

Since the beginning of last year Leicester's DLC has naturally found its work change. No longer are we preparing people for Common Worship, even though we did get a few informal requests for help moving to Common Worship throughout last year. It is amazing that after the hard work of the Liturgical Commission and local DLCs that still some people hadn't heard about Common Worship until the beginning of last year!

Over the last 18 months we have organized a number of courses. We have had particularly good responses to those that we aimed specifically at Readers and retired Clergy at the start of last year. Courses on Wholeness and Healing have also had good responses. We are just about to hold a course on the imaginative use of space.

We have been revising the resources that we supply to deaneries and parishes when a new ministry is celebrated. We have also produced liturgical guidance for parishes when the Bishop visits the parish.

At the planning stage is a day entitled '101 ideas to keep Common Worship Fresh' which we hope 'will do exactly what it says on the Tin'. Although the activities of Leicester DLC have naturally changed over the last 18 months, we are still keeping busy though often our work is done by individual members working with the diocesan training office and other groups to address specific needs. For example, we are just about to start a training course for Readers to help them with funeral ministry and many clergy have expressed an interest in looking at the materials for their own CME.

One great mystery that readers may well be able to help us with. We send our minutes and agendas out to members by e-mail and every time about half of the membership fail to receive the attachments, but its not the same half each time and the secretary hasn't had the same problem with non-liturgical items. Is there something strange about Liturgy and e-mail attachments? Is Internet non-liturgical?

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

Daily Prayer still runs as a topic, and, obviously, there is a whole year still to run before its seasonal variants have been fully tested. But I thought I would try readers' patience this month by reverting to a text which is probably taken for granted in, say, 40% of the parishes of the Church of England, and is, equally probably, ignored by the rest. But perhaps I can persuade a few in that 40% at least to look at it critically just this once—and perhaps the others will be intrigued to try it (though I suspect they won't).

What text? Why, the invitation to communion in CW Order One which goes like this:

Jesus is the Lamb of God who takes away the sin of the world;
blessed are those who are called to his Supper.
Lord, I am not worthy to receive you,
but only say the word and I shall be healed.

Now to get this in perspective I must take you back to the BCP 1662 provided at the distribution the 1559 combination of words from 1549 and 1552, which, for the bread, ended up as:

The body of our Lord Jesus Christ which was given for thee preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee; and feed on him in thy heart by faith with thanksgiving.

It is self-evident (for those who do not recall BCP days) that, if the whole text were to be used by distributants going along a rail, each recipient would only get some of the words, and none in 1662 days was expected to say 'Amen' at any particular point—they simply received in silence.

With Series 2 in 1965-7 we turned the 1662 words of distribution into an invitation, to be followed by simply 'The Body of Christ' and 'The Blood of Christ' with the response 'Amen' (or, alternatively, there need be no invitation and no 'Amen' if the full 1662 words were used at the distribution). The idea was that the invitation gave an interpretative backdrop to the very short (and stark) words of distribution. It is hailed by Michael Perham, as 'a 1960s attempt to hold onto the theological emphases

of the Prayer Book words of distribution and to spell out the meaning in the . . . briefer modern words of distribution . . . we can be proud of [this] text.¹

With Series 3 in 1971-73, the alternatives were still broadly the same, though the 1662 full words came first, and the 1967 invitation-distribution-amen came second—and the short stark words of distribution offered longer forms taken from the first half of the 1662 words, but still leaving time for ‘Amen’.

With Rite A in 1978-80, the 1662 full words (with no invitation) perished from the main text but remained as an option in an appendix; and the new pattern of Series 3 remained alone in the main text (though in the words of distribution ‘. . . preserve your body and soul unto everlasting life’ had become ‘keep you in eternal life’). However, after the words of invitation a rubric said ‘*Additional words of invitation may be used (see section 85)*’. If you turned to section 85 you found ‘Jesus is the Lamb of God . . .’ almost as we have it in CW; and you also found ‘The gifts of God . . .’ as it is in CW today. But the heading was clearly ‘*ADDITIONAL WORDS . . .*’—they were meant to be available to *add* to the invitation. Then, at a late stage, there came opening note 17 ‘*The words provided [ie the main text provision] are to be used at least on Sundays and other Holy Days, and those in section 85 may be added. On other days those in section 85 may be substituted.*’ Now the invitation in the main text was being threatened—and the weekday permission to use ‘Jesus is the Lamb of God’ overflowed into a use of it sole at principal services on Sundays.

