



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

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New worship appointment at Church House

The first National Worship Development Officer of the Church of England is to be the Revd Peter Moger, currently Vicar of Godmanchester in the Ely Diocese.

The National Worship Development Officer will be working from Church House, Westminster, the Church of England's administrative base. Being centrally placed, he will be easily accessible and well able to co-ordinate worship-related matters with other areas of the Church's life.

Peter is a liturgist and musician, bringing a broad range of

experience to the post. He trained at Cranmer Hall in Durham, where he studied under the late Michael Vasey. He served a curacy at Whitby in North Yorkshire and was Precentor, Sacrist and Minor Canon at Ely Cathedral before returning to parish ministry in Godmanchester.

Peter's new job will entail a close working relationship with the Liturgical Commission and *Praxis*. His brief is to promote good practice across the Church in the preparation and leading of worship. He will lead the establishment of a co-ordinated programme of training and

development for worship leaders, and will prepare and produce helpful resources, where appropriate.

The Liturgical Commission has been pressing for a central liturgical post to be funded by the Archbishops' Council for some time. *Praxis* sponsored the *Praxis National Education Officer* during the busy years preceding the introduction to *Common Worship*, but it has taken until now for an official Church of England post to be created. Peter will begin his new job in July.

Godly Play in worship

There has been a growing interest in Godly Play over recent years as an approach to worship. Lesley Towey explains what it is all about, and shares some experience of how it can work.

Godly Play is an approach to faith formation based on Montessori principles. It was developed in the USA by Jerome Berryman for children, but the method has a lot to commend it to adults, and seems to be particularly appropriate within an all-age context. The structure of a session - with a welcome and greeting, story, response time, prayer, feast and dismissal - mirrors the familiar liturgical pattern of the Eucharist. It lends itself readily to worship.

General principles

There is an emphasis within the *Godly Play* method on relationships and building community as a secure base from which individuals can explore and ponder the deep questions of life and faith. This is a space where

all ideas, opinions and gifts are deeply respected, and within which children (and adults) can explore and experience the mystery of God's presence. After the gathering is complete the group explores the word of God together. They listen and watch - as the story-teller uses three-dimensional materials to tell a Bible story - and then wonder together about what the story might mean to them, in their life, at that time.

The story is presented not as information and narrative, but as a special gift which is holy and mysterious. The questions asked are these:

- *I wonder which bit of the story you liked best;*
- *I wonder which is the most important bit;*
- *I wonder which bit you could leave out and still have all the story you need;*
- *I wonder which bit of the story*

is most about you.

The listeners are invited into the story and encouraged to connect it with their own experiences, rather than being taught about it.

This collective, or group 'wondering' time is followed by an individual response time using art materials in a totally self-directed way, before the group is re-formed for a time of prayer, a feast (juice and biscuits) and a time to prepare together to go back into the world.

Using Godly Play in worship

With the possible exception of the individual art response, all these aspects of *Godly Play* can be, and have been, replicated within a worship setting. Consider how you gather and create community within your worshipping group, perhaps through seating, through singing and praying together. The story and response time can be followed by an opportunity for individuals to contribute to the

(Continued on page 2)

Liturgical Commission Conference: places available

Some places on the Liturgical Commission's Conference this Autumn are now available to anyone who is interested in attending. The conference will take place at St Anne's College,

Oxford, between Monday 19 and Wednesday 21 September 2005 inclusive.

If you would like further details and a booking form, please contact Ms Sue Moore as soon as possible: Central

Secretariat, Room 375, Church House, Great Smith Street, London SW1P 3NZ; telephone 020 7898 1376; email sue.moore@c-of-e.org.uk.

Godly Play (continued from page 1)

intercessions by way of individual response, before the community moves on to join together in the 'feast' of the Eucharist. (Churches will need to reflect on the provision of a feast element for children in relation to their policy on admission of children to communion.) The blessing and dismissal then conclude the worship.

The reliance of *Godly Play* on a personal and individual spiritual engagement with God, rather than on knowledge and understanding, makes it a helpful model for everyone from the very youngest child to the most sophisticated adult, wherever they happen to be in terms of their relationship with God.

