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What is Praxis?

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

Affiliation

The work that Praxis does is supported mainly by affiliation. If you are not an affiliate, why not consider becoming one?

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Contact praxis@praxisworship.org.uk

Please pass on the events cards enclosed with this newsletter to someone who might be interested in the events Praxis offers.

Liturgy & the London Olympics

TERTULLIAN'S famous question was 'What has Athens to do with Jerusalem?' The question 'What has the Olympics to do with liturgy?' is not dissimilar. The answer is, 'Much, in every way!'

- First of all, and perhaps most obviously, the Lordship of Christ does not exclude the Olympics.
- Secondly, it was Michael Vasey who said that 'Liturgy is a way of doing Scripture', and the biblical writers are not shy of using imagery from the world of sport.
- Thirdly, whatever our response to the Olympics – enthusiasm, indifference, or concern – it is right to express that response in the presence of God.
- Fourthly, some churches will feel it appropriate to have a celebratory service for the local community around the time of the Olympics.

Part of the problem of crafting liturgies for use during the Olympics is that there are so many themes from which to choose. The images at our disposal are not just athletic: there is an international aspect, there are social concerns, there is the contrast between darkness and light implied by the Olympic torch, and there are evangelistic opportunities. It has been suggested that sets of propers expressing each of these concerns might be created. But that is insufficient: what is unique to the Olympics is the way these concerns interact. What is needed, therefore, is a collection of liturgical resources which elegantly weaves together these concerns. A Eucharist using a collect, intercessions, a proper preface and a post communion

prayer, all of which employ only imagery from the sporting world, will end up feeling flat, not only because Scripture and the Tradition do not offer us infinite examples of such imagery, but also because God has rather more to say to us, and we have rather more to say to God.

The most obvious solution is to adopt the sort of approach modelled in *New Patterns for Worship*. There, texts often refer to more than one theme. For example, the praise responses G46 on page 231 are labelled 'Christian beginnings, Cross, Resurrection'. It should be possible to produce both liturgical texts for the Olympics which bring together diverse themes to create a coherent whole, and also sample orders of service which express diverse themes in a way which is rich but not indigestible.

The obvious biblical texts to be explored are 1 Corinthians 9.24-end, 2 Timothy 4.7-8, and Hebrews 12.1-2; but the vision of the new creation in which saints from every nation and race who have persevered will worship God should cast light on so much of the Bible that the possibilities might seem endless. This is a reason both for rejoicing and for exercising some liturgical restraint.

A small group from London Diocese is currently working on some resources, and doubtless more resources will become available as the Olympic Games approach. You can find some special prayers and links to several websites at www.olympics.churchofengland.org.

✉ Liam Beadle, curate of St Andrew, Enfield.

350th Anniversary of the BCP - a Symposium

28th March 2012

The British Academy

This symposium has been planned as a major occasion to celebrate the anniversary with a series of academic reflections which will bring together leading scholars covering a range of historical, liturgical and ecclesiological topics.

The event is supported by the Prayer Book Society and Hymns Ancient & Modern. The British Academy, London SW1Y 5AH 10.45 a.m. till 5.15 p.m., followed by a drinks reception.

Please see the website, www.britac.ac.uk/ events, for more details and information about how to book.

Events 2012

Healing, Death and Dying

Saturday 4th February

Praxis North in association with the Durham Liturgical Committee

A day for clergy, readers, bereavement team members, and all interested in ministry to the sick and dying.

The keynote speaker will be Ian Wallis, the Vicar of St Mark, Sheffield.

St Mary's, Heworth 9.30 a.m. till 3 p.m.

To book, please contact John Chamberlin, 45 Wansbeck Avenue, North Shields NE30 3DU.

Telephone: (0191) 253 0022

e-mail: johnchamberlin@btinternet.com

Worship 4 Today: a course for worship leaders and musicians

Tuesday 7th February

Diocese of Sheffield

Worship4Today is a highly successful one-year course and key resource for training worship leaders and musicians, with a proven track record in the Diocese of Sheffield. They are running a training day to equip dioceses, deaneries and parishes to use the **Worship4Today** material.

St Mary's, Bramall Lane, Sheffield

10.00 a.m. till 4.00 p.m.

To book, please contact Helen Bent,

telephone: (01709) 363 850

e-mail: helen@thebents.co.uk

Michael Vasey Memorial Lecture

Wednesday 7th March

'Beyond Common Worship: Thinking the Unthinkable?' Mark Earey

Leech Hall of St John's College, Durham, 7.30 p.m.

Exploring the Freedoms of Common Worship

Thursday 21st June

Praxis North West

Mark Earey will help us get behind the text and the rubrics to understand the underlying aims and purposes of the liturgy and the surprising flexibility **Common Worship** offers.

St Helens Parish Church

9.30 a.m. till 3.30 p.m.

