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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 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?

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New Chair of Praxis

IT HAS BEEN ANNOUNCED that the new Chair of Praxis is to be the Rev'd Dr Jo Spreadbury, Vicar of Abbot's Langley, in Hertfordshire. She writes:

I am delighted to have been appointed Chair of Praxis and I write to introduce myself. As a curate, I went on a number of very useful Praxis courses, little imagining that I would end up one day in the position of making the resources and opportunities of Praxis available to others. Having come from a non-church background, I was attracted first by the beauty of worship while still at school from the experience of attending Choral Evensong in the city centre from time to time.

I was then drawn to faith more deeply as a student by the power of liturgy as well as by the witness of friends, and I was baptised and confirmed in the college chapel. As well as being a member of the college chapel at this time, I was a member of the college Christian Union, so I have been formed across a wide range of the Anglican tradition.

At theological college I became interested in the study of liturgy, and my Classics background helped me with both Early Church Greek texts and medieval Latin ones. I have served as secretary on the St Albans Diocesan Liturgical Committee for a number of years, and have kept up with the latest liturgical developments through attending the national day conferences for Diocesan representatives and following the deliberations of the Liturgical Commission. I was pleased to be elected to General Synod in 2009 (and re-elected in 2010).

I hope Praxis (and *Praxis News of Worship*) can serve the worshipping life of the Church of England in some key respects in the next five years – and indeed far longer than that, but my appointment is just for the quinquennium. We are ten years into *Common Worship* and all the major texts are now being used widely (we are at present waiting only for the Additional Eucharistic Prayers and the supplementary Baptism resources to come from the Liturgical Commission at the request of General Synod). So the opportunity is ripe for sharing good practice and encouraging imaginative use of the rich texts of *Common Worship* with space, movement, silence, music, gesture and symbol, order and spontaneity, reverence and joy.

The Fresh Expressions initiative across the Church will provide additional incentive to find ways of making the liturgy 'live' in a variety of non-traditional contexts. I hope, above all, that as dioceses work out ways of implementing training reviews for clergy and other ministers in line with the new Ecclesiastical Offices (Terms of Service) Measure, that liturgical review will have a high priority within this process.

Praxis will work hard to provide easily accessible training and effective resources so that laypeople and clergy alike have the best support and provision as they plan and lead worship: worship that invites others into an encounter with the reality of God, so that through the ministry of our churches many people are able to know, and to make known, the transforming power of the God of Sinai and Calvary.

The retiring Chair of Praxis, David Kennedy

IT'S ALWAYS INTERESTING when you meet people you've read. As a baby in the liturgical world a couple of decades ago I kept coming across David Kennedy's name, and rumours about an academic interest in the Epiclesis. His Grove Booklets were interesting and accessible, but I had to be impressed with PhD study on complicated

matters of doctrine, especially as this chap was also rumoured to be an active parish priest. I can't remember when we met – probably at the Group for Renewal of Worship – and I'm glad that the person in the flesh was every bit as engaging as the person on the page.

Continued on Page 7

from the General Synod

New Liturgical Commission

The Liturgical Commission for the next five year lifetime of the Church of England's General Synod has been appointed. Its membership is carefully constituted so as to resource diverse needs across the breadth of tradition and practice of the Church and it is supplemented by the appointment of a number of expert consultants.

From the General Synod

The Rt Revd Stephen Platten, Bishop of Wakefield, Chairman; The Rt Revd Robert Paterson, Bishop of Sodor & Man, Vice-Chairman; The Revd Dr Rosemarie Mallett, Southwark Diocese; The Revd Philip North, London Diocese; Canon Andrew Nunn (co-opted, Synod Chaplain) Southwark Diocese; The Revd Dr Tim Stratford, Liverpool Diocese; Mrs Sarah Finch, London Diocese; Canon Christine McMullen, Derby Diocese; The Revd Dr Jo Spreadbury (co-opted, Chair of Praxis), St Albans Diocese.

Other members

The Revd Dr Anders Bergquist, Rector of St John's Wood; Canon Dr Anne Dawtry, Archdeacon of Halifax; Canon Perran Gay (co-opted), Precentor of Truro Cathedral; The Revd Mark Earey, Tutor in Liturgy at Queen's Birmingham); Canon Christopher Irvine, Canon Librarian of Canterbury Cathedral; The Revd Dr Simon Jones, Chaplain of Merton College, Oxford; The Revd Tim Lomax, Vicar of Christ Church, Bayston Hill, Shropshire; Dr Bridget Nichols, Chaplain to the Bishop of Ely; The Revd Paul Thomas, Rector of St James, Paddington and Deputy Chair of the Prayer Book Society; The Revd Gary Waddington, Rector of St Wilfrid's, Harrogate.

