



# 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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## Additional Eucharistic Prayers enter trial period

At the December 2009 meeting of the House of Bishops the revised texts of two additional eucharistic prayers for use when significant numbers of children are present were discussed, and the Archbishops of Canterbury and York have now authorised them for experimental use in a limited number of parishes and other places of worship under Canon B5A.

The trial runs for six months, between 1 January and 30 June 2010, and those who have been given authorisation to use the prayers have been encouraged to do so in as many worshipping contexts and settings as possible, including schools located within the designated parishes. At the end of the trial period, those experimenting will complete a questionnaire, the results of which will be fed into the continuing process.

The Additional Eucharistic Prayers are accompanied by 'Notes' and 'Guidance Notes'. The Notes are an integral part of the package, and would be authorised alongside the prayers themselves; the Guidance Notes are of a different genre.

The guidance notes are much more substantial and have been written to assist those who are preparing a communion service at which a substantial number of children will be present. They address the whole service, not only the eucharistic prayer, and they provide a great deal of useful advice, and much food for thought. (These Guidance Notes would provide a stimulating discussion-starter for any group of ministers/worship-leaders preparing a communion service.)

In this issue of *Praxis News of Worship* we publish the trial version of Additional Prayer 1.

### Prayer One

The Lord be with you  
**and also with you.**

Lift up your hearts.  
**We lift them to the Lord.**

Let us give thanks to the Lord our God.  
**It is right to give thanks and praise.**

It is always right, wherever we are,  
to give you thanks and praise,  
God our Father,  
holy and strong,  
king for ever.

[Holy, Holy, Holy]

Through your Son,  
you made us  
and the whole universe.

*One of the following is used*

[Advent, Christmas and Epiphany]

Your Holy Spirit came to Mary,  
and Jesus was born as one of us.

[Lent]

When his time had come,  
Jesus suffered, and died on the cross,  
to save us from our sins.

[Easter]

When his time had come,  
Jesus suffered, and died on the cross.  
On the third day  
you raised him from the dead,  
and crowned him Lord of all.

[Ordinary Time]

Your Holy Spirit came to Mary,  
and Jesus was born as one of us.  
When his time had come,  
he suffered and died on the cross,  
to save us from our sins.  
He broke the chains of death,  
and returned to you in glory.

[Holy, Holy, Holy]

You send your Spirit  
to bring new life to the world,  
and fill us with power from on high.

[Holy, Holy, Holy]

And so we join on earth  
with saints and angels in heaven  
to praise your name and *sing*:

*(Continued on page 2)*

## New Worship-Leading Course for the Diocese of Gloucester The Bishop's Certificate in the Leadership of Worship

Leading the worship of God's church is one of the greatest privileges of the Christian ministry. It is also a great responsibility. This course, compiled by the Bishop's Worship, Prayer and Spirituality Group, with contributions from Bishop Michael as well as clergy and laity from the Diocese, is an introduction to the leadership of worship.

The course is designed for lay people who find that they are developing a ministry of the leadership of worship in their regular worshipping context: Churchwardens, music group leaders, Local Ministers, and others who lead non-Eucharistic acts of worship as part of a team of clergy and laity operating across a parish or benefice.

The course gives a grounding in the principles and the practicalities of leading worship:

- Session 1 – Understanding Worship
- Session 2 – The Christian Year
- Session 3 – A Service of the Word
- Session 4 – Children and Worship
- Session 5 – Leading Worship
- Session 6 – Music and Resources

Each session is designed to last no more than 90 minutes, and each session includes individual work, group work, discussion and study. It can be delivered centrally or in the local context.

Reverend Tom Clammer  
Worship Officer, Diocese of Gloucester

For further detail please contact Tom, via the Gloucester Diocesan website ([www.gloucester.anglican.org/ministry/diocesan/worshipofficer](http://www.gloucester.anglican.org/ministry/diocesan/worshipofficer)).

### In Memoriam – Eric Kemp

Eric Kemp died on 24 November at the age of 94. He was famous in latter years for being the last diocesan bishop to stay on beyond the age of 70, being exempt from the retirement age as having been in post before 1 January 1976. In fact he continued till age 85, and then wrote his memoirs, *Shy but not Retiring* (Continuum, 2006). He was never known as a liturgist (he was a canon lawyer and anglo-catholic apologist), but all anglo-catholics have liturgy nearer the top of their agenda than evangelicals have tended to do – and he was Librarian of Pusey House for most of the War years, and in due course married Kenneth Kirk's daughter, and wrote Kirk's biography.

