

News of Liturgy

Editor: Colin Buchanan

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for the complete revision (according to the norms of the Instruction) of every translation hitherto made into the vernacular. That provision in effect requires that every translation thus far made, according to the previous guidance document of the Congregation on the task of translating, is now to be scrapped. The whole task is to be done again . . .

'One is tempted to adopt the view that *Liturgiam authenticam* was composed by obsessive control freaks . . .'

He goes on point out that there are around 250 vernaculars in use in the Roman Catholic world, and that the implications of these sixteen occasions are horrific simply in terms of logjammed work. But underneath it, his protest is not only against the impossible procedures, but the awful latinized outcome in what is supposed to be English-language liturgical prose.

Well, perhaps a change from these prognostications will come through the change in the Prefect of the Congregation. I wrote last month of Estevez being succeeded by Arinze; and it is, I suppose, at least possible that Arinze comes in to reverse some of what Estevez put through. (I enquired last month about Arinze's age—and have duly learned that he is just 70 on being nominated for the post.) Yes, he was ordained bishop in 1965 (before the fourth Session of the Council), and he was then 32 years old. Whether he has a pre-Vatican II or a post-Vatican II formation remains to be seen. But he cannot help but sound somewhat dated.

Interestingly, Allen Morris, the official liturgy officer of the Bishops' Conference of England and Wales, starts a series in the same issue of *Liturgy and Music*. He is writing about 'Fundamentals of Liturgy'—and he quotes at intervals from the Vatican II Constitution. There is not a hint of *Liturgiam authenticam* in his first article in the series. But it will surely be his job to put it into operation in this country?

The outsider is left wondering at how far centralization of control over liturgy is actually *de fide* in the Roman Catholic Church. Is it a necessary implication of the papal office (which of course is *de fide*)? If it is, how does a Roman Catholic liturgist (yes, or bishop) both defer to such authority and accept its rulings while yet being ready to oppose those rulings? It must be quite an internal tension.

COB

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EDITORIAL

This month is the beginning and end of all sorts of eras. It is a milestone in the life of the Group for Renewal Of Worship (GROW), the Group I have chaired for 32 years. I go on to mark out the milestone below. For the moment, I would like to put some history on record.

The present GROW began in July 1961, when, at the beginning of the life of Latimer House in Oxford, Paddy Coates, the then warden, convened a group of younger evangelical clergy to look at the future of the worship of the Church of England. Two of to-day's members of GROW were present at the beginning. The Group was called the Latimer House Liturgy Group. In Autumn 1970 I succeeded to the chairmanship of the Group and the production of monthly Grove Booklets began soon after, originally as 'Ministry and Worship' booklets. Trevor Lloyd became vice-chairman.

In 1975 the series of 'Grove Liturgical Studies' began, coming four times a year in place of ordinary booklets in those four months; and from January 1975 there also began *News of Liturgy*, which was circulated with the monthly booklets, and has continued without a break, until it is now in its 29th year. In the 1980s it was joined by *News of Hymnody*, published once a quarter under GROW auspices. In the late 1980s NOL was asked to take aboard diocesan reports and become 'semi-official' within the Church, a position that continues to the present. That drove the size of NOL up from eight pages (which used to be in concertina shape) to first ten and then twelve pages monthly.

In 1976 the Group severed its languishing Latimer House connections and devised its own name and acronym. Although the booklets have always been 'Grove' booklets, the identity of the Group (GROW) was always separable from the publishers (Grove Books). So in the years leading up to the coming of the ASB, GROW was able to plan and carry through the project of *Anglican Worship To-day*, published by Collins to accompany the publication of the ASB in November 1980. Our much-loved Michael Vasey was a moving light in forming this plan, and the book sold 20,000 copies—10,000 in the first six weeks.