To book, please contact Colin Randall, The Rectory, Mill Lane, Great Barrow, Chester CH3 7JF.

Telephone: (01829) 740 263

e-mail: colinrandall@mac.com

Initiation

Tuesday 4th September

Praxis South West

This is the launch event for the newly reformed Praxis South West. The day will be chaired by the Bishop of Exeter and Tim Stratford will be the keynote speaker. The Chapter House, Exeter Cathedral 9.30 a.m. till 3.00 p.m.

For further details, please contact Perran Gay (perran@perrangay.com).

Liturgy and Lament

Thursday 20th September

Praxis Midlands

The speakers will be Gordon Mursell, who is a former Bishop of Stafford, and John Bell of the Iona Community.

The Cathedral Church of St Philip, Birmingham

10.30 a.m. till 3.30 p.m.

For further details, please contact Janet Chapman at

canonliturgist@birminghamcathedral.com

Music Day

Saturday 27th October

A Diocese of Manchester Music Day

is being planned. Please contact Colin Randall at colinrandall@mac.com.

Additional Eucharistic Prayers

A series of events looking at the new Eucharistic Prayers for children is planned. Details will be available on the new-look Praxis website: www.praxisworship.org.uk/

Throughout the autumn

A series of events looking at the *Book of Common Prayer* is planned. Details will be available on the new-look Praxis website: at www.praxisworship.org.uk/

Fresh Expressions

Friday 25th February

Liverpool Anglican Diocesan Liturgy Forum

A day conference looking at various ways in which we can worship. The day will begin and end with sung services.

Liverpool Hope University

10.00 am till 4.00pm

To book, contact Gregor Cuff

Telephone: 0151 920 7791

e-mail: gregor.cuff@btinternet.com

Evangelical Worship consultation

Anne Harrison reports:

Members of the Liturgical Commission met with representatives from various evangelical constituencies in October. Tim Lomax and Tim Stratford, aiming to help develop a vision for worship, had invited individuals and organisations from across the evangelical spectrum in the Church of England. Songwriter Andy Piercy had travelled from the USA, and Jonny Baker (CMS) was among the speakers. Christopher Woods, Secretary to the Commission and National Liturgical Adviser, concluded the day.

Graham Cray, Archbishops' Missioner and Leader of the Fresh Expressions Team, spoke about worship and mission, mentioning the growing interest in new monasticism. He invited participants to consider whether ritual and rhythm are seen as including or excluding, how worship can engage with and re-describe the real world, and how it can be genuinely transformative, informing Christian understanding and forming Christian character. He asserted that we need to work on unlocking the power of the Bible as a transformational text.

Sue Wallace (Team Vicar for Liturgy, Music and the Arts at Leeds Parish Church) designed and led the imaginative closing worship which included the opportunity to move and pray at different stations around the chapel. Sue is one of the organisers of Transcendence, an 'ancient-future mass' offering worship in Leeds, York Minster, Ripon and Beverley (www.transcendenceyork.org).

While there was some useful input (on the theme, 'The Rhythms of Worship') and some honest discussion, I felt that the day served overall to highlight rather than resolve certain problems. Part of the difficulty facing Commission members who wish to resource evangelical churches is the suspicion of formal liturgy felt by some worship leaders (perhaps particularly those in their 20s and 30s). Another issue is the partial or total abandonment of the lectionary by some groups. The puzzle for the Liturgical Commission is how to balance the encouragement of creativity and experiment with the desire to remain faithful to the official liturgical provision of the Church of England.

Word and Worship

A PRAXIS Midlands study day at Birmingham Cathedral

Adrian Daffern reports:

With a mixture of theological insight, occasional ranting and serious scholarship, Canon Angela Tilby of Christ Church, Oxford, gave us a superb start at our autumn event. Around 60 delegates from a number of Midlands dioceses gathered on a gloriously sunny autumn day to hear some old truths freshly spoken, and to have eyes opened to the riches of the Anglican approach to using Scripture in liturgy.

Angela reminded us that we are still – despite what some bishops would have us think – a Church whose beliefs are defined by our texts; and those texts, from BCP to CW, are steeped in direct quotation from Scripture, poetic development of Scripture, and improvisational riff on Scripture. We saw good and bad examples of how our liturgical texts have used Scripture to root and edify our corporate prayer, and were inspired to re-discover how our ordered liturgy could truly enable our participation in the worship of heaven. Angela challenged us: how can we best inspire our congregations to grasp that vision?

With fewer rants but equally engaging, Canon Dr Richard Cooke, from the Diocese of Coventry, gave us new insight into how the lectionary might be used to promote biblical literacy. He underlined the importance of using the lectionary well if it were to be what it should be – a vital tool in the task of discipleship. Richard helped us to understand the importance of teaching our people – in church and outside church – the framework of Scripture, and how we can enable people to find their way around the Bible. He gave us some marvellous ideas on how to introduce Mark's Gospel to our communities as 'Year B' approaches, including some imaginative ideas for creativity in worship.