His learning and his canon law were always there, in the Convocations, in the General Synod, on the House of Bishops, and in the Faith and Order Advisory Group

(FOAG), which he chaired for around 20 years – and thus he was constantly engaged in a peripheral way with liturgical matters. He advised Geoffrey Fisher re the legalisation of mass vestments, the provision for wafer bread at communion, and a host of other such matters under Canon Law revision in the 1960s. I personally owe him a debt for meeting my dissent from the original Series 2 communion service in 1966 with a plea in Convocation that liturgical revision ought to go forward by near-consensus, not a mere majority, when matters of conscience were involved – and his voice carried the day. And he was deeply involved in FOAG in the discussion of the ARCIC (Anglican-Roman Catholic International Commission) statement on the eucharist and in the handling of a response to the Lima document, *Baptism – Eucharist – Ministry*.

## From the Editor's chair



### Out with the old?

The observant among readers of *Praxis News of Worship* will have noticed that the date on this issue is rather out of date. Winter persists, but it is now 2010 – so the labelling of the journal must be explained.

Basically, the issue that usually comes out before Christmas in any given year is

called 'Winter', and the next one is called 'Spring'. This one arrives on the wrong side of Christmas – but it still counts as one of last year's set.

In order not to confuse those who catalogue journals such as this, this New Year issue will, nevertheless, be identified as *Winter 2009*. Four further issues will follow in 2010, to catch up with lost time.

## Additional Eucharistic Prayers

(Continued from page 1)

**Holy, holy, holy Lord,  
God of power and might,  
heaven and earth  
are full of your glory.  
Hosanna in the highest.  
[Blessed is he who comes in the name  
of the Lord.  
Hosanna in the highest.]**

Father, on the night before he died,  
Jesus had a meal with his friends.

He took bread and thanked you.  
He broke it, gave it to them, and said:  
Take this and eat it; this is my body,  
given for you.

After the meal,  
Jesus took the cup of wine.  
He thanked you, gave it to them  
and said:

Drink this, all of you. This is my blood,  
the new covenant of God's love.  
Do this to remember me.

Jesus Christ has died.  
**Jesus Christ has died.**  
Jesus Christ is risen.  
**Jesus Christ is risen.**  
Jesus Christ will come again.  
**Jesus Christ will come again.**

or

**Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Father, as we remember  
his death and resurrection,  
send your Holy Spirit,  
that the bread and wine  
we bring before you  
may be for us Christ's body  
and his blood.

(Continued on page 3)

### Eric Kemp - continued from column 2

His formation came in the days of unselfconscious anglo-catholic hegemony in the Church of England, and he was well into middle age when this disappeared. The changes in his latter years included much that was unwelcome to him, but he was not totally impervious to the Church of England's rethinking of its liturgical identity, and indeed, as one who was aware of the relatively protestant character of 1662, had himself some responsibility for it. He was a link for a latterday Church of England to Gregory Dix, Michael Ramsey, Gabriel Hebert, Edward Ratcliff, Robert Mortimore, Arthur Couratin, Eric Mascall and other great names of the erstwhile hegemony. His death ends the pre-war age of ecclesiastical scholars.

Colin Buchanan

## Additional Eucharistic Prayers

(Continued from page 2)

[Amen, Amen, Amen]

Pour your Spirit on us that we may live as children of your heavenly kingdom. Help us to love one another, as we work for the peace of the earth, and wait for Jesus to come in glory.

[Amen, Amen, Amen]

For all honour and glory belong to you, Father, through Jesus Christ your Son, with the Holy Spirit: one God, for ever and ever.

[Amen, Amen] Amen.

### Notes that particularly apply to Eucharistic Prayer 1

#### 1 Use of Eucharistic Prayer 1

Eucharistic Prayer 1 is authorized for use in the Order for the Celebration of Holy Communion: Order One and in A Service of the Word with a Celebration of Holy Communion, on occasions when a significant number of children are present or when it is otherwise pastorally appropriate to meet the needs of children present. It is not to be used on a weekly basis at the main celebration of Holy Communion in the parish church.

#### 3 Responses in Eucharistic Prayer 1

Where the single word responses "Holy" and "Amen" are used in Eucharistic Prayer 1 they may be varied in intonation and volume. They may be led by the president, repeated by a child or by a deacon, and the congregation may respond with the final response. They may also be repeated several times and set to music.

#### What happens next?

After the trial period, and in the light of the responses in the questionnaires, the Liturgical Commission will do further work on the Additional Eucharistic Prayers, prior to taking them back to the House of Bishops in December 2010. If all runs smoothly, they will be introduced to the General Synod as soon as possible after that. The synodical process of liturgical authorisation is very thorough, and it may well take a couple of years to complete.

