



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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Buzz and batons

Jeremy Fletcher interviews the outgoing and incoming chairmen of the Liturgical Commission at the National Liturgical Conference

Q (to Bishop Stephen Platten) What makes you buzz in worship?

A great variety of things. One of the things you see when you're doing this job is very different ways of doing things. And, I suppose, the thing that I have learnt is that it doesn't have to be any particular tradition, but if it's done well and done with imagination and energy and verve then it can work. It's also to do with confidence and thinking about it beforehand.

One of the questions I often ask people, when they look at their congregation and their church, is 'Do you realise that you are the new creation?'. Paul tells us we are. Does it feel like that on a Sunday? And if you didn't belong to this group would you want to get other people to make you come and join it? That's is a good question to ask about one's liturgy, too.

Q (to Bishop David Stancliffe) At this handover point, if you were writing the history of the years of your chairing the Commission, what would the chapter headings be?

The Bishop of Portsmouth, the Rt Revd Kenneth Stevenson, has had to withdraw from this year's lecture, due to illness, although the event is still to take place.

Kenneth Stevenson has submitted the text of his lecture under the title *Worship and Theology: Lancelot Andrewes in*

One of the most significant things was that I joined the Commission at the stage when they had just done *Lent - Holy Week - Easter* and we were looking to see if there should be a companion volume for Advent to Candlemas.

At the same time I was beginning the conversations with Trevor Lloyd and Michael Vasey, in particular, about what a more 'directory' style of worship might look like – to have what eventually emerged as *Patterns [for Worship]*. Previous Commissions mightn't have thought 'that's for us'.

And one of the things that I've learnt is that you always need to be looking a couple of jumps ahead because by the time you produce it and it goes through all the synodical hurdles, it's usually a jump behind where some people have got to.

People may have a quite different picture about the Commission's meetings from the actuality. Most of the Commission's meetings – the essential things there – are the theological discussions, that may be triggered by one of these questions about shape or form, or may be triggered by reflection on a particular text that's being looked at. That's where I've

learned lots and had my mind changed lots, of course – as have other people. The business about writing texts has nearly always been done in drafting groups, off-shore, out of meetings and then brought back into the Commission. And often people are sent away again to have second or third shots at it. So the heart of the meetings has been about that [ie the theology]. That's been invigorating and exciting.

If I were writing the chapter headings I would probably chart the theological progress that has been made over the last twenty-five years in the way that liturgical doctrine, ecclesiology and Christology have learnt to play into each other, and inform each other, and the way in which people have found it easy to come to common minds in the liturgical world.

Q (to +SP) You have lived with all of this as we have – and on the inside a little bit in terms of Synod. What kind of baton do you think you're receiving? And where do you think it might go?

+SP I'd start with *Lex orandi lex credendi* – it's through our worship we understand what we

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The Michael Vasey Memorial Lecture 2005 goes ahead

Durham, Easter Day 1617, and the meeting will be run as a seminar. The lecture will be read aloud and followed by a discussion and question time, facilitated by a panel of people.

The event will take place on Wednesday 26 October 2005 at 5.15 pm in the Leech Hall of St John's College, Durham. All who

would like to stay for a meal afterwards (cost £4) have been asked to book in advance with Charles Read (c.w.read@dur.ac.uk or phone 0191 334 3885).

Our thoughts and prayers are with Kenneth as he undergoes treatment for Leukaemia.

Editor



Conference reports

National Liturgical Conference

A lively mixture of people gathered in Oxford for the Liturgical Commission's quinquennial conference. Highlights included an inspirational talk by the Archbishop of Canterbury, an eye-opening presentation from Steve Croft (Archbishop's Missioner) and candle-lit Compline in St Giles' to a new musical arrangement from the RSCM (see page 5).

Rowan Williams urged us to have confidence in liturgy; to look as if we know what we are doing and think that it is worthwhile; and to act and speak as if it mattered. In doing so he reflected on the New Testament assumption that when we are worshipping we are in heaven - for that is what we're made for and are on the way to. Then the Archbishop guided our thoughts through various aspects of worship: expectation that God will act (badly lacking); the process of becoming a worshipper; buildings and physical space; progression and movement; using our bodies (in movement and physical stillness) - with a plea for the church to rediscover its knees; and a transfiguring of the ordinary, by being taken up into heaven.