✠ *Adrian Daffern is Vicar of St Mary Magdalene, Woodstock.*

New Initiation Provision

The Diocese of Liverpool asked the General Synod to reconsider the Common Worship Baptism Service, which has been widely found unsatisfactory. Here is their motion.

'That this Synod request the House of Bishops to ask the Liturgical Commission to prepare material to supplement the *Common Worship* Initiation provision, including additional forms of the Decision, the Prayer over the Water and the Commission, expressed in accessible language.'

Tim Stratford offers some background:

ADELLE is typical of children brought for baptism in Liverpool's outer estates. Her parents were married in church. They and their friends remember the wedding as one of the most significant days in their lives and the church has found a place in the hearts. There is a photograph of them at the altar on their mantelpiece. Her parents wanted to take her back to the church for her Christening.

They were amazed at how much the Baptism service meant as they sat down at the church to talk it through with the vicar. They were a little bit daunted by the preparation but attended every meeting.

The day of the service and party duly came. Both were good. Did the family's enthusiasm and hope for the future rub off on the guests, or did the guests not 'get it', their disconnectedness shaped by what happened in the church?

The Liverpool Diocesan Synod motion came from a group of clergy who minister to families like Adelle's. They want to work creatively with the authorized provisions of the Church and resist discarding them as some do. But there are moments when they see the shutters come down among the unprepared guests during Baptism services – those who will have far more influence on Adelle and her family than the Church's ministers. The shutters come down when religious language loses touch with their concrete experience and the tone of their response says: 'I'm lost – what is this about?' The Liverpool Diocese wants the national church to address this issue.

A *Daily Mail* article before the GS debate was titled, 'Christening without the Christianity'. The Liverpool motion requested quite the opposite – a way to make our response to faith clear:

- a **Decision** that helps friends and family understand and engage with the intention of those responsible for supporting the newly baptized;
- a **Prayer over the Water** that is a

prayer and not a theological treatise – something that connects with a hope that the baptized will live a godly, Christ-like, life;

- a **Commission** that isn't just about the practice of religion, and that meets positive intention positively. Words that encourage us to love both God with our whole self, and our neighbour as our self, have their place in our tradition – remembering that 'love' is a word with terrific currency and spiritual resonance in our often-materialistic culture.

Presently there are two options for the Decision: a six question version in the main text of the rite, and a three question version in the appendix. It is very difficult to use the long six question form in some contexts without seeming inappropriately schoolmaster-like. But the three question version we have is not earthed at all. The Liverpool clergy group agree with every word, but it sounds to those unused to a word like 'repent', for example, as if the Church wants an entirely religious response – removed from our everyday behaviour, actions and conversation. The Liverpool motion does not make the case for an even shorter Decision but one that, for instance, roots 'turning to Christ' in love of neighbour: words that are aspirational rather than inquisitorial.

There are eight different versions of the Prayer over the Water. Sometimes it seems as if we recognise there are some long prayers that it might be difficult for people to follow ... and solve the problem by adding responses – more words.

And another 'model' of Commission is required, one that says something about the importance of human love not otherwise mentioned in the Baptism of Infants, although it is referred to five times in the service of Thanksgiving for the Gift of a Child. Love after all is a powerful way in which the Gospel and contemporary values meet.

Unusually for the *Common Worship* project, the Baptism Service was not fully trialled in parishes before consideration and authorization. Perhaps that is why it remains the one element of *Common Worship* that attracts a great deal of challenging correspondence.

If you have observations or suggestions, be sure to feed them in, to members of the Commission or to Christopher Woods, National Worship Officer, christopher.woods@churchofengland.org.

Book reviews

The Hospitality of God

Mary Gray-Reeves and Michael Perham, SPCK, 2011, ISBN 978-0281063505, 160 pages, £12.99

This is a highly informative book about emergent Anglican congregations on both sides of the Atlantic. Fourteen ecclesial communities were visited, representative of the Anglican sacramental tradition. New churches predominate, but three 'regular' congregations are included, all in the US.

An extremely helpful section revisiting Anglican principles of worship affirms that these new churches are faithful to our tradition, and building on this, the authors identify five characteristics found particularly in the worship of emergent churches: intensive planning; the ministry of welcome; indigenous authenticity; multi-sensory format; and a primary aim of feeding the soul.

A wide variety of situations were visited, from house churches in New York City and Telford, to cathedrals in York and Seattle. Apart from the cathedral examples, many of the communities were small and lived with a provisionality and uncertainty about the future which mainstream churches would find difficult.