*Additional Eucharistic Prayer 2 will be printed in the next issue of Praxis News of Worship, and there will also be more on the Guidance Notes.*

## Common Worship Festivals

2010 is the first time that I have been at work on 1 January. It is the first time, in fact, that I have taken services all through the whole period between Christmas and the New Year. From the high elation of Christmas there is a plummeting into the depths of martyrdom (two of these) and the slaughter of innocent young children, and on to the sharp cut of circumcision on 1 January. Only John, the Apostle and Evangelist, was there to soothe the discomfort. A challenge, indeed - and never had I been more grateful for *Common Worship: Festivals*.

This, the last of the main tranche of *Common Worship* publications, has possibly been the most overlooked. Everyone was waiting for *Times and Seasons*, and pounced on it thankfully when it appeared. *Festivals* covers the rest - the festivals of the Church's calendar not included in the seasonal material of *Times and Seasons*. It contains the range of propers with which we have become familiar - Invitation to Confession, Kyrie Confession, Collect, Lectionary references, Intercession, Introduction to the Peace, Prayer at the Preparation of the Table, Eucharistic Prefaces, Post Communion Prayer, Blessing, Acclamation and Short Passages of Scripture, for most of these.

For the lesser festivals, there is similar but more general material for saints, falling into a variety of categories: Apostles, Evangelists, Teachers, Spiritual Writers, Bishops and Pastors, Members of Religious Communities, Missionaries and 'Any Saint'.

The same range of propers are also provided for a number of themes and occasions: Guidance of the Holy Spirit, Rogation, Mission and Evangelism, Unity of the Church, Peace of the World and Ministry.

Apart from the range of material, this book is so useful because it contains all that is needed by a eucharistic president for a *Common Worship* Order One Communion, in one place - for the main text of the service and collects are there too. So is all the music, if you need it - both for the eucharistic prayers and for the propers that are contained in the book. The typeface is a decent size from which to read, and a selection of ribbons makes turning from one section to another very simple.

A similar publication is currently being prepared of eucharistic sections of *Common Worship: Times and Seasons*, and I look forward to using it.

Gilly Myers  
Canon Precentor at Manchester Cathedral

## Look

- no paper!



### A guide to technical things in worship

by Tim Lomax & Tim Stratford

Number 6: make it work for you

In the last issue we discussed the limitations of using software such as PowerPoint for worship.

Because these packages are designed to be easy in business and educational settings, they will need some adaptation when put to other uses such as worship. If you have managed to accommodate yourself to the pre-scripted linearity of a PowerPoint presentation in worship, the next challenge is to get words and prayers to fit nicely on the screen.

One common problem is built into the pre-made templates that come with this software. These templates are really geared up for people who are trying to get over a point or lesson. So the templates are designed to communicate a headline, some sub-headings or bulleted points and some detail. These are normally distinguished by reducing typeface sizes and each sub-level being indented further from the left margin. This is called nesting, and works well for a sales pitch, lecture or pep-talk.

Liturgical worship does not lend itself to this. You normally need only three paragraph styles:

#### The people's words

The leaders' words or cues  
*Instructions or rubrics*

But we normally want these all to be aligned to the left hand margin, so try making your own template. In doing so, you can set up three levels of text (like styles in a desk top publisher). All should be flush to the left without any bullet characters at the beginning and they can adopt the usual conventions of big and bold for people's words or small and italicised for rubrics. Text you 'pour' into the software - PowerPoint, for example - can then easily be assigned an appropriate level. See the box on page 6 for detailed instructions on how to do this.

Both Tims are parish clergy and members of the Liturgical Commission.

Tim Lomax is Assistant Curate in the parish of Penn Fields, Wolverhampton;

Tim Stratford is Team Rector of the Kirkby Team Ministry in Liverpool.



# Musical News



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

*edited by Anne Harrison*

## Marty Haugen's music

A collection of eighty-five songs and liturgical settings by North American composer Marty Haugen was published by Decani Music in 2009, coinciding with the musician's most recent visit to the UK – among the events in which he took part was 'One heart, one voice', an ecumenical music day held in Guildford Cathedral on Saturday 24 October.

A *Marty Haugen Songbook* is a spiral-bound book including music written from the early 1980s onwards, with parts for SATB choir provided in some cases. Keyboard accompaniment and guitar chords are supplied, and there are a number of pieces which use a cantor, such as the psalm-based song 'How long, O God, will you forget me?' and the Te Deum setting 'You are God: we praise you'.

Generally both words and music are by Haugen, but there are several hymn texts by other writers, including Delores Dufner and Susan Briehl. Among the pieces which might be useful during Lent are 'Return to God' and 'Be merciful, O Lord' (based on Psalm 51). Each piece is also published separately by GIA Publications, often in a slightly more elaborate arrangement and with instrumental parts. The copyright details below each item in the new songbook include the relevant octavo number, to help those who wish to order separate copies. The collection costs £11.99 and is available by mail order from Decani Music ([www.decanimusic.co.uk](http://www.decanimusic.co.uk)).