In the early 1980s I became financially embarrassed through the expansion of Grove Books without sufficient capital; thus in 1985 a Christian charitable company, Grove Books Limited, was formed to resource the project, and took over successfully, and has been developed under the business acumen of Ian Paul, the manager. The Board of the Company is elected by members of an Association who pay an annual £10 subscription. The members of GROW also join the Association, and at intervals GROW members are elected to the Board.

The formation of the Company completed the formal distinction between the authors' group and the publishing house. The Company has continued to multiply the categories of Grove Booklets, and has gone well past its millionth Grove Booklet. In 1987 it moved the Grove Liturgical Studies on to become the Alcuin/GROW Joint Liturgical Studies, and that more academic series has now reached no.54. After Ian Paul became Business Manager and Company Secretary in 1993, Susanne Thompson took charge at Nottingham of the distribution of Grove Booklets, and when her husband, Mike Thompson, was appointed to Ridley Hall staff in 1995, she and the distribution of Grove Booklets moved there also.

GROW gained increasing recognition in the Church of England during the 1980s (not least because of *Anglican Worship Today*) and planned and led the worship at the Evangelical Celebration at Caister in 1988 (a venture which will be echoed in a smaller way at the Blackpool 'NEAC4' this coming September). GROW also became, through the initiative and vision of Michael Vasey, a co-founder agency in the creation of Praxis in Spring 1990, and has its own representation on the Praxis Council. Later Mark Earey, who was a member of GROW and a creative writer of Booklets, became field officer for Praxis from 1997 to 2002. After Michael Vasey died in June 1998, Gilly Myers, who had just become secretary of GROW, became secretary of Praxis also. GROW ran a conference at Swanwick in January 1997 as a preliminary to the period of changeover of forms of worship. Around 230 persons came, and at the end asked the Group to arrange another such conference at the appropriate moment—and this was done in January 2001, marking the arrival of Common Worship.

Membership of GROW has been by invitation from the existing Group for the last thirty years. Serious attempts have been made to bring the worship lecturers of the evangelical colleges into the Group, and to encourage them in talent-spotting. Thus there has been a regular co-option of newcomers, often at the point of ordination. The commitment of the Group to produce four titles each year (six during the Common Worship boom) has enabled many likely authors to start by producing a Grove Booklet—and, because the writing is done in the context of a Group of encouragers, it has been a happy experience, and very unlike queuing for a rejection slip outsider a publisher's front-door.

Whilst the style of the Booklets has always been of a pioneering sort ('Not the last word, but often the first'—to quote the *bon mot* of Michael Vasey), there has been a happy comprehensiveness (broadly from within evangelicalism) in the composition of GROW, including, for instance, the recent Director of Anglican Renewal Ministries, and the secretary of the Church Society.

This process has had a remarkable effect upon the official handling of the authorized liturgy of the Church of England. Whereas until 1980 I was the only member of GROW to be on the Liturgical Commission or General Synod, since that date, and particularly since 1986, the situation has been greatly changed, and a plethora of persons and wealth of talent from GROW have handled liturgy creative; y on the Commission, on Synod, in Praxis and round the country.

LITURGIAM AUTHENTICAM— ANOTHER ROMAN CATHOLIC JOINS THE ATTACK

The Autumn/Winter issue of *Music and Liturgy: The Magazine of the Society of Saint Gregory* contains the text of the Inaugural James Crichton Memorial Lecture. The Lecture was given by Mgr Anthony Boylan in Salford Cathedral on 2 November. Anthony Boylan's is a name to conjure with in English Roman Catholic circles as he was previously National Adviser on Liturgical Formation for the Bishops' Conference of England Wales, and was therefore a very appropriate person to be invited to give this inaugural lecture in memory of Jimmy Crichton. I have myself met him in ecumenical circles.

Well, he chose as a title '*Liturgiam authenticam—Is this Liturgical Renewal?*' He would hardly have so titled his lecture if his answer to its question were a robust 'yes'; and, sure enough, he questions the thrust of *Liturgiam authenticam* at almost every turn. He does this through the use of one major principle and a series of derivative ones.

