



# Praxis News of Worship

Supporting and resourcing the liturgical life of the Church of England

## 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 on the back page.

### Website

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

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## Vatican approves new Roman Catholic Texts

Colin Buchanan comments with an ecumenical perspective

It is 45 years this December since the promulgation of the Vatican II *Decree on the Sacred Liturgy* and, to the astonishment of both Roman Catholics and all other Christians, when it happened suddenly the mass was in the vernacular. The Latin usage of 1,500 years was, it seemed, being superseded in the twinkling of an eye. Vatican II established the principle, and the implementation went far beyond what many of the members of the Council could have envisaged. Nor, of course, did the reforms stop at translation – new, far more Christocentric, eucharistic prayers were among the innovations, and the whole text and rubrics of the mass were spring-cleaned. The leaders of the Liturgical Movement were to the forefront in these changes – and to many non-Roman Christians it was as though the light of the Reformation had broken through into the sphere of the Counter-Reformation.

An early issue in translation was how a common translation could arise for all the countries of a common language-group. In the event, the official

process for English-language texts was that there was formed in 1967-68 an 'International Committee on English in the Liturgy' (ICEL). The members of ICEL realised that changes in liturgical English were going on simultaneously in non-Roman circles (not least the struggle as to whether God should be addressed as 'Thou' or as 'You'). So there was also formed, not least from ICEL's own initiative, an ecumenical 'International Consultation on English Texts' (ICET).

This began serious work in 1968-69, and produced its first semi-definitive proposals in *Prayers we have in Common* in 1970. ICEL were already providing draft texts when ICET began; these were fed into ICET and the origins of much of our present-day ecumenical texts lie in that pioneering work of ICEL. Thus our English-language versions of traditional texts of Gloria in Excelsis, Creed, Sanctus, Lord's Prayer and Agnus Dei, for example, have a strongly Roman Catholic background. ICEL members were

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## News of the pillar lectionary

Progress is being made on a Church of England pillar lectionary, and the first three months' schedule has been sent out to cathedrals and other selected churches which might be interested in trialling this 'Draft Additional Weekday Lectionary'. An official experimental period, under Canon B3, will last until 31 July 2010 (by which time it is hoped that the final version will have received Final Approval from the General Synod).

A pillar lectionary differs from the authorised *Common Worship* lectionary in that the two readings on any day both 'stand alone', rather than relating to the readings assigned to the preceding and following days. The benefits of such a lectionary will be appreciated in places where the congregation changes from day to day, and does not have the opportunity to follow a lengthy passage that develops over a number of days: such congregations might well find that a portion of Scripture that is read from the middle of a longer passage is very difficult to comprehend out of context.

The call for a pillar lectionary of this type has most clearly been made from the Association of English

Cathedrals, whose evening choral services are often attended by visitors and occasional worshippers. The draft lectionary provides for only one of the daily offices, and it is likely to be most used at Evensong in these places. As in the existing Weekday Lectionary, there are readings appropriate for seasonal time; and on Principal Feasts and Festivals, the *Common Worship* lectionary still applies.

Anyone who has ever attempted to compile complex lists will know how easy it is to make mistakes, and it is only in the using of the experimental lectionary that errors are likely to become apparent. Moreover, the Liturgical Commission wishes to ensure that the balance is right between the length, type, range and character of the pillar readings before presenting the lectionary to the General Synod in due course.

The existing Weekday Lectionary has been well received, and there is no intention that this pillar lectionary should replace it in most churches, where regular, sequential reading of Scripture is beneficial.

Editor

# Conference Reports



## Lambeth

Worship at the Lambeth Conference was about as rich as it could be, given the constraints of attempting to provide for so many bishops, all of whom would have known how to do it, and better, of course! Most of the days were very long, particularly for those who wanted a little time to chat in the evenings, so it was curious that the early morning prayers began at 6.30 am and the main daily act of worship, the Eucharist, at 7.15 am. The Eucharist was a mix of *Common Worship* with local input from the province responsible for leading each day, a generally successful blend, though one or two of the “biblical reflections” could have been more concise: one bishop turned to me during a lengthy address and commented that his

heart sank when he heard the word “brief”. Worship in the evening was similarly based loosely around *Common Worship* Evening Prayer and Prayer During the Day. There was also prayer during the Bible Study groups (of about 8 bishops) and the Indaba Groups (made up of 5 Bible Study groups).

The music was interesting and improved greatly by becoming more varied during the course of the Conference. The biggest issue for many was the volume of the amplification: the singers and accompanists were first rate but in-your-face. There were moments when some threatened to look for the fuses on the p.a. system! Remarkably little of “Lambeth Praise” - a collection of mainly 20th century compositions from across the world - was actually used but it will, no doubt, prove a helpful inspiration across the Communion in years to come.

Worship in the Cathedral for the Retreat and for the Opening and Closing Eucharists was varied and generally appreciated, though some might say that the song with the repeated chorus, “All are welcome in this place” might have raised some expectations or fears.