From Steve Croft we heard about *Fresh Expressions*. Issues covered were mainly not about worship, but descriptive of the budding new ways of being 'Church' that have been identified so far. Questions regarding worship were not far from the surface, however, and there will be many exciting challenges to meet in the future. What is the nature of belonging to a worshipping community, for example, when people connect mainly with a 'faith zone' on a website? How are new Christians roundly nurtured if they can pick and choose their elements of worship, dipping in and out of that which they like and free to ignore the 'balanced diet' ensured by all the Church of England's liturgical rules and regulations? And what defines Anglican worship in such unrecognisable contexts? Certainly this is uncharted territory. Steve has a fascinating job, and we wait to find out more.

Richard Giles (of *Re-pitching the Tent* and *Creating Uncommon Worship* fame) presented in spoken word and projected photos what many of us had only read in his books - the benefit being that we could ask questions and probe the man behind such awesome transformations and (sometimes) controversial statements.

A wide range of seminar topics provided ample choice for the delegates - from *Common Worship Ordination Services*

(and most other *Common Worship* resources) to *Liquid Worship* and much between.

There was plenty of worship - as one might expect. The attempt at a less traditional outworking of the eucharistic liturgy was a brave attempt in a vastly unyielding and rigidly pewed Victorian building, presided over by a be-mitred bishop. However, the fire detection system capped it all. It simply couldn't cope with the smoke from the cluster of candles around the chancel step (we hadn't even started on the incense at this point) and, soldiering on, our worship was accompanied by the strains of the fire alarm for five or ten minutes until someone managed to find a porter who could switch it off.

The conference darted between St Anne's, College, the Physics Building, St Giles' Church and Keble College Chapel. Fortunately it didn't rain. We had plenty of exercise and, given the tightly packed programme, most went home exhausted but happy.

Editor

Excerpts from an interview at the Liturgical Conference with the incoming and outgoing Chairmen of the Liturgical Commission can be found on page 1.

International Anglican Liturgical Consultation

Delegates from around the world gathered in Prague to face an almost impossible task: to define features of Anglican liturgical identity.

Some groups set out to find distinctive characteristics - but that was tricky, since our worship shares so many characteristics with those of other denominations. Others sought typical Anglican liturgical texts that are commonly used throughout the Communion, and failed. Unprepared to be defeated, the consultation produced a discussion document, listing features of worship that are commonly valued, with an accompanying set of descriptive 'cameos' to illustrate the broad diversity embraced by the Anglican Communion, and a list of discussion questions.

The consultation was also on the receiving end of a survey report on eucharistic food and drink, administered by the steering committee of the IALC at the request of the Anglican Consultative Council. The survey enquired into the use of substitutionary elements that might be

used instead of bread and wine in each province.

It is hoped that both of the above reports may become freely available in due course.

As is often the case, much of the benefit gained from such a consultation is in the meeting of Anglicans from other provinces and cultures, in receiving their reports and in hearing one another's stories. On this occasion we were also greeted with generous hospitality by the local Bishop and people of the Old Catholic Church.

Two questions hung over the consultation regarding future meetings. The first concerns the nature of our task now that the 'big' liturgies have been tackled (ie holy communion, initiation and ordination). The second is probably indicative of the whole communion in the light of 'present difficulties'. In 2001 people came from 31 of the 37 provinces. This year only 13 provinces were represented. We can only guess why.

Editor

Joint Liturgical Group

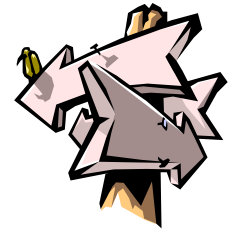
Representatives of various denominations attended a conference at Ushaw College, Durham, in September with the theme 'Space for Living Worship: worshipping in today's world'. Organised by the Joint Liturgical Group of Great Britain, the conference provided opportunities to reflect on what had been achieved in the forty or so years of the JLG's existence (due in no small measure, as Donald Gray explained, to the determination and hard work of Anglican liturgist Ronald Jasper) and to ponder what seems to many a current sense of 'ecumenical fatigue', as well as to explore space in a variety of senses. Uncertainty over the future of ecumenically agreed texts, particularly in the light of possible liturgical changes for English-speaking Roman Catholics, emerged in several sessions. It is likely that some of the material presented will be made available in due course via the Group's website (www.jlg.org.uk).

Anne Harrison

Rites on the Way

- services to accompany the journey of faith

Dana Delap introduces a new *Common Worship* resource



For most people, initiation is not a 'Damascus Road' experience; most of us come to faith gradually as our belief in Jesus Christ deepens and develops.

Initiation is often less a moment of sudden revelation, and more a process of growing relationship. Rites on the Way are liturgical resources which accompany the stages of the journey, and their flexibility reflects the variety of experiences that those on the Way encounter.