Consultants

The Revd Dr Paul Bradshaw; Dr Juliette Day; Mr Lindsay Gray (Director, RSCM); Dr John Muddiman; Canon Dr David Scott; Canon Angela Tilby (Christ Church, Oxford)

Observers

The Revd Dr Kenneth Carveley, Methodist Church; The Revd Dr Peter McGrail, Roman Catholic Church; Mrs Gill Ambrose, Editor, Praxis News of Worship.

Staff

The Revd Christopher Woods, Secretary of the Commission and National Worship Adviser; Ms Sue Moore, Assistant Secretary.

New Eucharistic Prayers

The Additional Eucharistic Prayers were debated at the July meeting of the General Synod and committed to the next synodical step in their development, further scrutiny at a Revision Committee. The prayers were again widely welcomed and several speakers offered suggestions about the ways in which celebrations of the Eucharist with children can be improved. It is clear that these prayers have the potential to be the focus of further thought and development. Among those called to speak in the debate were several people with significant expertise and experience in supporting worship with children, who commented on ways in which the language and length of the prayers might still be improved.

A twist on the Initiation front

Colin Buchanan writes...

At General Synod in July there was a Bradford diocesan motion, seeking to expand the Synod Regulations to provide for baptized adults to be admitted to communion even if not 'ready and desirous' of being confirmed. The newly formed Faith and Order Commission (FAOC) was asked for a preparatory document to outline the present position and reasons for defending it. They did this, and their document (GS 1840B) clearly relied heavily on a book they had published only a few weeks before: *The Journey of Christian Initiation* (edited by Paul Avis and published by SPCK). Recourse to the book exposed an extraordinary position – here was the new Commission of the Church of England, charged with responsibility for doctrine, reinventing a long-abandoned position on confirmation. The leading authors in the symposium are Paul Avis himself, secretary of the Council for Christian Unity, and Martin Davie, the Theological Consultant to the House of Bishops. In brief terms, their position is to oppose the notion of 'BACSI' (Baptism As Complete Sacramental Initiation), a view which Paul Avis says 'seems to have achieved the status of unquestioned orthodoxy'.

In place of this, the authors go into

exegetical contortions to demonstrate that the 'Samaritan Episode' in Acts 8.14-17 in which, in a kind of emergency, the two apostles laid hands upon the already baptized Samaritans and the Samaritans received the Spirit, was in fact the apostolic 'norm'; and not only so, but that the Early Church followed this example so faithfully that Anglican confirmation is in clear descent from it, that this rite completes baptism, and that the Anglican formularies support and entrench this position.

..they dismiss 'Baptism as complete sacramental initiation' as erroneous and regressive...

So confident are they of being able to balance a great edifice upon the three verses in the Acts that they merely dismiss BACSI as erroneous and wrong-headed; and thus they do not attempt to confront the literature of the last 40 years which support and develop the wholly biblical position that water-baptism is the universally used, single sacramental rite for the incorporation of new believers into the body of Christ. So we have to confront a retrogressive and damaging sectional position advocated on a one-sided and highly selective basis.

But this is not a private publication: it is virtually published as the official position of the Church of England. I wrote to Martin Davie, and he informed me that the position is indeed 'the agreed position of the Faith and Order Commission'. At this stage, I only ask: did the whole Commission agree this without debate? Or is there any hint still to be found in the Commission or, say, in the House of Bishops that someone among our leaders thinks the 'agreed position' is at least debatable?

is the 'agreed position' at least debatable?

I gather that at least in the Synod some brave voices were raised against the thesis. And, marvellously, the Bradford motion was set aside by a procedural motion, and thus was avoided any risk that, if defeated, its defeat would be attributed to the reliability of the FAOC 'agreed position'.

GROW's golden anniversary

The Group for the Renewal of Worship (a Praxis sponsoring organisation) celebrated its fiftieth anniversary at Swanwick in July. GROW emerged from Latimer House Liturgy Group in 1961 and the first Grove booklet was published in 1971. During the group's anniversary celebrations the Bishop of Coventry spoke of his delight at being invited to honour a creative movement which had become 'a home for an amazing diversity of spiritual energy, a symbol of new life in the Church, and an icon of hope and Christian wisdom throughout the Anglican Communion'.

He reflected on the valuable training provided by Grove Worship booklets, but also by membership of GROW, which had prepared a number of Evangelicals to serve on the Liturgical Commission as well as encouraging young authors. Teamwork had been a strong emphasis of the group, he said, paying particular tribute to Colin Buchanan and Trevor Lloyd and during a service of Holy Communion, opportunity was given to recall with thanksgiving GROW's significance in the lives of individuals, in worshipping communities in Britain, and in the wider church.