The sight of 850 bishops in choir habit processing in and out of the Cathedral at the opening ceremony led one bishop’s spouse to murmur, “I think they’re going out of one door and coming back in through another!” The Melanians stole the show with their danced Gospel procession on the first occasion and, at the conclusion, with the simple litany sung as they took the names of the Melanesian martyrs to the Chapel of Saints and Martyrs of our Own Time.

The Right Reverend Robert Paterson  
Bishop of Sodor and Man

## Hymn Society

Liverpool, European Capital of Culture 2008, was the destination for about 90 members of the Hymn Society of Great Britain and Ireland who attended the Society’s annual conference in July this year. In addition to lectures and the opportunity to sing new texts and tunes, they were offered a guided tour of the Metropolitan Cathedral – university graduation ceremonies prevented them visiting its Anglican neighbour as well – and took part in a Festival of Hymns recorded by BBC Merseyside in the

Church of Our Lady and St Nicholas, highlights from which were broadcast the following Sunday morning.

Speakers included Colin Gibson from New Zealand on ‘Kiwis and Kookaburras: finding a voice Down Under’ and Liverpool-based hymn-writer Elizabeth Cosnett on ‘The changing language of hymnody’. Her presentation of some of the issues facing those who write or choose hymns, as well as hymn book editors, provoked a particularly lively debate.

Welsh URC minister David Fox (a member of the Hymn Society and author of ‘God with humanity made one’, 451 in *Common Praise*) was remembered in the prayers at a morning service on 23 July, one month after

he was reported missing during a walking holiday in Slovenia.

The result of the Hymn Society’s recent search for a new hymn on the theme ‘One in Christ’ was announced on the final day of the conference: Jennifer Wakely’s ‘Many petals make one flower’ was paired with a tune by John Lawson Baker named ‘Cherry Hill’. Next year’s conference will take place in Northern Ireland, at the City Hotel, Armagh (21-23 July 2009). The new Executive President is the Rt Revd Edward Darling, Bishop of Limerick and Killaloe until his retirement in 2000.

Anne Harrison  
Editor of the RSCM’s *Sunday by Sunday*

## Society for Liturgical Study

The biennial SLS conference met in Mirfield during a gloomy August week, but with much to stimulate and raise the spirits. All in all twelve papers were presented on the general topic of ‘liturgical formation’, covering a range of subjects including liturgical competence, what children say about the eucharist (and the resulting questions regarding the liturgical formation of a eucharistic community), worship and belief, dramatic expressions of silence within liturgical space, and formation for

dying. Some of the findings posed a challenge to the Church. The keynote lecture was delivered by Bryan Spinks - ‘What is Celtic about Contemporary Celtic Worship’. Having examined the sources that exist of ancient Celtic liturgy, and compared these with some prominent contemporary publications purporting to be in the same tradition, he concluded that there is mainly very little that is Celtic in much of the material, and in some cases nothing at all - other than a use of archaic language conventions.

The Society was originally formed in order to encourage ‘younger liturgists’. Thus members were delighted to find that the more experienced scholars presenting

papers were joined by a number of fresh and younger faces.

Many of the papers will find their way into the Society’s journal – *Anaphora*. Members of the Liturgical Commission, and anyone involved with liturgical formation at any level will find something of interest within.

Editor

*Anaphora can be obtained through membership of SLS (members receive copies automatically) - membership secretary: Dr James Steven ([secretary@studyliturg.org.uk](mailto:secretary@studyliturg.org.uk)) or by personal subscription - subscriptions manager: the Revd Darren McFarland ([rector@paisley2.freeserve.co.uk](mailto:rector@paisley2.freeserve.co.uk)).*

New Roman Catholic Texts - *continued from page 1*

also well represented on ICET's successor, the English Language Liturgical Consultation (ELLC), which began in the mid-1980s; and it is from ELLC that our own changes in the Nicene Creed in *Common Worship*, for example, largely derive. However, actual Roman Catholic English usage has continued as it was in the 1970s, as the equivalent stage to *Common Worship* has been delayed for roughly a decade in the Roman Catholic Church.

This has been a decade of considerable anxiety for those Roman Catholic liturgists who wished to go with the ELLC spirit, for all the signals from Rome have been of the opposite. Firstly, texts were delayed in Rome; then the encyclical *Liturgiam Authenticam* was promulgated in early 2001 enforcing a 'latinate' mode of translation and sealing off ecumenical co-operation (the protests by leading Roman Catholic liturgists amounted to a scream of pain); then in its wake ICEL was forbidden to write any new texts but only to translate Roman texts (in this latinate style); the Roman Catholic participation in ELLC was terminated by authority; the membership of ICEL was altered significantly to implement the new policy. New texts have, indeed, been drafted and, at intervals, we have had glimpses of them. The texts turn Rome's back on not only all ecumenical agreement, but also on the last 40 years of Rome's own progress in vernacular liturgy. Until now, however, the texts have been simply drafts – they needed Rome's approval.

