

PRAXIS Residential Conferences—the details will be published here next month.

Write in to PRAXIS, St Matthew's House, 20 Great Peter Street, London SW1P 2BU, (phone 0171-222-3704) to register (send £10, but £5 each for additional people from your own parish, students £3.50), or to discover more about events, or to affiliate to PRAXIS. An SAE is always appreciated. But those who show up on the day are never turned away.

BOOK REVIEWS

Roger Herft (ed), *A Prayer Booklet for the Lambeth Conference* (SPCK for ACC, 1997, 76pp (pocket format) £1.50)

I wrote a couple of months ago about the task of preparing for the worship of the Lambeth Conference; and we now have a prayer handbook from the leader of the chaplaincy team, Roger Herft, the Bishop of Newcastle, NSW. The booklet is divided into 30 days, to be worked through in a month, and the left-hand page sets out an area of responsibility with a few lines of description, whilst the right-hand facing page provides a short bidding, an actual prayer for that day's purposes, and a text of Scripture. Each day's provision comes from someone specially invited to do it. Thus sample days have headings like 'Prayer for the Primates from the Archbishop of West Africa' (Day 9) or 'Prayer for the Administrative Team from the Conference Manager, Mr. David Long' (Day 22). There is also a brief prayer card for the Conference enclosed with it.

So please start praying for us.

COB

LATE?

Yes, *NOL* is late this September, partly because of certain events covered by the editorial, partly because of the editor having four awful weeks without a secretary. And there has been no report yet on the conferences in Finland in August—it will come soon.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

DEATH OF DIANA

Diana, Princess of Wales, died without warning in a car crash in Paris in the early hours of Sunday morning 31 August. The whole nation grieved. All the churches changed their Sunday programme, and a moving service was broadcast from St.Paul's cathedral.. Vigils were planned and the funeral—not, by definition, a State Funeral—was quickly arranged for Westminster Abbey on the Saturday following. Thirty million pounds was spent on flowers in the next days (how many bouquets is that?), and they piled up, with very personal cards attached ('Di, we love you,' 'You were the one who cared for suffering people'). Everyone was signing books of condolence. The crowds converged on London. On the Friday evening the Queen made her broadcast. By Saturday twenty thousand police personnel were on the streets of London. Hundred of millions were viewing through the world. The princess's body had come from Paris on the day of her death, and been taken with the simplest of ceremony to St James' Palace. There it remained during the week, till on Friday evening, again with simplicity, it was taken to her home at Kensington Palace.

Then on the Saturday the climax came. The horse-drawn gun-carriage took her lonely coffin, draped in the Royal Standard, through crowd-lined sunlit streets from Kensington to the Abbey. Flowers were thrown all the way. Down the Mall the Royal Princes, including her sons, joined with Charles Spencer her brother, and followed the cortege. Five hundred ordinary citizens, workers for her charities or beneficiaries from them, came after them. They modelled the conviction that she was the people's Princess. And so they came to the Abbey. The Welsh Guardsmen who had marched beside the gun carriage became the bearers. The body was borne in as the National Anthem began the valediction.

The service itself, compiled during the week, had a long series of items in various ways personal to the Princess—readings by her sisters, 'I vow to thee, my country,' 'A candle in the wind' by Elton John, Cwm Rhondda for the Wales connection, and that most remarkable, and slightly hard-edged address by Lord Spencer, the Princess' brother. I have attempted below to reflect on one or two salient liturgical points.

Then the Guardsmen were carrying the coffin out, and the hearse set out for the M1. All through the North London streets the hearse itself collected flowers thrown onto the roof, the bonnet and the side-windows. A commentator said 'These are the people's wreath, matching the family one inside.' And the hearse drove on to the private burial on an island in the grounds of the Spencer family

home.

What is a selective Christian commentator to make of it all?

Firstly, there was the suddenness of death. Anyone who has lost a friend, colleague, or family member in full health and life, suddenly and without warning, will understand that that which on 31 August happened to us all. A Princess happy and brimming with life on your TV screen one hour *cannot* be dead and gone an hour or two later. But she was. And we only half-believed it.