He begins his attack with the major principle—a contrast between the Vatican II *Constitution on the Sacred Liturgy* and *Liturgiam authenticam*. The former, he says, was concerned with 'restoration and reform', the latter with 'preservation'. He cites not only the mood and style of the two documents, but also a startling assertion about Cardinal Estevez, till recently the Cardinal Prefect of the Congregation for Divine Worship (see December NOL). He was, it seems, on the side ordaining priests committed to using solely 'the 1962 Missal' during their ministry. Boylan calls this 'the equivalent of the agent of a hostile power being the head of a Government department and member of the cabinet'. If so, then the CDW has been in treacherous hands, and its 'Fifth Instruction' (viz *Liturgiam authenticam*) is an unsurprisingly subversive order.

In his derivative principles, Boylan asks first about the purpose of liturgical renewal—and, having given a reforming view of his own (about challenging and motivating the people of God), concludes 'It is significant that in *Liturgiam authenticam* there is not even an allusion, let alone a reference, to what is arguably this most important axiom of liturgical renewal—its purpose.' He goes on to handle the nature of liturgical renewal (crucially in relation to the participation of the faithful); and from there he proceeds to 'Criteria for Translation'. (It will be recalled that it is the principles of translation of *Liturgiam authenticam* which most betoken it as retrogressive.) It is the latinate and recondite results of following its translation criteria which make him reach for his pistol. Every line he writes is quotable—but it is based on an accurate fidelity to the text of *Liturgiam authenticam*. The greatest enormity does not relate to texts yet to be written, but to that which already exists. For, says Boylan,

'... there are at least sixteen occasions when individual bishops or conferences of bishops must refer a decision to the Roman Congregation for the *recognitio*, as it is called. . . . The final one of those occasions requires that, within five years of the date of publication of *Liturgiam authenticam*, Presidents of Conferences of Bishops must present to the Congregation an integral plan

... And last month's Liturgical Study no 54

involved a series of typos in chapter 3. If you received this Alcuin/GROW Joint Liturgical Study no 54, *The Savoy Conference Revisited*, by COB, then, for the sake of accuracy you need to make a series of corrections in chapter 3, most of which reflect oddities of spelling, punctuation or capitalization in the seventeenth century originals, and can only be spotted by a close comparison.

There is a corrigenda sheet available, and the printers have, without prejudice, also reprinted the whole of chapter 3 with the corrections made. For this 24-page accurate chapter, please send an A5 sae to Grove Books Ltd address in Cambridge, or to COB, the editor of NOL. We hope to print the corrections here next time.

BOOK REVIEW

John Pritchard, *Gospel Stories Today* (Triangle paperback, 2002, £6.99)

John Pritchard is an able and engaging preacher. (He is also my bishop, but I'm sure that fact hasn't clouded my judgment...). In this book, he re-tells selected Gospel stories in an imaginative way. As such, this is a model of narrative preaching – faithful to the text and bringing it alive for today's audience. Each chapter ends with some questions for further personal or group reflection and suggestions for prayer.

This book has two immediate uses in public worship:

1. It could help you to preach in a narrative style – retelling the story as the medium for preaching.
2. You could use chapters in whole or part in worship – read dramatically. (Or better still, use this book to inspire you to retell stories yourself in worship).

This might work better in small group settings than in big celebrations.

Along the way, there are one or two sidelights on matters like healing and belonging to the Christian community which have significance for worship. There is a chapter on the Last Supper and the eucharist which is seen entirely as ananthesis. While what Pritchard says here is valuable, it rather misses the wider aspects such as eschatology ('I will not drink of the fruit of the vine again until I drink it in the Kingdom') and incorporation (no mention of covenant/hear him reflect on these aspects of the eucharist too. Meanwhile, we are fortunate to have such a creative preacher in the diocese of Durham. Buy this book and let it refresh your preaching and your engagement with the Gospel stories.