**Approval**

Now, the Vatican has finally approved the drafts, and the upshot is apparently that with which Roman Catholic congregations will have to live henceforward. Some of the texts were in *Church Times* on 15 August, all of them are available on [www.usccb.org/liturgy](http://www.usccb.org/liturgy).

There are samples in the box below (and there are plenty more instances in the texts).

If we go on to the more distinctively Roman texts, then 'Happy are those who are called to his supper' is becoming 'Blessed are those who are called to the supper of the Lamb' and 'Lord, I am not worthy to receive you' is becoming 'Lord, I am not worthy that you should enter under my roof'.

**Comment**

How should a commentator view this reversal? Indeed, are we entitled from outside the Roman fold to say anything critical? For does not the Church of England itself have an exposed flank in having itself abandoned the ecumenical texts in the Lord's Prayer, the Nicene Creed and even the opening dialogue of the eucharistic prayer? My own advocacy of these texts over the last 38 years certainly gives me freedom to comment in my own capacity, but what can we say about our synodical decisions?

Firstly, the ecumenical texts have been the Church of England's starting point in liturgical revision, and despite the three single-line departures mentioned above, the texts have in large measure survived into the authorised liturgies. The Roman practice has been the reverse: to start by denouncing the ecumenical texts in principle (even if they originated 40 years ago in ICEL!), to declare them off-limits to their translators, and to require the translators in the various language-groups (not only in English) to keep their noses close to the Latin originals almost on a word-for-word basis.

Secondly, whether our Commission and our Synod got the answers right or wrong, it is clear that the questions they addressed, beginning from our duties to our ecumenical partners, went on to issues of

both how accurate any particular translation would be and also what a text would be like, what message it would give, *in use*.

Thirdly – and this is so obvious it may have escaped notice – we did actually *debate* the issues, we debated them in the open, and we were free then to decide our texts. How different from the anguish of the English-speaking Roman Catholic liturgists.

**Ecumenical pressure**

If this sufficiently clears our consciences to allow at least a tempered criticism of Rome's ways, what are we then to say? Well, first we note that the dutiful latterday ICEL, instructed by the Pope to go 'latinate', is not only *not* ecumenical in its instincts, but distances Roman Catholic texts from all other English-language usage. Then we might urge non-Romans not just to shrug, but instead to bring every possible ecumenical weight to bear upon Rome's linguistic idiosyncrasies. (We shall find plenty of co-operation from within Rome's own fold, where *Liturgiam Authenticam* is still widely viewed as a disaster). Curiously, when I consulted my friend David Holeton, a leading international Anglican liturgist, he responded in part as follows:

'Note that *Liturgiam Authenticam* is an Instruction not an Encyclical ...What is very important is that *Liturgiam Authenticam's* directives to stop ecumenical cooperation contradict the Ecumenical Directory which asks for common texts:

'Churches and ecclesial Communities whose members live within a culturally homogeneous area should draw up together, where possible, a text of the most important Christian prayers (the Lord's Prayer, Apostles' Creed, Nicene-Constantinopolitan Creed, a Trinitarian Doxology, the Glory to God in the Highest). These would be for regular use by all the Churches, and ecclesial Communities or at least for when they pray together on ecumenical occasions...' (Ecumenical Directory [rev.1991], Section 187)

'This is an internal Roman problem which they need to sort out for, as far as I can understand, the Directory has a higher place on the continuum of Roman documents.'

I doubt myself whether Rome conceives of this as an 'internal problem', for it sounds as though who shouts last shouts loudest. But non-Romans might be wise not to forget what Rome was saying but a few years ago.

The Rt Revd Colin Buchanan

Current Roman Catholic Use (and 1970s ecumenical)	New Roman Catholic Texts
<p><b>Greeting</b> The Lord be with you. <b>And also with you.</b></p> <p><b>Gloria in Excelsis</b> ...peace to his people on earth ...we give thanks to you for your great glory</p> <p><b>Nicene Creed</b> We believe... ...of all that is seen and unseen ...eternally begotten of the Father ...of one Being with the Father</p> <p><b>Sanctus</b> ...Lord, God of power and might</p>	<p>The Lord be with you. <b>And with your spirit.</b></p> <p>...on earth peace to people of good will ...we give you thanks for your great glory</p> <p>I believe... ...of all things visible and invisible ...born of the Father before all ages ...consubstantial with the Father</p> <p>...Lord God of hosts</p>



# Musical News



*A regular feature of articles and the latest news of music and worship*

*edited by Anne Harrison*

## Ovation for hymn-writers

Three of the most distinguished living writers of hymns were given a standing ovation in July this year at the end of a special session in their honour at the General Assembly of the United Reformed Church, held at Heriot-Watt University in Edinburgh. Alan Gaunt (b.1935), Fred Kaan (b.1929) and Brian Wren (b.1936) had taken part in a discussion, sharing stories about their work.

