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See www.praxisworship.org.uk
Praxis was formed in 1990, sponsored by the Liturgical Commission, the Group for the Renewal of Worship (GROW) and the Alcuin Club to provide and support liturgical education in the Church of England.

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Crowns and Chrism

THE CORONATION of King Charles III had been the subject of significant liturgical anticipation, and the order of service did not fail to deliver. Of particular interest to me was the reintroduction of the sermon to the occasion, together with the gentle modernization of the Eucharistic rite to something that was pretty much *Common Worship: Order One in Traditional Language*. Texts which were particularly distinctive (and not to be found in the CW book) included the Proper Preface for the Coronation, replete with language of consecration and anointing, and the Prayer over the Gifts, which went rather further than most CW offertory texts dare to go in objective language of blessing and sanctification of the bread and the wine. Elsewhere in this edition Jeremy Davies and Bishop Colin both offer ongoing reflection on the Coronation rite. I imagine conversations will continue for some time.

This issue holds together those thoughts on the Coronation together with some reflection on the ministry of baptism. The combination of these themes is partly practical: Church House Publishing released

some new baptismal resources towards the end of last year (reviewed in issue 076), but the death of the late Queen, and the preparations for the Coronation of our new King and Queen, meant that liturgical reflection on those resources needed to be postponed. I am struck, however, by the way in which the language of anointing, and indeed the physical use of Chrism at the Coronation, does provoke some interesting comparison with one of the other principal places where Chrism is used: baptism. Jo Spreadbury and Janice Audibert offer reflection on two distinctive contexts for baptismal ministry here: a parish church cathedral setting, and a parochial context where the baptism of adults by full immersion is the norm.

Recent noises suggest that the Prayers of Love and Faith, currently under revision following the February session of General Synod, may not be fully ready for the July session, and that work may continue into the autumn. We will treat such texts as are available in these pages in due course.

✉ Tom Clammer OC, Editor.

Reflection on the Coronation Liturgy for the crowning, anointing and enthronement of King Charles III

THE CORONATION LITURGY is a series of rituals, which have their roots in the ninth century and which were codified in the fourteenth in a book called the *Liber Regalis*, a copy of which Westminster Abbey still possesses. This ancient liturgy is a remarkable piece of liturgical performance and ceremony, reaching back to rites recorded in the Old Testament, as well as previous English ceremonies like the *Egbert Pontifical* which goes back to the tenth century and from which the people's acclamation of the monarch is derived.

At the same time the coronation reflected another, more contemporary aspects of British society, politics and religion,

not least by including representatives of Christian churches other than Anglican and representatives of other faith traditions. That theme of inclusiveness might have persuaded the new king not only to emphasise his faithful Protestantism but also (in the absence of a Creed) the nature of the church he has pledged to defend as part of a church that is 'one holy, catholic and apostolic'. And the scriptural texts might also have included a passage from the Old Testament, 1 Kings 1 say – the anointing of King Solomon – or Deuteronomy 17 with its recall of the qualities of kingship) and the sermon might have found its proper liturgical place within the ministry of the Word – as an appropriate

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preamble to the monarch's anointing, enthronement and crowning.

The new king's pledge to serve rather than be served was also picked up in his golden vestment which, for all its splendour, suggests the church's robe for a deacon (Greek word for a servant) called a dalmatic. Had a ceremony of foot washing been included in the Coronation service the king's commitment to service following our Lord's pattern would have been unambiguous. It is to be hoped that the king will restore such a ceremony to the sovereign's obligations on forthcoming Thursdays in Holy Week alongside the distribution of Maundy purses.

The traditional elements of the rite were given prominence most of all by the consecration of the monarch at his anointing and crowning and enthronement but also by the presentation to him of symbolic objects (sword, orb, sceptre, glove and bracelets etc) which again were presented by men and women selected for their representative status.

The music, too, offered a pageant of traditional fare with works by Parry and Handel, Gibbons and Byrd and Elgar and Walton, while compositions commissioned for the occasion by Jenkins, Panufnik, Meallor, Wiseman, and Lloyd Webber gave voice to the contemporary. And the sense of inclusiveness was maintained throughout the liturgy beginning with the first words of the service (The Greeting) spoken by a child of the Chapel Royal and then with the *Kyries* sung in Welsh (Arglwydd trugarha) by Sir Bryn Terfyl and later the *Veni Sancte Spiritus* sung in Welsh and Irish and Scots Gaelic.

Perhaps the only omission in what Charles Moore described as 'an adroit and inspiring achievement' was that the constitutional side was given too little attention. Charles Moore observed that there was no formal recognition within the liturgy that both Houses of Parliament are, and must be, serious stake holders in the arrangements of our constitution. 'Some organised homage by representatives of both Houses would have been better.' Nevertheless, as a piece of liturgical performance the Coronation service (drawing together as it did ceremony and symbol, words and music, quiet reflection as well as processional exuberance) offered

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not just pageantry but a meditation on service and sovereignty. A meditation which sought to include in its compass not simply the high-born and privileged but all who regard service of others as the true sign of sovereignty.