The book contains impressive stories of creative and bold leaders setting out to break the mould of predictable and pedestrian worship and offer something new and exciting to anyone willing to seek them out. Here are some interesting recipes to relieve the monotony of our usual diet of Sunday stodge. The fact remains, however, that for the most part these examples remain hidden away in a side room of God's house, meeting in places separated from the main body of belief and worship by either location or time of meeting. Meanwhile the mainstream plods its weary way through 'worship it knows and likes', aided and abetted by clergy who consider it presumptuous to interfere with habits and programmes hallowed by time.

The Hospitality of God tells a story which is a re-make of 'The Victorian Mission Church'. Then, mission churches were built on the other side of the tracks for domestic staff and other workers, to be attended in the evening to cause least inconvenience to others. Now, in order that we may continue on our way untroubled by new music, multi-media

worship, or the perils of full participation, we encourage alternative congregations of creativity and vigour to assemble in other places or at separate times, in order that we may be left in peace. This book shows us what we are missing.

✉ *Richard Giles, Liturgyworks, Tyneside*

Gweddï Ddyddiol / Daily Prayer / The Book of Common Prayer for use in the Church in Wales

Yr Eglwys yng Nghymru / The Church in Wales, Canterbury Press, 2010, £35 case-bound

This handsome volume is a fine new addition to the existing range of bilingual publications produced by the Church in Wales. Good contemporary resources for the Office, particularly in Welsh, are slender, and this new collection will be especially welcome to anyone with an interest in the Welsh spiritual heritage and to all who pray in the Welsh language.

The book embraces a great deal of new material. Orders for the Daytime Offices and Night Prayer are followed by cycles of daily and seasonal alternatives: 54 'Canticles' drawn from biblical and other sources; antiphons; blessings; intercessions and litanies (including reminders to pray for the National Assembly and leaders of the people of Wales). A fully pointed Psalter then dominates the second half of the volume. The English version reproduces the RSCM *Common Worship Psalter* of 2002, while the Welsh translations are entirely new (and, one hopes, will be used by those who sing the psalms in this language).

Though the overall scope of the book does not quite match the monumental reach of its English equivalent, it still represents a major landmark as a bilingual liturgical resource. Three of the 'canticles' (nos. 51-53) are adaptations of poems drawn direct from the Welsh medieval heritage: two come from the *Black Book of Carmarthen* (the earliest manuscript collection of poetry in Welsh, copied c.1250), while the third (though lacking a parallel English translation) is the famous poem on the Nativity by the Franciscan Madog ap Gwallter (c.1250). Those seeking Welsh versions of some of the poetic texts found in *Common Worship* will also be rewarded. There are fine renditions of 'My soul, there is a country' by the

Welsh-born Henry Vaughan; 'Bring us, O Lord' by John Donne; and 'Gift better than himself' by the Jesuit martyr Robert Southwell. The new metrical rendition of St Patrick's Breastplate ('R wyf heddiw'n rhywmo'n llurig gref') deserves to become a staple of the modern hymnbook, too.

Though the parallel layout on facing pages is largely impeccable, a few corners seem to have been cut elsewhere prior to publication. Original authors and sources often remain unacknowledged; there are some typos and odd rubrics (such as the appearance of 'siant sengl' ('single chant') over some of the Welsh canticles and psalms); and Welsh learners may be thrown by the omission of the complete text for Our Father (Ein Tad) in Morning Prayer. It can also be very difficult finding one's way around the volume as a whole: provision of a comprehensive index on the *Common Worship* model would have been invaluable, as also more specific cross-referencing to the many alternative texts.

Quibbles aside, the Church in Wales should welcome this book warmly, for we owe a great debt to the anonymous compilers and translators who have drawn together so much new material here. It is also worth noting that many of the texts are available for free download on the Church in Wales website (see www.churchinwales.org.uk/publications/downloads/sharedassets/morningeveningprayer/english.pdf).

✉ *Sally Harper, University of Bangor School of Music*

The Organ Works of Grayston Ives *RSCM, 2011 ISBN 978-0854021888, £10.00*

This new collection of organ music by Grayston Ives brings together his complete output for this instrument. As a composer, Ives is better known for his choral music but his offerings for organ also have considerable merit.

Several of the pieces from this collection have formerly appeared in print. Ives' regal *Intrada*, composed for the Queen's 1977 Silver Jubilee, is well known. It is a fine work, but rather difficult with some intricate pedalling. The subsequent *Lullaby* is pleasant and only of medium difficulty. To me, this piece seems most apt for a crib service, but is more than suitable for other quiet moments, such as during communion.

Book reviews

The bulk of this volume is given to an eight-movement Partita, written for the 2011 Sewanee Church Music Conference. All eight movements are variations of the chorale 'Grosser Gott', commonly sung to the words 'Holy God, we praise thy name'. Ives' suite begins with the original chorale followed by a simple reharmonisation entitled 'Prelude'. Of the subsequent movements, there are four dances, a 'Tombeau' (a piece written to the mark a death) and an 'Aria'. Despite taking the form of a Baroque suite, these works are modern in detail. They have a wide range of difficulty: two for manuals alone; others have articulated pedal parts that will require careful practice. For most organists, these movements will be of more use as separate pieces. The final movement, a 'Toccatà', has a strong deference to late nineteenth-century French organ school. It is not overtly difficult and makes an impressive voluntary.