Charles Read
Cranmer Hall

THE VASEY MEMORIAL LECTURE 2003

This lecture, which by coincidence of timing will also be the Geoffrey Cuming Lecture, will be given by Bridget Nicholls, with the title of 'Heaven our Homeland', at 7.30 pm on 7 May at St John's College, Durham.

And why do I mention all this just now? Well, it is not only that this is likely to be the last year of the monthly NOL (the decision-taking consultation about its future takes place on 12 February), but also because the Group has just elected a new chair in my place, as I have stood down. The election has brought in Phillip Tovey in my place. Phillip is training officer for the diocese of Oxford, and his address is: 2 Ashcroft Close, Botley, Oxford OX2 9SE. He says he is unlikely to cling to it for 32 years. I am delighted to commend him to readers, and he will already be well known for his authorship of both booklets and Joint Liturgical Studies (and his interests in inculturation in Africa and liturgical traditionalism in India). For my own part, I count myself greatly privileged in having many years leading such an amazingly talented and enjoyable company of writers, teachers and practitioners in the field of worship.

Colin Buchanan

A RECENT ACTIVITY OF GROW

PRESS RELEASE

The Group for Renewal of Worship (GROW), the Group which produces the Grove Worship Booklets, held a specialist conference on worship and mission by invitation on Monday and Tuesday this week (6-7 January) at Swanwick, Derbyshire. The need for such a conference arose from the Group's own agenda in that, during the years 2000-2001, the Grove Booklets on Worship had concentrated on the new texts being authorized in the Church of England as Common Worship, and had produced commentaries and handbooks on each of the services in Common Worship. From 2002 onwards, the agenda needed to shift to the use of texts and the imaginative planning and conduct of worship in the context of mission. Two of the 2002 titles already published, on *Liturgical Worship and Mission* and on *Liturgy and Urban Mission*, reflect this shift of agenda. Thus GROW invited to join with them for this participatory conference members of the Grove Evangelism Group (who commission or provide the Grove Evangelism Booklets), and a small number of other experts, not all Anglican, with specialist experience in the field of mission. A total of around 35 persons engaged with each for 24 hours about the mutual relationship (and mutual empowering) of worship and mission. This involved issues such as: evolving worship in new congregations; radical discipleship; the liturgical marking of life stages; contextualization; the accessibility of worship; worship and new ways of being church.

COB, Chair of Conference

GENERAL SYNOD FEBRUARY 2003

General Synod will from now on have a fixed session in February each year, with the optional extra being in November. Next month the major liturgical item on the agenda is the Final Approval of the open-ended extension of authorization of Series One Marriage and Burial services, to which NOL gave some space at General Approval in the Autumn. There will also be the General Approval stage for the

Commission's alternative collects (which are not yet published as we go to press); and there will be a kind of discussion stage about Daily Prayer.

CORRESPONDENCE

Dear Colin

Re: 1552 in Ireland

Let's forget about the past history of previous letters—it is too complicated.

With regard to 1552 no doubt it would have been forced through the Irish parliament had there been time to do so before the death of Edward VI. Don't forget it took until Easter 1551 to introduce 1549.

I don't think anyone should ever underestimate the sheer unpopularity of reform in Ireland. This was shown again in 1560 when the necessary legislation may, it seems to have been put through by fraud. One account, relating to the Act of Supremacy put it like this:

'The blame for these outrages on religion must not be charged against all the members elected to serve in that parliament. The deputy is recorded to have employed violence, and the speaker treachery. Finding that there was a very thin attendance of members on a certain day [1 February, Feast of St. Brigid, when most people would have been observing the festival—MLK's note] and that the benches were almost untenanted, except by a few who were already resolved to abolish the old creed, he delivered an elaborate and specious harangue for the abrogation of the Catholic faith, and is said to have carried with him the votes of the House. I have been informed that it was previously announced in the House that Parliament would not sit on that very day; but in the meantime a private summons was sent to those who were well known to be favourable to the new creed.'