Hence in CW ‘Jesus is the Lamb of God . . .’ came into the main text, and not as subordinate to ‘Draw near with faith’ but as a straight alternative to it (as is ‘The gifts of God . . .’ also)(see CW p.180). Of course the text came in because it drew on the Roman Catholic use in the 1970 missal (though Paul Bradshaw’s *Companion* tells me it went back to the Synod of Aix in 1585, an unsurprising blank in my history knowledge); and, of course, when a text comes in with *that* weight of authority behind it, no-one should question it. And, it has to be acknowledged, responsive bits quite rightly go down well. But still I ask ‘What does it say?’

Perhaps the first thing to note is that the English missal is under-translating the Latin. The text should have been translated ‘Happy are those who are called to his wedding banquet’ (a clear reference to the eschatological feast). Roman Catholic commentators (at least the first two I took off my shelves) regret the under-translation.

But is Matthew 8.9 really a relevant response? It always seems to me to be highly unsacramental! The centurion believes the word of God will be effective at a distance without Jesus actually coming to his home—and Jesus takes him at his word and

¹ This comes in his very perceptive and interesting Michael Vasey Lecture of 2001 with the intriguing title ‘Benedict, William Laud and Michael Vasey: How Distinctive should Anglican Worship be?’ (just published in *Anvil*, Vol.19 no.1 (2002), pp31-44). Perhaps, as I have cited this, I could at the same time admonish the Dean of Derby for going on to claim as Anglican (and even as drafted by Michael Vasey) ‘Be present, be present, Lord Jesus Christ, our risen high priest; make yourself known in the breaking of bread.’ Oh dear, Michael, you have compounded the error by adding your comment ‘Real quality, real originality. Distinctively Anglican? Yes, but only until another church has the wisdom to import [it].’ Did no-one pick this up after your lecture? This is a text devised on the liturgy committee of the Church of South India in 1949-50—and it was drafted as *not* being Anglican, and it is the Anglicans who had ‘the wisdom to import it’.

More information and the prayers themselves can be found at:
<http://www.cofe.anglican.org/commonworship/mourning.html>

LECTIONARIES FOR ADVENT 2002 TO ADVENT 2003 TO BE PUBLISHED

I am pleased to announce that on April 19 2002, Church House Publishing will be releasing three new products in the Common Worship range.

The Lectionary 2002-2003 is the follow up to this year’s publication that came out last April. This book presents the recommended Bible readings (references only) for every day and Principal Festival worked out for the year between Advent 2002 and Advent 2003. Available in both standard and large format. *Sundays, Principal Feasts and Principal Holy Days: Advent 2002 to Advent 2003* will be published. It presents the recommended Bible readings (references only), along with Collects and Post Communion for every Sunday and Principal Festival between Advent 2002 and Advent 2003.

Further details are available on the website at the following address, click on LECTIONARY BASED / DATED MATERIALS to reach the right page.
<http://www.cofe.anglican.org/commonworship/resources/indexoff.html>

A LECTIONARY AND ADDITIONAL COLLECTS FOR HOLY COMMUNION (Book of Common Prayer)

This lectionary has now been published on the web site. It supplements the Collects, Epistles and Gospels printed out in The Book of Common Prayer by providing Psalms and Old Testament lessons which may be used at Holy Communion alongside the Epistles and Gospels which are printed out in the Prayer Book; A Collect, psalm and readings for use at Holy Communion on certain days for which no Collect, Epistle and Gospel are printed out in the Prayer Book; and Alternative Collects for Good Friday and Easter Day.