Secondly, there was the astonishing response. It was not only the flowers and cards and messages. As one vicar said to me, 'that is people-power, and it is good for us.' It was not whipped up by the papers, the papers were actually following the public this time. The people set the pace, including making the Royal Family change its announced plans for their own movements, for the flag at Buckingham Palace, for the Queen's broadcast, and for the route of the body to the Abbey. There was also the curious retrospective offer to reinstate the Princess as 'HRH.' In death the ambiguous figure had shed her ambiguity and become a people's heroine. All of us, to one extent or another, were caught into the swelling stream of popular adulation. If George Carey in his broadcast on the Saturday morning said we should not make her superhuman, and Lord Spencer in his Abbey tribute said there was no need to canonize her, those words were confronting a real danger. Part of the compounding of this came, no doubt, from a sense of outrage on behalf of innocence in relation to her death—whether it was paparazzi or a supposedly drunken driver who were immediately to be blamed, or the Royal Family who, at longer range, had cut her off.

Thirdly, there was the funeral. It did not well submit to a severely liturgical critique, not least because it proved to be set on a much larger canvas than the Abbey; but, at the risk of descending to *minutiae* when great issues were at stake, here are those points I thought of note:

Firstly, the service was not just happening in the Abbey, but in Hyde Park (with two enormous screens) and on the streets of London by loudspeaker broadcast—and for up to a sixth of the world's population on their own TVs. And, astonishingly and yet incontrovertibly, the crowd outside moved the congregation inside. When Lord Spencer's tribute was over, the crowd outside applauded, whilst the reverent funeral-goers sat quietly inside. That was how it had been for Elton John. But with Lord Spencer the back rows of the Abbey *took up the ripple from outside*, and started to applaud also, and then it spread within to the front. Was ever before the address at a funeral greeted with applause? The people outside had become one with the people inside—the congregation was all across London, where all sang the hymns and said the Lord's Prayer together. That was the background to the crowds lining the route then clapping the hearse on its way North—again surely unprecedented? (It also accounts for the way people interviewed casually referred to Lord Spencer's 'speech'—whilst the service had spread to all the people, it had lost some of its technical terms in the process!).

- 16 February 1998: 'Liturgy 2000: The New Eucharistic Prayers' London
David Stancliffe, Andrew Burnham and Chris Cocksworth—three members of the Commission—unveil that which cannot be revealed as we go to press.
- 24 February 1998: 'Training the Trainers—Briefing the Dioceses' Sheffield Cathedral
Christopher Ball (of the Liturgical Publishing Group). Mark Earey and Jane Sinclair explore Publication Communication and Education in the field of liturgy.
- 4 March 1998: 'Saints Alive in the Church of England' London
The saints' days material from the new Lectionary, introduced by Michael Perham and Bro Tristram.
- 7 March 1998: 'Music, Worship and Emotion' St James', Styvechale, Coventry
Anne Horton, John Leach and Geoff Weaver (of the RSCM) explore the impact of music in worship upon our emotions and evaluate it.
- 7 March 1998: 'All-Age Worship' St John's School, Clarendon Park Road, Leicester
Paul Day and the Leicester Diocesan Liturgical Committee lead the day.
- 10 March 1998: 'Training the Trainers—Briefing the Dioceses' Sarum College
Christopher Ball (of the Liturgical Publishing Group), Mark Earey, and Chris Cocksworth explore Publication, Communication and Education in the field of liturgy.
- 12 March 1998: 'The Roman Rite into the Next Millennium' London
Christopher Walsh (Principal of the Institute for Liturgy and Mission) gives an overview of the 'second generation' of the works of ICEL.
- 12 May 1998: 'Credibly Catholic?' Crossgate Centre, St John's College, Durham
Martin Warner (Walsingham) and Stephen Conway (GS) explore how easily the catholic Anglicans will be able to use the forthcoming C/E rites.
- 26 May 1998: 'Baptism Meets Church' London
Michael Vasey takes a comprehensive look at the new provision across the whole range of 'initiation'.
- 2 June 1998: 'Worship and Computer Technology' Central London (venue to be confirmed)
Trevor Lloyd and Mark Earey run through the possibilities of computer technology for worship (including the choice of music!).
- 9 June 1998: 'Celebrating Forgiveness' London
Michael Vasey and Gordon Jeanes survey the Liturgical Commission's production with this title, due for publication by then.
- 11 June 1998: 'Children in the Church?' London
Stephen Lake with Betty Pedley and John Muir (the authors of *Children in the Church?*)