It is undoubtedly true that church membership is declining; the pool of prospective 'returners' is shrinking; schools teach comparative religion rather than Christian faith. We all know that we have to engage fully in mission and properly resource faith development. Courses like Alpha and Emmaus are very effective at making new Christians; our next task is to make disciples who are fully integrated into the worshipping community.

The catechumenate process identifies three particular tasks for the church in making new disciples; helping them tell their own individual story, vital in the ongoing mission of the church; recognising the common journey that we share as Christians, spiritual, ecclesiological and eschatological; and finally developing a sustainable pattern of Christian life, incorporating prayer, the study of scripture, and integration into the life of the church.

Origins

Rites on the Way started with a unique collaboration between the Boards of Education and Mission and the Liturgical Commission, members from which met to look at an integrated approach to Christian initiation, resulting in the report *On the Way* (GS Misc 444, 1995). The Liturgical Commission agreed to produce a 'knapsack' of resources, and initial work drew on the Roman Catholic *Rite of Christian Initiation of Adults*. Subsequent consultations have drawn on expertise from the catechumenate networks, courses like Alpha and Emmaus, those working with children and young people, and rites from other churches.

Rites on the Way, to be published mid-January 2006 in *Common Worship: Christian Initiation*, must be one of the most flexible liturgical texts ever produced by the Liturgical Commission. Material in each service is prefaced by 'may' with the assumption that those using it are

liturgically competent at tailoring these highly adaptable resources to their own local circumstances. They start from the premise that baptism is the complete sacrament of initiation, and that the journey to and on from baptism is common to all Christians. They call on the whole community to encourage and offer support to new disciples, sharing stories and learning from one another.

In and on the Way

The services start with a **Welcome**, a liturgical expression of support from the church to either new disciples or to parents bringing children for baptism. In both cases, a sponsor from the local church is chosen to offer support and prayer. Next an **Affirmation of the Christian Way** (below) is offered for use in public worship or within a learning/discipleship group of new disciples.

Affirmation of the Christian Way

As we follow the Way of Christ, we affirm the presence of God among us, Father, Son and Holy Spirit.

God calls us to share in worship.
Jesus said, where two or three are gathered in my name, I am there among them.
Jesus, you are the Way: guide us on our journey.

God calls us to share in prayer.
Jesus said, remain in me, and I will remain in you.
Jesus, you are the Way: guide us ...

God calls us to share the scriptures.
Jesus met his disciples on the road and opened the scriptures to them.
Jesus, you are the Way: guide us ...

God calls us to share in communion.
Jesus said, do this in remembrance of me.
Jesus, you are the Way: guide us ...

God calls us to share in service.
Jesus said, as you do it for the least of these, you do it for me.
Jesus, you are the Way: guide us ...

God calls us to share the good news.
Jesus said, go and make disciples of all nations.
Jesus, you are the Way: guide us ...

The next rite is the **Call and Celebration of the Decision to be Baptised**. This is for disciples as they become more committed and a date for initiation has been set. **The Presentation of the Four**

Texts - Jesus' summary of the Law, the Lord's Prayer, The Apostle's Creed, and the Beatitudes could be used in a main service or within the learning group. After initiation is a **Celebration of Initiation outside the Parish**, maybe after diocesan confirmation, and a **Thanksgiving for Baptism**.

The early church used a seasonal pattern of initiation, and a suggested pattern for initiation at Easter using Rites on the Way is included. This mirrors and enhances the telling of the Christian story through the seasons for both the new disciples working towards initiation and the congregation supporting them. It is envisaged that new disciples within a learning group might be formally 'Welcomed' some months before the planned initiation, and study together in the months before Lent. Those disciples who are ready could then accept the Call on the first Sunday of Lent, and receive the Four Texts during the following weeks. In this scheme Baptism, Confirmation, Affirmation and/or Reception would be celebrated at the Easter Vigil or on Easter Day. Thanksgiving for the whole congregation would follow at Pentecost. Other seasonal patterns include initiation at Epiphany or All Saints.

The church often sees children as catechumens awaiting their confirmation as Christians.

It is very important to remember that if we recognise baptism as the complete sacrament of initiation, children are disciples on the Way of Christ whose journey needs to be marked with Rites on the Way like adults and young people. My own experience is that children enjoy the opportunity to 'tell their story', and are not only encouraged by hearing that of the other disciples in the congregation, but their enthusiasm encourages the whole community.