I have used *Godly Play* with all-adult groups as an evening service and also within a Eucharist. I have taken it into a prison and also a theological college, as well as using it with pre-school and toddler groups. Collective worship in schools can be greatly enriched using the ideas, and within an all-age setting it seems to allow

adults and children alike to contribute on equal terms.

Perhaps the biggest issue to be faced within a worship setting is how to enable a large group of people to see the relatively small dramatic aspect of the narrative – the fabric under-lays or rugs and wooden figures – as the story is told. Sometimes this can be enabled by creative use of space and seating but other, more imaginative, resources may be called for. For example, try asking people to mime slowly and deliberately while the story is narrated, or use video projection of the story being told.

When it comes to the 'wondering' time it seems important to recognise that different people will 'play' with the story in different ways. For children the most natural response is to speak their ideas, whereas adults may feel less comfortable with this for a whole range of reasons. For some, 'play' may come best through contemplation and silent reflection, and it is important that they are made to feel comfortable with this 'silent' response. It is, however, my experience that the adults

present within an all-age setting will quickly pick up on the children's enthusiasm to share their ideas. Some people have suggested that adults might take over or, perhaps worse, patronise the children by holding back on their thoughts. However, I have yet to lead an all-age session when there has not been a moment of awe-struck silence when a child has offered a genuine insight into the discussion. If we are looking for a way to enable adults and children to enter into worship together then *Godly Play* has much to commend it.

Lesley Towey is a Reader and Children's Officer in the Diocese of Worcester, where she has been involved in setting up a dedicated Godly Play classroom in an aided first school.

Letters to the editor

The light shines in the darkness...

From Philip Hughes

Dear Gilly,

Attending the Eucharist at Pershore Abbey on the Third Sunday of Epiphany I found in my order of service the following in the Old Testament lesson (Isaiah 9):

The people who walked in darkness have seen a green light.

Could this be the Aurora Borealis that far south? Or were the chariot jams in Galilee at this period dense enough to require traffic-lights at major road intersections?

Yours sincerely,

PHILIP HUGHES
19 Fairways
Pershore
Worcestershire
WR10 1HA

Times and seasons

on the web

From the Vicar of Ticknall, Smisby and Stanton by Bridge, Derby

Dear Gilly,

At the day on *Times and Seasons* in Birmingham last Autumn we were told that the material from *Times and Seasons* would be on the *Praxis* website very soon.

Do you know when this is likely to happen?

Best wishes,

MIKE ALEXANDER
The Vicarage
7 Church Lane
Ticknall
Derby DE73 1JU

The editor responds...

The answer to this question has only recently become clear. Due to the reduced resources of Church House Publishing (since those heady days of *Common Worship* introduction) the *Times and Seasons* main volume is not scheduled to

be published until May 2006, followed by the *Festivals* volume in the Autumn of 2006.

Many people need to have access to seasonal material before then, and the two forerunners of *Times and Seasons* - *Promise of his Glory* and *Lent, Holy Week and Easter* - have been out of print for some time. In order for the draft material to be made available as widely as possible it has been put onto the Church of England website: www.cofe.anglican.org/worship/liturgy/commonworship/introduction. Then go down to the heading *Further Material ...*; click on *General Synod area.../General Synod papers/ July 2004* and scroll down until you find what you need.

Liturgical health-warning: It must be stressed that what is contained in GS1549 is only draft material. Some of the material is in a very raw state, and has been much improved since it was published in this document.

Aspects of Worship

The heavenly sound of silence

Chris Irvine reflects on the danger of busy-ness

The danger is that we so fill our worship with so much talk that little space is given for God to speak to us, and for the Spirit to stir deeply within us

In the days of the *Alternative Service Book*, Bishop Colin Buchanan used to say that the Rite A Communion service contained about twenty minutes of text. How the rest of the hour's divine service was filled out was very much up to us! Well, with the provision of *Common Worship* the texts have proliferated, and some have become more prolix, but the question remains. How do we fill the time of the regular Sunday morning service?

A multifarious activity

Worship is a multifarious activity; we read, pray, stand, sit, sing, and sometimes 'move about in patterns'. We handle symbols of bread and wine, we clasp the hand of our neighbour at the Peace, and move to receive communion. At various points we stand to sing, and then sit to attend to the readings of scripture. A lot happens and to varying degrees the worshippers are caught up in the action. Quite simply we *do* the liturgy, and celebrate it in obedience to the command: "Do this...". Indeed, a great deal happens in a single act of worship, and to this we add our own choice of hymns and songs of praise, prayers of intercession reflecting the particular needs of the local church and the community it serves, and not forgetting the bane of every liturgist, the giving of notices! It is a real mix, and a

niggling question in my mind is whether we are mixing too much, making our services just too busy?