LAUGHTER IN THE LITURGICAL LEXICON

Leonard Payne writes: 'I always thought an epiclesis was the anaesthetic given my wife in childbirth.'

CHILDREN IN COMMUNION

We have so far received little come-back from the request for news of diocesan implementation, though we understand London has guidelines under preparation. In Southwark there has recently been produced a 20-page resource booklet entitled *Raised with Christ*. Copies may be purchased by sending a cheque for £1.50 (payable 'South London Church Fund') to the Rev Kevin Parkes, Diocesan Children's Officer, Kingston Episcopal Area Office, Whitelands College, West Hill, London SW15 3SN.

PRAXIS PROGRAMME 1997-98

The PRAXIS programme has now been published. All one-day events run from 10.30am to 4pm. All London ones are at St Matthew's, Westminster. The list looks like this:

One-Day Events

- 23 October 1997: 'New Developments in Liturgical Studies' London
Paul Bradshaw surveys these developments with an expert eye.
- 8 November 1997: 'Celebrating the Pasch' All Saints, Llandaff North, Cardiff
Gregory Woolfenden (Orthodox) and Thomas Cooper (C/W) look at the history of celebrating the ceremonies and ritual of the 'Great Triduum', and draw lessons for to-day from it.
- 12 November 1997: 'Introducing the New Calendar and Lectionary' London
Michael Perham leads a day introducing the material and supporting resources.
- 18 November 1997: 'Introducing the New Calendar and Lectionary' Sheffield
As London above.
- 20 November 1997: 'Charismatic Liturgy' St Mark's, Haydock, Lancashire
A repeat of the day held in London in Autumn 1996, led by Denis Bradshaw and John Leach (now Director of Anglican Renewal Ministries)
- 22 November 1997: 'Worshipping Ecumenically' The Queen's College, Birmingham
Gareth Powell (Methodist) and Michael Vasey (Anglican) explore ecumenical experience in worship.
- 12 Feb 1998: 'Liturgies in Crises: Services and Prayers in Pastoral Ministry' London
Stephen Oliver (chairman of PRAXIS), Jeremy Fletcher and Janet Henderson (jointly authors of *Pastoral Prayers*) share in a day of practical grappling with demanding situations.

The next other notable general point lay in the direct address to the Princess in quite large chunks of the service. Elton John had poet's licence, no doubt, and sang 'Your candle's burned out long before/your legend ever will.' Then Lord Spencer, for the first half of his tribute, also addressed her directly and continuously as 'you.' And the Dean of Westminster finally read a long commendation, addressed not to God but to her. Perhaps these are small items; perhaps they arise from the exigencies; certainly they were unconnected to each other. But...?

Finally, one has to note that, apart from the opening sentence, the rite had no connection with any authorized Church of England service seen so far.

I wonder, lastly, whether Christian believers at large have not been marginally less impressionable than the unbelieving world around. Has there been a cumulative effect of: (a) understanding instant mortality; (b) being more realistic about the Princess's life; (c) being less open to every emotional wind that blows; (d) not needing idols? If there has been an ersatz religion-substitute running, we will have done well if we keep distant from it, even whilst lamenting the unexpected departure of one who had found ways to influence nations for good.

We cannot but thank God too for Mother Teresa—perhaps in a deeper, longer, separate breath.