Marty Haugen is also the author of a book for worship leaders, *To Serve as Jesus Did* (paperback, £7.15 + postage and packing from Decani Music). His own website ([www.martyhaugen.net](http://www.martyhaugen.net)) describes it as offering 'a simple and practical model of ministry based on the life and teaching of Jesus.' Chapter headings include 'Worship, Ministry and Community Life', 'Presence and Gratitude' and 'Living Tradition and Living Culture'.

Haugen's own website lists his publications and recordings. It also offers several articles, including 'Writing well, getting published' (advice for anyone writing music for worship).

## Singing in February

A midweek singing break in Salisbury, entitled 'The Longing Heart: An exploration of prayer in song through the centuries', encompasses Ash Wednesday. Run by Sarum College in association with the Royal School of Church Music, this 'musical retreat' from Tuesday 16 to Thursday 18 February is directed by Geoff Weaver and Philip Seddon. Details can be found in the course brochure for January to June 2010, available to download on the Sarum College website ([www.sarum.ac.uk](http://www.sarum.ac.uk)).

Noel Tredinnick, Director of Music at All Souls, Langham Place, London, will be leading a musical weekend at Lee Abbey in Devon from Friday 26 to Sunday 28 February. For more information about 'Sing Praise to the Lord's Name', look at the programme on the Lee Abbey website ([www.leeabbey.org.uk/devon](http://www.leeabbey.org.uk/devon)) or ring 01598 752621.

The All Souls Orchestra, under Noel Tredinnick's direction, will be playing at several 'Prom Praise' events in 2010, including one in Norwich (13 March) and another in London (8 May).

## MWF Prism of Praise

The Civic Centre, Perton, Wolverhampton is the venue for a national event organised by the Music and Worship Foundation on Saturday 13 March 2010. This is the fourth 'Prism of Praise' day, with the sub-title 'Worship Beyond... Integrating music, worship and mission'. The seminar leaders include Geraldine Latty, who will also be performing in the optional evening concert, an informal programme of gospel music and jazz in partnership with St Peter's School, Wolverhampton.

For further details and online booking visit the MWF website ([www.mwf.org.uk](http://www.mwf.org.uk)); for every six people who book from one church, a seventh may attend free.

## Studying at LST

The London School of Theology has a well-established 'Theology, Music and Worship' programme and is holding a series of Enquirers' Days in February, March, April and May at which prospective students can find out more ([www.lst.ac.uk](http://www.lst.ac.uk)).

Besides core modules in theology taken by all, various 'pathways' can be followed through the course at Certificate, Diploma or Degree level. Attention is paid to the needs of those who have clear musical gifts but limited experience in reading music, as well as to musicians with a more traditional background.

## Love Unknown

Durham musician Tom Gregory-Smith has put his gift for improvisation on the violin to good use in a CD of meditative music inspired by the theme of the love of Christ. The album costs £10 and can be ordered from Tom's website ([www.tomgregorysmith.co.uk](http://www.tomgregorysmith.co.uk)), where you can also hear sample clips and read the text of meditations suitable for group use in conjunction with the music. Also available

is an earlier CD, *Breastplate: A Celtic Meditation*.

Recordings of meditative violin music have also been made by Teresa Brown of Devine Music ([www.devinemusic.org.uk](http://www.devinemusic.org.uk)). *In Search of Peace* includes tracks based on the hymn tunes KINGSFOLD and SLANE (both originally the melodies of folksongs).

## S S Wesley anniversary

The composer Samuel Sebastian Wesley (Charles Wesley's grandson) was born in August 1810: various celebrations of the bicentenary of his birth are planned for this year, including a special choral evensong on Friday 13 August in Gloucester (where he died in 1876) as part of this year's Three Choirs Festival. Wesley's church music includes extended anthems such as 'The Wilderness', but also simpler choral pieces – one of these, 'Thou wilt keep him in perfect peace', is due to be sung at the Royal School of Church Music's Celebration Day on 15 May 2010 in Durham Cathedral. Among those due to receive an honorary award from the RSCM on that occasion is Professor Jeremy Dibble, an expert on nineteenth century church music.

Wesley was an accomplished organist and held positions at four English cathedrals, also serving at Leeds Parish Church in the 1840s. His best-known hymn tunes are HEREFORD, now most closely associated with his grandfather's hymn 'O thou who camest from above', and AURELIA, paired with many texts including 'The Church's one foundation' (although originally written for 'Jerusalem the golden' in 1864). S S Wesley is one of the musicians portrayed in Trevor Beeson's recent book, *In Tuneful Accord* (SCM 2009). A detailed and well-reviewed biography of the composer, by Peter Horton, was published by OUP in 2004, and another useful source of information and anecdotes for churches planning to mark the bicentenary is Ian Bradley's book on Victorian hymns, *Abide With Me* (SCM 1997).