✍ *Jeremy Davies is a retired priest and onetime Canon Precentor of Salisbury Cathedral, living in Salisbury.*

Baptism by Immersion

CHRIST CHURCH is the church in the community of Creekmoor, in the Diocese of Salisbury. It was originally built as the sole church for the community and began life as an Ecumenical Partnership between Anglicans, Baptists, Methodists and the United Reformed Church. It is now an Anglican church with an ecumenical welcome. The building of a church with an ecumenical focus has given us the huge blessing of an immersion pool for Baptism. As vicar in this community it has given me the opportunity and ability to baptize adults by immersion. The symbolism of adult baptism is profound, as candidates are taken under water, emerging to their new life in Christ Jesus. It is always an exhilarating experience and one that has a lasting impact on the candidate.

Adult baptismal candidates are prepared fairly similarly to the pattern of our Confirmation preparation. It may be through an *Alpha*, or similar, adult exploration course with additional teaching on baptism, or it may be more specific preparation for baptism. The preparation is a good opportunity to include teaching on Kingdom theology, expounding the truths of the two kingdoms: Jesus' Kingdom and the opposing kingdom and the work of the Enemy.

When candidates have had issues in their past that they are not proud of, the symbolism of turning from the works of the enemy, the impact of evil and of sin, to the things of Jesus' Kingdom, usually has a profound impact of forgiveness, healing and freedom for the candidate. It is always about communicating the importance of faith

as a disciple of Jesus and enabling the candidates to make their own declaration of faith. We always encourage a testimony which is faith-building for the candidate and also the community of faith around them.

Interestingly our experience is that we have had a number of children whose parents have wanted them to have a service of dedication as a baby so that they could make their own statement of faith as adults. These often then request baptism around the age of six. This is connected to the introduction of Admittance to Communion before Confirmation, knowing that baptism was the requirement. The children concerned were insistent that this was their wish, and after conversations with their parents, they were prepared appropriately for their age and stage as to what being a disciple of Jesus meant. They also gave profound testimonies which were very moving. The children concerned continued to confirmation when they were older. Obviously, preparation is age-related, but as they are making their own statement of faith, we do include some basic kingdom theology. Baptism is always about people entering into the family of God but there is something very profound about people making their own statement of faith at that point.

We always have baptisms in a main Sunday service and because of the practical reality of opening up the baptismal pool in the centre of the worship space, the whole service is focused on the candidates, on baptism, and on their testimony as a new disciple of Jesus. Preparing the Baptismal pool and the church takes time and usually the pool is filled the day before. We have the luxury of a heated pool which is very lovely! Baptisms are a whole church affair with our churchwardens and assistants taking on the preparation. We often get the candidates and their families to help clean the pool before the filling begins. We also have a good net to skim anything off the top of the water after the pool has been illuminated. We assign areas for the candidates and clergy, with plastic matting to catch drips, and places to change.

We use the baptism texts from *Common Worship* and shape a service of celebration around it. Those

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of us going into the pool usually wear swimming gear underneath leggings and T-shirts. Clergy wear a clerical shirt rather than a T-shirt. The person baptising has someone in the water to assist them. We baptise by getting the candidate to cross their arms across their chest, and then we encourage them to trust us as we lay them down under the water and bring them safely back out. In the preparation I always say truthfully that I haven't drowned anyone yet, so trusting is the way forward! The candidate's sponsor will be at the side of the pool holding their candidate's towel to pass them as they exit. When the baptisms are complete, we have a block of celebratory worship songs. At this point the candidates go and change into dry clothes after which they return for the Welcome and the Giving of a Lighted Baptismal Candle.

Whilst we were out of the building for building works with no access to our baptistry, I did baptize a dad and his teenage daughter in a pond liner loaned to us by a local Aquatics shop! Whilst there wasn't quite so much water we still managed to perform a baptism by immersion! Baptizing disciples of Jesus by immersion is probably one of the greatest privileges that I have as a priest. The impact of immersion baptisms is faith-building for the candidates, their families but also for the church community. It is always worth the effort and the celebration.

✠ Janice Audibert is Vicar of Creekmere, in the Diocese of Salisbury.