The danger is that we so fill our worship with so much talk that little space is given for God to speak to us, and for the Spirit to stir deeply within us. Yes, of course, we need to approach God with our words, with words of prayer and praise; it is our work, but worship is equally God's work, the arena in which he is present and active, seeking to shape us into the likeness of Christ. Do those leading worship really need to introduce each section of the service, or to offer an explanation of what is being done, as if they were a TV compere, or a sports commentator? Does every moment, between readings and prayers really need to be filled with yet another congregational hymn?

Deliberate and purposeful silences

What I would suggest is that the service also needs to be punctuated with deliberate and purposeful silences. Not awkward silences, but the deliberate pausing which doesn't interrupt the flow of the service, or indicate a hiatus in the action, but is recognised as being integral to the very structure of the celebration. When we "come together" as those who are called to worship, there ought to be a call to silence (perhaps for three minutes before the service is due to begin) in which each worshipper can collect his or her thoughts as he or she prepares to come consciously to the God who has promised to be present where two or three are gathered together.

Then the service can be punctuated with

other deliberate silences. There is the kind of silence after the readings which gives time for members of the congregation to assimilate what they've just heard, and the deliberate quiet recollection before the prayer of confession. There are the deliberate silences which might be built into the prayers of intercession, giving people time actually to pray for those things for which they've just been bidden to pray. Then there is the silence that might follow the Eucharistic Prayer, and a silence after the act of Communion for us to savour that moment when we might abide in Christ who comes to dwell in us.

There are as many kinds of silence as there are ways of speaking or styles of singing

Perhaps the time has come for us to discover again the different sounds of silence, and to find ways of attending to the God who speaks in the "thin voice of silence." In the silent interstices we might just catch an echo of his voice as we proclaim his Word and offer our prayers and praises in speech and song.

Christopher Irvine is Principal of the College of the Resurrection, Mirfield. His new book, *The Art of God: The Making of Christians and the Meaning of Worship* is to be published by SPCK in June.

Fresh Remembrance Service for this year

Report by Gilly Myers



The Remembrance Sunday Service is currently being revised and should be ready in time for November 2005.

The Royal British Legion and the Government have agreed that the nature of remembrance should change focus after July's joint sixtieth commemoration of VE and VJ days (see page 7 for more on this). The Royal British Legion - which is the guardian of the nation's remembrance of the fallen - has been working alongside a specially convened ecumenical group of liturgists.

The final version of the service will be sent

to presidents of the Christian bodies in CCBI (Churches Together in Britain and Ireland) for commendation.

The new service honours the past, but also looks to the present and the future, and has an eye to the fact that acts of remembrance are very often inter-faith events these days.

The structure is simple yet comprehensive:

- ◆ Gathering
- ◆ Remembering

- ◆ Listening (Word of God)
- ◆ Praying together
- ◆ Responding in hope and commitment.

It is hoped that the service will be widely publicised when it becomes available. *Praxis News of Worship* will certainly aim to let readers know how to obtain the service, in the Summer issue.



Musical News



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

edited by Anne Harrison

'Praise Him, all creatures here below'

One of the musical items in *Care for the World*, a new 'festival service book' from the Royal School of Church Music, is a lively setting of a text inspired by the canticle *Benedicite, omnia opera*. 'Badgers and hedgehogs', by Andrew Carter, is an anthem from a longer work published by OUP in 1991. It has the irresistible dancing rhythm of a waltz, and words which most children's choirs will relish; groups of 'all-age' musicians might have some fun with them too.

The first line is 'O ye badgers and hedgehogs, bless the Lord', and

succeeding lines build on this, adding first squirrels, then ferrets, foxes, parakeets, pelicans, guillemots, guinea pigs and many others. It is mostly sung in unison, but at the climax the choir divides into three groups, each with its own list of animals, coming together again for the final 'badgers and hedgehogs, bless the Lord'.