Perhaps the service with the most direct application to children is the **Admission to Communion before Confirmation**. What follows is an excerpt:

Admission of the Baptised to Communion

The Welcome

The president may invite those to be welcomed to stand before the people, and introduces them in these or other suitable

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Musical News



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

edited by Anne Harrison

Taking a fresh look at carols

The Nation's Favourite Carols

The latest in a series of beautifully illustrated books by Andrew Barr, linked with BBC TV's *Songs of Praise* and published by Lion, is *The Nation's Favourite Carols*. The author has a background in religious broadcasting, and many of the anecdotes in the book reflect his involvement with *Songs of Praise*. While the chapters present twenty familiar Christmas hymns and songs in alphabetical order, there are also indications of their placing in a poll of viewers' favourite carols.

The fourth most popular is not usually considered a carol at all: 'O holy night' is a setting of a nineteenth century French poem for a soloist with a choral refrain. While this section does have rather a 'show-biz' feel (some will love the photo of a young Aled Jones, others will shudder), there is also a moving account of the way in which the music brought together Scottish Presbyterians and Roman Catholics during a village carol service.

Throughout the book, historical information about the origin of texts and music is interwoven with spiritual comment and contemporary connections; thus the 'Joy to the world' chapter discusses not only Watts and Handel but also the rapidly growing London Hillsong Church, and a photo of soldiers in Iraq illustrates the reflections on 'It came upon the midnight clear'.

If you are not put off by his very personal, chatty style, you may well find helpful material in Andrew Barr's book to illustrate Advent and Christmas sermons and, perhaps, even to influence the planning of carol services.



He draws attention to the fact

that carols continue to be written, quoting in the Epilogue from a new hymn on the incarnation by Stuart Townend and Keith Getty, 'Joy has dawned upon the world' (the full text of which can be viewed on the Kingsway website, www.kingswaysongs.com).

The book, priced at £12.99, would also make a good Christmas present, most obviously for fans of *Songs of Praise*; the reproductions of some stunning 15th century Italian and Flemish paintings, along with some remarkable photographs, help to broaden its appeal.

Beneath a Travelling Star

Another useful resource for anyone trying to freshen up their musical diet at Christmas is *Beneath a Travelling Star* (Canterbury Press, 2001), a collection of thirty texts by Timothy Dudley-Smith with music edited by the late Lionel Dakers.

Some pieces, such as 'Holy child, how still you lie', are already quite widely sung, but there is much here that is less familiar. 'Come now with awe', set to the tune FINLANDIA by Sibelius, is a wonderful hymn for Midnight Communion on Christmas Eve. Fans of Kenneth Naylor's tune COE FEN (usually linked with 'How shall I sing that majesty') should look at 'How silent waits the listening earth'. Many of the texts make evocative devotional poetry, having their origins in the Dudley-Smith family's tradition of including an original poem in their Christmas card each year.



The Carol Book

An unusual format for a seasonal resource comes from the RSCM Press: *The*

Carol Book (2005) is a large loose-leaf folder with an accompanying CD-ROM.

There are 151 musical items for Advent, Christmas and Epiphany, most of which can be photocopied if the purchaser has a CCL Music Reproduction Licence (but be sure to read the small print...). The compilers, David Iliff and John Barnard, are both linked with *Jubilate Hymns*; many of the newer texts come from *Jubilate Group* authors such as Paul Wigmore, Christopher Idle and the late Michael Perry (one of the editors of the 1987 collection *Carol Praise*, several items from which reappear here).

There is some updating of archaic and non-inclusive language (for example, Frank Houghton's 'Thou who wast rich beyond all splendour' appears in its *Jubilate* version, 'Lord, you were rich', while the third verse of 'Hark! the herald angels sing' has the line 'born that we no more may die'), but most well-known texts are left untouched.

There is much here for school and church choirs and music groups to explore (I particularly like 'Small wonder the star' and 'Soft the evening shadows fall'), as well as plenty of congregational material. The CD-ROM includes not only all the texts, simplifying the production of service sheets and concert programmes, but also prayers and other liturgical material, sequences of biblical readings and suggested service outlines, instrumental parts, a few backing tracks, and even clip art.

The price may make you gasp (£80, with a significant reduction for RSCM affiliates), but the permission to photocopy under certain conditions means that it could represent good value for money.

'Starters for Sunday'

One place to hunt if you're stuck for ideas for hymns could be the Church of Scotland website, where a new section called 'Starters for Sunday' offers a range of resources linked with the Revised

Common Lectionary (on which the *Common Worship* lectionary is based, with occasional variations). Most of the musical suggestions refer to *Church Hymnary: Fourth Edition*, the Scottish

hymn book published earlier this year, but the titles may well prove useful even if you don't have a copy of *CH4*. To take a look, visit www.churchofscotland.org.uk/boards/worship/worshipstarter.htm.