The final work is a grandiose Processional written in the style of William Mathias. It is a difficult piece with dissonant chords that will need diligent fingering. Works, such as the Intrada and the Processional are most effective on a large organ, but could be played on a medium sized instrument. The Lullaby and parts of the Partita are perfectly suitable for a more modest organ.

In summary, this collection by Ives has significant value and most organists, no matter what their ability or scope of their church's organ, will find something of use.
✉ *Simon D.I. Fleming, Organist, St Nicholas' Church, Durham*

Celebrating the Eucharist

Benjamin Gordon Taylor and Simon Jones, SPCK, 2011, 978-0281065073, 96 pages, £9.99

As is noted in the introduction to this volume, there are relatively few modern 'manuals' to assist those celebrating the Eucharist, and as such, this short and comprehensive book is to be welcomed. Together with its sister volumes: *Celebrating Christ's Appearing* (2008) and *Celebrating Christ's Victory* (2009), this text is a clear, helpful and well structured description of the celebration of the Eucharist in a broadly modern-catholic style.

Gordon-Taylor and Jones describe their aim as being to promote 'good practice and common sense in liturgical celebration', and treat issues of language, ceremonial, use of liturgical space, and one or two interesting variations, such as concelebration, or when the bishop presides. There are some particularly helpful notes on appearance, and a wonderful half-chapter on those critical ten minutes before the service begins. The advocacy of silence is also inspirational.

The authors themselves recognise that they are writing for those who will use 'a reasonably Catholic approach'. It also seems to be an unwritten assumption that the constituents are from larger town churches well equipped with servers and their attendant kit. There is no explicit treatment given as to how one might modify the described ceremonial when there is just a priest and perhaps one server available, as is the case in very many more rural communities. Similarly, the authors assume a westward-facing arrangement throughout, even though in many rural communities where the buildings are not easily modified, eastward-facing remains, of necessity, the norm. No treatment of the *Book of Common Prayer* is offered either, which is to be regretted, and it is to be hoped that perhaps a further volume might be forthcoming. It is certainly needed.

Notwithstanding the caveats above, this is a useful and clearly laid out manual which ought to be on every newly ordained cleric's bookshelf, and provides a helpful and accessible text for those teaching liturgy as well.

✉ *Tom Clammer, Gloucester Diocesan Worship Officer and now Precentor-elect of Salisbury Cathedral.*

Creative Ideas for Children's Worship Year A

Sarah Lenton and Andrew Davison, Canterbury Press, 2011, 978-1848250420, 288 pages, £24.99

Like most churches, on any given Sunday morning I have no idea whether I will have no children or hordes at junior church. However much preparation I put in, on the day I need to adapt what I'm doing to the widely disparate number and age range of those who come.

Creative Ideas for Children's Worship offers a highly adaptable framework for leading children's groups, related to the lectionary. Each week offers a Kyrie confession and prayer, a brief introduction to the main teaching point, a gospel-related conversation/drama, and an activity. The additional CD provides the whole text, scripts, prayers and images, in electronic form.

Attention has been given to the introduction of liturgy to children. A gospel procession with acolytes is recommended. For children who appreciate the drama of the liturgy, this encourages the awesome wonder of processional liturgy into the children's group. The prayers, Kyries and liturgical reflections during seasons are excellent, offering an explanation of the meaning of the colours, symbols and signs we use in church to mark the journey through the year.

The children in my group, aged between toddler and teen, found the format helpful, and loved acting out the Bible stories scripted in this book. This is the first junior church resource I have been tempted to buy in a long time, and it is disappointing that the next volume will not be available until part way through the liturgical year. Nonetheless, I recommend it whole-heartedly, and it will be on my wish-list.

✉ *Dana Delap, Curate of Fenham, Newcastle-upon-Tyne.*

Musical news

New Media Awards

The 'People's Choice' at the Christian New Media Awards in October was a group of British song-writers, RESOUNDworship.org, who critique each other's work and share new songs free of charge via their website (www.resoundworship.org). Part of the Jubilate Group, its writers include Sam Hargreaves. One of his songs – the 3-part round 'Jesus, lead us to the Father' – was used last year by the RSCM for a training article for music group leaders in its quarterly liturgy planner, *Sunday by Sunday*. Sam's song is also published in the 'Gathering' section of the new Methodist hymnal, *Singing the Faith*.