Also included is a Schedule of Variations to the Common Worship Second and Third Service Lectionaries (when the Book of Common Prayer Eucharistic Lectionary is used as the Principal Service Lectionary).

More information can be found at
<http://www.cofe.anglican.org/commonworship/lect/bcp/lectfront.html>

FINAL WORDS

The Common Worship web site can be found at

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

If at any time you wish to unsubscribe from this list please email me at this address and I will remove your name. 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.

Best wishes David Green

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- (a) it provides simply one reading per day;
- (b) apart from the moveable part of the Church Year (Shrove Tuesday to Pentecost), it provides readings according to the civil calendar, not for the weekdays following particular Sundays. This has echoes of Cranmer's original scheme, and means that readings run on sequentially through Sundays in that 'Through the Year' season. In the moveable part of the year, the lectionary is set out by Sundays and the days following, and there is a different sequence of readings for the Sundays from that for the weekdays.

As with CW Daily Prayer, we would like to hear reactions—and/or comparisons.
COB

Paul Bradshaw, *The Search for the Origins of Christian Worship: Sources and Methods for the Study of Early Liturgy* (Revised and Enlarged Edition, SPCK, 2002, xi/244 pp, large pb, £17.99)

The first edition of this book came ten years ago, and Paul Bradshaw effected what was almost a revolution simply by popularizing a contrast originally articulated by Robert Wright in the USA—that patristic studies yield one set of results to 'lumpers' and another to 'splitters'. Paul Bradshaw puts himself unreservedly (and surely rightly?) into the 'splitters' camp, and clearly his book has run and run. I am unaware of a serious challenge to it in the ten years, and, taking him on trust as a man of scholarly principle, I find him now modestly greeting a 'growing consensus' of splitters rather than picking off a belligerent rearguard of perverse lumpers. I half-longed for an Aunt Sally lumper such as to have challenged his first edition

The book is considerably altered in shape, particularly through the bringing of his foundational 'Ten Principles for Interpreting Early Christian Liturgical Evidence' from being chapter 3 into being the opening chapter with the title 'Shifting Scholarly Perspectives'. He has added in other material he has written elsewhere, and has scrupulously updated discussion throughout by reference to authors, theories and discoveries of the last decade. An unselfconscious tribute to his own carefulness is to be found in his 'Index of Modern Authors' in which over 500 names are listed, each of whom is quoted, cited, or refuted, somewhere in the book.

COB

THE HORSE'S MOUTH — GREEN WITH INFORMATION

David Green's E-Mail of 4 April reads
COMMON WORSHIP EMAIL LIST *****

I am writing with news of Common Worship.

PRAYERS AT A TIME OF MOURNING FOR HER MAJESTY QUEEN ELIZABETH THE QUEEN MOTHER

The Archbishops of Canterbury and York have issued prayers offered for use by individuals and churches during the period of mourning for Her Majesty Queen Elizabeth The Queen Mother.

the man's servant is healed at a distance. The people's response we now have draws upon that occurrence, with almost *verbatim* quotation, but seems to be saying:

- (a) the fruits of communion are healing (that seems to be legitimate);
- (b) the recipient is casting himself or herself as the servant who is ill (whilst still speaking the centurion's words);
- (c) there is no need for Jesus to come to the recipient, but a word of power will do instead.

Or is allusiveness to scriptural texts sufficient, without worrying about what they *really* mean? I have a funny feeling that, if an evangelical had proposed a text of this sort without its being in use in Rome, it would have been scorned as being a deliberate twisting of the meaning of scripture in order to deliver an anti-sacramental polemical blow at the rite. But then I must not set store by funny feelings.