## News from New Zealand

In December 2009 the University of Otago conferred on Shirley Erena Murray, one of the best-known hymn-writers in New Zealand, the honorary degree of Doctor of Literature. A number of Murray's texts appear in UK publications: they include 'Come and find the quiet centre', 'For the music of creation' and 'God of freedom, God of justice'. Her hymn of self-offering, 'Take my gifts and let me love you', has been given a beautiful setting by UK composer Bernadette Farrell (published in *Go Before Us*, one of Farrell's collections from Oregon Catholic Press, available in the UK through Decani Music, [www.decanimusic.co.uk](http://www.decanimusic.co.uk)).

The New Zealand Hymnbook Trust ([www.hymns.org.nz](http://www.hymns.org.nz)) has published a number of books in which Shirley Erena Murray's work is well represented, often set to music by Colin Gibson. Gibson also writes texts himself, and the most recent collection from the Trust (*Hope is Our Song*, 2009) includes several by him which children in the UK might enjoy singing – one begins 'A pinch of salt in a tasteless stew will give that stew some flavour'. The second verse of his 'Hymn of Blessings' refers to 'Blessings on our fingers, blessings on our toes, blessings on the bits where blessing seldom goes'.

## Music Sunday Proposal

The Royal School of Church Music has proposed that Sunday 13 June 2010 be celebrated as Music Sunday in the UK, suggesting that this will give the opportunity both to raise the profile of music and church musicians, affirming their importance within worship, and to raise funds to meet local musical needs while also supporting the work of the RSCM. Details of 'The 50:50 Campaign' can be found on the website ([www.rscm.com](http://www.rscm.com)), along with suggestions for activities, such as a 'sponsored sing', and ideas for prayers and music to incorporate into services.

The RSCM's Head of Development, Catherine Clark, issued a press release in

November 2009. Director Lindsay Gray says that Music Sunday (which could be celebrated on a different date if more convenient for the church) should provide the opportunity to focus on 'the extraordinary effort, creativity, and discipline that go into providing music for worship'. He hopes it will become an annual event.

A special Music Sunday edition of *Sunday Half-Hour* will be broadcast by BBC Radio 2 on 13 June. The music will be provided by local choirs gathered at St George's, Beckenham, for a festival service celebrating the work of musicians in the area.

## Book review



### The Voice for Life Chorister's Companion

Royal School of Church Music 2009  
£7.95 / £5.96 for RSCM members

The RSCM *Chorister's Companion* in its various forms will be familiar to many choir directors, though this new revision, *The Voice for Life Chorister's Companion*, will be widely welcomed and become as indispensable as its worthy predecessors. It comes in the same small size, presumably so that it might fit into every cassock pocket (though surely not to be read during services or choir practices!?).

Much of it, I think, would be most applicable to 10-15 year-olds, though younger choristers will want to learn about some of the contents and even the most experienced church musician will find something new and of interest.

It is more of a reference book than a cover-to-cover read. Choristers preparing for their next ribbon or RSCM award will find it essential, mainly for the non-singing requirements of the syllabuses: 'The Church and its Worship', 'The Church's Calendar' (very clearly laid out), 'A Guide to Church Services' and 'Some Difficult Words used in Worship'.

Choir directors will be glad to find the Chorister's Prayer, and basic details of music-theory close at hand. One could easily devise one's own mini-lesson-plans from these pages, whether using the RSCM's excellent *Voice for Life* programme in its entirety or not.

The use of colour photos cheers things up enormously, although the pictures could have been more evenly distributed throughout the book. Most don't say where they come from, but I must admit I enjoyed the detective work of trying to identify the churches and cathedrals! However, I found a photo of a boys' and men's choir and three organs, but none of female choristers – surely a serious omission.

At £7.95 it is not a give-away, but at £5.96 for RSCM members it is a reasonable price and therefore a must-have. Perhaps buying your choir members (young and old) a copy is just what they have been waiting for as the start of a time of new growth, inspiration and achievement!

Michael Haynes  
Director of Music at Hexham Abbey

# Have you seen...?

## Book reviews



### Lifting Women's Voices Canterbury Press 2009

This is a curate's egg sort of book. It is an excellent idea that hasn't quite worked in practice. It publishes prayers by Anglican women and girls from around the world and in its 400 pages all continents have their say, even if the US is over-represented. Its focus is indicated by the two main sections, 'For the Millennium Development Goals' and 'To Change the World'; within that the chapter headings are rather obscure but the sub-headings help us find our way. There are prayers here that expand the repertoire on a wide range of global themes, including new ones like trafficking, which I will use when leading intercessions in church.

