



exploring worship today

Supporting and resourcing the liturgical life of the Church of England

# Praxis News

Issue 22 - winter 2003

## What is Praxis?

*Praxis* was formed in 1990, sponsored by the Liturgical Commission, the Group for the Renewal of Worship (GROW) and the Alcuin Club. It exists to provide and support liturgical education in the Church of England.

## Affiliation

The sponsoring organisations do not fund *Praxis* financially. The work that *Praxis* does is supported mainly by affiliation. If you are not an affiliate, why not consider becoming one? Just get in touch with the office—details below.

## Website

Have you visited the *Praxis* website? View us online at [www.praxisworship.org.uk](http://www.praxisworship.org.uk)

## Getting in touch

For general enquiries, affiliation and programme information, contact

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## Inside this *Praxis News* ...

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## Review of Common Worship Baptism Synod members pass by opportunity

A Private Member's Motion intending to give the Common Worship Initiation Services another airing at General Synod has failed to gain the necessary one hundred signatures in support by other members of Synod.

The Common Worship Initiation services—including Baptism and Confirmation—were never road-tested, for they were authorised for use before the concept of 'experimental parishes' was well established. Later Common Worship liturgy, such as the Wedding and Funeral services, were tried out by a significant number of designated parishes before being sealed in their authorised form by the General Synod.

Any member of General Synod can propose a Private Member's Motion through the Synod

Office. This is then displayed in a public place during synod sessions for the perusal of other members, who put their signature to it if they wish the motion to be debated. One hundred signatures are required, otherwise the motion lapses.

Members of *Praxis* have been listening to people's discontent with some aspects of the Baptism service ever since it was first introduced. The Liturgical Commission anticipated a review of the service should Synod debate the motion. Members of Synod, however, clearly do not see it as a necessary move at this point.

## A day out with the Liturgical Commission

The Liturgical Commission invites representatives of the Diocesan Liturgical Committees to a day in London each year to keep them up to date with developments. Although the host members were a bit thin on the ground this year, it was a useful day. So, for readers who are not privy to the information imparted at such an event, here is a summary of the day.

Much of the stimulating input this year was around the aspects of worship that are beyond the texts. A recent letter to the *Church Times* had bemoaned the mediocrity of so many church services due to the way that they have been prepared and led. Instead, we are encouraged to promote excellent and inspiring acts of worship, summoning all the imagination, gifts and skills that we have. Peter Craig-Wilde, a member of the Liturgical Commission, spoke about the benefits of a 'Reflective Practice' with regard to worship. John Harper, the Director General of the RSCM expressed concern at the way that music is so often viewed as an 'addon' feature of a service. He pointed out that, in

its broadest sense, music is 'shaping sound and silence in time'. Liturgy does the same, and the two have the greatest effect when crafted together.

### Other news:

- **Alternative Collects.** These can be found at [www.cofe.anglican.org/synod/GS1493A.doc](http://www.cofe.anglican.org/synod/GS1493A.doc) although they are yet to be authorised for use. It is hoped that they will come back to

the General Synod for Final Approval in

## Praxis News of Worship

This is the last issue of *Praxis News* in its current form. From Spring 2004, it will be published as *Praxis News of Worship*—twice as big, incorporating *News of Liturgy* and *News of Hymnody* and issued quarterly. We think that *Praxis News of Worship* will be the only regular Liturgical Journal in the Church of England. Don't miss out! *Praxis News of Worship* will be available mainly only by post (there will be just one or two public outlets). If you do not already receive *Praxis News* by post, contact the *Praxis* Office.

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# Tales of two conferences... two very different conferences took place this Autumn—NEAC and Affirming Catholicism. Praxis News asked a delegate from each to reflect on the significant themes regarding worship that emerged from their conference. Their thoughts lie in contrast across these pages.

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## Mark Bonney was at the **Affirming Catholicism Conference** – *Celebrating Creation – God’s Glory Revealed*



This was not a liturgical conference *per se*, the glory of God revealed in liturgy was always hovering around, not just in the worship which formed the framework of all that was done, but also peeping through in some of the talks. Angela Tilby’s opening talk had as a unifying thread the Catholic understanding of Creation and matter as the vehicle of salvation. Coupled with this was the awareness that there is a creative tension in this struggling, evolving universe that is reflected in all we have to say about suffering and glory, about the cross and resurrection – a creative tension that leads us to the Eucharist and all that it encapsulates and that our liturgy attempts to engage us with.