On being asked what makes a good hymn, Alan Gaunt (who recently completed a term

of service as Executive President of the Hymn Society of Great Britain and Ireland) spoke of the need to bring grief and joy together, and to write something that helps a congregation to express its own faith – ‘something objective so that people are not singing what they don’t believe.’

One of Brian Wren’s best known hymns is ‘Great God, your love has called us here’ (published in some books with its original opening, ‘Lord God’). Fred Kaan’s many texts include the frequently sung ‘For

the healing of the nations’, while Alan Gaunt’s work – principally published in three single-author collections – features several translations of hymns by earlier writers, notably ‘As royal banners are unfurled’ (from ‘Vexilla regis prodeunt’ by Venantius Fortunatus).

More information about each writer can be found on the website of publisher Stainer and Bell ([www.stainer.co.uk](http://www.stainer.co.uk)).

## Global Song

Two resources have become available within the last few months to help those wishing to broaden their musical horizons and enrich worship by sharing the songs sung by Christians in other parts of the world. Although there is a certain amount of overlap in repertoire (and many of the songs have already appeared in print elsewhere), the two books include different arrangements with a variety of supporting material, and one of the new collections is deliberately aimed at those working with children.

**In Every Corner Sing: Songs of God’s world** (RSCM) was edited by Geoff Weaver and comes as a spiral-bound book complete with a CD of backing tracks in mp3 format. There are 99 songs and short chants, all of which may be

photocopied so that only one book need be purchased – the price is £50, or £37.50 for RSCM affiliates. Sample backing tracks can be heard on the RSCM website ([www.rscm.com](http://www.rscm.com)).

**Sing with the World: Global songs for children** (GIA), compiled by Alison Adam and John L. Bell, is available via the Wild Goose Resource Group office in Glasgow. The spiral-bound book (featuring 24 songs from 23 countries, Argentina to Zimbabwe) costs £12.99 and includes help with pronunciation and English translations, as well as advice from Alison on how to teach the songs. GIA has also produced a CD of the collection, recorded by a children’s choir from Chicago. The WGRG is selling the CD for £13.99 (book + CD together: £22.99); see

their new online shop ([www.wgrg.co.uk](http://www.wgrg.co.uk)) or ring 0141 332 6343.

### **Lambeth Praise**

The music book prepared for the 2008 Lambeth Conference, *Lambeth Praise*, is available from Canterbury Press while stocks last – 1,500 extra copies were printed in addition to the copies provided for conference delegates. Geoff Weaver (who also produced a volume with the same title in 1998) was responsible for putting together this collection of 235 psalms, hymns, songs, short chants and liturgical settings, described by Rowan Williams in his Foreword as ‘a collection of music used in our different provinces together with ... new music which reflects the vibrancy of our life together.’

## A Scottish magazine ...

A new resource to support church musicians, particularly those in Scotland, has been launched, with the first issue distributed free of charge. *Different Voices* (edited by Douglas Galbraith) will be published four times a year and will include a pull-out supplement of music as well as interviews, news of forthcoming events and other features. For further information, see the ‘Music for worship’ section of the Church of Scotland website ([www.churchofscotland.org.uk/worship/wpmusic.htm](http://www.churchofscotland.org.uk/worship/wpmusic.htm)).

## ... and an Irish website

‘Soundboard’ is the name of a newsletter available online ([www.churchmusicdublin.org/soundboard](http://www.churchmusicdublin.org/soundboard)) with a variety of useful articles and resources. In the May 2008 edition, for example, Alison Cadden wrote about ways of singing the Psalms.

Organists can have fun with a musical crossword, and the website is well worth exploring for information, ideas, and links to other music-related material available online.

## Creative weekend

‘Singing a new song in a strange land’ is the theme of a hymn-writing workshop to be held at Holland House, near Pershore in Worcestershire (Fri 24-Sun 26 October 2008). Among the leaders are Andrew Pratt and Marjorie Dobson, both involved with *Worship Live* (Stainer & Bell). For details, contact Mike Sanderson (tel 01908 394423, email [mike.sanderson@sky.com](mailto:mike.sanderson@sky.com)).

## Scholar, ecumenist, musician

Among the obituaries published following the death of the Very Revd Professor Henry Chadwick KBE (23 June 1920-17 June 2008), few mentioned this distinguished academic's commitment to the publishing of hymn books, although the University of Cambridge did note on its website his lifelong passion for music in general and his particular interest in 'the role music plays in religious practice'.

The *Church Times* (20 June) printed a tribute from a former Director of the RSCM (who died in 2003, which made it rather disconcerting to read, 'Dr Lionel Dakers adds...'). This spoke of Professor Chadwick's many years of service to Hymns Ancient and Modern and his 'unerring business sense'. He was involved with the production of *100 Hymns for Today, More Hymns for Today, Worship Songs Ancient & Modern*, and the 'New Standard' edition of the main A & M hymn book; his final significant role in this field was as chairman of the committee which produced *Common Praise* (2000). Timothy Dudley-Smith, who also served on that editorial team, recalled in the *Times* newspaper (2 July) that their meetings always began with the reciting together – by heart – of John Cosin's 'Come, Holy Ghost, our souls inspire', a tradition dating back to the very first meeting of the Proprietors of Hymns A & M.