Cathedral Baptisms

AS A PARISH CHURCH CATHEDRAL, we have baptism requests in equal number from families who attend worship and families who live in the parish. We ask everyone from outside the parish to make sure they have their local church's goodwill before looking at preliminaries or discussing any dates, but our baptism policy is fairly relaxed otherwise. I use the beautiful *My Baptism Book* by Diana Murrie to start conversations with parents – and get them then to show it to the Godparents; it's great also for older siblings too. We give a

hardback copy with the inscription page that we sign after the service, which points ahead helpfully to First Communion and Confirmation. We then use the linked anniversary card (and have the Baptism cube to hand on the day!)

Families who attend worship often, but not invariably, choose baptism within the main 11.00am Choral Eucharist. For the sake of the rest of the congregation, we limit this to once a month or so. Although 'regulars' are responsive to the reminder of commitment and symbolism themselves, the sight lines and sense of involvement are not ideal for everyone. There is only room usually for the baptism family and friends to gather at the font (dramatically, but rather impractically, sited under the organ screen between nave and quire) for the baptism itself, returning to their seats after the welcome. For baptism within the Eucharist, a brief liturgical introduction after an informal welcome leads into the sung *Gloria*. The overall length of the service is relatively short, with the prayers of penitence and creed being subsumed within the baptism liturgy, short (scripted) intercessions read by Godparents – with Godparents or grandparents also doing the readings – and probably Eucharistic Prayer H ending in the sung *Sanctus*. I think Prayer H works for such an occasion – and it is becoming familiar enough for the congregation and choristers to respond confidently.

For a 'stand-alone' baptism service, we usually seat the family in the nave and bring them up to the font after the Signing with the Cross (with which all Godparents join) – sometimes staying around the font for the rest of the service. I hope to hold the infant myself, and often find that s/he is willing to stay in my arms for the anointing, commission and prayers after, which is wonderfully rewarding. When s/he needs to be handed back, I return the newly-baptized to one of the pre-warned Godparents (even if only for a short period, if they don't settle), underlining the point that the parents have entrusted the child and her spiritual welfare to them now: 'She's your responsibility from now on.' Having Godparents again leading prayers adds a change of voice and focus – before the Blessing and Giving of a Lighted Candle effectively holds people's attention again, especially the newly-baptized who might otherwise be getting

really restless at this point: great piece of child psychology from the liturgists, I always think, to have a candle visual aid so helpfully placed at the end... and one can usually persuade a slightly older toddler not to blow it out at once if they have learned about birthday candles already. The image of a new or second Birthday, with royal associations of an 'official' birthday, is one that I make in the welcome: asking Godparents to put their Godchild's 'Baptism Birthday' into their calendars to remember for future years like other anniversaries. One of my son's Godfathers gives him presents on his Baptism birthday still rather than his ordinary 'biological' birthday. Mention of a baptism date as the child's 'birthday in heaven' can link into the formal introduction: 'Our Lord Jesus Christ has told us that to enter the kingdom of heaven...' We then use a version of the Prayer of Thanksgiving (from the Thanksgiving for the Gift of a Child), as this says much of what people instinctively want to give thanks for in bringing a little one for baptism.

We make much of turning from West to East with the parents and Godparents at the Decision, part of other teaching opportunities: turning East for the Creed, and journeying from West to East at Diocesan Confirmation services. (Even the Bishop here turns East for the Creed – although very traditional understanding would say 'The Bishop IS the East!') And I still hold out for the 'full-fat' version of the Decision (except where there are additional needs), as I believe this makes an emphatic point, clear to grasp with a simple verbal preface along the lines of: 'There is real evil in the world... (and we want N to be kept safe by God on her life's journey).' If I expand any further at this point it would be to emphasize the symbolic point: West = darkness, difficulty, death; East = light, love and life.

Baptism ministry is a joy, and it is an unending privilege to welcome those baptized into God's light, love and life.

✠ Jo Spreadbury is Canon Precentor of Portsmouth Cathedral, and onetime Chair of Praxis.

Event Review

Praxis Southwest: Coronation Colloquium

Thursday 16 March 2023, on Zoom.

The Editor writes:

We had discussed in committee how useful an opportunity to talk about the symbolism and content as well as the practical considerations around celebrating the Coronation in local worshipping contexts would be, and were absolutely delighted to be able to secure the input of both Simon Kershaw and David Hoyle for this online event. Simon Kershaw is a liturgist of considerable note, with a particular expertise in Coronation services (see his article in the last edition), and his reflections included some remarkably prophetic moments including wondering aloud whether the sermon might make a reappearance, and whether *Common Worship* might be used in place of the BCP. To be able to hear first hand from the Dean of Westminster as he mused on the joys and challenges was enlightening. It was tremendous to be joined by so many participants from other regions, with about 45 people joining the event in total. One of those participants offers the following reflection:

We witnessed, again, the capacity of liturgy to break through time and, in the coronation, its pronounced gifts and responsibilities across all time and in our own.