News from Sarum College

James Steven, a member of the Group for the Renewal of Worship, has recently been appointed Programme Leader for Liturgy and Worship at Sarum College in Salisbury. The College is an ecumenical study and research centre for theological education and spiritual reflection, open to people of all faiths and none. James moves to Salisbury from King's College, London, where he has been teaching liturgy and running the Doctorate in Theology and Ministry programme. His new post will involve teaching and running the MA in Christian Liturgy (a comprehensive study of the major aspects of Christian worship, drawing upon historical, theological and contemporary pastoral themes), planning courses for ordained and lay worship leaders and developing opportunities for liturgical research. Further details are on the Sarum College website (www.sarum.ac.uk).

The Excellence of the Liturgy

The next Alcuin/GROW Joint Liturgical Study is number 72. *Charles Simeon on 'The Excellency of the Liturgy'* by Andrew Atherstone will be published by SCM-Canterbury and is scheduled for distribution to subscribers in October 2011.

This Study will complete 25 years of the publication of the Joint Liturgical Studies. They originated when Geoffrey Cuming, on behalf of the Alcuin Club, approached the Group for Renewal Of Worship (GROW) in 1985, to ask whether the then-existing Grove Liturgical Studies could be expanded into slightly weightier, slightly more academic, 'Joint' Liturgical Studies. A Joint Editorial Board was formed and has ensured a flow of texts and researched writings for this quarter of a century, largely concentrating on providing both patristic texts in English, and studies in Anglican liturgical history. Most are still in print – nos.1-58 from Grove Books, Cambridge, and nos.59-71 from SCM-Canterbury.

With or without a preacher

How to engage with Scripture ... with or without a preacher by Anna de Lange will be number 207 in the *Grove Worship Series*.

Everyone who comes to church needs to be helped to think about scripture as part of the journey of worship, and to be challenged about the implications for daily life. That is what the sermon is for.

There are lots of books about preaching good sermons, but they each assume that the person reading it is 'a preacher', ie either clergy, a Reader, or someone else authorised in some way.

But can you have a sermon if there is no-one authorised to preach? And are there better ways of presenting a sermon than a monologue? There's very little that amplifies the note in 'A Service of the Word' which says that the word 'sermon' includes drama, interviews, discussion, audio-visuals and can mean that the sermon is broken up into various parts of the service. This does rather raise the question of who needs to be authorised in such cases - and indeed, whether such

authorisation is even possible.

Grove booklet W199, *How to share the leadership of worship*, left one big question unanswered: if anyone invited by the minister can lead a service, what do you do about a sermon if you have nobody authorised to preach? This booklet helps to fill that gap. It looks at some of the challenging things you can do, whether or not you have an authorised preacher present, to help people engage with scripture in church. It moves on to look at how you can make this a structured part of your church life and worship, and how you might encourage people to think they could have a go.

But can you have a sermon if there is no-one authorised to preach?

It's a booklet that will help you find some good ideas, and to work through the issues in an unthreatening way so that engaging with Scripture becomes part of your church's planning for worship. The line is taken throughout that the key person is the one who authorises the use of the script or filmclip, or the choice of interviewee, or the questions for discussion - it's a matter of teamworking and collaboration. By extension, that person does not necessarily have to be present at the service; in this way the 'sermon' is still overseen by an authorised preacher.

✉ *Anna de Lange is currently a Reader in Durham Diocese and retired from being Chaplain to Durham School this summer. She was on the Liturgical Commission 1996-2001, and is a long-serving member of Durham's DLC.*

Grove publications can be obtained directly from www.grovebooks.co.uk

Societas Liturgica

Societas Liturgica, the biennial International interdenominational gathering of liturgists from round the world with 250+ participants, met this year at Reims in Northern France from the 8th to the 13th of August to address questions of Christian Initiation.

Book reviews

Creative Ideas for Alternative Sacramental Worship

Simon Rundell, Canterbury Press
ISBN 978-1848250239 188 pages
£18.99

Like many people coming from a traditional parish where the Mass is central I've wondered how to introduce something a little more creative without losing the ethos of the place or indeed the congregation. We might start with the stations and the labyrinth. I can certainly see that an open day with some of the stations ideas for people to wander around might work. We'd have to change them for our context, as we don't have spare TVs or indeed the money to buy MP3 players or the equivalent. But we do open the church for historical visits and the occasional tourist and to try to encourage a spiritual dimension to a visit would be marvellous.

I suspect we might find it difficult to have a screen at our Sunday Mass, but as I write this I wonder about the possibility of a screen near the crèche area. It might be a way of keeping the attention of the little ones, who are kept to the side and probably can't see the main action. Who knows? I tried to make the movie of the Angelus using the pictures and sound effects, but it was quite difficult as my Mac now has an upgraded version of iMovie (which I haven't used before) and the instructions in the book didn't match the screen pictures.