The sermon preached at the funeral on 25 June in Christ Church Cathedral, Oxford (the text is posted on [www.chch.ox.ac.uk](http://www.chch.ox.ac.uk)), mentioned a stole placed on the coffin, at Henry Chadwick's own request: it had been a gift from Pope John Paul II in honour of his ecumenical work. A keen musician, used to high standards in English cathedral music, he had evidently not been over-impressed in Rome by the singing of the Sistine Chapel Choir. When the Pope came to Canterbury Cathedral, it was at Henry's suggestion that the music included a magnificent piece by Giovanni Gabrieli for choir and brass ensemble – he apparently used to say, if he wished to emphasise a theological point, 'orchestrate it with trombones'.

The Oxford University Gazette dated October 1995 records that Professor Chadwick gave a lecture on 'The power of music' as part of a series entitled 'Music and power' – it is not clear if this ever appeared in print. A revised and updated edition of an illustrated history of Christianity in Britain, for which he acted as Consulting Editor and wrote a Preface headed 'The Road from Galilee', is due for publication later this year (*Not Angels, but Anglicans*, originally published by Canterbury Press in 2000 in conjunction with *Church Times*).

## National Network of Pastoral Musicians in Sussex

Among the speakers at Worth Abbey in July at the 2008 National Network of Pastoral Musicians conference (entitled 'How can I keep from singing?') were Andrew Maries, Margaret Rizza and Christopher Walker. Andrew (Consultant in Music and Worship for Exeter Diocese) wrote on his website, 'Another wonderful weekend with my Catholic friends at which I gave one of three key talks on "music and the mission of the church" ... I shared about the importance of music in contemporary mission initiatives because of its pervasive influence in today's society, and gave some examples of reaching out to the wider community through different styles of music, and how those styles will relate to different people groups and sub-cultures...' ([www.keynotetrust.org.uk](http://www.keynotetrust.org.uk)).

This year Andrew has led the music for various diocesan conferences and one-day events around the UK and presented workshops at the London School of Theology's Worship Symposium ('Deep Calls to Deep'). He will be leading several Music Days in 2009 (e.g. Norwich Cathedral on 25 April).

Christopher Walker, who lives in Los Angeles, also introduced some of his music at an event in Milton Keynes during his time in England – his latest collection, in collaboration with Paule Freeburg, is *Glory Bound: Praising God from Morning to Evening*. The CD and songbook are available in the UK from Decani Music ([www.decanimusic.co.uk](http://www.decanimusic.co.uk)).

## Hildegard scholar honoured

The Revd Professor June Boyce-Tillman (b.1943) was awarded an MBE for services to music and education in the Queen's Birthday Honours this year. Currently Professor of Applied Music at the University of Winchester, and ordained in 2006, she has particular interests in music, spirituality and healing, and has studied the life and work of medieval composer and mystic Hildegard of Bingen, founding the Hildegard Network in 1992. 'Hildegard of faith unbending' – which can be sung to the tune 'Picardy' – is included in *A Rainbow to*

*Heaven* (a collection of her hymns, songs and chants published by Stainer & Bell in 2006).

Hymns used more widely include 'We shall go out with hope of resurrection' (sung at the end of the service in York Minster inaugurating the archiepiscopal ministry of John Sentamu in 2005) and 'We sing a love that sets all people free' (chosen for the opening service of the 2008 Lambeth Conference).

## Mason Memorial

The writer of 'How shall I sing that majesty', a hymn sung more frequently now that Kenneth Naylor's fine tune 'Coe Fen' is associated with it, was the Rector of Water Stratford in Buckinghamshire from 1674 until his death in 1694. In June this year a new memorial to John Mason was dedicated at the church of St Giles, by the Bishop of Buckingham (see entries dated 3

April and 7 June 2008 on his blog: <http://bishopalan.blogspot.com>).

Three of Mason's hymns were sung during the service, including 'I've found the pearl of greatest price' from his *Spiritual Songs* (published in 1683), and a flower festival based around the theme of hymns was held in the church.

## Skills Programme

The eagerly anticipated 'Church Music Skills' training scheme was launched during the Royal School of Church Music's 2008 International Summer School in Canterbury. This new programme equips students to become effective leaders and enablers of music in their local church – preparing them technically, intellectually and spiritually for the challenge. It is a distance learning programme, combining private study at home with practical experience in the student's own church. Participants select their 'principal skill' route (i.e. as organist, choir director, cantor or ensemble leader) and follow a

progressive programme of study leading to an RSCM award, or enrol on the Flexible Study Scheme, undertaking their own selection of units. Programme Director, Esther Jones, reported that feedback from those involved in the pilots has been very positive and encouraged enrolments by offering a 20% discount to anyone registering before 31 December 2008.