Simon Kershaw's survey of the historical/theological prompted lively questioning – what is the *colobium sindonis*? Why are +Durham and +Bath and Wells afforded a key role? Why is there a Byzantine influence in the regalia of coronation?

David Hoyle brought the responsibilities lightly into touch – to worship authentically, while also honouring the 'commonwealth of faith' – planting the seeds as to how in our contexts this might be missional; not to make the Church larger, but to point to the hope met in God in our fractured world.

✍ Sarah Howard-Jones is Assistant Curate of St Martin's, Kensal Rise.

The State Prayers

The following is the note which was issued by the Revd Dr Matthew Salisbury, the National Liturgical Adviser, on 3 May 2023:

Prayers for the Royal Family

1. On 3 May 2023 the King directed by Royal Warrant that the prayers for or referring to members of the Royal Family should be altered, and the amended forms used thereafter. The Warrant indicates that, with effect from 6 May 2023, in every prayer for the Royal Family contained in any form of service authorised for use in the Church of England, instead of the words 'Camilla the Queen Consort' the words 'Queen Camilla' should be inserted.
2. From Coronation Day onward, the Prayer for the Royal Family in the Book of Common Prayer will therefore read: *Almighty God, the fountain of all goodness, we humbly beseech thee to bless Queen Camilla, William Prince of Wales, the Princess of Wales, and all the Royal Family: endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.*
3. In a further Warrant the King directed that the forms of service for Accession Day be re-promulgated with the necessary amendments.

These alterations are of course in addition to those to which we have become slightly more accustomed by now, within the versicles and responses at BCP Matins and Evensong, and in the Collect for the Sovereign at BCP Holy Communion. It is worth noting that Accession Day now falls on the Lesser Festival of the Birth of the Blessed Virgin Mary (8 September) rather than the commemoration of the Martyrs of Japan (6 February). Contexts where Lesser Festivals are kept with some solemnity will need to be imaginative in holding both observations together. [Ed].

Music Matters

Church music festival

This year's London Festival of Contemporary Church Music (Friday 12 to Sunday 21 May 2023) may well be over by the time this issue of PNOW reaches readers, but it is worth noting how the festival has grown since its foundation by Christopher Batchelor in 2002. Many liturgical works have been commissioned, aiming to ensure that there is a 'new song to be sung', and many pieces of church music by living composers have been performed for the first time – some in St Pancras Parish Church (not far from Euston and Kings Cross stations), where Dr Batchelor is Director of Music and Organist, others in various places of worship around London, including Southwark and St Paul's Cathedrals and Westminster Abbey. Among the Patrons are Cecilia McDowell and Sir James MacMillan; church musicians across the city are encouraged to take part.

Educational work also features under the umbrella of the Festival, introducing primary school pupils to church music (both traditional and contemporary) and offering training opportunities to young composers – the next workshop, led by Roxanna Panufnik and Toby Young, is to be held on 15 October 2023 at Hampstead Parish Church. A professional vocal ensemble will be there to perform choral compositions submitted by Jewish and Christian pupils from Year 10 and above. For more information, visit <www.lfccm.com/get-involved/education>; the deadline for applications is 17 September.

One of the services linked with the opening Sunday of this year's Festival was Choral Matins at St Martin of Tours, Epsom, where the organist played a Prelude written in 1994 by James MacMillan for the wedding of his brother. The closing voluntary at the service, by Thomas Hewitt-Jones (b.1984), was first heard at last year's Festival, while the anthem, 'Love is the Key of Life and Death', was a setting by Helen Williams of a poem by Christina Rossetti, composed in a traditional vein for SATB choir in 2003. A recording by Epsom Chamber Choir can be found on YouTube.

Some Festival services were to be streamed live, including Choral Evensong from St Bride's, Fleet Street, at 5.30 pm

on Sunday 21 May (www.stbrides.com/worship-music/worship/online-worship), with responses by Joanna Forbes L'Estrange (composer of the RSCM's coronation anthem 'Sing for the King') and canticles by Tony Britten, best known (according to Wikipedia!) for adapting the music and writing the text for the UEFA Champions League Anthem.

Lament and hope

The latest project undertaken by song-writing collective Resound Worship is a double album of songs covering what they call 'the contrasting but complementary themes of lament and hope'. With the title *Downcast Souls/Expectant Hearts*, the music is intended to give honest expression to sorrow, suffering and pain, while offering solace to individuals and congregations who are struggling, yet holding on to hope in Christ.

The songs will be recorded in May and June, with the aim of releasing the double album in the autumn. Some of the costs will be covered by the Song and Hymn Writers Foundation (the charity supporting the work of Jubilate and Resound Worship, shwf.org.uk), but supporters have also been invited to contribute through online crowdfunding; see the link from the Resound Worship homepage, resoundworship.org, where more details of the project are also provided.