Diocesan music advisers – an incomplete picture

One of the recommendations of the Archbishops' Commission on Church Music (as set out in the 1992 report *In Tune with Heaven*) was that each Church of England diocese should appoint a music adviser. More than ten years later, it appears that relatively few have acted on this advice. Whether this is for financial reasons or because of difficulties in identifying suitable people for the task is unclear, but there remains a great need for information, training and enabling among parish clergy, musicians and congregations.

Pioneering work has been carried out by Rosemary Field in Portsmouth, where she was until recently sub-organist at the Cathedral. She will be succeeded (following her move to London) by Mark Wibberley, who will also act as Diocesan Music Adviser; in Issue 3 we reported that Portsmouth's Board of Mission was providing some of the funding for this post. Birmingham's diocesan website gives a brief description of the role of Mick Perrier, their DMA, while in Chichester the Revd Ian Forrester is part of a team offering training in music and worship. Andrew Maries is the Diocese of Exeter's Consultant for Worship and Music, combining this with his freelance work further afield, and in Sheffield the Rt Revd Jack Nicholls has appointed one of his clergy, Helen Bent, as Bishop's Adviser in Music and Worship.

Helen, who used to teach music, feels that being ordained opens some doors which might otherwise remain shut as she seeks to develop understanding of liturgy and music among both clergy and laity, and to promote excellence in worship of whatever style. She is working on a document refining the aims and objectives of her post and hopes to network with others engaged in similar ministry.

Are there people, whether lay or ordained, in other places not mentioned here who are employed as part of a diocesan strategy for music and worship? Do write to the Editor of *Praxis News of Worship* so that we can fill in the gaps.

Psalm-based liturgy

New from the Wild Goose Resource Group is *Sweet Honey and Hard Places*, a booklet of six prayer services based on the Psalms. Several short pieces of music are included, among them a vibrant 'Amen' from South Africa.

More music for Night Prayer

The first issue of *Praxis News of Worship* (March 2004) carried a report of a musical resource for *Common Worship* Night Prayer produced by Peter Wilson of the Gregorian Association. There is now also a booklet available from the Royal School of Church Music, with a plainsong setting of the *Common Worship* text complete with daily and seasonal variations, together with a selection of alternative hymns.

This setting was used during September's National Liturgical Conference in Oxford; the clear musical notation undoubtedly contributed to a sense of ease in the congregation's singing. A traditional language version, using the 'square' notation which can be more daunting for the uninitiated, is due to be published by the Plainsong and Medieval Music Society on All Saints' Day 2005.

Workshops with Marty Haugen

North American musician, teacher and hymn writer Marty Haugen will be visiting the UK in November. Perhaps best known on this side of the Atlantic as the composer of 'Here in this place (Gather us in)', he is a gifted workshop leader who has made a valuable contribution to the musical life of many churches, particularly within Lutheran and Roman Catholic circles. Anglicans who attended the 2004 conference of the National Network of Pastoral Musicians in Birmingham are likely to have vivid memories of singing

'Send down the fire of your justice' and 'Watch, O Lord, with all those awake this night' under the composer's direction.

Opportunities to learn from Marty Haugen include events in Swansea, Greenwich, Birmingham, Sheffield and Bristol. Telephone numbers for further details can be found in the 'Regional Events' section of the NNPM website: www.nnpm.org.

Books worth noting

Companion to Church Hymnal, Fifth Edition

While prepared specifically to complement the Church of Ireland's most recent hymn book (published by OUP in 2000), the *Companion to Church Hymnal, Fifth Edition* (Edward Darling & Donald Davison, Columba Press, 2005) has a far wider usefulness as a work of reference for worship leaders, hymn lovers and scholars. For each item in *CH5* (over 700 in all), information is given about the source of the text and music, any changes made to the words, when the hymn or song first came into common use among congregations, and so on. Theological comment is sometimes included, with occasional suggestions as to when the item might be sung.

An astonishing amount of work has gone into the Companion, particularly in researching the background to recently written material (in whatever style). The value of the book is increased by a helpful chapter on choosing and using hymns within the liturgy, including practical advice for organists. An appendix lists hymns appropriate for particular Sundays and seasons by virtue of connections with the Revised Common Lectionary readings, and there is an excellent bibliography. Could you persuade your local library to stock it if you can't afford your own copy (£35)?

Spirituality in the City

Some interesting questions about hymns,

particularly for urban congregations, are posed by Rosalind Brown in her chapter 'Hymns and the city' in a recent publication from SPCK, *Spirituality in the City* (edited by Andrew Walker; £12.99).