For further information telephone 01722 424849, e-mail [education@rscm.com](mailto:education@rscm.com), or visit the RSCM website ([www.rscm.com/skills](http://www.rscm.com/skills)).

# The *Praxis* Programme 2008 - 9



Below is a summary of five forthcoming events - there are more details on the Praxis website

The full programme will be included with the Winter issue of *Praxis News of Worship*

## All Things Small and Musical

Tuesday 7 October 2008  
10.00 am – 4.00 pm  
Bar Hill Church Cambridge

### Speaker: Jan Payne

This training day will explore the use of a wide range of music to support the liturgy, with particular emphasis on the needs of the smaller church. However, the training is also likely to be of interest to any ministers keen to broaden the use of music in their church's worship. Delegates attending this training are warmly invited to bring with them any portable instruments they play.

Jan Payne is a professional musician and licensed Reader, serving in the Diocese of Ely. She currently directs the new adult choir at Ely Cathedral but is equally happy playing in two, local worship bands. In 1998 Jan was one of four resident musicians at the Lambeth Conference and she has been part of the music team again in 2008. She is also responsible for overseeing the training programme for music ministers in the Diocese of Ely.

Cost: £20, *Praxis* members: £15.

Bookings: Liz Billett, The Rectory, 16 Mount Street, Diss, Norfolk IP22 4QG

Phone: 01379 642072

Email: [disschurch2@btconnect.com](mailto:disschurch2@btconnect.com)

## Rites on the Way Out: exploring the mystery of death

Thursday 9 October 2008  
10.30 am – 3.00 pm  
*Registration and refreshments from 10.00 am*  
Birmingham Cathedral

**Speakers:** Canon Anne Horton, a parish priest in Leicestershire and Hilary Al Rasheed, a funeral director in Worcestershire

This day is an opportunity to explore the vision behind the *Common Worship* funeral provision which, used to the full, can challenge us to restructure our thinking about travelling through dying and death. The pastoral rites for funerals are offered as 'stepping stones' to support the

journey from dying, through death, and beyond, which can help us all live and support each other more helpfully.

In the company of those who have begun to use these ritual stepping stones and found them helpful, we will explore how the various pastoral possibilities can assist the journey through death, both for us and for the people with whom we minister. The day is intended for clergy, lay ministers and all who have a pastoral concern for the dying and the bereaved. Why not invite your local undertaker as well as your ministry team members to come with you?

Cost: £15, *Praxis* members: £12 (Some Midlands dioceses allow *Praxis* to claim directly from CME budgets.)  
Information: [www.midlands-praxis.org.uk](http://www.midlands-praxis.org.uk)

Bookings: Revd Peter Furber

The Vicarage, 8 Christ Church Road, Malvern, Worcestershire, WR14 3BE

Phone: 01684-574106

Email: [peter@furber.me.uk](mailto:peter@furber.me.uk)

## Baptism – themes, symbols and presentation

Tuesday 11 November 2008  
11.00 am – 4.00pm  
St Columba's, Woking

### Speaker: The Revd Canon Paul Jenkins

This event will take an imaginative look at Baptism, including how to use space, illuminate symbols we use, and consider the way Baptism is presented to Parents and Godparents.

Cost: £35 (including lunch)

Bookings: Contact the *Praxis* admin office (see back page)

## Worship Changes Lives

Tuesday 3 February 2009  
10.00 am - 4.00 pm  
Christ Church, Moreton Hall, Bury St Edmunds

**Speaker: Peter Moger, National Worship Development Officer**

As part of its Transforming Worship initiative, the Liturgical Commission has published *Worship Changes Lives* - a beautifully produced, non-technical book to help churches think about worship as an agent of transformation. Designed for use in groups, the book is supported by web-based study materials. This day will look at the contents of *Worship Changes Lives* and how it might be used in the local church.

Cost: £20, *Praxis* Members: £15 (This price includes lunch)

Bookings: Liz Billett, The Rectory, 16 Mount Street, Diss, Norfolk IP22 4QG

Phone: 01379 642072

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## Worship that refreshes: Worship that renews

Tuesday February 3 2009  
10.00 am – 3.00 pm  
*Registration from 9.30 am*  
Manchester Cathedral

### A day for clergy and lay worship-leaders:

- to be refreshed and renewed through worship, quietness, teaching, shared meals and discussion;
- to make connections between the rhythm of life, the rhythm of the Christian seasons and the rhythms of worship;
- to reconnect with the transforming power of worship to change lives;
- offering a rich diet of corporate worship forms including Daily Prayer, Eucharist, Rites on the Way, Restoration and Reconciliation;
- modelling the imaginative use of space, music, words, lighting and technology as well as traditional forms of worship.

