the bishop was officiating, someone had instructed the text to delete all uses of the word 'priest' and to insert 'bishop' in its place; and the text had then inadvertently knocked out the biblical truth. What our bishop said when he reached the place is not recorded.

## DIARY DATES

7-9 September (weekend) Residential Conference 'Liturgy and Ethics' convened by the Society for the Study of Christian Ethics in Oxford. Details from the Rev. Dr Colin Hart at St John's College, Nottingham (0115 925 1114).

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

18 September (Tuesday) Praxis day 'Little People make BIG saints' at St Mary Magdalene's, Ashton-upon-Mersey, Sale. Speakers: Chris Leach, Bishop Alan Chesters and Alison Harris. For details/booking ring Michael Guisbourne 01772 632 209.

In both these instances, I suspect that your conclusion (c) is applicable. Yet, might there sometimes be more than 'their own self-protection'? Is it a seeking for attention by being an objector? Is it (as some say from time to time) that we North Americans are just too quick to claim (want?) to be victims? Or, are there deeper spiritual/pastoral issues, the symptoms of which are the objections . . . issues of identity, alienation, spiritual/intellectual struggles, and more?

Thanks for your editorial.

Archie Pell  
British Columbia

Dear Colin

I have only just received a very welcome set of several months' *News of Liturgy*, so this is the first time I have seen Jean Mayland's piece in the March issue. I should like to comment on one point she makes.

It is suggested that the Prayer Book Society—not mentioned by name but implied as 'a small but vociferous lobby of public persons, princes and poets'—pressed for inclusion of Book of Common Prayer services in Common Worship. The fact is that the Society was approached by the Liturgical Commission, the decision to include some BCP material having already been taken. A few of us engaged in a courteous and constructive discussion about the form which the service of Holy Communion should take, and it was agreed to recognize and permit some of the variations on 1662 which are in common use. Our relationship with members of the Commission was most friendly, and at no time was there pressure for more such services. It was a surprise to find the orders for Matins and Evensong and the Litany also included in the final Book.

It cannot be said too often that the official attitude of the Prayer Book Society is not to be hostile to new liturgy but simply to affirm the strength of the BCP and the continuing rights of worshippers who prefer it. As you know, I personally find merit and interest in the new as well as the old, and have had some slight input in recent developments.

Public persons, princes—or at least one—and poets, are certainly among members of the Society, but the majority are ordinary church people who need a collective voice. Even the gilded ones have a right to the spiritual nourishment which they prefer.

Yours as ever

Raymond Chapman

Dear Colin

### Re: A Contribution to the 'Collects' debate

There I was on 25 July, praying the collect of James the Apostle, when I was struck by the second line ' . . . whose *holy* apostle *Saint* James . . . ' (italics mine). I recalled that in the ASB collects the Saints were still 'Saints' and I think that I had assumed that in Common Worship they were 'holy' instead (which is much more English). Therefore I was surprised to find that James was a *Saint* and *holy* (he is both in the ASB). So I checked the other apostles in Common Worship to see if there was any

the eucharist must in conscience be able to use any authorized prayer, and that the prayers must be drafted accordingly. We got there—and Brian has generally had the credit—and, I suspect, the prayer has been used quantitatively more than any of the others. Its new form in Common Worship was the subject of my editorial last month, and I am hoping to air views on the changes made. But let the users know—the prayer has Brindley writ large and clear in its ancestry, and it is his footprint in today's C/E. He too has 'shaped our worship' (though we should not fall for the typical exaggeration of history when *The Independent* says 'Rite A . . . was largely his work').

Brian continued his ministry through the 1980s (including chairing the Business Committee of General Synod), but he came spectacularly unstuck in the Summer of 1989. In late April that year I shared with him at a meeting in Carlisle diocese of Catholics and evangelicals, at which we both had to speak of the spirituality (I think it was) of our respective 'traditions'. We had a good day out, sparring gently but also affirming part of each other's presentations, and it was only later that each of us discovered that the other also was simply waiting for the public curtain to run down on our separate ministries. We had one chance to compare notes—and laugh ruefully at our respective secrets of April 1989—at a later date.

After the ordination of women went through in the Church of England, Brian joined the Church of Rome. His gourmet instincts, and his readiness to indulge them, were unabated. I have no knowledge of whether he ever exercised any ministry in the Roman Catholic Church. But I always enjoyed him, and enjoyed him because, although I shared few of his hopes for the present or future of the church, he had a self-deprecating (though admittedly self-conscious and self-revealing) and very humorous way of conveying these passions about the Christian faith.