Worth exploring on the same website is the Resound collection *Sing a Hymn*, thirteen hymns 'retuned' for congregations which use a more informal musical style. Most of the texts were selected by musicians associated with Resound from Jubilate resources written some time ago, for example Michael Perry's 'All who are thirsty' which has a new setting by Sam Hargreaves. A more recently written Communion hymn text is Ally Barrett's 'Come to the table', set to music by Joel Payne. In each case chord charts, lyric sheets, videos and full accompaniments are available online; some are available to download freely (to holders of a CCLI licence, if using the material in worship) while for others a small charge is made.

Music and the Spiritual

An international academic workshop will be held at the University of St Andrews this summer (from Monday 19 June at 7 pm to Wednesday 21 June at 6 pm), to explore 'the commonly perceived connection between music and spiritual realities'. The organisers are Professor George Corbett – Professor of Theology in the School of Divinity – and Dr Sarah Moerman, Research Fellow in Theology and Music.

While not all sessions will relate to music in the liturgy, speakers include Professor John Sloboda from London, who will reflect – 25 years on – on his 'Music and Worship: A Psychologist's Perspective' (1998), and Dr Martin Clarke from the Open University, based in Durham, whose book *British Methodist Hymnody: Theology, Heritage and Experience* was published in 2017, and who will present a short paper entitled 'Music and Spirituality in Communal Song'. A Roman Catholic perspective is promised by a short paper from Dr Michael O'Connor (Toronto).

Opportunities for sharing the fruit of this fascinating conference would, I imagine, be gratefully received, not least by those who teach ordinands and church musicians.

Sing! in Belfast

Keith and Kristyn Getty, normally resident in Nashville, are to host an event in Belfast's SSE Arena on 16 June 2023. A shorter version of their North American 'Sing!' conference – and to be followed by larger-scale events in Sydney and Singapore – this will feature four hours of singing and teaching (6 pm to 10 pm), with Professor Jeremy Begbie one of the speakers and a band which includes folk, jazz, gospel and classical musicians.

The theme will be the Great Commission, and the evening is designed to 'celebrate the power of hymns in our local churches, around the globe, and into future generations'. Music is likely to include songs from the Gettys' most recent album, *Christ our Hope in Life and Death*. Tickets can be purchased from www.ssearenabelfast.com/whats-on/sing.

Postgraduate study

The RSCM and St Stephen's House in Oxford have worked together to launch a new set of qualifications, based on study through a new Institute of Sacred Music, rooted in the Catholic tradition – although open to any candidate who meets the admissions criteria, whatever their Christian denominational affiliation. The programme (described in detail at <https://ismo.ssho.org.uk>) will enable church musicians, clergy, lay ministers and academic liturgists to learn alongside one another: continuing professional development for some, a gateway into the study of music and worship for others.

A Postgraduate Diploma in Worship and Liturgical Studies may be pursued over one year full-time or part-time over two years, including one mandatory term (January to March) in residence at St Stephen's House. Some teaching will be shared with ordinands (e.g. 'Specialist Themes in Christian Worship'), while some will be delivered online. The module 'Christian Worship and the Human Community' will run in partnership with the RSCM. Applicants will normally be expected to have an upper second-class honours degree (or equivalent) in a subject relevant to the course of study, and the qualification should normally include substantial theological content. Other qualifications or significant relevant experience can sometimes form the basis for exceptional admissions.

The MA in Worship and Liturgical Studies may be taken full-time in two years, part-time over four years, or in three years with a mixture of full- and part-time study. Included is the writing of a 12,000-word dissertation. Both qualifications come under the umbrella of Common Awards, validated by Durham University. Applicants must provide two references (music reference and academic reference), and are also required to supply a recording of themselves singing as part of an 'online audition'. Composer and choral director Dr James Whitbourn is Senior Research Fellow at St Stephen's House; his research interests include 'Performance in the context of recording and broadcast' and he has been involved in many BBC broadcasts, including the funeral of the late Queen Elizabeth II last year, which he produced for the BBC.

Music matters

Fit for a King

Some personal reflections on the music at the Coronation in Westminster Abbey on 6 June.

‘Majestic, magnificent and moving’ – those were the three adjectives chosen by Gyles Brandreth when asked in a BBC interview how he had found the service. And to continue the alliteration, it was music which played a major part in making that impact, from the Monteverdi Choir’s Bach beforehand to the March (Elgar’s *Pomp and Circumstance* No.4) with which the Coronation Orchestra accompanied the Outward Procession.