Colin Buchanan

VALE REGINA MATER

After the Golden Jubilee material arrived (see the next article below), on Easter Eve (30 March) the Queen Mother died at the age of 101. An impressive royal funeral (not, apparently, technically a 'State Funeral') swung into action. The 'liturgy' was then conceived on a grand scale—first the great procession from St James' Palace to Westminster Hall on Friday 5 April; then a 'Lying in State' flanked by four guardsmen (or, for one spell on the Monday, by the four grandsons of the Queen Mother); the queues to file past the coffin stretched back to Lambeth Bridge and along the embankment on the South Bank, and people waited up to seven hours to go past, and the Hall never closed (apart from a brief time of rehearsal for the funeral) until early on the Tuesday morning; then there was a brief procession similar to Friday's from Westminster Hall to the Abbey; then the service in the Abbey; and finally the conveying of the coffin by ordinary hearse to Windsor for the private interment in St George's Chapel beside the body of King George VI.

The procession on the Friday had 27 royal mourners following the coffin on its gun-carriage of the King's Troop of the Royal Horse Artillery. All was done with precision, controlled by military bands, at the slow march. Amongst the mourners, the Princess Royal broke with precedent, as she marched in uniform amongst the 26 men; but the Duke of Edinburgh deserves top praise for undertaking a demanding march in uniform at the age of 80, and carrying it off superbly. The Lying in State provided four days of widely publicized emotions and, with many memories of the Queen Mother, a build-up towards the funeral due on the Tuesday. The Queen herself was moved to make a broadcast of thanks to the nation.

There were two prayers led by the Archbishop of Canterbury when the coffin first reached the catafalque in Westminster Hall. Both addressed God as 'thou' in conformity with the Queen Mother's own known taste for the Prayer Book (and quite possibly her own instructions). But I confess that one in particular sounded like a modern prayer adapted backwards into cosmetically Tudor style.

Then we got to the Abbey—and, in my case, brilliant TV coverage. I think that all the world was both moved and yet also delighted by the service. The music was marvellous, and the congregational singing of ‘Immortal, Invisible’ and of *Cwm Rhondda* inspiring. For my money the Archbishop of Canterbury did a first-rate (even slightly adventurous) job. There was a carefully balanced set of official church leaders with parts to play, and they did them well, and the balance was evident. But dare we (as with Princess Diana’s funeral) ask a question or two of the more targeted parts of the liturgical text itself? I offer the following cool reflections:

1. I looked and listened almost in vain for hints that the Common Worship funeral rites had even been consulted. Presumably the main features of the rite, quite probably dictated by the chief participant herself, have been in place for 20 years or more, and perhaps the Queen was never given a *Pastoral Services* book, or, if she was, never showed it her Mother. We did not even have ‘I am the resurrection and the life’ at the entry of the coffin. We had the Dean’s own introduction. We had the Prayer for the Royal Family from 1662 Morning Prayer. We had the prayer for those who mourn from 1928 (in mod style in *Pastoral Services* page 357). We had a commendation from the ASB (see below), and we had the prayer about bringing the whole church to a joyful resurrection which is in CW (see *Pastoral Services* page 272), but first appeared in the ASB.
2. The commendation was that in the ASB (page 315). I helped write it, so I approve of it. But it has no part in CW, so is illegal. And, as might have been foreseen, like the Friday prayers, it was translated backwards in order to get it into ‘thou’ and ‘thee’ language. But it honestly does not sound like Tudor prose, thus re-touched. It is a David in Saul’s linguistic armour.
3. For what my opinion is worth, I could have done without the Garter-at-Arms (was that his title?) and his pompous and archaizing Whitehall-imperialist proclamation after the blessing.

But with that and the Jubilee coming, what a great year for royalty! An *annus mirabilis* ten years on from the *annus horribilis*. But, as I write, there is just a chance it will all be outdone in popular emotion by the saga of Beckham’s foot.

SERVICES FOR THE GOLDEN JUBILEE

The Queen entered the 51st year of her reign on 6 February, but the official celebrations are booked for 2,3 and 4 June, when the usual Spring Bank Holiday is delayed a week, and an extra Bank Holiday Tuesday is added to the usual Monday. It is anticipated that the Jubilee will be featured within church services on 2 June. Churches Together in England have published on behalf of all four nations a (gold-covered) booklet, *The Queen’s Golden Jubilee 2002: Worship Material for the Queen’s Golden Jubilee* (36pp, A5, £2.50). There has been notice given of this for some weeks, but our copy did not come until too late for the March NOL. The format is a kind of two-tier production—there are 24 pages on white paper of resources, and then within

in Southwell diocese. Much of the content is quite properly advice on dealing with renewed grief, anger about the original retaining of body parts, and counsel about legal requirements etc (eg if parts are to be placed in the original coffin then a Home Office licence for opening it is needed—but a casket can be put beside the original coffin without the licence). The central issue of the ‘Act of Committal’ is handled like this:

Care is again needed to avoid language which implies this is a second funeral since the body of the person is not present and has already been committed to God. It is important to vary the exact words according to the family and situation as discussed with them earlier when arranging the ceremony.

For example:

On a previous occasion you gathered here to commend to God the soul of who departed this life on St Paul reminds us that ‘nothing can separate us from the love of God in Christ Jesus our Lord’ and confident in that knowledge we know that *he/she* has been and is whole in the sight of God. We now, therefore, in the sight of God reunite with *his/her* body the (*heart/brains/tissues/organs*) not present at the time of *burial/cremation*. May rest in peace and rise in glory.

People needing help are invited to ring the Chaplains’ team at Southampton University Hospital’s NHS Trust Hospital on 02389-798517.

BOOK REVIEWS

Bruce Carlin and Tom Jamieson (compilers), *Daily Prayer: A form of praise and prayer for use at any time of the day* (DLT, 2002, viii/184 pp hardback, £14.95)

This is the ‘Durham Office’, which has lurked around the news in these columns in stages of gestation for some years in various ways, and has now come to definitive publication with a launch in Durham cathedral in January—beating Common Worship Daily Prayer by a few days and 5p. The only hints in the definitive edition of its Durham provenance come in the commendation by the Bishop of Durham, the reference to ‘Durham Diocesan Liturgy Committee’ in the blurb on the outside back cover, and the E-mail address of the compilers given in the Preface. Otherwise all titles, tables, and introductory material scrupulously avoid the title by which once we knew it. Perhaps theirs is a cosmopolitan consumer market now, and ‘Durham’ looks too provincial. But surely it has a proud liturgical history? At any rate, I reckon we are looking at a second ‘Durham Book’.

In one sense Durham is like what those on the CCP-CWDailyPrayer track will recognize, for it is based on a Calendar with six identifiable seasons, and the remainder (‘twixt Presentation and Shrove Tuesday, and ‘twixt the Monday following Pentecost and 31 October) labelled simply, as the seventh season, ‘Through the Year’. Each season has an outline office, and a Sunday to Saturday set of variable components to it. But this all differs from the ‘official’ stuff, in that we are looking at only one office per day, and in its related treatment of the lectionary. The lectionary has two unexpected characteristics:

appreciated). It is perhaps worth noting that, without ever being anything other than his own pretty firm self, he moved happily amongst both Sydney evangelicals and the rest of Australian Anglicans, and he strove always for reconciliation if people looked polarized. Perhaps his Christian integrity and concern for helping people agree are the key to those two fine Anglican liturgy books of 1977 and 1995.

There may be Australians who would like to add more.

COB

CORRESPONDENCE

Dear Colin

The short answer to your question about the absence of the opening prayer from CCP in Lent is that in 'ordinary time' the beginning is a versicle and response, the gloria patri and the opening prayer, and in seasons there are two versicles and responses and the 'blessed are you' prayer.

The Daily Office Group felt that CCP's printing of all this material was over-egging it slightly, and one of the ways we gave seasons a different 'feel' to ordinary time was to split the CCP beginnings between seasonal and ordinary orders.

Jeremy Fletcher

Chaplain to the Bishop of Southwell

[but just appointed to be Canon Treasurer of York Minster]

Dear Colin

I am in five country parishes—a big change from the urban parishes I have been in up to now. There are five churches in eight villages. One of the villages has asked for a pet service and I have no experience or texts to go on. Have you any information by any chance?