Care for the World combines hymns, prayers, biblical and other readings with items for choir, and is chiefly aimed at schools. There may well be churches where at least some of the material would

provide a useful resource in reflecting on the responsibilities of Christians towards the environment: the main sections are 'The Beginning', 'Creation Groaning' and 'Creation Set Free'. A rehearsal CD is available, and the booklet includes some thought-provoking statistics and suggestions for action at the back.

Further information from:

RSCM Music Direct (Tel: 01306 872811; E-mail: musicdirect@rscm.com).

Music for contemplative worship

The prayerful music written by former opera singer, Margaret Rizza, has been found helpful by many, whether used at quiet days or to create a hushed atmosphere at the start of public worship, as anthems, congregational songs or simply for listening in their recorded form, enabling individual or corporate contemplation. Some of the pieces in her main collections (*Fire of Love*, *Fountain of Life*, *River of Peace*, *Light in our Darkness* and *Awakening in Love*) are very simple, bearing a strong resemblance to chants from Taizé, while others are more elaborate choral works, often with sections for solo voices. Instrumental parts, usually for melody instruments in C and B flat and a bass instrument as well as piano, organ or keyboard, are provided in the 'Full Score' editions, published by Kevin

Mayhew.

Margaret Rizza's work as a composer and a teacher on prayer grew out of her involvement with the World Community for Christian Meditation (WCCM); her music can help to prepare for an extended time of silence. Laurence Freeman OSB, Director of the WCCM, wrote the introduction to *Silence and Honey Cakes*, a book by Archbishop Rowan Williams about 'the wisdom of the desert' which appeared in 2003. The text is based on talks given by Rowan Williams in Australia two years earlier, at a seminar organised by the WCCM, and the Archbishop speaks in his Preface of the importance of shared silence as well as shared belief and experience.

Margaret Rizza also composes liturgical music (published by Kevin Mayhew).

Broken for you, her second Communion setting which appeared in 2001, is available in both unison and four-part versions, and in Anglican and Roman Catholic editions. As well as the 'Kyrie', 'Gloria', 'Sanctus' and 'Agnus Dei' sections, there is also musical provision for a Gospel Alleluia, four eucharistic acclamations and a sung Lord's Prayer. The congregational parts may be reproduced under the terms of an annual licence from the publisher's copyright department, and a CD demonstrating both unison and choral versions is included with the score (£8.99).

Two summer schools for church musicians

The Music and Worship Foundation will be holding its annual summer school in association with the London School of Theology from August 22nd to August 26th 2005. Full details of 'The Heart of Worship' are now available on the MWF website (www.mwf.org.uk). Leaders include Terl Bryant, founder of *Psalmdrummers*, and John Leach.

The London School of Theology's Department of Music and Worship (headed by David Peacock) also runs Saturday and evening classes, for example on improvisation, sound systems,

and the techniques of singing in various styles; a discount is offered to members of the Music and Worship Foundation.

York will be the venue for the International Summer School (August 8th-14th) being organised this year by the Royal School of Church Music, building on the success of a similar venture in Durham three years ago.

Participants may choose to stay in college accommodation near the city centre or to arrange bed and breakfast locally. A wide

variety of workshops will be offered, with teaching from John Bell and John Rutter among many others.

Concerts given by the RSCM's own Millennium Youth Choir and by the London Community Gospel Choir are among the attractions, and there will be opportunities for music-making of various kinds as well as worship in York Minster.

A brochure is available to download from the RSCM website (www.rscm.com); alternatively, ring 01306 872807 for further information.



News of hymn books

Among the new resources for congregational song which have appeared recently are several substantial hymn books. The prices given are for the full music edition in each case.

- *The Irish Presbyterian Hymnbook* (Canterbury Press, 2004; £25) opens with a metrical psalter, with the pages split as in the Free Church of Scotland's *Sing Psalms* (reviewed in Issue 3). The 669 hymns which follow are arranged thematically ('Creation', 'The Fall', 'God through the years' and so on) and include traditional favourites alongside more recent material. For example, among the Easter hymns is the stirring 'See what a morning' by Stuart Townend and Keith Getty, written within the last few years.

Many older texts are updated (including Christmas carols), to give the language a more contemporary and inclusive style, but certain hymns (such as 'Be thou my vision' and 'Thine be the glory') are provided both in their familiar form and in revised versions. Writers like John Bell, Graham Kendrick, Christopher Idle and Timothy Dudley-Smith are well represented.