There are lots of ideas, especially on the disc. The ideas were quite low tech and certainly made me think that I could probably take some short movies or indeed use some of my photos to put some projects together. It's a book for those of us who need a bit of encouragement to get started. It will disappoint your technical experts, as they probably know much more than is detailed here, but for those who just need some confidence to begin then this book probably does it.

✉ Christine Hall, Curate St Dunstan's, Stepney

Common Worship: Holy Week and Easter – President's Edition

Church House Publishing, 2011, ISBN 978-0715121719, 464 pages, £100

This beautiful book has been produced to provide a stable source of text

for the President in services that are full of movement. It draws together Holy Communion Order One with:

- the Liturgy for Palm Sunday
- the Passion Gospels arranged for dramatic reading
- seasonal texts for the Eucharist on Monday, Tuesday and Wednesday in Holy Week
- the Liturgy for Maundy Thursday
- the Liturgy of Good Friday
- liturgical resources for the scriptural stations of the cross and the resurrection
- the Easter Liturgy
- new musical settings for the Eucharistic prayers

Bound with six ribbons in different colours to make it possible to set up page combinations very precisely in preparation for each liturgy, it makes a pleasing addition to the *Common Worship* family for communities that keep Holy Week in traditional and creative ways.

The Word is Very Near You: Feasts and Festivals

John Pridmore, Canterbury Press, 2010 ISBN 978-848250314, 108 pages
£19.99

John Pridmore's book of reflections on the Sunday Principal Service Lectionary was reviewed in the Summer 2010 edition of *Praxis News of Worship*. Hot on its heels comes this second volume for Feasts and Festivals. The reflections come in three sections. The first, 'Feasts and Holy Days' includes what *Common Worship* calls the Principal Holy Days, but omits Pentecost and Trinity Sunday which were covered in the first volume, whilst including the Monday to Wednesday in Holy Week and Easter Eve (which are not given Principal Holy Day status). The second is 'Festivals', adopting *Common Worship* nomenclature omitting Sunday festivals such as the Baptism of Christ and Christ the King, also covered in the first volume. The third, entitled 'Celebrations', includes Corpus Christi, Dedication Festival, Bible Sunday, Mothering Sunday and Harvest Thanksgiving. The volumes together give comprehensive coverage for both Sunday and weekday celebrations of the Christian Year. The only omission is the Monday to Saturday of Easter Week, although most of the lections appear in the provision for the Sundays of

Eastertide. As the author states, many of the reflections were previously published in the *Church Times*. Pridmore writes with consummate skill; his contributions are always rooted in Scripture, but he relates Scripture magnificently to contemporary Christian living, and he draws on some excellent and poignant illustrations. This is a book to turn to for inspiration in the writing of sermons for the great days of the Christian year, for short homilies at weekday Eucharists, for festivals falling on those Sundays where the festival may displace the usual Sunday provision, and for personal devotion on 'red letter days'.

You will not be disappointed.

✉ David Kennedy Vice-Dean and Precentor, Durham Cathedral

What do you do, after you've learnt their names? The faith of Generation Y

Sylvia Collins-Mayo, Bob Mayo, Sally Nash with Christopher Cocksworth; Church House Publishing, 2010, ISBN 978-0715142066 153 pages £14.99

The expression, 'Generation Y' refers to those born in the last two decades of the 20th century; following Generation X, who in turn followed the 'baby boomers'. Researchers assert that these different generations in the developed world, born into milieus which differ in their politics, economics and technology, need to be studied in their own right.

The book reports and reflects on research carried out on Generation Y in England and gives a fascinating insight to their world. It begins by setting out some background theory and context, and then highlights findings from interaction with 300 young people who participated in 34 different youth and community outreach projects. However, the authors say little about diverse sub-cultures within Generation Y (unlike, for example, Pimlott & Pimlott, in *Youth Work after Christendom*, 2008). The later chapters of the book reflect on the findings and their implications for the church.

The book notes a distinction often made these days between youth work and youth ministry. The former is directed more to unchurched youth, creating communities and activities to help them develop as individuals and relate to the wider world – and at the same time

Book reviews

sharing Christian truth and love. Youth ministry is more about discipling young Christians through teaching, worship and service. The authors note that this generation is not hostile to the church; respecting its existence, faith and worship, even if at arm's length, and reference is made to the work of Grace Davie on 'vicarious religion'. Those who think that 'youth work' will bring dozens of youngsters into their churches may need to take on board the authors' finding that the tolerant and affirming approach of many youth workers often allows young people to become more confident in their own world views – whether Christian, godless or unorthodox.

There is very little here about young people and worship. Personal prayer, in various forms, is clearly on the agenda for many young people, not only those with a church background. For the committed, the small group for prayer and study is important.

In the final chapter, Christopher Cocksworth responds to the spirituality observed, by skilfully commending the Eucharist as a material celebration of the supernatural story of salvation, which should engage Generation Y. Implementing this will be a challenge for youth leaders and clergy alike.