Cost: £15, *Praxis* members: £12

Bookings: The Revd Trevor Latham The Rectory, Walton Village, Liverpool L4 6TJ

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# The Second Service Lectionary

Two aspects on working with it

## Choosing the hymns

All the criteria – liturgical, theological, musical, pastoral – to be borne in mind while choosing hymns for any act of worship obviously apply where the readings follow the Second Service Lectionary. But are there also specific issues to address in this context?

It's probably important to know whether many people will be attending both the Principal and the Second Service. If the congregation is entirely different there may occasionally be a case for repeating at least one of the hymns, perhaps on a Festival where an associated hymn is particularly popular. However, if you have a choir singing twice, its members are likely to prefer different hymns for each service – and for most occasions there are plenty of appropriate ones from which to choose. If you regularly select what you regard as the 'best' hymns for your Principal Service, those who only attend the Second Service may feel short-changed. It helps to keep records of what is used and to consider whether some seasonal hymns might be sung at the Principal Service one year and the Second Service the next.

Those who like to base their musical choices closely on the Scripture readings may find the Second Service Lectionary challenging, particularly in Ordinary Time. Resources such as the RSCM's *Sunday by Sunday* book (reviewed in Issue 18) should help, as should the Scripture index found in many hymn books. If you can find a copy of Michael Perry's *Preparing for Worship* (1995), this too has extensive lists of hymns connected with particular Bible verses. A hymn on the general theme of hearing and responding to God's Word may also be useful – look at lists for Bible Sunday in *Sing God's Glory* (Canterbury Press) or on the RSCM website ([www.rscm.com](http://www.rscm.com) – choose 'Sunday by Sunday' from the menu on the left).

The time of day could influence what is sung: worth exploring for both morning and evening is *Hymns for Prayer and Praise* (compiled by the Panel of Monastic Musicians), but most standard hymn books will have a few suitable items. A sung affirmation of faith might fill one 'hymn slot', while a song of penitence could precede a spoken confession. Hymns of general praise or prayer are also useful, as are 'sending' hymns at the end of the service. And why not look for a hymn based on the set psalm, particularly if the psalm itself is not going to be sung?

Anne Harrison

## Preaching

Any lectionary involves compromise. In such a glorious hotchpotch as the CofE, it is impossible to please all the people all the time. I grew up in a 'free' church that had neither lectionary nor liturgy. The choice of readings was left to the minister. You soon got to know which bits he liked...

I wonder whether I am alone in finding the *layout* of the Lectionary confusing? Leaving aside the fact that it keeps slithering off my desk . . . the sequence seems bizarre and illogical. Despite reading the explanation, I still find it a nuisance to have to check whether a day lies between red tramlines before I can work out the readings. A uniform layout would make things *much* easier: we are perfectly capable of swapping things around if we have to.

The Second Service Lectionary is generally needed at an afternoon or evening service. Most of the time, however, these lessons will be used for Evensong or something less structured and more informal. Preaching will probably be different from the morning: more reflective, less tightly structured, less didactic perhaps, more wide-ranging, or punctuated with silences or chants. Psychologically, the evening *is* different and looks backwards in reflection, rather than forwards in anticipation. It also rounds off what may have been a hectic day of busy interaction and dynamic exchange.

Making sense of the Lectionary is the preacher's responsibility, however unrelated or haphazard the lessons appear to be. I consider it a good discipline to make something of what is provided. But what more can I say at Evensong on the Epiphany or Dedication Festival, having preached on the same lessons since the turn of the century? And what about Harvest? In many country parishes, this is the occasion when a Second Service is most likely.

There is a dismal consensus in some quarters that evening worship lies stranded on Dover Beach: this sounds too much like accepting inevitable defeat and thereby hastening it. The Second Service Lectionary offers the basis for a coherent act of worship, whether this contains a sermon or as a springboard for reflection (as on other occasions.) What you get out usually depends on what you put in. I am happy to keep trying.

Fr David Cameron,  
Vicar of Christ Church, Fenton

# Have you seen...?

Book review



## O Come, Emmanuel: Reflections on music and readings for Advent and Christmas

Gordon Giles

*Bible Reading Fellowship 2005*

£7.99 pb, ISBN 978-1-84101-390-9

Based on a carol a day from 1 December to 6 January, this book may be used as a prayer companion during Advent and the 12 days of Christmas. Each chapter begins with a scripture passage, followed by a substantial reflection on the text of each carol and the context in which it was written, ending with a short prayer.

As well as the usual standard carols, there are some surprises, such as Graham Kendrick's 'Candle Song' and the 'Ave Maria'. In discussing various settings of the latter, Gordon Giles described the Bach/Gounod setting as one of the greatest ecumenical works – an unplanned collaboration between Lutheranism and Catholicism. Observations such as this made me smile as I followed the daily routine of reading this book for most of Advent. At such a busy time of year, there was no opportunity to use the questions for weekly group discussion, but as the next season of Advent approaches, I would find this book useful for background information for carol concerts and services.