But... and it is a big but, the book seems not quite sure of its purpose. There are many heartfelt prayers that are so personal or related to a particular circumstance that it is hard to envisage anyone else praying them, so is it intended simply to publish women's prayers that might not otherwise be disseminated? There are prayers in the first person singular and sometimes long personal meditations: so is it a book for private prayer? But then there are tightly-written prayers for public use, so is it a book for people leading intercessions?

A book might fulfil any or all of these worthy aims but, sadly, I am not sure that this one does. If I had to categorise it, it is essentially a book of personal prayers. But, given the interests of *Praxis*, I have looked at it with public worship in mind. Here, the biggest handicap is the lack of an index – I know I have seen prayers that I would like to use but I have no idea where they are. To make it usable, I am creating my own index and, in doing so, realise that I am ignoring the majority of prayers because I will never use them in any context.

Some prayers are well-written by people who understand liturgical structures (British women are effective here) but a stronger editorial hand would have improved others without losing their author's voice. There are frequent echoes of Michel Quoist, Malcolm Boyd and Janet Morley but without their skill in working with ideas and words - too many either ramble or are overly didactic, are stilted or use an inauthentic first person: African women sound more genuine on the impact of famine and war than western women writing in the first person.

### Together for a Season: All age Resources for Feasts and Festivals of the Christian Year

Edited by Gill Ambrose  
Church House Publishing 2009  
£24.50 (includes CD-ROM)

Having enjoyed and benefited from its companion books, I opened *Feasts and Festivals* with expectation – I was not disappointed. It is different, it doesn't have the 'strand' approach of the other two, but it does contain plenty of good ideas. The book falls into three parts: *Celebrating God's Providence* (the agricultural year); *Remembering* (November's special events); *Following God's Call* (saints and festivals).

*Celebrating God's Providence.* As a rural-suburban rector, I was looking for resources for a 'town and country' context which look around and forward rather than backwards. The section for me with most potential was on 'honouring creation throughout the year,' where I especially liked the eight part 'calendar of gifts' idea, inspired by the 'days of creation' intercessions. I could see us adapting this for use at the monthly family services and/or in our porch prayer display. I also liked the 'mission' potential of 'celebrating the church building as an expression of God's bounty' (I could involve both school and village) and the encouragement to celebrate the insignificant, overlooked, unpleasant and hidden aspects of creation (potential links with development charities.)

*Remembering.* I appreciated helpful thinking about remembering as well as celebrating, and the thought-provoking interactive biblical study and reflection material for adults on the beatitudes and woes. I found sensitive and slightly different ideas for a service of the Word at All Souls-tide – encouraging, for example, families to bring and present, as a tribute, some object that recalled their loved one. And I was interested by the suggested use, on Remembrance Sunday, of familiar

Jane Williams says on the cover, 'The best possible response to this collection is to add your hearts and voices and pray with us'. That I will do, gladly. Regretfully, I'm not sure I'll do so using many of these prayers but I do want to celebrate this making audible the prayers of women around the world.

The Revd Canon Rosalind Brown  
Durham Cathedral

symbols in different yet sensitive ways.

*Following God's Call.* The introductory pages about the vocational thread of this section stimulated my thinking, especially the faith journey exercise. I found it liberating to be challenged to see and proclaim stories of the saints as 'personal testimony' - which is such an effective tool in missional worship. There are some exciting ideas to help congregations celebrate, in Eucharist and Service of the Word, biblical saints and apostles, as well as the feast of the Transfiguration and Holy Cross Day. Multisensory suggestions abound: projected images during prayers - services for St Mary; ideas for prayer and response stations around the church - the evangelists; ways of involving church members in station preparation and design; involving children in simple but effective ways through a service - carrying torches or lanterns for the Conversion of St Paul, or signposts for St Peter; ways of dramatising biblical readings and responding to them - getting the congregation to lie down to listen to St Joseph's angelic visitation; symbolic actions - smashing or eating red eggs for Mary Magdalene, drinking from bitter and sweet cups for St James; outreach and worship at home - room and street angels for Michaelmas.

I tend to be a bit of a 'dipper' when it comes to liturgical resources, but some of the best ideas in this book come from 'reading between the lines,' so don't just dip. Read, adapt, and 'have a go'!

Anne Horton  
Rector of Woodhouse, Woodhouse Eaves  
and Swithland, Leicestershire

### 2011 Anniversary - AV

2011 is the 400th anniversary of the King James Bible (also known as the Authorised Version), and many Churches will be holding special events, services, exhibitions, schemes and study groups to celebrate 400 years of the Bible in English, and its impact - aiming to encourage people today to pick up a Bible and read it. The 2011 Trust has been set up to help Churches, and to co-ordinate the initiatives mainly - at present - through its website: [www.2011trust.org](http://www.2011trust.org).