✉ *Ian Tarrant, Rector, St Mary's Woodford*

Curating Worship

Jonny Baker

SPCK 2010 ISBN 9780281062355

175 pages £10.99

This book takes the idea of the 'curator' from the world of art and seeks to explore it as a metaphor for the creative planning and leading of worship. It is in two parts. The first, brief, section explores the model of curation and what it might mean for worship. The second section (most of the book) consists of interviews as Jonny Baker talks to a range of people about their experience of planning and leading worship in the light of the curation model. Baker himself is a leader in 'Grace', an alternative / emerging community at St Mary's, Ealing.

The way the model is developed draws particularly on installation art, and contemporary thinking about the active role of the curator as an active artistic participant in the exploration of

art's meaning rather than a conservator of other people's work. The curator creates a space in which encounter can happen. 'Good curation orders, gives meaning and message, references, questions / queries. The best is almost invisible.' (p.37)

All the liturgy explored comes from the alternative / emergent / emerging movement of worship and community. The sorts of event under discussion are not the stuff of weekly assembly, but might typically happen no more than a dozen times in the year. Sue Wallace, for example, is blunt: 'doing a full multimedia set-up more than once a month isn't feasible'. (p.108)

The book offers a range of stimulating introductions to the worship of the emerging church. For those who are either unfamiliar or even suspicious, I recommend starting with part one, but then moving to the interviews with Sue Wallace, Dave White, and the leaders of Bath's Sanctus community. Leave the interview with the leaders of Vaux till last unless you enjoy the mentality of bad boys out to shock the grown-ups. More than any of the other chapters, this one breathes something of the attitude that the rest of us are 'too school for cool.' Ana Draper notes that 'so many emerging groups / communities are made up largely of 'disaffected evangelicals'. (p.123) That may help explain why the book never really explores how the cyclical routine of the developed and developing tradition and the modern curated event interact other than the former being a reserve for the latter to raid.

This remains a creative and thought-provoking introduction to the emergent scene. Read it if you want to get a sense of what some of the possibilities might be, or to understand how some (many?) contemporary pilgrims are trying to re-imagine their faith in the light of the creative arts.

Those who think that culturally relevant worship consists of CCM praise bands will find a very different picture here. There is, however, room for a sequel which does rather more to explore how the model of curation might bring the mainstream tradition and the artistic installation event into a more mutually appreciative relationship.

✉ *Doug Chaplin, Vicar of Droitwich Spa*

and concern surrounding marriage and, in our increasingly diverse society, the findings of a Commission which has examined the subject with representation from across the world will offer us many valuable insights.

One session was set aside from the regular work of the IALC in response to a formal request from the Standing Commission on Liturgy and Music of The Episcopal Church (USA) so that representatives from that Standing Commission could hear from IALC members in response to that Province's exploratory theological rationale and liturgical principles for the development of rites for the blessing of committed same gender relationships. This time was set up as a 'consultation within the Consultation.'

It was fitting that at a meeting in England, the IALC membership was able to honour the memory of the Right Reverend Dr Kenneth Stevenson – who had been scheduled initially as one of the plenary speakers, and whose recent death all mourned.

Musical news

Singing the Faith

– the new Methodist hymn book

Hymnody has always been at the heart of Methodism and this new book aims 'to embody the depth and breadth of Methodist theology today', bringing together a rich diversity of musical styles and traditions. A full contents list can be seen at www.singingthefaitth.org.uk. The full music edition will cost £30 but is available at £25 if ordered from Methodist Publishing before 31 December 2011.

An interesting, innovative addition is a supplementary website (www.singingthefaitthplus.org.uk), edited by Laurence Wareing, which is due to be launched at the same time as the printed collection.

Launch

The launch will take place in Wesley's Chapel, City Road, London at 6.30 pm on Friday 21 October 2011, at a service of thanksgiving and praise entitled 'O for a thousand tongues to sing'. There is also an accompanying exhibition (running from 12 September until 8 December) in the Museum of Methodism, beside the chapel. 'Singing the Faith – The Development of Methodist Hymn Books from the 18th Century to the Present Day' showcases early and rare hymn books, including some belonging to the Wesley family.

Anthems for the Queen's Jubilee

The current Master of the Queen's Music, Sir Peter Maxwell Davies, is not known primarily for writing sacred music, although his compositions include two sets of evening canticles (for Wells Cathedral and St Mary's Episcopal Cathedral, Edinburgh) and several pieces for the Choir of the Chapel Royal.

About six years ago, however, Sir Peter, along with Robert Ponsonby, came up with the idea of celebrating the Queen's Diamond Jubilee in 2012 by producing a collection of contemporary anthems. *The Choirbook for the Queen* will be accompanied by a year-long celebration of choral writing and of the British choral tradition, organised by the Choirbook Trust (www.choirbooktrust.org.uk), whose trustees include Stephen Cleobury and Lucy Winkett.