Colin Buchanan

- PS: 1 The Princess's death had a most extraordinarily timed effect on Grove Books Ltd. publishing; see the next contribution.
- 2 In *The Tablet* of 13 September Clifford Longley ends a leading article, which links Diana with Mother Teresa, with a memorable theological (or hagiological?) comment: 'Teresa, pray for us. And Diana, when you are ready, please pray for us too. Amen.'
- 3 And *News of Liturgy* is able to confirm its settled and consistent policy of neither purchasing nor printing photos taken by paparazzi.

THE NEXT CORONATION? —AN EXTRAORDINARY PUBLISHING STORY

There has been for a quarter of a century an in-joke in GROW that, despite the probably small market, we would 'one of these days, perhaps in a blue moon' find ourselves needing to do a booklet on coronations. Well the day finally came and we announced in August to be published in September Alcuin/GROW Joint Liturgical Study no. 38, *Coronations Past, Present and Future*, edited by Paul Bradshaw. The notice continued 'The contributors are: Henry Everett, who won the Gregory Dix prize a year or two back for his essay on the Coronation of James II and writes here on Coronations of the sixteenth and seventeenth centuries; Paul Bradshaw himself, who writes on Coronations from the eighteenth to the twentieth centuries, and COB who, from his prejudiced

disestablishmentarian position, writes on "The next Coronation."

Thus it was, and most of the material is historical. COB's own chapter, however, included some fairly speculative material, not least some discussion of the qualifications (and/or disqualifications) of the Heir Apparent to be crowned monarch at a Christian ceremony. It also included some innocent opening information about how the Queen's funeral is standing ready and waiting in the wings—and a supportive footnote about how sudden death can fall upon any of us and we need to be ready. However, it hardly mentioned the Princess of Wales or her sons.

Well, Paul Bradshaw is the editor, but I am (in one of my residual Grove Books roles) seeing it through the press. The timetable was tight. But on Friday 29 August as an inhabitant of a reasonably secure world I posted corrected page-proofs back to the printers, virtually ready for printing and binding. They had been on holiday all the week, or I might have got the printing started earlier. The envelope was duly waiting for the printers when they re-opened *on Monday morning, 1 September*—but now we were in a genuinely different and unknown royal world. None of us that Monday morning was in position to do confident instant re-drafting. I rang the printers, sought delay, and intend to check my text at leisure—and the coronations are published slightly late.

But the might-have-beens of two blue moons together still haunt me slightly.
COB

GENERAL SYNOD IN NOVEMBER

It appears that the November General Synod may handle the following items:

- (a) The 'Rites A and B Revised' communion Revision Committee may report to Synod for a First Revision Stage. (The secretary of the Revision Committee writes to clarify the standing of the 'Interim Text' we published last month—that is, that although the Revision Committee published the text, it has continued to work on it and the text it reports to Synod in November may differ slightly from it. We will delay the rest until nearer that point.)
- (b) There will also be a debate on a report from the Liturgical Publishing Group. There is reason to expect that it is in this context that the text of the Lord's Prayer will be decided.
- (c) There will be the Final Approval of the Initiation Services, after they have been considered by the House of Bishops in October.
- (d) In July we began, but adjourned, the General Approval Stage of the 'Extended Communion' report, and this will have to come back in November.
- (e) We understand that we may also see Psalm samples from the fuller proposals that will one day reach us.

CORRESPONDENCE

Dear Colin

What follows is intended as an answer to Colin Randall's letter in July *News of Liturgy*. You did mention the matter to me at the Synod.

In writing to you about the Church of England variations from the *Revised Common Lectionary*, Colin Randall has done well to discover the one Sunday in the year when the Church of England provision has entirely departed from the *Revised Common Lectionary*. But he need not fear that there are a great many others, for we were careful not to make more changes than were necessary, for that would destroy the idea of a common lectionary. The deviations from the RCL were printed in Appendix 2 of the original report from the Liturgical Commission to the Synod, GS 1161, on page 258, and may be consulted in that document. It will easily be seen that there are not many such deviations.