Another British song-writer, Vicky Beeching, won the 'Best Christian blog' award (<http://vickybeeching.com/blog>). Her second blog, 'CyberSoul', which was mentioned in Issue 31, has recently been incorporated into her main one, the themes of which are now described as 'words, music, spirituality and technology'. Among Vicky's recent posts is one on social media, drawing on material she presented at a Worship Central conference in London on 29 October. Another of the speakers was Alister McGrath, talking about theology and creativity and encouraging worship leaders to 'go deeper' in their theological understanding, their 'discipleship of the mind'. It may still be possible to download a video of his presentation: search for the 2011 conference on the Worship Central website (www.worshipcentral.org).

Norwich celebrations

The 150th anniversary of Hymns Ancient and Modern was celebrated with an exhibition at Norwich Cathedral and a special Festal Evensong there on 28 September 2011. One of the lessons was read by Gordon Knights, who retired in 2004 after serving as Chief Executive of Hymns A&M for many years, and who was also on the editorial team for *Common Praise*, the new edition of *Hymns Ancient and Modern* published in 2000. Many of those who work for Norwich Books and Music attended, as did other staff, trustees and friends of Hymns A&M, now a charitable and business organisation

but still pursuing 'the advancement and promotion of religion' and offering grants of various kinds (for details see www.hymnsam.co.uk).

Trevor Beeson's booklet, *The Church's Folk Songs*, written to mark the anniversary, is still available from Canterbury Press. Also available (but rather more expensive) is a high-quality, limited edition facsimile of the 1861 edition of *Hymns Ancient and Modern for Use in the Services of the Church with Accompanying Tunes*.

Prize-winning hymn tune

A record total of 236 composers entered the Royal School of Church Music's annual competition this year. The winner of the 2011 Dr Harold Smart Composition Competition was David Manners, who teaches singing and is a Lay Clerk in the choir of St George's Chapel, Windsor. Entrants were invited to write a tune for a new hymn text by Timothy Dudley-Smith (see it online at www.rscm.com/publications/haroldsmart.php). The winning entry, named 'Llangarron' after the ancient village near Ross-on-Wye where the composer's grandmother grew up, was sung complete with descant for the final verse at a special act of worship in Southwark Cathedral on Monday 24 October.

The service, celebrating 150 years since the publication of the first edition of *Hymns Ancient and Modern*, was due to have been held in St Paul's Cathedral but was moved across the river following the closure of St Paul's a few days earlier in the wake of the Occupy protests. In the light of this, the opening words of the new hymn seemed particularly apt: 'How shall we sing salvation's song when justice stands denied? When greed and tyranny and wrong prevail on every side?'

One of the competition judges was Matthew Owens, from Wells Cathedral, who also directed the singers gathered from RSCM choirs near and far. He coped well with the limited rehearsal time – the biggest challenge was preparing a new and exciting choral fanfare by Thomas Hewitt Jones, setting words from Psalm 150 and leading directly into the processional hymn, 'Angel-voices ever singing' (written

in 1861 for the dedication of a new organ, included in the 1875 edition of A&M, and also sung at the anniversary celebration in Norwich Cathedral).

Simon Johnson, Organist and Assistant Director of Music at St Paul's Cathedral, who played for the service, had no opportunity to spend time accustoming himself to Southwark Cathedral's organ before the rehearsal began owing to a lunchtime recital. In spite of this, his playing was enormously impressive, not least in the demanding accompaniment to the anthem 'Let all the world in every corner sing', George Herbert's words as set by Ralph Vaughan Williams in his *Five Mystical Songs* and first performed in September 1911.

Three reflections, 'Behind the hymn', had been written by Michael Hampel, Precentor of St Paul's, and the prayers included John Dryden's poetic paraphrase of 'Veni Creator Spiritus'. An address from Timothy Dudley-Smith (approaching his 85th birthday and ordained bishop thirty years ago in St Paul's Cathedral) celebrated the role of hymns in carrying the word of Christ to the hidden places of the spirit and the heart, and helping to make plain the way of eternal life.

Bernard Massey (1927-2011)

Dr Bernard Stanford Massey, one of the Vice-Presidents of the Hymn Society of Great Britain and Ireland and Editor of its *Bulletin* for many years (taking over from Erik Routley in the mid-1970s), died peacefully in hospital on 28 October. He helped to produce the United Reformed Church hymnal *Rejoice and Sing* (published by OUP in 1991) and its related *Companion* (Canterbury Press, 1999), and had also served on the music sub-committee of the 1983 Methodist book, *Hymns and Psalms*. He encouraged many in their research in the field of congregational song, and his knowledge of matters musical and hymnological was described by one colleague as encyclopaedic.

New Methodist website

Following the publication of its new hymn book, *Singing the Faith*, the Methodist Church in Britain has launched a supplementary website (www.singingthefaithplus.org.uk). Some elements are designed to help those choosing hymns from the book, and to allow feedback (brave!). Others are potentially of more general interest, for example online discussion of issues related to congregational song, and suggestions for what to sing on particular Sundays. There is scope for new hymn texts to be submitted, and the 'What others are saying' page may be worth watching for links to music-related articles, interviews etc on other websites.