The level of difficulty of the new anthems,

by composers including Diana Burrell, may put them out of the reach of many parish choirs, but this will be easier to judge after the launch at Southwark Cathedral on 22 November 2011, St Cecilia's Day. Sir Peter himself has set a poem by Rowan Williams, 'Advent Calendar', for the collection. A specially bound copy of the book will be presented to the Queen, and it is hoped that more than sixty cathedral and choral foundation choirs will sing the anthems during the Jubilee year in the context of services, many of which will be broadcast by Radio 3 and on local radio.

Time with the Psalms

Opportunities for creative exploration of the Psalms are on offer at Lee Abbey in Devon and Scargill House in Yorkshire this autumn.

Monday 31 October to Friday 4 November at Scargill House, led by Peter Gunstone and Phil Stone – more information at www.scargillmovement.org.

Monday 24 to Friday 28 October at Lee Abbey: A Journey through the Psalms led by composer Steven Faux – more information from www.leeabbey.org.uk/devon/programme. Steven Faux's 'Psalms Project' featured on BBC Radio 4's 'Sunday Worship' from Bath Abbey in January 2011.

There is also a half-term music week at Scargill, led by Roger Jones and his team.

Conference on song

Ethnomusicologists (who study how and why people make music, looking at the socio-cultural context) made a major contribution to the conference on 'Christian Congregational Music: Local and Global Perspectives' hosted by Ripon College Cuddesdon in September 2011. Among the speakers were Martin Stringer, Professor of Liturgical and Congregational Studies in the University of Birmingham's Department of Theology and Religion, and Mark Evans from Sydney's Macquarie University, whose book *Open Up the Doors: Music in the Modern Church* (Equinox, London 2006) has an interesting history of Hillsong Church and its music, now sung around the world.

Plenary and panel sessions covered a diverse range of countries, churches and musical styles. Among the most moving was a report on new approaches to congregational song being taken by the Dutch Reformed Church of South

Africa, influenced by what was described as a 'mission paradigm'. Anna Nekola gave a challenging presentation on the marketing of contemporary Christian song. Her chapter in a recent Ashgate book, *Mediating Faiths: Religion and Socio-Cultural Change in the Twenty-First Century* (edited by Michael Bailey and Guy Redden), is entitled 'US Evangelicals and the Redefinition of Worship Music'.

The organisers included Monique Ingalls, who has recently moved from Toronto to Cambridge as Mellon Postdoctoral Fellow in Popular Music and Culture. They plan to arrange a further conference in the summer of 2013 and also hope that a book will appear with selected papers from this year's event.

Carols for Choirs at 50

The first *Carols for Choirs* (the well-loved green volume) was published by OUP 50 years ago. The newest addition to the series – *Carols for Choirs 5* – is intended in part as a celebration of the book's fiftieth anniversary.

There are fifty carols, some of them new arrangements of familiar material (including Paul LeDDington Wright's 'O come, O come Emmanuel' and Bob Chilcott's 'Silent night') and others using new words or music – or both. Lovers of John Rutter's seasonal music will be pleased to see his 'Candlelight Carol' included, but younger composers such as Thomas Hewitt Jones ('What child is this?') and Will Todd ('My Lord has come') are also represented. A few items are more suitable for Christmas concerts than for carol services, but there is plenty to explore for liturgical use.

Epiphany resource

From the Royal School of Church Music comes a new publication for use during Epiphany. *The Light of God's Glory* can be used with suitable hymns and carols for a self-contained act of worship (an Epiphany Procession or carol service, in which 'words, music, movement, symbol and ceremony play their part to enrich our understanding of the mystery of God who, in Jesus, shares our life by taking human flesh') or as an anthology of seasonal choral music, hymns, songs, readings and prayers.

Epiphany Processions may be held on any suitable occasion between the Feast of the Epiphany (6 January) and the Feast of

the Presentation of Christ in the Temple (2 February), but are particularly appropriate on the First Sunday of Epiphany, the Festival of the Baptism of Christ.

Choral songs by

John Bell

The Splendour of the House of God is a set of fifteen 'choral songs for public worship' by the Iona Community's John Bell, newly published by GIA Publications. It includes four items based on psalms, a setting of words by Doug Gay ('Wisdom's Table'), and a new arrangement of 'We cannot measure how you heal' (including parts for flute and cello). A CD recording is also available. Further details can be found via the online shop section of the Wild Goose Resource Group's website (<http://wgrg.co.uk>).