The writer, herself the author of a number of hymn texts, looks at the views expressed in a range of hymns, mainly from the last two centuries, setting her comments in a broader framework by stressing the importance of congregational song in our spiritual and theological formation:

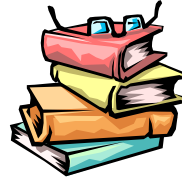
'We neglect the power of hymns at our peril, power exercised both by what they do say and what they don't say – either individually or as a set of hymns sung in a particular service.'

Rosalind argues for hymns which bring all of life, including urban life, into our worship, raising theological and pastoral questions about the city and giving us words and music which can sustain personal prayer during the week.



Have you seen...?

Book reviews



An Order of Service for Remembrance Sunday
Churches Together in Britain and Ireland 2005
31 pages, £2.99

The Church of England has for years had an official text for Remembrance Sunday, shared with other denominations, approved by the Archbishops under Canon B4, and printed out in *The Promise of His Glory* (where it fits conveniently into the 'Winter' season of that book).

The new service from CTBI, similarly authorised, functions on a rather different ground-plan, as follows:

Gathering (with scriptural sentences and minister's introduction),

Remembering (with the versicle and response, silence, and 'O God, our help in ages past'),

Listening for the Word from God (simply short scriptural texts),

Praying Together (concluding with the Lord's Prayer), and

Responding in Hope and Commitment (including wreath-laying, or placing of candles, crosses or single flowers).

Penitence comes with other prayer materials in an appendix of 'Additional Resources'. A final section suggests hymnody. The introduction says 'When a

sermon or homily is required, it would follow the New Testament reading(s) – ie in the 'Listening for the Word from God' section – but there is no hint of that within the main text. The introduction has other coaching, including passing microphones from one to another, 'think through the logistics', and, very properly, watch the time and plan the start-time aright, if you want silence at 11 am.

I suspect that it will be less damaging to take liberties with the text than to ignore the coaching notes. But, if CTBI have done their publicising job aright, you will be well acquainted with it all before you read about it here in *Praxis News of Worship*.

Colin Buchanan

There are more details about the new service online at www.cofe.anglican.org/worship/remsun with includes a link to the Labarum pages of the Oremus website, containing several worked-out templates.

Buzz and Batons (Continued from page 1)

believe and who we are. That's been very important for me, partly because I've been a theological teacher over the years, and five years on ARCIC (Anglican-Roman Catholic International Commission) presses that point home. It's God that comes first and from God actually issues theological reflection and ecclesiology. And unless you've got the ecclesiology right, then you're not going to make much stand up in worship.

This second time round [ie the *Common Worship* round of liturgical revision; *ASB* being the first] it's been much more effectively done because people have tried out the liturgies. It's been a much better process than it was the first time round and that's meant that we've got a liturgy that's living, in a way, or ought to be able to live. Perhaps that's the next bit.

The baton being handed on is this: we have great material; how are we going to engage with people?

When I was on ARCIC, it was Jean Tillard who was always saying, 'the new creation – this is what it is all about'. And, in the end, this is exactly what it is about. But

we don't believe that enough. It's so far away from what you experience in so many places that, to get there, is just unthinkable. Yet that is, ultimately, what it's all about. That is, I think, the baton that I am being passed.

Q (to both) How might the next phase of work best be done beyond the individual setting, through the structures?

+SP We need to be better about connecting the central structures of the diocese with the parish system. I am an absolute believer in the parish system. I have nothing against centralised officers, but might it be better if those officers also had one or two people working with them in the archdeaconries, gingering up, being yeast, working together as a group so that the person a) isn't isolated and b) actually has a team to work with them? That seems to me to be one way in which we could be more effective. The danger is that parishes look at the centre and say, 'Well, they're here to do it for us'. Whether it's to do with education, social responsibility or liturgy. The central people – if we're not careful – get the same sort of mindset.

Part of the reason is that there isn't that

Rites on the Way

(Continued from page 3)

words

We are God's pilgrim people. We share in the story of God's love for the world, God's love in Christ, calling us to himself, God's love in the Spirit, giving strength for our journey of faith.

We celebrate this love in word and song, we feed on Jesus in bread and wine and make him known through our life together.

As the people of God in this place, we share the responsibility of encouraging one another in our worship and supporting one another in our discipleship, by our example and our prayers.

N and N, we welcome you in Jesus' name to receive communion with us.

Discipleship teaches new Christians to articulate their individual story, share their common journey, and develop a sustainable pattern of living. Rites on the Way are resources for those on the Way of Christ, and the churches supporting them. Rites on the Way will be published next January in the definitive initiation volume *Common Worship Christian Initiation*.