In a different way this creative tension was explored further by Fraser Watts (the Starbridge Lecturer in Theology and Natural Science at Cambridge) in talking of “The Glory of God in Natural Science”. He moved us from a natural theology built upon theories and premises to something that is more imaginative and contemplative, and explored something of the place of intuition in science and of faithful

imagination in theology.

In his talk “The Glory of God in Drama”, Michael Hampel (Senior Tutor of St Chad’s College) brought liturgy more clearly into things. Liturgical work of recent years, and not least in General Synod debates, has focussed almost exclusively on *text*. However, “how it’s done” within our worshipping communities is crucial (and not debated by Synod!). Michael Hampel explored the relation between text and audience in which challenging liturgical points were tangentially made. He explored the involvement of the audience in a play, an involvement that rarely involves ‘doing’ something – but an involvement that comes about because of the nature of the text and the skill of the actors – we become involved because the subject matter engages us at a number of levels. Also mentioned was the fact that for most people going to the theatre is an occasion; it’s prepared for, a synopsis may have been read, eagerly anticipated, there’s an expectation that we will be affected, and that there will be something of high quality to engage with. How often are there such feelings associated with going to church? Fumbled lines and missed cues, poor

stage management destroy a play and there is no glory.... corresponding preparation by priest and people is surely vital in our worship of the God of Glory.

Such preparation and care, along with creativity, imagination and intuition were manifest in a Vigil Service for Holy Cross Day. These came together in a one and half hour devotion before the Blessed Sacrament in which the *Allegrì Quartet* played Haydn’s *Seven Last Words* interspersed with meditations crafted and delivered by Canon Jeffrey John (for many a poignant combination). Concluding with Benediction, the Vigil was an imaginative glimpse of glory.

*Mark Bonney is the Rector of Great Berkhamsted in the St Albans Diocese, Chaplain to General Synod and a member of the Church of England’s Liturgical Commission.*

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*(A day out with the Liturgical Commission—Continued from page 1)*

February 2004.

- **New Weekday Lectionary** (readings and psalms) is now in use by 566 experimental parishes around the country, with feedback due next Easter. The Lectionary has been given a complete overhaul. There is no ‘pillar’ lectionary, but a scheme of continuous and semi-continuous readings of individual books of the Bible around a two-reading, two-office pattern each day. Two psalm cycles are provided: a seasonal cycle (less constrained than the current pattern, and without repeating the same psalms on the same day of the week in seasonal time) and a pattern which uses an eight-week continuous cycle for much of the time, moving to specifically seasonal psalms for less than five weeks of the year.

- **Daily Prayer** is coming to the end of its revision by the Liturgical Commission’s Daily Office Group. It will not need to go before General Synod, and should be published towards the beginning of 2005.

**Ordination services and the Times and Seasons material** are both still a way down the line:

It is hoped that the Ordination services will be with General Synod in February 2004. There is a matter of some urgency, since authorisation of the ASB Ordinal lapses in 2005. The Common Worship Ordinal is a substantial revision of the ASB ordination services. There is a clearly distinct form for each order (ie of bishop, priest and deacon) and they are all set within the eucharist.

The Times and Seasons material is a tremendous resource and, hence, an enormous piece of work, which explains

the wait. We may have to wait until 2005 or 2006 before publication, so keep hold of *Lent-Holy Week-Easter* and *The Promise of His Glory* for the time being.

- **Visual Liturgy 4** is selling well, and there is a free down-load to conquer any remaining bugs.
- **The Common Worship Main Volume** is on special offer for bulk orders. Contact Church House Publishing at Church House, Westminster (telephone switchboard: 0207 898 1000).

*Praxis News of Worship will bring you news from the Liturgical Commission of all developments as they take shape.*

# Christopher Byworth was at the **National Evangelical Anglican Congress** - *Fanning the Flame*



## **Wot, no liturgical issues!**

There was plenty of worship at Blackpool but almost no liturgical issues were discussed or, if they were, they were not the subject of any main address or Forums or Seminars. As there were 54 Forums and 27 Seminars and some 15 or so main addresses, the absence was striking. However the organisers had decided to concentrate on just three key evangelical themes: Bible, cross and mission. Presumably liturgical issues were not seen as part of any of these. That is a highly debatable point!