[*Cambrensis Eversus*, iii. 19, cited, along with other evidence in M.V. Ronan, *The Reformation in Ireland under Elizabeth 1558-1580*]

Ronan was a highly conservative Roman Catholic and one must allow for his bias—but I don't think the charges against the parliament of 1560 are adequately replied to in the three-volume official history of the Church of Ireland edited by Allison Phillips. Probably the whole era needs to be looked at again.

However, with certain exceptions here and there, it does appear that there was strong resistance to the reintroduction of the BCP even in the Pale (the area of English-speaking influence), including that from some of my predecessors as Canons of St. Patrick's. Outside the Pale the traditional services continued (except when English soldiers arrived on the scene), and reformed bishops (such as Craik—Bishop of Kildare and Dean of St. Patrick's) were unable to function. Craik begged to be relieved of his post, pointing out that in Kildare (since the population spoke Irish) he could neither understand the people nor they him.

My letter for NOL is, of course, light-hearted. But one would have to say that the Reformation in Ireland is almost a text-book example of how NOT to carry out a Reformation, however galling it is for committed members of the Church of Ireland

'SERVICES FOR TODAY' ON YOUR WEB SITE

If you have your own web site, you may like to consider linking to the services. You may be familiar with 'feeds' of news or weather reports, but even if you aren't, a page of instructions has been provided should you wish to 'feed' the services onto your web site from ours. Join the growing number of diocesan, cathedral and parish web sites using the 'feed' to provide the daily offices on your own web site.

More information can be found at:

<http://www.cofe.anglican.org/services/index.html>

RSCM POINTED PSALTER PUBLISHED SOON

The Common Worship Psalter, pointed for use with Anglican Chant, has been on the RSCM web site for some time. However, available soon to buy will be printed editions of the same material—a 'words only' edition and a 'with chants' edition. More information can be found at: <http://www.rscm.com/>

YOUTH EMMAUS

Not a week goes by without someone asking us whether or not a Youth Emmaus exists. Therefore we are delighted to announce that January 2003 will see the launch of Youth Emmaus. Youth Emmaus tackles the basics of the Christian faith in three sections that are specially designed to appeal to young people between 11 and 16 years old. For more information, please email: emmaus@c-of-e.org.uk.

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. If your email address changes, do let us know so that we can update your details. If you have any queries please do not hesitate to get in touch.

Finally, from all at Church House Publishing, we would like to wish you a very merry Christmas and a happy New Year.

Best wishes

David Green

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Next month's publication . . .

. . . is Worship Series no. 174, *Worship in Schools*, by Ian Dewar. Are children suited only to worship songs and simple prayers? This booklet examines how one school, experimenting with Common Worship, is allowing young people to grow into liturgical worship and find their place in the life of the church.

Dear Colin

The Common Worship Collect of 1 January stuck in my throat for more than just the usual linguistic reasons (I couldn't use ICEL Opening Prayers as Rome keeps a different feast on that date!).

The collect reads:

'Almighty God,
whose blessed Son was circumcised
in obedience to the law for our sake . . .'

Now I can cope with the concept of Jesus being crucified for our sake, even that he was circumcised to fulfil the Jewish Law, but that Jesus needed to be circumcised for our sake is something that I simply don't get.

The text follows BCP/ASB (BCP' . . . who madest thy blessed Son to be circumcised and obedient to the law for man'; ASB is as CW except for the less pc 'for man's sake').

Though the message hasn't changed, inclusivization has perhaps highlighted the problem, but how did such an archaic cliché get through? Did no one actually look at the theology behind what they were asking us to pray? Or can someone enlighten me as to why Jesus needed to be circumcised for me?

Best wishes

Bruce Carlin

FROM THE HORSE'S MOUTH—GREEN WITH INFORMATION

David Green's E-mail of 19 December reads as follows:

I am writing with news of Common Worship.