Dana Delap is a Reader and Substitute Chaplain at HMP Low Newton.

sense of symbiosis so that the thing actually works as an organic unity. So one of the things we've got to do is to get something working between the parishes and the centre. That's one of the things that Peter [Moger] will have to do.

+DS I'm interested in how difficult it is to persuade people in the charismatic tradition to put the enthusiasm that they have for singing the songs into the liturgy. I said to one of the large churches, that has big congregations and that does this kind of thing very well, 'Why don't you take all these texts that General Synod has laboriously approved for Prayers over the Water – and all the rest – and put them into song, then you can sing them? I'll do the actions and I'll top and tail the thing – but you're competent to understand the theology of

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HOLY CITY - a tale of uncertain citizens

HOLY CITY is a monthly city centre space in Glasgow for people who live and puzzle over the world today; a time for certainty and doubt, for praising and questioning God, for discovering the value of conversation, silence, scripture, song and symbol. HOLY CITY focuses on realities of choice, lifestyle, personal agenda and relevance of faith in city life today.

Graham Maule hints at what goes on at HOLY CITY, and at what does not...

A wee while back there were citizens of a certain city (which went by the name Beloved Green Place) who were fed up with the one-dimensional worship they were being offered in their locales.

The God they'd been brought up to worship was awesome, regal, and so far away, that they had to intone antiquated phrases, and drone unsingable songs, in specially built, arid structures, which symbolised more about the people who'd built them than the God they were supposed to represent.

They felt there was, somehow, something not quite right about this.

From birth, their religious authorities had taught them, 'God is immortal, invincible and robed in splendour.' The trouble was they felt they needed to get close to God (and they themselves weren't exactly examples of high fashion or sophistication).

From birth, they'd been taught, 'Don't take God out of this special building, because it's a big, bad world out there'. But God seemed corralled in these rarefied spaces and was rarely, if ever, allowed to sneak out and get involved in the grubby, but beloved little world beyond the holy doors.

From birth, they'd been taught, 'God doesn't approve of change, which is bad, leading only to decay'. But, all around them the world was changing rapidly. Something didn't fit, because they'd always thought God created that world.

From birth, they'd been taught, 'Behave in the presence of God, because God can't cope with naughtiness'. Now this took the biscuit, because they seemed to recall, way back, that God was unpredictable, challenging and had a tendency to upset people, turning complacencies and prejudices upside down.

So, yes, they definitely felt there was, somehow, something not working about all of this... because they'd grown to believe that their God was bigger, tougher and more interesting and loving than this image they'd been saddled with.

Now how had the citizens come to this conclusion? Well, they'd found little contradictory hints of another image of God, when they read neglected stories in their holy books, when they were scouring between the lines of those passages they knew and loved best.

They were sure this God they were discovering was imaginative, curious and resourceful, and could cope with change. This God loved laughter, questions and argument, heard whispers and whispered back.

They even thought they'd seen God's shadow occasionally flitting round a corner on the streets of their own city. One or two of them once thought they'd heard God weeping in a disused building site... another said God had been heard singing in a train station, a café... and an elevator. 'Yes', they all said, 'our God is a great one for singing'.

So they thought, 'If this God of ours is like this, maybe we should try to be the same. Maybe our worship, and the way we live should try to be as imaginative, curious, questioning, full of songs and whispers, laughter and tears. Maybe we should use words that we can understand and connect with our world today; silences that we feel comfortable with; images, actions and symbols that move and challenge us; spaces we can walk around in; music and song that speaks of where we are, where we come from, where we're going. Maybe we should try to change the old ways into new.'

'And if we do these things... we might be

able to actually see, hear and feel God at our worship.'

'But how?' they asked themselves. 'We're not the genuine article, y'know, priests, prelates, preachers or ministers. We're only ordinary, lay people.' Now this was an interesting name their religious leaders had given them, possibly, they suspected, because they were meant to lie down, not express opinions or create a fuss in the holy precincts... though, to be fair to these citizens, they'd never really believed that... after all, there was one wee instance of their God visiting the world a long time ago, as an unemployed statistic. At that time, the said statistic had also spoken of bizarre things such as that he'd come 'to make all things new', and 'to bring life in all its fullness'.

'Those are good enough reasons for us,' they concurred.

So that's what they did.

If you would like further details of HOLY CITY contact: WGRG 0141 332 6343; wgrg@gla.iona.org.uk; www.iona.org.uk/wgrg/wild.htm

The first half of each evening explores the issues of the day, the second half reflects this in contemporary and participative worship. HOLY CITY is enabled by the Wild Goose Resource Group and planned and led by a quirky assortment of citizens.

Graham Maule is a writer and member of the Wild Goose Resource Group.