- *One Church, One Faith, One Lord* (Kevin Mayhew, 2004; £17.50) is the latest in the *Hymns Old and New* series. Like at least one of its predecessors, *Complete Anglican Hymns Old and New* (2000), it has a separate section of short songs ('chants' mainly from Margaret Rizza, Taizé and the Iona Community) at the back, but this time children's songs are integrated into the main contents of the book (757 items arranged alphabetically, ending with 'Zip bam boo') and there is no supplement of eucharistic settings. As the title suggests, it aims to be ecumenically

acceptable.

'Thee' and 'thou' language is generally left alone, but some texts are amended to be inclusive (for example, 'Father God, I wonder' has 'now I am your child' rather than 'son'). The index of authors produces a few surprises: more texts (40) by Michael Forster, one of the publisher's 'house writers', than Charles Wesley (23). Two of Bernadette Farrell's best-known compositions are included ('O Lord, you search me' and 'Christ, be our light').

- *Complete Mission Praise* (Collins, 2005; £37.99) is an enlarged version of the 1999 volume with the same title; about 120 new hymns and songs (chiefly the latter) have been added at the end, making a total of 1144. The new material draws from a disappointingly narrow range of sources, but some musicians will be glad to have currently popular items like Matt Redman's 'The Father's song' and 'Light of the world' by Tim Hughes in a collection like this, and there are a number of new compositions which aim to combine the musical style of 'worship songs' with texts of some theological depth.

It is not clear whether the editors deliberately included new songs where 'men' is used to refer to people, felt that it would not matter, or simply failed to notice (as in Stuart Townend's 'Who paints the skies?', with its line 'Who storms the prison and sets men free?'). A fuller review can be found on the website set up after the quarterly *News of Hymnody* ceased publication, www.newsofhymns.co.uk.

New home for the Royal School of Church Music

The RSCM has announced plans to move during 2006 from its present administrative base at Cleveland Lodge in Surrey. The organisation will be setting up offices in Salisbury, sharing the premises of Sarum College which, like the RSCM, is ecumenically orientated and committed to open learning. As well as reducing central overhead costs, the move will facilitate collaboration of various kinds with others working to train leaders of worship.

While the RSCM will continue to run residential courses in various parts of the UK and to provide opportunities for distance learning, it will be able to offer some accommodation and meals at its new headquarters too; this was not possible at Cleveland Lodge, and many members from around the world who remember visiting Addington Palace (the RSCM's home from 1953 to 1996) will be pleased to see this provision restored.

Musical Snippets

Singing for justice

Suggestions for congregational song at acts of worship and witness during the Global Week of Action on Trade Justice (10-16 April 2005) were posted on the website of the Ecumenical Advocacy Alliance (www.e-alliance.ch) and may still be accessible. One way of expressing solidarity with Christians from around the world is by sharing in their musical traditions. Not all the listed sources are easily available in the UK, but some of the material can be found in other books, and the titles themselves may remind you of hymns and songs already in your congregation's repertoire.

Advice for song-writers

Amusingly written, but with a serious purpose, Nick Page's book *And now let's move into a time of nonsense... Why worship songs are failing the church* (Authentic Media, 2004, £6.99) has some very practical advice for anyone seeking to write words and music for worship. The author values worship in a 'contemporary' style but is not afraid to criticise the quality of much that is currently sung. 'Why', he asks, 'are we content to stand there in church and sing stuff that really doesn't make any sense?' He admits to some exaggeration in order to get his views across, but is determined to challenge the attitude that it is somehow unspiritual to evaluate a song's theological and literary merit. Each chapter ends with key questions, some of which could be useful discussion starters for a music group.

Hymn database updated

An invaluable resource for anyone choosing hymns is the CD-ROM *HymnQuest* database, produced by the Pratt Green Trust and distributed by Stainer & Bell. The latest version (*HymnQuest 2005*) was launched in January and lists hymns and songs from over 300 books. In some cases the full text is provided, with copyright information where necessary, while for other material the first line only is given. There are details of tunes, published sources, biblical references and so on; an excellent search facility means that if you can only remember one phrase from a hymn or song, you should still be able to track it down rapidly. A liturgical index is a new feature of the latest update. For further details visit the website, www.stainer.co.uk/hymnquest.