When it came to the work of the Revision Committee, they did make a couple of other changes, the major one of which was to make the Creation provision on the Second Sunday before Lent mandatory. In its original report in GS 1161, the Commission had written:

The Commission found the treatment of Creation in RCL surprisingly small, with minimal use of Genesis 1 and 2 outside the Easter Vigil. Conscious of the desire to celebrate and reflect upon Creation, in ways that are different from what happens at Harvest, the Commission has provided an alternative set of readings that reflect this for use on the Second Sunday before Lent (close to the old identification of Septuagesima with Creation). Since RCL allows for a Transfiguration Sunday on the Sunday before Lent, it would make much more sense to move from Creation, to the Transfiguration, and then into the season that prepares to celebrate our redemption.

Commenting on this, the Revision Committee, in GS 1161, wrote:

Two distinct criticisms have led to some reordering of the lectionary provision in the time between the Presentation and Ash Wednesday. One is the fact that the layout of the readings for this period in GS 1161 could mean that the lections were out of sequence with RCL for up to five weeks in some years. The other is the fact that RCL is weak on Creation lections, and the amendments made to the RCL in GS 1161 to meet this criticism were optional. The result of some changes for this period is that the readings will always be in line with RCL, except on the Second Sunday before Lent, and that day will always have a Creation theme to it (as the following Sunday will have, as in one of the RCL options, a Transfiguration theme to it).

I hope this clarifies the matter.

Yours sincerely

Michael Perham

Canterbury Press Norwich

- *Church Book and Desk Diary*—with lectionary references—already published
- *Word of Life*—A commentary on the Lectionary Readings for the Principal service on Sundays and Major Holy Days—Year C—to be published in September
- *Exciting Holiness*—Collects and Readings for the Festivals and Lesser Festivals of the Calendar of the Church of England—to be published in September
- *Leading Intercessions*—Prayers for Sundays, Holy Days and Festivals—Years A, B and C—to be published in October
- *Sing His Glory*—Hymns for the New Lectionary—Years A, B and C—to be published in November

Hodder

- Lectionary readings set out in NIV translation—scheduled for September

National Society/Church House Publishing

- *Worship through the Christian Year*—scheduled for September

Royal School of Church Music

- *Sunday by Sunday*—weekly guide for all who plan and lead worship. First instalment 5 October to 7 December 1997. (Distributed with RSCM's quarterly music magazine)

Church House Publishing

- *The Christian Year* volumes (already published) and *Visual Liturgy* (to be published in September)

Redemptorist Publications

- *The Living Word*—quarterly publications available in book and disk format.

Grove Books

- *Introducing the New Lectionary: Getting the Bible into Worship*. Worship series No 141. (Tip-top value...)

Raymond Chapman

- *Leading Intercessions*—A Collection of Prayers—both scheduled for October.

Kevin Mayhew

- *Living Stones: Prayers of Intercession* and *Living Stones: Pebbles/Rocks/Boulders*—both scheduled for September.

AND A CORRECTED ANNIVERSARY

It was on 7 July 1967 that Series 2 Communion was passed by the House of Laity of the old Church Assembly, and the era of new texts began. We apologize for letting the erroneous date '1976' into the public arena.

INSTITUTE OF LITURGY AND MISSION AT SARUM COLLEGE

We learn of the following forthcoming programme:

Mondays beginning 29 Sept 1997

Community Worship

A module of the Foundation Certificate Course of the RSCM.

Saturdays 25 Oct 1997, 7 March, 30 May 1998

Words and Music in Worship

Three days to help members of church worship committees/development groups become aware of responsibilities, issues, ideas resources. It will look at current developments in liturgy, the role of music, the planning of worship, and pastoral issues.

Tuesdays 4 November 1997, 26 May 1998

Preaching at Worship

A practical workshop for new or occasional preachers.