Two of the pieces are ideal for celebrations of church buildings and the worshipping communities using them: 'In Christ we live' (a lively hymn with refrain and four verses), and the anthem which gives the collection its title. 'The splendour of the house of God' was written to celebrate the restoration of the Cathedral Church of St Mary the Virgin, Glasgow, and is published in an arrangement by Friikki Walker, the Cathedral's Director of Music.

Hymns by Alan Gaunt

Beyond All Words is a collection of hymn texts written during the last ten years, along with brief background notes and suggestions for tunes – music is provided in a number of cases, such as Matthew Redfean's tune PARSLEY HAY to the words 'Dancing Holy Trinity' (inspired by reading Colin Gunton's book, *The One, The Three and the Many*). Several items were written for all-age worship. 'Tell all the world about it', for example, looks as if it would work well as an Eastertide song to the tune of 'Go tell it on the mountain'. Part of the motivation for this category was the author's sense of disturbance at material provided for children to sing, some of which he feels is simplistic and even 'theologically, philosophically and scientifically untrue.'

URC minister Alan Gaunt (born in Manchester in 1935, and now retired) began to write hymns in about 1960 and three earlier collections were published by Stainer & Bell in 1991, 1997 and 2003.

The new book, like his previous anthologies, includes some challenging

texts, a number of them worth reading at a leisurely pace as poems. The lecture which Alan Gaunt gave at the conference of the Hymn Society of Great Britain and Ireland in July 2011 demonstrated the inspiration that he finds in the work of various poets, including Paul Celan, and several examples are quoted in the explanatory notes here. Gaunt is clearly a hymnwriter who takes language intensely seriously, and acknowledges the darker side of human existence.

'Eternal God, whose love is ever true', written in 2005 in memory of one of the author's friends killed while crossing the road, is described as 'A Hymn After Sudden Death' and might be helpful as a funeral reading, although it could be and indeed has been sung. Some hymns were written for specific tunes, including one in the same metre as 'O valiant hearts' – 'For the fallen', which Alan Gaunt feels unable to sing due to its apparent glorification of war. He hopes that his new words, 'Great God of love', dating from 2009, could be sung not only by pacifists but by 'all Christians who remember the war dead, but also yearn for justice and peace in the world.'

Hints for songwriters

Vicky Beeching, a musician and member of the Spring Harvest planning team who is developing their 'Worship Zone' seminar stream for 2012, has posted 'Ten Mistakes to Avoid in Songwriting' on her blog (<http://vickybeeching.com/blog/>, 6 September 2011). She asserts that if a song is going to be useful to the whole church, it should work with one voice and one acoustic guitar, rather than requiring a band and expensive equipment or a huge choir.

She also stresses the importance of getting feedback and being prepared to revise a song, rather than assuming a first attempt will be the final version. It is easy to be defensive about one's own creativity, and learning to listen to constructive criticism about words and music can be painful.

Vicky studied theology at Oxford University and also blogs on the interface between technology and spirituality (www.cybersoul.com) and on women and worship (<http://womeninworshipnetwork.com/>). Her songs include 'Everlasting God, the years go by' ('Yesterday, today and forever'), published in several books, among them *Complete Mission Praise* (1041) and the new Methodist hymn book mentioned

On the Past Chair of Praxis, David Kennedy, continued from page 1

above, *Singing the Faith*.

David wears his learning lightly, and generations of theological students at Queens Birmingham, (and St John's Nottingham and Cranmer Hall where he has been a guest), have reason to be thankful for his making liturgy fun, relevant and important at the same time.

I can testify to his academic dedication too: we shared a cold railway platform once, far too early in a morning, when I was off to the DLCs' day and he was off to supervise a thesis in some far off place of learning.

I also benefited from David's wisdom when I became a Precentor. Having served in academic institutions and in parish life, David went to Durham Cathedral with a huge amount to give in that most specialised of contexts, and he taught me once again when I rang with simple queries. And it was always worth keeping my mouth shut whenever David spoke at the Liturgical Commission: I seem to remember a particular expertise on the Christmas Season as he was part of the *Times and Seasons* Group.

David is now laying aside his Chairmanship of Praxis. We have been well served, not simply because of the unparalleled range of experiences and gifts David has brought to bear to the role. In the relatively quiet period after the flurry of *Common Worship*, Praxis has continued to educate and challenge, and David has steered that beautifully. Liturgy can often be sidelined, and David has ensured that the academic temperature has been raised, ensuring that initial training before and after ordination is rigorous and of uniform quality. Perhaps a good legacy of David's time on Praxis will be the Syllabus, which will have a huge influence on what happens in IME 1-7

Sometimes committee meetings of liturgists can get fractious. I'm told that David's calmness has ensured that Praxis has been steered with grace and focus – no small achievement. So, for all this hidden and dedicated work we jobbing liturgists, worship leaders and people of prayer should give thanks. David reminds us again and again that we are formed in and by our worship. His chairmanship of Praxis has helped make that formation deeper and of greater significance, and for that we are all grateful.