The congregation had a long wait before singing anything themselves, their first chance coming in the shape of the offertory hymn ‘Christ is made the sure foundation’, with its magnificent but rather high-pitched and challenging tune, WESTMINSTER ABBEY. Most hymn books print Purcell’s music in A flat major – or even lower, in G – but here it was sung and played in the bright key of A major, in an arrangement by James O’Donnell (Organist of Westminster Abbey until Andrew Nethsingha succeeded him in January this year). There were trumpets and drums, a descant for the final verse and a wonderful coda plus Amen, followed by a brief organ improvisation (skilfully using material from the hymn) by Peter Holder, Sub-Organist at the Abbey, until all was prepared.

The splendour of this music followed immediately the new commission from Andrew Lloyd Webber, his anthem ‘Make a joyful noise unto the Lord’ (after Psalm 98), which in turn had followed the Coronation of the Queen. In this context, the anthem felt insubstantial, despite its C major cascade of brass triads in the introduction, echoed in the vocal refrain, and the later modulation to D major. It lacked the bite of some of the other new music at the service, notably the gritty Welsh setting of the Kyrie by Paul Mealor, sung passionately by Bryn Terfel. Lloyd Webber’s harmonic language was simple (presumably deliberately), and the melody – which the composer and the King had wanted people to go away humming – failed to be entirely memorable. Copies of the sheet music were distributed afterwards to 6,000 churches, to allow choirs to sing the anthem at local services – presumably

without the blazing fanfares of the Royal Air Force trumpeters to conclude...

The co-ordination of the different groups of musicians was truly remarkable: Andrew Nethsingha, Organist and Master of the Choristers at Westminster Abbey, had enlarged forces at his disposal in the choir stalls, with his own all-male voices, the choir of His Majesty’s Chapel Royal, St James’s Palace, girl choristers from Truro Cathedral and Methodist College, Belfast, and an octet of singers from the Monteverdi Choir (the men wearing white bow ties). Sir Antonio Pappano was directing a small orchestra from on high on the nave screen beside the five-manual Harrison & Harrison organ, with a TV monitor in front of him to enable him to follow the beat of Andrew Nethsingha below. Some of the music, such as Handel’s ‘Zadok the Priest’, involved changes of tempo and time signature which must have demanded considerable rehearsal time. Unaccompanied choral items included music by William Byrd and Thomas Weelkes, both of whom died 400 years ago in 1623.

A different set of singers, the King’s Scholars from Westminster School (44 girls and boys, selected from each year group), sang the Vivats, the traditional Latin acclamations which greet the arrival of kings and queens at Westminster Abbey for their coronation. It was startling and moving to hear, during Parry’s ‘I was glad’, the cries of ‘*Vivat Regina Camilla!*’ and ‘*Viva Rex Carolus!*’ instead of ‘*Vivat Regina Elizabetha!*’, the only ones heard in the last seventy years.

The remaining hymn, ‘Praise, my soul, the King of heaven’, offered the congregation an opportunity to join in with heart, soul and voice. The music by nineteenth-century composer John Goss (like Henry Purcell a former Chorister of the Chapel Royal) was arranged by Christopher Robinson, another distinguished church musician, with descant and brass parts for the last verse. Dr Robinson also composed the new fanfares for the Recognition and the Homage. Some may have remembered that the hymn was sung at the wedding of the late Queen (then Princess Elizabeth) to Prince Philip in the Abbey in 1947. Tribute was also paid to the late Duke of Edinburgh by the inclusion of a Greek Orthodox chant, with verses from Psalm

72 sung by the Byzantine Chant Ensemble wearing black robes: perhaps the most subdued musical moment. The D major of ‘Praise, my soul’ matched the key of the preceding sung Amen and of Walton’s vigorous *Te Deum* which followed, composed for the 1953 Coronation and arranged by John Rutter for the musical forces available this time; he had a seat of honour at the service, next to the choir stalls, along with the other composers and arrangers.

The King had wanted the music for the Coronation to reflect today’s cultural breadth, and in the second of Debbie Wiseman’s Gospel Alleluias we certainly saw a different side of music for worship, as the Ascension Choir, all in white, sang and swayed. Might it have been liturgically more convincing to have the gospel choir performing both before and after the Gospel reading? There was musical material common to both Alleluias, and the main choir had plenty of other chances to shine – in majestic, magnificent and moving music.

Resources for Baptism

In the winter edition (PNOW 076) we carried reviews of two new liturgical resources for Baptism and Confirmation: *Common Worship: Baptism and Confirmation Services* (2022) and *Patterns for Baptism* (2022).

Please note that following the publication of the above volumes, Church House Publishing has taken *Common Worship: Christian Initiation* (2006) out of print, and so this latter volume is no longer available to buy new. Copies seem to crop up second hand fairly readily, and it is still available as an e-book. Whilst most of the core liturgical resources for services of baptism and confirmation are reproduced, albeit in a slightly different arrangement, in *CW: B&C*, and the Additional Baptism Texts in Accessible Language together with some other material are now included within the same covers, it is worth noting some material from *CW: CI* has been left out of the new book. Specifically, the Rites Supporting Disciples on the Way of Christ, which take inspiration from the Roman Catholic *Rite of Christian Initiation of Adults*, have been left out, together with the two orders for the Reconciliation of a Penitent.