Have you seen...?

Book reviews



Exploring God-talk: Using Language in Religion

Jeff Astley

Darton Longman & Todd, London 2004

ISBN 0-232-52519-6. £9.95

The study of religious language is often thought of as a rather rarefied activity – the domain of theologians, philosophers and linguistics specialists. In this useful and wide-ranging book, Jeff Astley insists on the *ordinariness* of the subject. This could easily sound pejorative, but what is constantly asserted is that thinking about the language we use in addressing and discussing God and faith is well within the capacities of inquiring non-specialists, both those who are just embarking on a process that will lead to the acquisition of formal theological and linguistic knowledge, and those who simply wish to know more about the practices in which they are engaged. Astley has defined this constituency elsewhere as ordinary theologians. (*Ordinary Theology* Ashgate, 2002). *Exploring God-talk* encourages its readers to ask questions originating in their own experience of using religious language, promoting both a healthy self-consciousness, and a healthy curiosity.

The field it introduces is very large, and Astley's particular skill lies in giving clear summaries of theoretical issues in theology and philosophy without giving the impression that these are simple or easily exhausted. Practical help in the form of concrete examples and exercises enables readers to wrestle at each stage with such abstract-sounding topics as myth, metaphor, analogy, hermeneutics, speech act theory, non-realism and feminist approaches to the experience of faith.

Inevitably, covering a large body of material in a short study entails generalisations and abbreviations where those with vested interests might wish for more. Much of the missing detail will be found in the extensive bibliography. Readers beginning without special expertise will find, however, that if the exercises are thoroughly attempted, the challenging reading lists at the end of each chapter properly used, and the glossary consulted, engaging with this book can only result in much livelier awareness of the fascinating hinterland of even the most apparently obvious biblical phrases, or the simplest prayers and attempts to articulate religious experience.

For anyone with a particular interest in liturgy and worship, this book is a reminder of the importance attaching to words, and the crafting of words, and it should certainly be in the bibliographies of those responsible for post-ordination and reader training. But it is to those who have never given much thought to the way they speak to God, and the way in which they believe God speaks to them, that *Exploring God-talk* will offer a real journey of discovery.

Bridget Nichols

Lay Chaplain to the Bishop of Ely

Pocket Prayers for Wholeness and Healing

Compiled by Trevor Lloyd

Church House Publishing 2004

Pocket Prayers for Wholeness and Healing is a new title in Church House Publishing's well-established series of *Pocket Prayers*. The wide-ranging collection includes prayers for use by those in hospital, both patients and medical staff, prayers that others can use for those who are ill – either privately or as part of the healing and anointing ministry of the church, and prayers for wholeness that would be appropriate for anyone to use.

While it is a helpful collection, it is difficult to know to whom to recommend it, since it is not directed at any one category of people. Christians in hospital, whether as patients or as medical staff, lay and ordained ministers involved in the church's ministry of healing, and those who lead intercessions in church will all, however, (- by searching) find something appropriate for their situation.

R Anne Horton

Rector of Woodhouse, Woodhouse Eaves and Swithland, Leicestershire

A Fitting End: Making the Most of a Funeral

Hugh James

Canterbury Press 2004

179pp, £12.99

Two of us read this book, each hoping to gain something from it: Mark, as an ordained minister for 13 years; Alison, as a newly-admitted Reader soon to take her first funeral. We were both a bit disappointed.

Hugh James' book is the fruit both of his years of practical experience and of his research for a higher degree. The result is an interesting delve into some of the many issues surrounding funeral theory and practice. The book is structured according to 'issues' that James discerns affect funerals. He begins with, potentially, more theoretical matters ('Making Sense of Death', 'Theology and the Funeral') and proceeds to matters that impinge more directly on practice ('Whose Funeral is it?', 'Difficult Funerals', 'Remembering the Dead'). The style is easy to read and the text is littered with real examples and stories.

And yet... the overall effect is of important questions being asked and fascinating issues raised (albeit rather briefly on the whole), rather than of possible paths forward being mapped out. It felt 'bitty' and lacking cohesion – we weren't quite sure where it was taking us or where we ended up. Possibly the real problem is with the sub-title, 'Making the Most of a Funeral', which promises more practical guidance than is actually on offer. There is very little directly relating to funeral liturgy.