But what a way to round off his life. I am tempted towards an 'RIP'.

COB

## CORRESPONDENCE

Dear Colin,

Your editorial on 'What do you do if the imagery doesn't fit?' got me thinking. You wrote about metaphor. But what came to my mind from my experience was imagery-as-facts. Two instances:

- (1) Several years ago, one of my parishioners was an accountant with Revenue Canada (the income-tax collectors). He always made a point of objecting (tongue partially in cheek) to references in the Sunday gospel readings that put tax collectors in a bad light . . . 'A tax collector could get a poor self-image', he used to say.
- (2) A couple of years ago, at the annual meeting of the Canadian Theological Society, a scholar who had immigrated from Egypt said (no tongue in cheek) that she objected to Holy Week readings of the Exodus and to the use of Exodus imagery in worship because it made her feel, as someone born in Egypt, rejected, that it was a form of theological violence against her.

- 4 October (Thursday) 'Using Common Worship' for Ludlow clergy (details from Canon Paul Iles (01432-266193))
  - 11 October (Thursday) Praxis day 'Patterns of Daily Prayer with Common Worship' at Carrs Lane Church Centre, Birmingham. Speakers: Br Tristram SSE, Paul Roberts. For details/booking ring Peter Furber on 01684 574 106.
  - 11 October (Thursday) Praxis day 'Daily Prayer with Common Worship' at Diocesan Church House, Oxford. Speaker: Professor Paul Bradshaw. For details/booking ring Dianne Clutterbuck on 01865 208 256
  - 13 October (Saturday) Exeter diocesan Music Day at Exeter cathedral (details from Liz Simpson on 01769-572356)
  - 16 October (Tuesday) Praxis day 'Introducing Common Worship Daily Prayer' at University of Notre Dame, London. Speakers: Paul Bradshaw and Jeremy Fletcher. For details ring St Matthew's Church Office: 0207 222 3704.
  - 22-26 October (Tuesday to Saturday) Residential Conference 'Give us this day our daily bread' Autumn School of the Society of St Gregory concerning liturgy (details from 40 Cranwell Drive, Wideopen, Newcastle-upon-Tyne NE13 6AS; tel 01661-871513)
  - 23 October (Wednesday) Liturgical Commission's meeting with diocesan liturgical committee representatives (London)
  - 30 October (Tuesday) 'Looking at Funerals for Children', 10-4 at St Cuthbert's Conference Centre, Buckfast Abbey (details from Liz Simpson on 01769-572356)
  - 3 November (Saturday) Anglican Renewal Ministries training day at St Luke's, Cranham, Essex 10-5.30 on 'Bringing Common Worship to Life' (cost £10, ring 01708-222562 (mornings))
  - 7 November (Wednesday) Southwark Diocesan DLC lunch-time meeting (12—2) on *Common Worship: Daily Prayer* (which will just have been published). Details next month.
  - 20 November (Tuesday) 'Looking at Initiation', 10-4 at St Cuthbert's Conference Centre, Buckfast Abbey (details from Liz Simpson on 01769-572356)
- [The expectation is that roughly four months at a time appear each month, so please send your information in—we await *your* DLC plans for the coming Winter. We would also be glad to have brief reports on events subsequent to their happening.]

COB

## BOOK REVIEWS

Tim Lomax, *Freedom within a Framework* (Kevin Mayhew, 2001)

This is a handbook for worship leaders who are looking for structure and direction in their worship, but who are aware that the flow of the Spirit is more important than the channel he flows through. It's a book that deals with the stuff of liturgy which can't easily be put into books, and a caution to all those who think that a clear structure and some words are all you need.

Tim Lomax is music co-ordinator for St John's College, Nottingham, and has distilled five years' experience as a full-time Christian worker into this handbook. His main concern is to breathe new life into our worship. The book is called in a sub-title 'A Common Worship resource', and certainly there is a smattering of recognizable prayers. But this is a handbook with a much broader application. It would serve well any Christian group that aspired to charismatic worship. It is the shame of the Church of England that such aspirations have been ghettoed into the relatively small space occupied by the 'Young Evangelicals' whom Tim Lomax represents so well.