Learning opportunities

Readers are encouraged to keep an eye on the Praxis website [praxisworship.org.uk] which will be updated regularly. [Ed.]

Praxis Yorkshire Liturgists Gathering

**Tuesday 20 June 2023,
14.00 - 16.00, on Zoom.**

The regular gathering of Yorkshire Liturgists to offer peer support and explore ideas around liturgy and worship for the Autumn including innovate ways to celebrate Harvest.

Please contact Michael Gisbourne (canonmichael@riponcathedral.org.uk) to register interest.

Praxis East

**Environmentally Aware Worship.
Wednesday 14 June, 19.00 - 21.00, on Zoom.**

Liturgy and worship practitioners across the eastern dioceses are invited to come together. Using a peer-led discussion on Zoom, clergy and lay ministers can share experience, ideas and expertise. Six to eight topics will be considered under a broad heading by means of short presentations (7-10 mins), each then followed by discussion as a whole group or in smaller breakout rooms.

Ecology, conservation and climate change are all frequent topics in the news. As environmental concern has grown, Christians have been adding their voice too, but how is this outworked within worship? And where do we look for suitable materials?

'How long, O Lord?' Exploring the Worship of Lament.

Thursday 23 November, 19.00 - 21.00, on Zoom.

Lament can be individual or corporate. We all face personal difficulties at times, but there is also much to lament within society and the wider world. This is a timely opportunity to explore a vital subject from different angles.

Please contact Helen Bent (helenbent99@gmail.com) to register your attendance and receive the Zoom link **for all the North and East events above**. Everyone is welcome.

Praxis North

Monday 16 October, 19.00 - 21.00, on Zoom.

Topic to be decided.

Please contact Helen Bent (helenbent99@gmail.com) to register your attendance and receive the Zoom link **for all the North and East events above**. Everyone is welcome.

Praxis South

New Blessings! Transforming language for a more inclusive Church.

Thursday 22 June,

St Mary's, Primrose Hill (and livestreamed), 13.30 registration for a 14.00 start. Closing worship at 18.00.

Speakers: The Rev'd Dr Anders Bergquist, Vicar of St. John's Wood and consultant to the Liturgical Commission, in conversation with Fr. Jarel Robinson-Brown, Co-Chair of OneBodyOneFaith and author of Black Gay British Christian Queer.

£20, £15 for affiliates (in person).

£7, £5 for affiliates (on-line).

Free for those in training for ordained or licensed lay ministry.

This will be a day to explore, with care and sensitivity, how we transform language for a more inclusive church. There is a strong and growing desire for the C of E to be more welcoming, imaginative and inclusive in its liturgies. It is currently in the process of commending new forms of blessing to be used after civil marriages of same-sex couples. This afternoon will seek to encourage and inform whilst exploring topics such as: what the present rules are, and how to use the freedoms they already allow; how we can introduce inclusive language in worship; and what the Calendar is for. We ask, 'what would it take to make the C of E more inclusive?' This event will not be recorded, due to the sensitive nature of the topic.

Booking via the Praxis South page of the Praxis website: <https://praxisworship.org.uk/praxis_south.html>

Books

Holy Communion in Contagious Times, Celebrating the Eucharist in the Everyday and Online Worlds.

Richard Burrridge, Cascade Books, 2023, £31.00, 300 pages.

Richard Burrridge, straddling the worlds of academic and public theology, dares to ask out loud the questions many of us were caused to ask in private during the global Covid-19 pandemic of 2020. He does not dwell for too long on the controversy of closing churches, (though he does name it loudly), but rather uses the effects of the pandemic as a springboard from which to reflect on the central sacramental act of the worshipping church: Holy Communion – and how it was vicariously envisioned and enabled by the newly disembodied church existing in *extremis*. At that time, it felt like we were all doing theology on the hoof and responding in the best way possible, but it was clear that there was no wholly perfect response. Burrridge first explores 'Proposals' set forth by different parts of the church to enable Holy Communion to 'happen' in one form or another: Spiritual communion, eucharistic fasting, drive-thru communion to name a few. He explores how isolated Christians attempted to become the Body of Christ through an extensive survey of real-time public square theology being worked out by church people, lay and ordained, as the pandemic was progressing. In Part II, Burrridge overlays these reflections with the effects that modern technology brought to bear on how Christians shared communion together and the simultaneous questions this technology raises for an embodied faith. The offerings of the digital church do not clarify or ameliorate the complexities raised in Part I and may even complicate them further. Digital technology has enabled the church to make many connections and grow new communities; some, St Pixel's, The Ark and Ship of Fools are noted here. In the Anglican Cathedral of Second Life, you can 'receive' Holy Communion digitally via your avatar, but it is unclear what this really means and whether it is