Alison found it useful for making her aware of possible issues; Mark will be suggesting his newly ordained curate reads it as part of her 'foundation-laying' for funeral ministry. But those looking for practical help with taking funerals (and associated rites) will find more in Anne Horton's *Using Common Worship: Funerals* (CHP, 2000), and those who already have Tony Walter's *Funerals, and How to Improve Them* (Hodder, 1990) will not find much new here.

Alison and Mark Earey

Mark is Team Rector of Morley in the Wakefield diocese; Alison is a reader in the Morley Team Ministry

Creating Uncommon Worship;
transforming the liturgy of the Eucharist.
Richard Giles
Canterbury Press, Norwich 2004



The Eucharist is sub-zero

Having transformed a church and its worship in Wakefield diocese, Richard Giles became Dean of Philadelphia Cathedral. His previous book, *Re-pitching the Tent*, described transforming a building and the principles involved. This book moves on to liturgy and liturgical space. The book could have been produced at half the size and half the price, but would not have been a worthy reflection of his subject matter, nor such a pleasure to handle.

Richard Giles is the liturgical Jeremy Clarkson; entertaining, opinionated, forthright, instructive and inspiring. Clarkson must not rule our views on cars, nor must Giles become the dictator of Anglican liturgical opinion and practice. Clarkson features a 'cool wall' where he randomly assigns cars between those you'd not be seen in or wonderful, according to contemporary categories where colder is better. In Clarkson's terms, the Eucharist should be 'sub-zero'. We might agree, but not always with his methods of achieving this goal.

Here is a book about liturgy and liturgical space, which always expresses the relationship with God. In the first half Giles' principles unfold. For example - worship provides an experience of God, rather than lectures about religion, and it is intrinsically evangelistic. Also - gathering for worship fights the individualism of current society. We build community, and participate in a journey in liturgical movement:

'Every time in the Bible that people settle down, something happens to disrupt them and set them off again'.

Giles' key concepts are that the Assembly is the minister and all participate, and that the priesthood is the community, not the individual; the presbyter convenes and conducts the whole. The presbyter's main task is to take people out of the mundane into the realm of God:

'The good presiding minister is one whose natural personality and sense of humour is always about to break out; it's lurking there, just under the surface'.

However we could reply that God has a sense of humour and that the humanity of the leader is integral to the expression of an incarnational faith, so we should let some warm personality stir a congregation into life.

The second half of the book walks through the Eucharist from arrival to departure in glorious illustrated detail.

This beautiful and innovative book forces one to think in new ways about developing worship, but not necessarily in the directions recommended by Giles. His introverted and impersonal way of conducting the worship itself might freeze some of us to death, but the issues he explores could help many a church develop its core task; the encounter with the transcendent and immanent God.

Philip Tyers

Team Rector, parish of Preston: the Risen Lord, and the Blackburn Diocesan Liturgy Development Officer

World War II - 60th Anniversary

Report by Gilly Myers



There is to be a single national commemoration to mark 60 years since the end of the Second World War. This will take place on Sunday 10 July 2005 falling, as it does, between VE Day and VJ Day.

The date has been decided by the Ministry of Defence in consultation with veterans' organisations and other Government departments, and there are to be a commemoration service in

Westminster Abbey.

Local commemorations are likely to be held on a variety of dates between the anniversaries of VE and VJ Days. Some modest liturgical resources will be available on the Church of England website, and some willing cathedrals may also be pleased to share their ideas with those planning services.

General Synod report

The Ordinal

There was lively discussion with much input from members of the Evangelical Group in Synod. The following points were returned to the Revision Committee for further discussion:

All three ordination services

- By a show of hands a majority wanted there to be a mandatory Confession in all three ordination services.
- By a show of hands a majority wanted the services to include an extra clause in the declarations, committing ordinands to collaborative ministry.
- By a close count (129-112) a majority wished for the option to present the Bible at the end of the service to be removed completely, ie that the Bible should be given immediately after the ordination in all cases.
- By a close count (129-113) a majority asked that the word 'uniquely' be added to the registrar's or archdeacon's report, at the Presentation, of the candidates having made the Declaration of Assent: '... They have affirmed and declared their belief in the faith that is *uniquely* revealed in the Holy Scriptures...'