Teresa Brown  
County Ecumenical Officer for  
Peterborough and Northamptonshire

## A Time for God's Creation

During the period from 1 September to 4 October Churches have been urged to dedicate one Sunday to prayer for the protection of creation and the promotion of sustainable lifestyles that reverse our contribution to climate change. It may not be too late to catch this - and the following resources might help:

- *Common Worship; Times and Seasons* (pages 599-606);
- A list of readings on the *Transforming Worship* website (key in 'A time for God's Creation')  
[www.transformingworship.org.uk/TransformingWorship/](http://www.transformingworship.org.uk/TransformingWorship/);
- ecumenical resources: [www.ctbi.org.uk](http://www.ctbi.org.uk).

The recommendation has come from the Third European Ecumenical assembly, comprising Catholic, Orthodox, Anglican and Protestant Churches.



## Colin's Column

Not the first word, but the last -  
Colin Buchanan writes...

I ought to be reporting worship at the Lambeth Conference, but know nothing. The 'findings' of the bishops (consolidated from the 'Indabas' discussions) say virtually nothing about worship. In any case, Robert Paterson reports on Lambeth elsewhere in the journal. So I make account, instead, of a tiny tadpole of ceremonial I encountered in early July.

Two former students of mine were being consecrated as bishops just in time to participate in the Lambeth Conference. So I went along to 'assist' - to Southwark (Christopher Cocksworth, another liturgist on the Bench, becoming Bishop of Coventry); and to Christ Church Cathedral, Dublin (Trevor Williams, becoming Bishop of Limerick and Killaloe). I have got used to Rowan Williams wearing a chasuble and anointing the candidates - but he had more up his sleeve. And, along with anointing (yes, really), the Archbishop of Dublin had the same surprise up *his* sleeve.

What new ceremonial is this? Why, the be-ringing of the newly consecrated finger (should it be termed 'anullation'?), Just as a best man produces a ring (often nowadays two rings), so a ring-bearer (the anullifer?) gives the archbishop this *instrumentum officii* for a *traditio* be-ringing the man.

Perhaps I'm prejudiced (the qualification of a columnist). But when I was asked to show up at St Paul's Cathedral with vesture, cross and ring, I asked the Bishop at Lambeth what the ring was for. 'Well', he wrote 'If you don't wear one, I don't suppose the heavens will fall in, but there is a kind of trade union spirit among bishops and they are not too keen on folk getting out of line - just think how they have responded to David Jenkins'. I enquired whether the omission of a ring was comparable to a denial of the resurrection and, getting no satisfactory answer, took no steps to get myself ringed. But if I had, it would not have been the liturgical event it is now apparently becoming. Vesting and anointing and mere proffering of a Bible (and even foot-washing) have come into ordinations at various stages without rubrical authority, have then become official options, and have then bid to become norms. So is ringing the new bishop next in this ratcheting process?

Well, maybe I tread on holy ground. The new bishops may have valued the ceremony. But any critique of worship events always runs the same danger of belittling that which has been of enormous significance in someone's life, and is thus hurtful to that person. But I equally suppose that a banal chorus, or a dreary sermon, or a pompously done funeral, or (as briefly in the mid-1990s) candidates for the episcopate prostrating themselves, should not be above evaluative comment. And here the episcopal sub-culture (with a hint of medieval pomp) is getting over-dignified by attracting liturgical exposition, and the giving of the Bible becomes one ceremony among several. For surely the ring is in origin a signet ring, and not really in the quasi-sacramental field at all?

The Rt Revd Colin Buchanan is the former Bishop of Woolwich, and former editor of *News of Liturgy*.

## Notice board



### Joint Liturgical Studies

The next Alcuin/GROW Joint Liturgical Study, No.66, should be published in November. It is by Anthony Gelston, the well-known Hebraist and Old Testament scholar from Durham. He contributes *The Psalms in Christian Worship: Patristic Precedent and Anglican Practice* - a review both of the problems awaiting translators (ancient and modern), and of the actual liturgical use made of the Psalms in the churches of the Fathers and, specifically, in the Church of England since the Reformation.

### Children's Eucharistic Prayers

Work continues on the drafts by a working group of the Liturgical Commission, although the precise timetable of the process has not been determined. The prayers will have to go through the entire General Synod process for authorisation which includes submission to the House of Bishops, first consideration by the General Synod, one or two revision stages, further reference to the House of Bishops, reference to the Convocations and Final Approval by the General Synod.

### Day for representatives of Diocesan Liturgical Committees

As previously reported, the Liturgical Commission's day for DLC reps is to take place on 20 October 2008, 11.00am - 4.30pm. The programme will be "consumer led", since those attending are being invited to propose issues to be addressed.

### Look out for the next booklet in the Grove Worship Series - No. 197, due out in October:

***Should Anglican ministers be required to wear robes when they lead public worship? If so, on what grounds? This booklet examines the recent debates in the Church of England, and concludes that the current regulations (Canon B8) are too restrictive. It argues instead that decisions on clothing should be taken by local ministers and local congregations, based on their context, for the sake of the church's mission.***

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

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