## Liturgy in the Age of Reason: Worship and Sacraments in England and Scotland 1662 - c.1800

Bryan D. Spinks  
*Ashgate, 2008*  
£50 hardback 284 pp

This excellent study is a follow-on from Spinks's earlier work *Sacraments, Ceremonies and the Stuart Divines* (Ashgate, 2002), embracing that most formative period in the seventeenth and eighteenth centuries that we call the Enlightenment or the Age of Reason. Like its predecessor, it includes developments in worship in Scotland as well as England, but with one major change of emphasis. Whereas the 2002 study concentrated on sacramental theology and practice, this book is wider in its concerns, not least because, both north and south of the border, the regular diet of worship was non-sacramental.

The scope of the book is wide-ranging. It begins with the Restoration and returns to Prayer Book worship in England, and continuation with the Westminster Directory in Scotland. Spinks then expertly sets out the effects of the Glorious Revolution, 'the Dutch invasion', in the failure to achieve comprehension, when dissent 'became a permanent legal reality in England and then in Scotland'. He then examines aspects of growing diversity: the introduction of hymns in Dissent and the Evangelical revival, exotic liturgical experimentation among the Nonjurors and Jacobites, the effects on worship of Newtonian and Lockean theology, the Arminian-Calvinistic separation in Evangelicalism, and snap-shots of worship in the Georgian Church and in Dissenting worship. All of this is done with his customary mastery of his sources.

One very welcome aspect of both books is the attention given to the worship of the Kirk. It is a strange outcome of history that two neighbouring Churches, both established, with extensive patrimony and a common pastoral calling through the parochial system, should relate so distantly from each other. Spinks's writings place both Churches in theological and liturgical context, with reference to such distinctive Scottish traditions as communion tickets, T-shaped buildings and the fearful 'Stool of Repentance' (with evocative drawing).

Inevitably, Spinks has had to be selective; the extensive footnotes refer the reader to other studies. A short conclusion makes brief but fascinating connections with developments in the twentieth century, in our modernity-postmodernity debates. Yes, we are all heirs of the Enlightenment. Somehow, I feel another book coming on. I sincerely hope so.

David Kennedy  
Canon Precentor, Durham Cathedral

## Renewing the Eucharist: Volume 2 – Word

Jo Bailey Wells, Gordon Mursell,  
Joy Tetley and Andrew Gregory.  
*Canterbury Press, 2009*



This slim volume (just over 100 pages) is the second of a series of five planned to cover the all major components of the Eucharist. It offers a theological introduction by Stephen Burns (who has edited the series) followed by four essays reflecting on the place and role of Scripture in eucharistic worship. The four essays take as their titles the traditional sequence of Scripture readings at the eucharist (Hebrew scripture, Psalm, New Testament and Gospel) with each author offering taking a very different approach to the topic.

The strongest contributions come from Jo Bailey Wells and Joy Tetley, both of whom argue strongly and convincingly the link between Scripture and eucharistic liturgy from the perspective of Passover imagery in Hebrew Scripture and the book of Hebrews respectively. The essay looking at the psalms is wider ranging. Whilst covering considerable ground exploring ways that psalms are helpful it meanders rather than providing a clear steer. The chapter on the Gospel uses the Emmaus road narrative to remind us of the point where Scripture and sacrament connect.

Whilst not being an explicit goal of the book, several of the contributions offer a clear explanation of both the importance and mechanics of the lectionary and how this can aid eucharistic worship. There is also the emerging theme expressing reasons why Scripture needs to be read

from across the different perspectives together and allowed to speak across the different genres and styles.

It is at its most helpful and practical in reflecting on the way Scripture can be read in a eucharistic setting and the emphasis or flavour that this might take. Each author offers some insights as to the way that working with the text in creative ways can unlock and enhance worship. These range from considering the location of the reader within the layout of the church to finding excitement in the connections that are made between passages.

This volume contains little that is new or radical but does offer a concise and accessible series of short reflections on the place that we give to Scripture and how it interacts with liturgy. It struggles at times to agree who the target audience is. It has a rather scattergun approach and seems to be aiming at various points at people wanting an introduction to the topics covered, those who preach and providing input to a group discussion. It would work best in the context of a small study group wanting to spend time exploring key themes in liturgy, and some possible discussion questions are offered for this purpose.

Nicky M<sup>c</sup>Ginty  
Curate in the Diocese of Leicester and a management consultant

## Look - no paper!

### A more detailed technical guide to technical things in worship

*by Tim Lomax & Tim Stratford*

The instructions below expand upon the *Look - no paper!* column on page three, for those who appreciate a step-by-step guide.