Buzz and Batons

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what is being said, and to turn it into something that everybody can sing.

'Then we won't have this curious business where there's ecstatic singing for ten minutes then everybody stands with their arms folded politely while you do liturgy for two minutes.'

It's been really interesting what a struggle it has been – even when that parish has

an able song-writer as a curate – to persuade them even to think of doing that. Now, I take that as a model of the kind of integration that we need to be working for. But I have not yet found a parish that wants to take up the challenge.

I think that we've got nothing to lose and everything to gain by taking the lid off that kind of approach. I want to see more of that going on.

Bishop David Stancliffe hands over the chairmanship of the Liturgical Commission on 1 November 2005 to Bishop Stephen Platten. Jeremy Fletcher is the Precentor of York Minster.



Colin's Column

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

Notice board



Ordination Services on line

The Common Worship Ordination Services (authorised for use from 14 September 2005) can be viewed at:
www.cofe.anglican.org/worship/liturgy/commonworship/texts/

Alcuin/GROW Joint Liturgical Studies

The Editorial Board (and SCM-Canterbury, the new publishers) are glad to announce that the next Study, no 60 in the Series, is by Donald Gray, *The 1927-1928 Prayer Book Crisis (i): Ritual, Royal Commissions, and Reply to Letters of Business* (December 2005, 48pp, £5.95).

The title (itself provisional) indicates the scope of the Study; the 'crisis' is being written up in a two-volume way, and part (ii) will come in 2006. But the first part includes careful documentation (and some juicy quotations) of the run-up period, with particular reference to the Royal Commission on Ecclesiastical Discipline which met from 1904 to 1906. The Study then explores the convoluted church procedures followed thereafter, until in 1920 a proposal for a new ornaments rubric had grown into what was to become a new Prayer Book.

You can become a subscriber to the Studies by joining the Alcuin Club, or by sending £10 for nos 59 and 60, both post-free, to SCM-Canterbury (at 16 Blyburgate, Beccles, Suffolk NR34 9TB), or by sending £6 for just no. 60 to any stockist.

The most recent booklet in the Grove Worship Series is No. 185: *Mothering Sunday* by Emma Coley.

This is available from Grove Books at www.grovebooks.co.uk or telephone 01223 464748.

New Praxis Programme

The 2005/6 programme has now been issued and contains information about twelve training events organised by Praxis in various venues around the country.

Topics range from the introduction of new and forthcoming *Common Worship* resources, through a wide selection of other, totally different, worship-related topics.

For a copy of the programme simply contact the Praxis Office - see the details below.

I have twice recently found myself landed with the following blessing:

Go forth into the world in peace;
be of good courage;
hold fast that which is good;
render to no one evil for evil;
strengthen the faint-hearted;
support the weak;
help the afflicted;
honour all people.
Love and serve the Lord,
rejoicing in the power of the Holy Spirit.
And the blessing...

This derives from the confirmation rite in the 1928 Prayer Book (though recently inclusivised). I see that Lowther Clarke (in his chapter in *Liturgy and Worship*) dubs it 'a beautiful summary of the Christian's life in the world'. I confess I find it less enticing – though I also confess that there may lurk in my subconscious an inbuilt wariness about most features of 1928, without further question.

So I have asked myself a further question, whether to revise my opinion. And I recognize the work put into this pastiche of biblical injunctions (with the side-thought that, in 1928, they could not include from the main source in 1 Thessalonians 5 the first injunction 'warn the idle' – it was a time of high unemployment; and, as a matter of history, we had the same problem 40-odd years later when seeking a New Testament counterpart to 'Six days you shall labour' in the Decalogue, as hints that not working was shameful were, obviously, not PC). But I guess I am turned off first by that wretched 'forth' (I denounced this at length in *News Of Liturgy* in 2001, and will send a photo-copy to anyone forwarding an SAE...but, in brief, *Common Worship* has culpably expanded its use from its very slender survival in the ASB, and the Americans extraordinarily put it into any prose or verse that they want to sound religious). But I also think that nine imperatives running are excessive, and that the cumulating weight of the first eight makes it sound more and more pelagian (until arguably rescued by the 'Love and serve the Lord' which I want to use in a dismissal anyway). And then was that 'in the power of the Holy Spirit' especially written for the newly confirmed on 1928's presuppositions that the bishop had just conferred the Spirit on the candidates (remember the text cited, Acts 8.14-17)? I only know that, when it is plonked in front of me (a fate I can usually avoid), far from giving the imperatives weight, I itch to rush through them to reach the bits that interest me.

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

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Getting in touch with Praxis...

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