This book is clearly laid out; it is simple and practical with sample liturgies that can be photocopied. Sadly, however, it will be largely ignored by those who most need to apply its recommendations—that is, the not-so-Young and not-so-Evangelical majority of Anglicans.

John Ansell  
Mitcham

Nick Watson, *Sorrow and Hope: Preaching at Funerals* (Grove Pastoral Series no 86, Grove Books Ltd, 2001, 24pp, £2.50)

Our friends in the Pastoral Series obviously have a stake in ministry at funerals, and have here verged nearer still on the liturgical by treating of the ways to preach, and thus put themselves into the context of the funeral liturgy. Nick Watson, who trains Readers in the Derby diocese, guides us through and around the CW funeral provision, and in the process works over the contents of the service and handles the questions that have to be asked and answered by someone officiating.

I liked the careful seeing off of Scott Holland, the pages devoted to the Christian hope, the tips on facilitating (and limiting) family tributes, and the coaching in orientating the different set passages to different occasions—he claims, for instance, that the 1 Corinthians 15 material about the seed falling into the ground and 'dying' gives you a long start at the funeral of a keen gardener!

There is a double challenge here—he points out that the ASB had ten pages of funeral provision, and CW has 57. That implies some learning by practitioners. But doing the preaching right is a most demanding task, and we all need all the help and encouragement we can get for that, and this gives us a good slice of it. As chair of GROW, I note that the demarcation between worship and pastoral ministry has gone very indistinct—and I could have wished that he had not only noted Trevor Lloyd's Woprship series no. 160, *Dying and Death Step by Step: A flowchart . . .*, but had also picked up the very useful stuff from our Group in *Common Worship Today*.

COB

## IN MEMORIAM—BRIAN BRINDLEY

Brian Brindley died on 1 August, apparently on the eve of his 70th birthday and halfway through a seven-course meal in celebration of it at the Athenaeum—a gourmet's end indeed, and one accomplished at the very place where he had previously come unstuck. It will be recalled that he had been chased out of his parish ministry through an expose in 1989; that he had in 1994 (dictated by the decision of the C/E to ordain women to the presbyterate) joined the Church of Rome; and that writing a cooking column had been the major way in which he had retained an Anglican public profile thereafter. His obituaries in the nationals outstripped most episcopal ones.

But none of that, whether regrettable or loveable (and he was both), touches on his place in liturgical history. He was the ultra-papalist and ultra-exotic vicar of Holy Trinity, Reading, from 1967, and a clergy representative of Oxford diocese on General Synod from 1975 onwards. Although I must have known him well in his initial year or two on Synod, my first clear recollection relates to the backbench fights he put up to move in a Romeward direction all the new texts going through Synod towards the ASB.

The first notable one related to the ordination rites, and here he managed to get in at Revision Stage in Synod provision for vesting the newly ordained, and the famous note 'It is appropriate that the newly ordained should be invited by the bishop to exercise their new ministry in the course of the service', an attempt to enshrine 'concelebration'. However, his real footmarks on liturgical history are left by his advocacy of the Third Eucharistic Prayer in Rite A, the parent of CW Prayer B which I aired (with its parent) in last month's editorial. The story should perhaps be retold to mark his death.

Brian was a member of the Revision Committee on Rite A, which met from September 1978 into the New Year of 1979. He knew that in the early stages we had made provision for a modern language edition of 1662 communion to be part of what we presented to Synod; but he then played an interesting but devious game with Roger Beckwith, then warden of Latimer House, Oxford, and an evangelical devotee of 1662 itself, though with a certain readiness for modern language. The upshot was that in November 1978 a joint submission reached the Revision Committee in the names of Beckwith and Brindley—and it consisted of two fairly polarized texts. One was a modern 1662, the other a eucharistic prayer heavily dependent upon Roman Prayer II, itself derived from Hippolytus. The two had reached a deal (I recently reported Roger Beckwith referring to it as 'horse-trading'), and each was declaring himself ready to accept the other's text, provided his own was granted too. Neither, it should be added, had any intention of ever using the other's text. There was a typical Brindley twist to all this—in effect, visible above. The Beckwith part of the deal *had already in principle been granted*, but, as far as is known, Brian had not told Roger Beckwith this. So in the horse-trading Brindley gave nothing and gained everything. The Revision Committee treated the whole submission on its merits, and decided it could take the Hippolytan prayer aboard, but only after some dusting down of its more problematical features. We were functioning on totally different premises, viz that all presidents at