Music at Lee Abbey

An opportunity for refreshment and inspiration with musicians from All Souls Orchestra is on offer at Lee Abbey (Friday 16 to Sunday 18 March 2012). Noel Tredinnick will lead a weekend exploring songs and spirituals which give voice to our faith, entitled 'When the saints go marching in'. More details on the website of the Devon community (www.leeabbey.org.uk/devon). The orchestra, under Noel's direction, will also be leading 'Prom Praise' evenings in Eastbourne (Saturday 11 February), London (Saturday 21 April) and Llandudno (Saturday 9 June).

Sung worship in schools

The Church of England's Liturgical Commission, working with the National Society and the Royal School of Church Music, has launched a new 'Worship Workshop' website (www.worshipworkshop.org.uk) designed 'to empower and enrich worship in our schools'. Along with prayers and other liturgical texts, there is a song-bank which allows users to download the words and music of a wide range of hymns and songs, suitable for particular seasons and themes (including values such as courage, hope, truthfulness and humility). This could become a valuable resource for parishes as well as schools, and should help to overcome the disparity in repertoire

between what is sung at school and at church.

Among the useful features of the website is the provision of 'echo tracks' which demonstrate the music, giving space for singers to repeat the lines just sung, assisting the learning of new material. Use of the songs is subject to the terms of a school's or church's CCLI licence.

Torch Relay and 2012 Olympics

Churches are being encouraged by the ecumenical 'More Than Gold' initiative (www.morethangold.org.uk) to host prayer events along the route of the Torch Relay which will cover the length and breadth of the UK in the run-up to the 2012 Olympic Games. Other signs of preparation for the London Olympics include a website set up by the Diocese of Oxford (<http://racebeforeus.org.uk>). Some Christian leaders may organise open-air worship in connection with the lighting of beacons for the Queen's Diamond Jubilee in June. It would be interesting to hear readers' suggestions for what might be sung at these and similar gatherings in the summer of 2012 (e-mail amh.music@btinternet.com – all ideas welcome!). Perhaps some writers and musicians will be inspired to create new hymns and songs. Would it not be a shame if everyone felt they had to choose 'Shine, Jesus, shine', however appropriate it might be in some contexts?

One possibility which can be sung to a number of different well-known hymn tunes is Timothy Dudley-Smith's 'Affirm anew the threefold name'. Not only does the text pick up the international element of the Olympics, mentioning 'every culture, every tongue' (it was written for the 1998 Lambeth Conference), but the final verse also calls on God to 'Renew once more the ancient fire, let love our hearts inflame'. The hymn is paired with TYROL in *Common Praise* (2000) and with ST MATTHEW in *Sing Praise* (2010) but also works well with KINGSFOLD or ELLACOMBE.

We need to talk about 'the Devil'

*a further contribution to the
Baptism debate*

'I don't want my child christened because of all that stuff about the devil. But it would mean a lot to me to have him blessed.' Phone call, out of the blue, from a parishioner I'd not met before. I sympathised with this young mum because I'm not comfortable with all the 'devil' language in our baptism services either. (OK, only twice, but what about 'the powers of darkness' too?) I wondered, should I say to this young mum 'Don't worry, I could leave the devil out and still baptise Thomas?' or wait until we meet?

Talking with the family, I feel that this really is a situation where a Service of Thanksgiving is more appropriate. There is not, at least at the moment, a strong desire that young Thomas, or indeed his family, become members of the Church. So I say 'yes' to a thanksgiving service, agree a date and devise an appropriate service (which has to be within the parish Eucharist) that will meet this family's spiritual needs, including prayers for God's protection of Thomas and an acknowledgement of his place within his own family.

Unexpected hitch – the congregation! We have never done this before! 'Why can't they have their baby christened like everybody else?' they say. I can't share pastoral confidences with muttering members of the congregation but I point out that there is an authorised 'Service of Thanksgiving' in *Common Worship* – though we are rarely asked for it. After the event I need to expand on that quick information job with some of the congregation. Perhaps I should also include the availability of the Service of Thanksgiving on our website?

Maybe I should talk about 'the devil' to my congregations and find out if I'm the only person present who feels uncomfortable with the imagery? Might I have 're-written' the baptism service for that occasion and left 'the devil' out? I know the Liturgical Commission is planning some further revisions to the initiation services – dare I hope that they will omit specific mention of 'the devil'? Or is the agenda only a 'shorter service' rather than a service with appropriate imagery for 21st century believers?

✉ Anne Horton, Rector: Woodhouse, Woodhouse Eaves and Swithland, Leicestershire.

Colin's column

I have a serious note and a less serious one to offer this time.

In the last issue, the editor capped my (very irenic) treatment of the new Roman texts with typical Anglican self-flagellation thus: And then, how many times has the C of E tinkered with agreed ecumenical texts, including the Creed and the Lord's Prayer, over the past 40 years?