There were two slight exceptions to this 'silence'. Chris Cocksworth led a forum on 'the Lord's Supper, an evangelical essential, commanded in the Bible'. Sadly I was unable to go. Over the five days, only one communion service was held—on the Sunday. The service itself was imaginative, inspiring and Anglican.

But the holy table was at floor level and semi-invisible to most there. It could have been at stage level. Other than flame-like lighting, there was no symbolism, not even a cross. Women were scarcely to be seen 'up front' at this service either. The other exception was on music or rather 'worship group led' music, with forums led by Steve James and Matt Redman. There was plenty of praise singing at all sessions. Tim Lomax led the music for daily Morning Prayer. Colin Buchanan led these services with flair and in his own inimitable style. The congress organisers had asked the Group for the Renewal Of Worship (GROW) to do this.

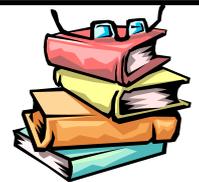
In the accompanying book 'Fanning the Flame', Gerald Bray raised the issue of whether modern evangelical hymns concentrated as much on the cross as those of 40 years ago. He came to mixed conclusions. The issue was not raised again, not even in Gerald's own seminar 'the Bible in our

churches'.

The organisers' overall aim was to draw evangelicals together in unity around their common basic three priorities. In many ways they succeeded. They can also be congratulated on the imaginative, technologically ambitious and multi-media quality of the worship. But my own concern that evangelicals are basically not very interested in liturgical worship, not even the fresh and highly varied diet provided by Common Worship, was sadly reinforced.

*Christopher Byworth is the Team Rector of St Helens Parish Church and a member of the Group for Renewal of Worship.*

## **Have you seen...?** *Book review*



**Composing Music for Worship**  
edited by Stephen Darlington and Alan Kreider  
*Canterbury Press 2003 £12.99*

This important collection is not so much a briefing document for would-be church composers but a stimulating reflection on the current challenges for all who provide or choose music for worship.

By way of introduction, Alan Kreider traces the recurring themes: the post-modern lack of predominant cultures and narratives, the questioning of institutions and traditions, the instant access expectations of a consumer-led society, and the need to communicate the Christian gospel in a multicultural and multi-faith context.

The essays which follow include fascinating and stimulating reflections of their own composing experiences by James Macmillan, Robert Saxton and Roxanna Panufnik. Graham Kendrick provides a valuable summary of the priorities of those whose work is mainly in the area of 'contemporary praise and worship', John Bell writes movingly of

the lost tradition of lament and Janet Wootton shares her concerns for the future of the hymn.

Howard Goodall stresses the fundamental importance of singing and the importance of music to facilitate emotional communication with the congregation. He advocates the inclusion of a range of styles, providing a 'bridge of continuity'. John Harper deals with practical issues facing church composers, while reflecting on the relationship of music with time and the possibility of shaping all aspects of worship within a context of stillness and attentive response.

John Ferguson takes up some of Goodall's themes in an essay challengingly entitled 'Is there a future for the Church Musician?' His conclusion is a optimistic assertion of the centrality of congregational singing at the heart of Christian observance: 'There will be church music as long as God's people gather for worship. There must be. God designed it that way.' Those who either share this conviction, or are challenged by it, will find much here to stimulate their own thinking.

The contributors do not attempt to provide all the answers, but they do help to formulate the right questions.

*Timothy Hone is Head of Liturgy and Music at Salisbury Cathedral*

### **Hello!... I'm on the train**

What liturgy can be provided for today's generation of teenage Christians? The following suggestions have been overheard:

#### **Conclusion to the Admission of the Baptised to Communion**

*Minister* Are you up for it?

*New Communicants* Cool!

#### **- and an accompanying rubric**

*Where there are strong pastoral reasons, the minister may text the candidate.*  
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Have you heard anything funny recently? Do write and let us know.

# Have you seen...?

## More book reviews



**Art and Worship**  
Ann Dawtry & Christopher Irvine  
*Alcuin Liturgy Guides. SPCK 2002*  
86 pages. ISBN 0-281-05425-8.