Derek Dolman

South Croxton, Leicester

[I confess to having no recollection of any text receiving synodical authorization, and clearly Liturgical Commission and House of Bishops have been terribly remiss in this field. My own actual experience includes one such service during a parish visitation, at which the incumbent (Francis-like?) preached and I merely attended. I have two unhelpful memories—one of the range of 'pets' from a gerbil to a police horse, the other of the cheerfully swishing West End of fifteen dogs facing Eastwards at the Communion rail (fear not—they were not communicants; they had simply 'come up for a blessing', and each had a sponsor). But, as usual, where editorial expertise runs out (which it does here at a very early stage) readers' contributions are invited. COB]

BURIAL OR DISPOSAL OF BODY PARTS

Following Bruce Carlin's letter in March, he has been sent (by Jeremy Fletcher) a set of guidelines produced by hospital chaplains in Southampton and adopted almost *verbatim*

there are 12 pages on yellow paper of an actual service order, and Jean Mayland's Introduction says that the service order will be available from the beginning of May on the CTBI website—www.ctbi.org.uk/jubilee.

The service is entitled:

Service of Thanksgiving, Intercession and Commitment to mark the Golden Jubilee of Her Majesty The Queen

Its form is a non-sacramental order, shaped like an ante-communion, concluding the prayers with the Lord's Prayer (modern ecumenical—'Save us from the time of trial'—text printed first), an Act of Dedication, the National Anthem (including 'choicest gifts in store' but not 'confound their politicks'), a blessing (and Gaelic and Welsh blessings), and a sending 'forth'. The distinctive feature of the order is the provision of Coronation symbols, which are carried in procession at the beginning and then both proclaimed (or at least explained) at the beginning of the rite and later incorporated into the prayers, with small marginal illustrations of them at both points in the rite. Thus we get

Symbol	Initial Explanation	Theme for Prayers
Bible	'The most valuable thing the world affords'	For all people of faith, for scholars, translators, preachers, and disciples.
Oil	Anointing at Coronation	For the Queen, the Commonwealth, and caring professions
Towel	The Queen's use of Maundy Thursday—'the majesty of Service'	For those who mourn or are in need
Bell (called in the rubric ' <i>a symbol of the local community</i> ', but proving to be a bell in the next two columns)	Celebration of the community life of the nation and Commonwealth	For those in authority, and for the showing of the love of Christ in our community.

The towel as a symbol of service needs a little stretching of the imagination if we go not to John 13 but, as we are directed, to the Royal Maundy service (an event in which I have twice taken part—see NOL for May 1984 for a report). The explanation clearly sends us there, but on arrival we shall find the towel uselessly round the Lord High Almoner's Waist, and when 'our Sovereign demonstrates the majesty of Service' it is hardly 'as our Lord Jesus did when he washed his disciples' feet'—for on the day it is the bestowal of purses of money upon chosen old people, with Her Majesty carrying a nosegay to ensure that no unwashed smell reaches her nostrils,

despite the fact that the old people keep their socks and shoes on. Ah, well, a little romanticism may do no harm, and it is fair to say the Queen has given much service. But have the compilers ever been to a Royal Maundy . . . ?

The wider resources include: a page on the concept of jubilee (with a reference to the 'Drop the Debt' campaign), alternative Bible passages, texts from the Queen's broadcasts, a Christmas letter from a priest's wife in Northumbria when afflicted in the post-foot-and-mouth traumas, and other collects, prayers and blessing. There is some 'proper' hymnody, including a page of suggestions from traditional hymn collections, two specially written hymns (one from June Boyce-Tillman 'Jubilee sets us free', and one from Tim Dudley-Smith 'To God we come in prayer and praise'), one other recent hymn of June Boyce-Tillman 'We shall go out with hope of resurrection', and one new verse for Tim Dudley-Smith's 'Lord, for the years'. This is added after the existing second verse:

Lord, for our hopes, the dreams of all our living,
Christ and his kingdom one united aim;
rulers and peoples bound in high thanksgiving,
Lord of our hopes, our trust is in your name.

I think royal liturgy will do us no harm, so long as we do not inhale too deeply of any wisps of British imperialism or the Divine Right of Windsors. If the Jubilee overtakes Pentecost in importance this year, there are another 49 to redress the balance.