Tuesdays, beginning 4 Nov 1997

Christian Celebration: At All Times and in All Places

(At the Dunstan Centre, Bristol)

A basic twelve-session course on worship for all who wish to learn more about the liturgy, to understand it and assimilate it, and so celebrate it with new awareness and confidence.

Saturday 8 November 1997

Planning Music for Advent and Christmas

An afternoon for those who plan worship and choose music for church, school and home over the Advent and Christmas seasons, to re-examine traditions and look at new materials and ideas.

Saturdays 15 Nov 1997, 21 March 1998 and 6 June 1998

Music and Singing Groups

(Part of the RSCM's Music Group Support Scheme)

Practical days for all who play instruments or sing in groups, discovering how to use instruments appropriately and creatively and how to get the best out of their voices. A rich variety of music and resources will be explored.

Tuesday 18—Wednesday 19 November 1997

Music for the Eucharist

A residential workshop exploring principles, priorities and resources for 'singing the Eucharist' rather than just singing at it, together with an advance look at proposed new Eucharistic Prayers in various traditions.

Monday 8—Tuesday 9 December 1997

Parish Liturgy Audits

A consultation for members of Roman Catholic liturgy commissions and others.

Wednesday 14—Thursday 15 January 1998

Liturgy in Ordination Training

A consultation for those responsible for worship training/liturgical formation of ordinands in all the churches.

Wednesday 28—Thursday 29 January 1998

Liturgy and Mission

A residential seminar on worship as source, summit and motor for Christian life, for all concerned with the relationship between worship, witness, evangelism and service.

Saturday 7 February 1998

Planning for Holy Week and Easter

A day for those who plan worship and choose music, with an opportunity to re-examine customary services, become familiar with liturgical developments, and review new materials and resources.

Saturdays 14 February 1998, 25 April 1998

Few in the Pew!

Opportunities for churches with limited musical resources to discuss common problems, identify sources of help and advice, and focus on a realistic repertoire and on doing simple things well.

Tues 17—Wed 18 February 1998;

Tues 18—Wed 19 August 1998

Parish Composers' Seminar

Residential courses for those writing music for use in their local church. Constructive discussion on layout, scoring, styles, texts and printing. A chance to share ideas with others and sing through each other's work.

Tuesday 17—Wednesday 18 March 1998

Hymns and Songs in Christian Worship

A residential seminar in which the different ways of praising God in song will be explored and analysed with consideration of theological, musical and pastoral criteria for making choices.

Saturday 21 March 1998

Reviewing Our Preaching

A refresher workshop for regular preachers, using video facilities.

Monday 6—Sunday 12 April 1998

A Holy Week Experience

Explore the themes and symbols of the Easter mystery in the preaching, art, music and poetry of two millennia and in the liturgical traditions of East and West. Then celebrate them in the liturgies of the Cathedral and local churches.

Thursday 16—Saturday 18 April 1998

Easter Course for Organists

(In association with the RCO and the WEOA)

A residential course for organists of all ages and abilities from AB Grade 6 to FRCO. Participants, grouped by ability and experience, will receive tuition from a range of well-known tutors on a variety of organs.

Wednesday 6—Thursday 7 May 1998

Psalms in Christian Worship

A residential seminar which will examine the different types, translations and uses of psalmody in Christian worship, and some criteria and resources for their appropriate musical treatment.

Monday 18—Tuesday 19 May 1998

Designing for Worship '98

The second residential symposium for architects, artists, clergy and all concerned with the building, ordering and enhancement of places of worship and the renewal of the liturgy. Concluding with a field trip to significant churches.

PUBLICATIONS BASED ON THE NEW CALENDAR, LECTIONARY AND COLLECTS

SPCK

- *The New Lectionary and Calendar 1998* (daily almanac)—already published
- *Celebrate the Christian Story: An Introduction to the new Calendar, Lectionary and Collects* (by Michael Perham)

Cassell

- *Revised Common Lectionary*—Lectern Edition and CD-ROM—already published