DAILY PRAYER QUESTIONNAIRE ONLINE

As users of the Common Worship: Daily Prayer preliminary edition book will know, a questionnaire was provided in the back of the book to gain feedback from users on the material prior to publication of the final edition. This questionnaire is now available as both a fill-out form online and as a separate PDF file to print out and use with your church.

More information can be found at:

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

NEW DEVELOPMENTS FOR VISUAL LITURGY

Ahead of the launch of *Visual Liturgy 4.0* in 2003, the Visual Liturgy web site has been updated with all the latest news including how to become a BETA tester, details of training events and how you can host your own. A new announcement email list has also been set up, much like this one, to provide official announcements from Church House Publishing to users.

More information can be found at: <http://www.vislit.com/>

(such as myself!) to have to admit it. Essentially, insofar as it could be introduced at all, the Reformation involved a brutal suppression of what was dear and familiar (if in need of Reform), and people were confronted with a form of service which they had not asked for and which was, (in most parts of the island) in a foreign language associated with those who, from the twelfth century onwards, had been trying, rather ineffectually, to conquer Ireland.

When people of a 'reformed' disposition began to be more numerous they did not exactly commend the faith they held by having it in an extremely Calvinistic mode (see Alan Ford's book, *The Protestant Reformation in Ireland, 1590-1641*). It was only with the Caroline Divines that a respectable form of Anglicanism was to be seen in Ireland (E.R. Bolton, *The Caroline Tradition in the Church of Ireland*).

Best wishes!

Michael Kennedy.

MARRIAGE IN CHURCH AFTER DIVORCE (GS 1449)

We undertook in August to provide readers with the advice about remarriage in church offered by the House of Bishops in Annex 1 to GS 1449 referred to in the General Synod resolution reprinted in the August NOL. This is the fifth instalment. The whole Annex is substantial and is taking some months, and the cosmetic revision of it which was expected has now come and is incorporated.

ADVICE TO CLERGY

4. Recommended Procedures

Dialogue with the Parish

4.1 As further marriage is likely to be a matter of concern within the parish, you will no doubt wish to inform your PCC of the general principles by which you intend to exercise your discretion. As part of the process of informing your own judgement in how to proceed in this sensitive area, you may wish to seek the PCC's views on your proposed approach. But, if so, it is important for the PCC to understand that it has no power to direct you in this matter, and should not seek to do so.

Relationships with fellow clergy

4.2 It will be helpful if there are occasional discussions at Deanery Chapter meetings on the issues raised, so that clergy are aware of the views of their colleagues, recognize each other's position, and respect the position of those parishes where such marriages are not allowed.

Local Ecumenical Partnerships

4.3 Special consideration will need to be given to consultation with ecumenical partners in parishes where a Local Ecumenical Partnership is in operation.

¹ Copies of this leaflet should be available from Church House Bookshop [020 7898 1302] or via the link to the bookshop from the CofE website—www.cofe.anglican.org—early in 2003.

Documentation

4.4 The House of Bishops provides a leaflet on Marriage in Church after Divorce that is available to all enquirers.¹ It includes both an explanatory statement and an application form to be completed by the couple together with any other relevant material about the process to be followed.

Interviews

4.5 If the couple's request is to be taken further, the background of their case needs to be explored very carefully. When you come to consider the circumstances of the couple, the cause for the breakdown of the previous marriage may not be clear, so you will wish to handle each case with a great deal of sensitivity. It is recommended that this is done by at least two confidential interviews, using the application form as background material. It is desirable that the couple should understand the purpose of the interviews and that attending the interviews cannot imply an agreement to conduct a marriage. It is also desirable that both partners should attend the interviews, having been made aware in advance of the searching and personal nature of the issues to be discussed.

4.6 The interviews cannot have a standard form but the questions which are set out in Section 3 above [published in NOL in earlier months] may be of assistance in enabling you to decide whether the proposed further marriage would be consistent with the Church's teaching on marriage.