Bishops

- By a show of hands a majority asked that the title '*The Ordination or Consecration of a Bishop*' replace '*The Ordination and Consecration...*'.

The Revision Committee has met in April to decide whether or not to amend the text in respect of these points, and if so, how.

Weekday Lectionary

The proposed Weekday Lectionary, with the amendments, was authorised for use from 21 February 2005.

The lectionary 'source' tables have now been published in the *Common Worship* area of the Church of England website and the 2005-6 annual lectionary booklets will be based on them. There is not an officially compiled version for this year, but an unofficial version will shortly be available on the *Praxis* website in the form currently used at Durham Cathedral. You will be able to find it at www.praxisworship.org.uk.



Colin's Column

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

I am out of the synodical process, but I was in it when the CW Ordinal started its progress, and I made some comments about the drafts in *Praxis News of Worship* issue 1 a year ago. I also made submissions to the revision committee and had the humiliating experience of sitting in silence for three hours while they took their time getting near handling a point on which I had made a submission.

My greatest concern since the revised texts came from the committee in January this year has been the Giving of The Bible. A few lines of history may be relevant. Cranmer inherited the giving (wonderfully called the '*porrectio*') to the new priest of a paten and chalice with the words 'Receive power to offer sacrifice for the living and the dead.' In 1550 Cranmer added the giving of the Bible and changed the words to 'Take thou authority to preach the word of God and to minister the holy sacraments...' Then in 1552 he dropped the giving of the paten and chalice, and giving the Bible was the sole ceremony in addition to the laying of hands with prayer.

In the ASB we altered the wording, so as to make it clear that all conferring of authority came in the ordination (where there was now genuine prayer at the laying of hands). The new wording said 'Receive this book as a sign of the authority God has given you this day.' But the Liturgical Commission gave strong hints in Autumn 2003 that they wanted to put the giving of the Bible at the end of the service (like the candles at baptism or confirmation). An internal sort-out meant that the text a year ago had the ceremony printed straight after the ordination, but still with the option of actually doing it at the end.

Well, John Cook, of the London diocese, apparently caught the concern of the Synod. One could imagine that, in the permissive pattern of options we so often now get, it would be very hard to knock out an option already written in. But John Cook's reference back for just that result succeeded by 129 votes to 112. I'm delighted - I believe that, since Cranmer's changes in 1550 and 1552, the giving of the Bible relates to the ordination as the giving of the ring relates to the actual taking of each other by a couple in marriage. It is not the ordination, but it is intimately connected with it.

There is still an optional oiling. There is still a withdrawing of a formula to be said to each one as he or she receives the Bible (an appalling deprivation this). There is still the possibility of proffering one Bible to all rather than giving one to each. The vandals have got away with a lot. But the central treasure has been defended. Good cooking.

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

Notice board



Newly published liturgical resources from Church House Publishing

- ◆ Series One Matrimony and Funeral are now available in separate booklets in the *Common Worship* format.
- ◆ The updated *Pastoral Services* has now been published - including funeral psalms, Series One Matrimony and Series One Burial Services (with the penitential psalms from the Coverdale psalter).
- ◆ *Daily Prayer* (the definitive, hardback edition - with ribbons) is being launched on 10 May this year.

Vasey Memorial Lectures published in *Anvil*

The following have recently appeared:

- ◆ In *Anvil* Volume 21, number 4 2004
The Michael Vasey Memorial Lecture of 2003
Liturgy and Imagination by **Dr Bridget Nichols**
- ◆ In *Anvil* Volume 22, number 1 2005
The Michael Vasey Memorial Lecture of 2004
Holding together: Catholic Evangelical Worship in the Spirit by **Dr Chris Cocksworth**

Joint Liturgical Studies

The Alcuin/GROW Joint Editorial Board are about to complete an agreement with SCM-Canterbury Press for them to publish the more academic Joint Liturgical Studies. If you have not been a subscriber in 2004, and would like details of subscription, please be in touch with Colin Buchanan at COBtalk@onetel.com.

The next booklets in the Grove Worship Series are No. 182 - *How to Prepare and Preach a Sermon* by John Waller and No. 183 - *How to lead BCP Evensong* by Gilly Myers.

These are available from Grove Books at www.grovebooks.co.uk or telephone 01223 464748.

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