‘efficacious’. Where these movements lead the manifestation of the church in the world, and how they affect the sacraments as outward and visible symbols of an inward and spiritual grace, is something to ponder, and this book certainly helps to do that in a spirit of genuine inquiry. But, it seems that, the further we move away from a simple shared meal in memory of Christ, the more we seem to be dancing on the head of a pin which may not be worth dancing on. Time will tell... This is a timely theological exploration growing from a moment in history which might ultimately serve to call us back to the simplicity of bread and wine shared together in a building set aside for that purpose, but Burridge does well to get a conversation started and is open to what might follow.

✍ Victoria Johnson is Canon Precentor of York Minster.

Grove Booklets

Several Grove Booklets in the Worship series have been published in recent months, including:

W253, *Understanding the Eucharistic Prayer*, by Charles Read.

This offering asks the question of why we have a Eucharistic Prayer, and then explores the various sections and purposes of the prayer, tracing the history, examining the theology, and exploring the central issue of nature of consecration in the Anglican tradition.

W254, *Re-visioning Confirmation for Mission and Discipleship*, by Charles Chadwick and Philip Tovey.

This volume presents confirmation as having ‘three positive elements: pastoral, missional, and sacramental.’ Each is explored in this booklet which considers the confirmation service from a number of angles, including when it follows infant baptism after a significant number of years, when it more immediately follows adult baptism, and the place of catechesis and the receiving of Holy Communion in relation to it.

AS A SPECTATOR on The Mall I attended the last coronation. The best I can do this time is comment on it; and it is difficult to imagine I shall see another. Amid many reflections, I have noticed reports that in other European countries with constitutional monarchs (Norway and Belgium, for instance) the monarch inherits, makes some oath or promise as soon as is possible, and has no further ceremony. By this measurement our coronation is literally incomparable. So what is it doing?

Despite all its ceremonial, it is not performative, not a *rite de passage*. The king who entered the Abbey emerged no more the king than when he went in. It is, in the last analysis, largely cosmetic, and that adjective may sound rudely dismissive. We do, of course, have more frequent modelling of the cosmetic ceremony in the enthronement or installation of a new diocesan bishop. He or she does not become a bishop on that day and does not receive new powers or authority on that day. But we dress up the rite to spell out the relationship of bishop and cathedral and of bishop and people, and to put that spelling out as distinctly as possible on view. That is the implication of my adjective ‘cosmetic’ here. And broadly that is what was happening in the Abbey. The much reduced invitation for us all to pledge our loyalty underlines the cosmetic – we are either loyal or disloyal citizens before we say anything, or even if we say nothing. However, the interesting slight exception which might be viewed as inaugural liturgy was the promise to ‘maintain...the Protestant Reformed Religion established by law’ and to ‘maintain...the settlement of the Church of England, and the doctrine, worship, discipline, and government thereof as by law established’. A promise concerning the Church of Scotland had come at the king’s succession, but the Church of England had not been mentioned till now. Indeed my old boss, Hugh Montefiore, used to maintain that the only time the Church of England could be disestablished would be in the months prior to a new monarch’s coronation as the only time the monarch was free to sign the disestablishing legislation. However, earlier monarchs sworn to uphold the settlement had nevertheless signed away the Church of

Ireland and the Church in Wales, so the Montefiore judgment looks pretty unsafe.

And we may from that widen the implications for the monarch. For it is arguably the persistence of the establishment which provided the Church of England monopoly in the venue in the Abbey, in the role of the archbishop and bishops, in the liturgical text, including Common Worship Holy Communion, throughout the rite. And that, in turn, meant that we were praying for the monarch and for the monarch as in some way encapsulating the nation. And that activity, of course, is far from cosmetic. When the orb and sceptre, ring and armills, have gone back to the Tower of London, and the coronation chair back under lock and key (and the Stone of Scone returned to Scotland), our public worship sustains our commendation to God of our monarch and all who are put in authority under him.

It seems a coronation provides the one occasion when two separate interests of mine, establishment and liturgy, can be simultaneously addressed in the same journal. That happy coincidence enables me to avow here my desire for disestablishment, whatever its effect would be on future coronations.

This Issue's 50th Anniversary

Series 3 Holy Communion was in full swing by Summer 1973, but it had no Collects. The BCP ones would not fit. Putting the Collect form into modern English had its perils – in America one Roman Catholic draft was nicknamed the ‘youhou’ liturgy – from ‘Oh God, you who in times past...’. How was this to be overcome? It took some years to settle.

✍ Colin Buchanan is a former Bishop of Woolwich.