How to make your own template, with three distinctive levels of text:

Click <View><Master><Slide Master>. Click <View><Ruler>. Double click on the Date, Footer and Page Number frames and delete them if you like.

Click once on the top level bulleted text line. Click <Format><Paragraph>. Choose the "Bullet" tab and use no bullet characters. Choose the "Paragraph" tab make sure "0" or "(none)" is in all the indentation fields.

Do the same for the second and third level bulleted points.

Now set the type style to your preference for each level in the normal way, e.g. make Level 1 big and bold for the people's words, make level 3 italic and red for rubrics.

Exit the Slide Master Template by clicking <View><Normal>.

Now you can type or paste text into your slides. With the "Outline Toolbar" open <View><Toolbars><Outline> you can switch paragraphs between the People's words, the Leaders' words or rubrics by clicking on the right or left arrowed paragraph icons.





## Colin's Column

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

In the July 2009 issue of *Worship*, the journal of St John's Abbey, Collegeville, Thomas O'Loughlin contributed a far-reaching article on 'Liturgical Evolution and the Fallacy of the Continuing Consequence'. You will get the thrust of this from his opening illustration of the man who in a small rural parish always took his donkey to church, so it was always there, tied up outside, at the time of Sunday mass. When the day came that the man died, the villagers reckoned it would not be mass without the donkey outside, and arranged to bring it each Sunday. Then, when the donkey died, the association with mass was so entrenched that they bought another donkey, and have thus continued to this day: mass would not be mass without the donkey tethered outside.

O'Loughlin applies this to the *lavabo* (originating from when the priest might have been receiving ordinary, sometimes sticky, food). He points out how, once its original function had ceased, it started to acquire symbolic explanations. He goes on to apply it to the position of the confiteor (penitential section), the position of the epistle, the use of bells during the eucharistic prayer (originating from the pre-Vatican II silent Canon) and, wonderfully, the elevation of the bread and cup. This latter (in the mode of elevating as high as possible) he traces entirely to the need so to do at consecration for the people to see the elements *when the priest had his back to the people*. Curiously it was accompanied by the ringing of the bell, which required them in fact to bow their heads and adore without looking. He continues:

'So, if people were not looking or even should not look at the elevated species, why was it [the elevation] there? In the face of this instance of the continuing consequence, pseudo-explanation filled the void: the elevation was not about displaying the species for the gaze of adoration, rather it was a symbolical offering upwards of the crucified to the Father "up there" in heaven....

'Today, the rubrics make it clear...that the purpose of the 'elevation' is to show the species to the people; and the natural way that this should occur is that the loaf and cup are held...in the line of sight between the holder and the rest of the assembly [but priests facing the people still insist on elevating as high as they can...]

He says he could cite instances from other Churches. So I wonder how many eucharists have an Anglican equivalent of the donkey to validate the event as the eucharist – and how many readers of this column can themselves produce compelling 'pseudo-explanations' which indicate how vital – and informative – such inherited ways are in today's worship.

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

## Notice board



### Alcuin/GROW Joint Liturgical Studies

The Joint Editorial Board, linking representatives of the Alcuin Club and the Group for Renewal Of Worship (GROW), is glad to announce that SCM-Canterbury (now publishing as Hymns Ancient and Modern) has renewed the Agreement for the next five years. They took on the publishing of the Joint Liturgical Studies when Grove Books Ltd gave up at the end of 2004, and have well fulfilled the five years of the initial Agreement, before now guaranteeing the next five years. Readers will recognize the difficulty in finding publishers for a specialist academic range of publications of this sort, and there is reason to be very grateful to SCM-Canterbury for their continued provision.

(Grove Books Ltd still carry stocks of all the titles from no.1 to no.58, save about four which are out of print, and a list is available on their website. SCM-Canterbury has stocks of nos. 59-68. All are retailed @ £5.95, and their titles are listed on the outside back-cover of the actual Studies. The most recent Joint Liturgical Study is no. 68 in the series, Colin Buchanan's *The Hampton Court Conference and the 1604 Book of Common Prayer*.)

### Vasey Lecture - Thursday 11 March 2010

This year's lecture will be presented by Bishop Steve Croft, entitled *Searching for Simplicity Beyond Complexity: developing liturgy for a mixed economy church*. It will take place in the Leech Hall, St John's College, Durham, at 7.30 pm.

Information about the Alcuin Club can be found on the club's website: [www.alcuinclub.org.uk](http://www.alcuinclub.org.uk).

**The most recent booklet in the Grove Worship Series is number 201: How to ... choose hymns and songs for worship by Mark Earey.**

**This booklet is for everyone who regularly chooses songs and hymns for worship, whether clergy, lay leaders or musicians. It suggests lyrical and musical principles and points to other places where help can be found in this challenging but essential job.**

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

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