This is a very helpful guide to issues raised by the introduction and setting of art in religious buildings. The first two chapters examine the history of attitudes in the Bible and beyond and the middle two explore aesthetic considerations that might guide particular cases. There is then a chapter on their role in worship before a final, concluding chapter on legal practicalities, grants and so forth. The two writers are well informed and their text is illuminated by a large number of specific examples.

It is good to see such wise counsel, and this reader at least was often found nodding his head in agreement. What is particularly welcome is the insistence that the art should be properly integrated into the buildings and indeed into worship also. One example given is Graham Sutherland's painting of the Crucifixion in St Matthew's Church, Northampton. Its present context, it is suggested, means that it bears no particular relation to anything else, and so the present vicar is commended for making that part of the church a focus of Holy Week devotions. The point is well taken.

With such a welcome addition, it seems churlish to complain about what is not

provided in such a limited space, but I do wish that the opportunity had been taken to say more about the frame of the building itself, both about the architecture and its stained glass. It is not that there is anything necessarily wrong with liturgical re-ordering, but it is amazing how often it is pursued without regard to how best it might chime with the overall logic of the building, as though it were irrelevant what kind of experience worshippers have when their eyes wander from the service in hand. Finally, it did seem to me that the two authors were over-sanguine in finding the Old Testament basically in line with their own views. Certainly the importance of Temple symbolism has in the past been underestimated, but even so it is hard not to detect in the Deuteronomic writings anything other than suspicion of the exaltation of the purely material or provisional: after all, even God's 'presence' is banned from his Temple to be replaced by the more neutral 'name'.

*Canon David Brown is Van Mildert  
Professor of Divinity, Durham*

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### **Exciting Holiness – enlarged edition** *Canterbury Press 2003* £20.00

*Exciting Holiness*, already an essential compilation of collects and biblical readings, has been expanded to embrace the festivals and lesser festivals of the Churches of Ireland and Wales and the Scottish Episcopal Church with those of the Church of England.

A taste of the additions: Euddogwy and Dyfrig (both of Wales), Fin Barre of Cork (Ireland), Finnbar of Caithness (Scotland) and Adamnán, Abbot of Iona (Ireland and Scotland). In fact, there are dozens of new names – far too many to mention here.

At the top of each section, as in the original book, the status of each commemoration is given. Not surprisingly, many of the holy people celebrated within the covers of this book are ranked differently from one province to another. The Church of England uses categories such as 'Festival' and 'Lesser Festival'. However, the Scottish and Welsh equivalents are

merely given numbers. At times this results in the apparent reporting of the soccer score eg Andrew: Scotland IV – Wales II but, once you've become used to this, it is interesting to see what other provinces are getting up to.

Just one disappointment. I have been using the original *Exciting Holiness* on an altar for some time now, with increasing eye-strain. I had my eyes tested – and they were fine. It was just that the typeface was so small. My joyful anticipation, on first sight of the expanded exterior of this enlarged edition, was that the strain might cease. The font is a little bigger, but still not big enough. It's a shame that the publishers did not grasp the nettle and go all the way.

*Editor*

## Notice board



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### **Praxis North—new venue**

Please note that the workshop **Lent, Holy Week and Easter—resources for the Church** is now taking place in St Andrew's, Penrith on Saturday 7 February 2004 and not Carlisle Cathedral, as advertised in the *Praxis* Programme. The other other venues for this event remain the same.

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### **Funerals in the rain**

Church House Publishing are soon to bring out two new waterproof cards in the Common Worship series: Committal (for a burial) and Burial of Ashes.

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### **Praxis Packs - still in demand**

- although we're coming towards the end of the stock. The following are all available for £5.00 each from the Praxis Office (address on page one):

- ◆ *Holy Communion*
- ◆ *Pastoral service*
- ◆ *Making the Change*
- ◆ *Initiation Services*

Praxis Packs are educational aids complete with notes, handouts and photocopyable pages for OHP slides. Originally written with preparation for the Common Worship services in mind, they are proving invaluable aids to anyone who is teaching about worship in general, whether in a parish or college.

**The most recent booklets in the Grove Worship Series: W176 *Sing it Again' - The Place of Short Songs in Worship* by Anne Harrison and W177 *How to ...Read the Bible in Worship* by Anna de Lange and Liz Simpson.**

**Both are available from Grove Books at [www.grovebooks.co.uk](http://www.grovebooks.co.uk) or telephone 01223 464748.**

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