Now the new editor is a very good thing (and I am delighted she is going to continue in the post). But the difference of process between Rome and the C/E (and some other Anglican provinces) is shriekingly informative - the C/E is a slightly naughty child in the home of liturgical ecumenism; but the Roman Catholic Church has stumped out of the home and cut all bonds with its parents. In other words, the C/E has, at each stage of revision, taken the most recent ecumenical texts as its starting point, and has then, whether for good reasons or bad, amended a few texts at odd points, and has, in the process, asserted its own autonomy in relation to the texts it authorizes. Yes, our

Commission and General Synod have been naughty, and, perhaps because memories are short or because personnel change over fast, they have been naughty in areas where they undertook to be good. But at every point they have transparently worked from the international ecumenical texts.

Rome is far different. *Liturgiam authenticam* denounced the following of any ecumenical lead and insisted that all texts in the vernacular should be drawn from the official Latin rites, and should have strong echoes of their latinate provenance heard within them. The result is a good distance from the ecumenical texts, but, whatever the distance, the point is simply that not even lip-service is being paid to this sensible site of modern liturgical English - the child has left home, has denounced what goes on there, and is busy pleasing itself in its own liturgical far country. So please, madam editor, do not confuse the two processes.

My less serious note? I once, in my NOL days, used to run a column called 'What the spellcheck won't tell you'. Many

errors were disastrous (e.g. at a wedding 'Grant us, we pray, your peace in our hearse, Lord, at the end of the day'). I now offer some lighter relief - new truth through errors the spellcheck won't tell you.

Christopher Idle wrote to me that he had been officiating in a church, where the printed text of a prayer put under his nose to read said, 'O God, the sauce of all goodness...' He had difficulty reading on... I replied that I had just been to a communion service where the programme announced that we would sing 'Crown him with many thorns' (we didn't, because the hymn-book was traditional). However, the other day I was at a concert rendering of a *Te Deum* in Latin, thoughtfully translated into English in the programme, so that my orthodoxy was wonderfully confirmed by 'We acknowledge three to be the Lord'.

I'll get serious again next time. Tell me what you want me to address.

✉ Colin Buchanan is a former Bishop of Woolwich.

The new translation of the Roman Missal

'Rome never changes!' could be the rallying cry either of the traditionalist Roman Catholic or of the Reformed evangelical: on the one hand, it points to the maintenance of allegedly apostolic tradition; on the other, to (sometimes violent) opposition to a Calvinist return 'ad fontes'. It is a curiously double-edged saying. But it is wrong.

The fact is, Rome does change, outwardly and visibly, if not inwardly and spiritually. Specifically, the experience of attending an English-language Roman Catholic Eucharist has significantly changed as a result of the new translation of the Roman Missal, which has been in use in Roman Catholic churches since September. A new translation necessarily communicates a new ethos and gives new insights into old texts. Anglicans share many of these texts with our Roman brothers and sisters. Some Anglicans are given to supplementing Established liturgies with morsels from the *Roman Missal*. Still others - tell it not in Gath - substitute rather than supplement, for reasons best known to themselves. In any

case, whoever we are, if we worship in an Anglican context, we are legitimately interested in what is happening in the Roman Catholic Church.

It will be helpful to look at an example of the new translation's approach. Contemporary English presents a number of challenges to the translators of collects. The *Common Worship* collects are notoriously difficult to use in some contexts, primarily because of an understandable desire to echo the Book of Common Prayer. It is helpful to compare the new Roman translation of their Collect of the Twentieth Sunday in Ordinary Time with the *Common Worship* Collect of the Sixth Sunday after Trinity. The former addresses God thus: 'O God, who have prepared for those who love you good things which no eye can see...'. The use of the second person here is technically correct, but jars on most modern ears. The latter goes like this: 'Merciful God, you have prepared for those who love you such good things as pass our understanding...'. This is less startling to the ear and avoids introducing a grammatical error into the

prayer (which some Anglican provinces have not been embarrassed to do), but has the disadvantage that it seems to be presenting God with information about himself rather than simply addressing him.

The result of all of this is that there is a marked difference in register between *Common Worship* and the new translation of the *Roman Missal*. Just as some *Common Worship* texts have sought to echo 1662 phrases, so the new translation of the *Roman Missal* seeks to make its Latin roots more evident. A few days ago, I attended an Anglican Eucharist at which the new Roman translation of the invitation to communion was included, with its response. Even there, the gear-change was not a comfortable one. Anglicans who wish to enrich their *Common Worship* Eucharists with Roman texts might be well advised to keep using the 1973 translations. Then, in time, the 1973 translation of the *Roman Missal* might even come to be seen as part of our distinctive Anglican patrimony. ✉ Liam Beadle, Curate of St. Andrew, Enfield.