COB

This month's publication . . .

. . . is Worship Series no 169, *How to . . . lead the prayers*, by Anna de Lange and Elizabeth Simpson. It is the first of a new style of practical booklet designed to be used by one person as a workbook or a group as a training course. It covers issues from 'why pray at all?' to 'how loud should I speak?', and it will help you get out a rut or will start a new prayer team going.

IN MEMORIAM — GODFREY DIEKMANN

Godfrey Diekmann died at his beloved Collegeville, Minnesota, on 22 February, at the age of nearly 94. He was in other words virtually the contemporary of Jimmy Crichton, whose obituary was published here in September last year. To my shame, I have to say, as a mere Anglican, that it is only in recent years (and through reading a biography of him in the 1990s), that I have become aware of his far-reaching significance. I now draw in part upon the obituary to him by Robert Mickens in *The Tablet* of 9 March.

It is astonishing to record that he joined the Benedictine Abbey of St John at Collegeville in 1926, admittedly as a novice 18 years old. He was ordained priest in 1931, and, according to Robert Mickens, virtually took over the leadership of the Roman Catholic Liturgical Movement in the USA on the death of Virgil Michel in 1938—no less than 64 years ago, when he himself was but 30, the Second World

War was still in the offing in Europe, and Vatican II was undreamt and virtually undreamable. He was for 50 years an editor of *Orate Fratres* (which, in line with his own concerns, was during his time retitled *Worship*). By all accounts his influence was decisive in the style and direction given by Vatican II's Constitution on the Sacred Liturgy, and Mickens quotes Fred McManus (who was working with him at the Council) that Diekmann 'pretty much authored' articles 37-40 of the Constitution. Readers are invited to look back at the text and see the directions set. His passion was for the full participation of the congregation.

It is hard for one who had not known him personally to add much about his sense of fun, or his devotion to growing mushrooms—but these emerge strongly in his biography.

One very important post-conciliar role that Diekmann took up was in the formation of ICEL (the Roman Catholic International Commission on English in the Liturgy), the body which, from early stages drew together English-speaking Roman liturgists from many lands, and co-ordinated a single set of agreed modern texts. It is this work which has lain behind the interdenominational work of first ICET and latterly ELLC, and may even mean that some of our modern texts in Anglican liturgy (as, for example, the Gloria in Excelsis) may owe their linguistic form to Godfrey Diekmann's labours at ICEL in the late 1960s. It is this work also which has been so threatened by *Authenticam Liturgiam* . . .

Do any living links with the creation of the Vatican II revolutionary Constitution on the Sacred Liturgy now still remain with us on this earth?

COB

IN MEMORIAM — LAWRIE BARTLETT

Lawrie Bartlett died on 17 March in his native Sydney at the age of 71. He may not have been well known at a distance from his own Anglican Church in Australia; but he made enormous contributions to the worship of Australian Anglicans. He was part of the Liturgical Commission which produced *An Australian Prayer Book* (AAPB) in 1977, and went on to chair the Commission and pilot the subsequent (and much fuller) Book, *A Prayer Book for Australia* (APBA), through the General Synod in July 1995. He was also a fine hymnologist and musician, and was secretary to the Australian HymnBook Committee, formed in 1968, which produced in 1977 *An Australian Hymn-Book* (it is known in England as *With One Voice* and the Foreword is still signed 'Lawrence Bartlett'). His own composition of a setting for the Te Deum was triumphantly played at his funeral in St Andrew's Cathedral, Sydney.

I stayed with him in 1991 in his Rectory at New South Head with a wonderful view (only interrupted by his own parish church spire rising in front of his window from 100 feet down the hill), for it looked straight up Sydney Harbour towards the Opera House and the Bridge—a great stimulus to liturgical creativity I would guess (and often in my mind when I come across the APBA). I last saw him when he came from that 1995 General Synod to the Dublin International Anglican Liturgical Consultation (and that was the only time he was able to participate at an IALC—and his presence was much