IN MEMORIAM—BROTHER TRISTAM SSF

Tristam died on 28 December after four months in hospital, and his funeral was on 3 January. Born in 1946 he had been a lay Franciscan from the age of 21. In 1976 he was appointed 'SSF Secretary for Liturgy', and in that capacity saw through the production of *The Daily Office SSF* in 1981 (adapting, expanding and 'enriching' ASB Morning and Evening Prayer). This had a wide take-up (far beyond the Franciscans) and, as a result, Tristam found himself as editor of the greatly expanded version of that book, *Celebrating Common Prayer*. This was published by Mowbray in 1992, and was immediately reprinted (and was also available in a pocket edition). Tristam was working with an Advisory Panel which included a high proportion of the Liturgical Commission—and the publication was overtly intended to provide the thinking of Commission members, published as a 'private' production, so that it did not run the risk of suppression by the House of Bishops or mutilation by a Revision Committee of Synod. The success of the venture is to be measured not simply in sales (though the Franciscans cannot have done too badly out of it), but much more in the number of parishes where CCP became the diet of daily offices—so much so that it is still frequently encountered in that capacity today, often, it seems, without the clergy concerned being more than vaguely aware of the coming of Common Worship Daily Prayer. Si monumentum requiris, circumspice.

When CCP was being published Tristam was co-opted to the Commission as a consultant, and then from 1995 he was appointed a member in full right. Thus he had his own part in the work of producing Daily Prayer, which has gone a long way with CCP in providing different offices for different seasons, though without identifying each season with a day of the week and its office, as CCP did. He was also elected to General Synod in 1994 as a lay representative of Religious Communities of Canterbury Province, so could play his own part in forwarding the work of the Commission there.

The next stage was another 'supplementary' published 'privately' (ie ostensibly for SSF). Tristam was part of the Committee of the Liturgical Commission which produced the Calendar, Lectionary and Collects which (after due synodical passage) were authorized from Advent 1997. However, up his sleeve Tristam had a great variety of collects and readings which were not going to go down the synodical pipeline, and, before Advent 1997 dawned, he produced the hardback *Exciting Holiness*. This had the splendid and marginally deceptive subtitle, *Collects & Readings for the Festivals and Lesser Festivals of the Calendar of the Church of England authorized for use from Advent Sunday, 1997*. Legalists should note that it was the Calendar which had been 'authorized', not Tristam's improprieties. The book itself has been reviewed before—it is a *tour de force*.

Tristam was the friatic (I believe I am not supposed to say 'monastic') equivalent of a salesman—in other words he was an enthusiastic propagandist (and a very cheerful one); but he gave his goods away, rather than selling them. The way in which I encountered this readers of NOL will know—he produced each year to accompany CCP an Almanack, which he called *The CCP Ordo*. Each year he edited and produced this in quantity himself; and he would forward me 50 copies, asking me to advertise it in the columns of NOL—and saying that he did not want the 50p which was the notional charge, but it was to be used charitably at my discretion. I have the 2002 one in front of me—and it tells readers how 'from September 2002' the 2003 almanack can be obtained. In fact, because of his illness, none had reached me, and I suspect the work had not been done. Perhaps that is the cue to move to CW Daily Prayer. And perhaps someone from that Advisory Panel of CCP can tell us just what features of Daily Prayer stem in fact from Tristam's own imagination and craftsmanship.

The Franciscans announce that a Memorial service ('a Thanksgiving Requiem Mass') for Tristam will be held in London at 12 noon on Saturday 8 February in the Church of Our Most Holy Redeemer, Exmouth Market, EC1R 4QE. If possible, people coming are asked to contact Bro Jason SSF, 10 Halcrow street, E1 2EP (jasonssf@franciscans.org.uk).

COB

FIRST THE BAPTISM, THEN THE CIRCUMCISION, OF CHRIST

Hard on the heels of our investigative journalism into the heresies of the Liturgical Commission about Jesus' baptism there comes a question about whether they have got his circumcision right . . .