✉ *Jeremy Fletcher, Vicar of Beverley*

Colin's column

Well, the Roman Catholics have now got their new texts in play. Use began on the first Sunday in September, and I heard them on the radio that morning, and a fortnight later attended a Mass in Leeds Cathedral. I now have the new and old texts open in front of me.

From that little live experience, I do wonder whether the new translation is as retrogressive (or even un-English!) as some hostile journalism had portrayed it – and I had been fairly hostile myself. However, some of the gunfire had related to the procedural intricacies leading up to the authorization of the texts, and was not concentrated solely on the upshot. I may have got it wrong, but my understanding is that the International Commission on English in the Liturgy (ICEL) had new

texts in preparation in the last years of the last millennium for their 1970s texts were outdated in various ways. Then, the promulgation of *Liturgiam Authenticam* in early 2001 set up new criteria for translation (particularly a latinized style with close literal adherence to the original Latin). The ICEL commission was then dismissed, and the new appointees were warned not to flirt with ecumenical texts, though many such texts took their origin from Roman Catholic drafting! In the ten years since there has been considerable frustration in seeking to get the new texts themselves past the relevant Congregation in Rome (a body which is suspected of having little idea of what runs well in English). Let's look at the upshot:

(a) Texts with ecumenical parallels

ECUMENICAL (1975 texts in RC use)	NEW RC
The Lord be with you / And also with you	The Lord be with you / And with your spirit
And peace to his people on earth	And on earth peace to people of good will
We praise you for your glory	We give you thanks for your great glory
Of all that is, seen and unseen	Of all things visible and invisible
Of one being with the Father	Consubstantial with the Father
It is right to give him thanks and praise	It is right and just
God of power and might	God of hosts

(b) More specifically Roman texts

<i>(Beginning of Eucharistic Prayer I)</i>	
We come to you, Father,	To you, therefore, most merciful Father
with praise and thanksgiving	we make humble prayer and petition
<i>(Beginning of Narrative of Institution)</i>	
The day before he suffered	On the day before he was to suffer
he took bread in his sacred hands	he took bread in his holy and venerable hands
<i>(Response to Invitation to Communion)</i>	
Lord, I am not worthy to receive you.	Lord, I am not worthy that you should enter under my roof,
but only say the word and I shall be healed.	but only say the word and my soul shall be healed.

There are, of course, annoyances when as a worshipper you are told from the front that the texts you have been using for 40 years, texts which have become part of your devotion to God, are now discarded or retouched enough to annoy. Anglicans of course ought to be cross at the deliberate snubbing of existing ecumenical work. But in terms of the actual English

I find myself now more dubious than embattled. How say you?

✉ *Colin Buchanan is a former Bishop of Woolwich and was for many years the Editor of GROW's News of Liturgy. (And then, how many times has the C of E tinkered with agreed ecumenical texts, including the Creed and Lord's Prayer, over the past 40 years - Ed.)*

Praxis training events

Healing, dying and death

4 February 2012 10.00 – 3.00

St Mary's, Heworth, Gateshead

Keynote speaker The Revd Ian Wallis

A seminar based day, led by members of the Praxis North team, which includes a Eucharist with the laying on of hands and anointing.

The day is designed for clergy, Readers, lay worship leaders, pastoral team members and all who play a part in the ministry of healing, in ministering to the sick and housebound, and in pastoral support for the bereaved. Notes and resource will be provided.

It is hoped to include seminars on:

- developing the ministry of healing in the parish
- using the *Common Worship* Wholeness and Healing provision
- ministering to the dying
- ministering to those with mental health problems
- Funeral Services: developing our practice
- developing memorial services

Cost: £10 (Praxis affiliates £7) Contact:

johnchamberlin@btinternet.com

Liturgy and Lament

20 September 2012 10.30 – 3.30

Birmingham Anglican Cathedral (St Philip's)

The Rt Revd Gordon Mursell

Lament in the Bible, lament in the liturgy

Gordon Mursell, a former Bishop of Stafford, is renowned for his biblical and liturgical understanding, especially of the psalms, and will help us explore this further in his own unique way during the morning session.

The Revd John Bell

The lost tradition of lament

John Bell's afternoon workshop will help us sing the songs which express the heartache and help us produce liturgy which meets real needs.

John Bell will also be in Birmingham in the evening running another musical workshop. This is a linked but separate event run by RSCM (Birmingham) 7-9pm, probably at St. Chad's Catholic Cathedral – 5 minutes walk from St Philip's Anglican Birmingham Cathedral.

If you want to stay on for the evening event there are plenty of places to eat and evensong will be sung at Birmingham Cathedral at 5.45 – 6.15pm. Details from: canonliturgist@birminghamcathedral.com