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In this issue

Millennials new to worship	1
Everyday Faith	2-4
Events	4
Music matters & news	5
Books	6
People	6-7
Report	7
Hands off Sundays	8
Colin's Column	8

Apology: We have more articles in this issue so the text is reduced in size.

What is Praxis?

See www.praxisworship.org.uk

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.

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Affiliation

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

Millennials new to worship: experience matters

A QUICK GOOGLE SEARCH around 'gift experiences' will not only give you a plethora of ideas from the simplicity of chocolate-making to the extremes of bungee jumping, but also reveal that this is one of the fastest growing trends. In 2010 it was identified as having potential, but by Christmas 2018 sales were increasing exponentially, largely because the age group 20 – 35 that we might loosely identify as millennials are growing tired of being 'done to' and want to 'do with' – or experience things for themselves.

Every year the Church of England encounters millions of people in this age group as attendees at weddings and christenings – and also at funerals, as their grandparents reach the end of their days, as well as at tragic events. In the research conducted over the past seven years with those who are involved in these moments, it has also become clear that when going to a service becomes experiential, or personal, the impact and significance is greater, with more likelihood of worshippers being able to encounter God's Holy Spirit at work in unexpected ways.

One of the best things about Church of England churches and our worship is that very often the experience of being in the space, surrounded by beauty, timeless architecture, and stunning music, in itself speaks to people beyond the words we use. Our research also discovered a surprising thing: one of the best ways of making that happen is through interactive, participative prayer. This might be as ordinary as lighting a candle or placing a prayer on a prayer tree, but it can also be more creative.

At a lovely Christmas wedding I took recently, I simply gave all the guests a luggage label which I had pre-decorated with a heart sticker. During the signing of the registers I invited them to write their name on one side and their thoughts and prayers on the other, fulfilling the promise they had made earlier to support the couple in the years ahead. I then collected them up and placed them in a glass Kilner jar which I gave to the couple. I am always amazed at the conversations that follow, as expectations of a 'dull service' are overturned and people move from being observers to

participants. This same idea is easily adapted for a baptism, and at contemporary funerals people are often invited to write thoughts to place on the coffin. This week I am involved in a funeral in church for a woman dying in the fullness of years, and during the service we will all be given opportunity to write on the coffin, taking part, making special memories and in that moment sensing the compassionate heart of God.

Finding ways to help people 'co-create' a service can make a big difference to their sense of being part of it, fully involved and understanding that there is something that they too can do for themselves. For example, inviting parents to think about writing their own prayer for their child helps them to realise that they can be part of the experience of praying. For a wedding couple, it means listening and talking through with them the choices they might make, or finding ways of including guests.

This is not to say that every service needs to become 'tailor made', each uniquely crafted, or that there are no limits. If you go along to a flower-arranging workshop and announce you want to make chocolates, you will be told you can't! But it is raising a question as to how we need to respond in worship and liturgy to a generation that wants to be involved, and to take part, whether through the simple lighting of a candle, the offering of prayer stations, or moments when they contribute to the shaping of a special day. Even being asked to take up the offertory turned out to be a transformational moment for a couple who were newcomers to church, attending in order to make a connection for marriage. They moved from outsiders to insiders, and that moment became a key story in the faith journey they made over the next few years. Our worship and our liturgy are part of the experience of God's Holy Spirit leading people close to knowing God's love and call for them in unexpected ways. For more ideas see www.churchsupporthub.org.

✉ Sandra Millar is Head of Life Events for the Church of England.

Everyday Faith

Everyday faith and worship

EPIPHANY THIS YEAR saw the Church of England's *Everyday Faith* campaign, 21 days of prayers and reflections focussed on supporting and helping Christians to follow God in their everyday life. The campaign grew out of the stable of Reform and Renewal initiatives invited by General Synod and it's one we're likely to hear more about over the coming years, as the Church of England seeks to implement the findings of the *Setting God's People Free* report.

This report focussed on empowering every worshipper by shifting the Church's culture, recognising that we have an overly strong emphasis on Sunday gatherings and remain too inwardly focussed. It envisions a church focussed on discipleship and mission, impacting the whole of people's lives. It is of particular interest to readers of this publication as it highlights worship as a way of driving this culture shift.

This should prompt us to ask questions of the worship we plan and lead. That discipleship should focus on the whole of life is hopefully not a contentious issue, but what impact does our corporate worship have on developing and sustaining this understanding? Tackling this question must begin with some reflection on the resources and patterns that shape what we do. We are blessed with resources that enable a diversity of worship to exist, which root themselves both in Scripture and the tradition of the Church. They help us to understand who God is and to support our journey through Jesus' earthly life and ministry as we follow the church year, but how much do the resources connect with our own lives? That this should be a concern to us is a clear understanding of the preacher, but how much does it shape the work of liturgists?

Our patterns of worship respond to the nature of God, seeking a living encounter. This is right and good, but often, our worship focuses on this to the exclusion of exploring how our day-to-day lives might be lived in worship of God, reinforcing a division between the sacred and the secular which the incarnate nature of Christ served to overcome. A survey of worship in Scripture reveals that there is an understanding of living our whole lives

in worship of God which could also serve to break down this division if we worked harder to incorporate it into our corporate worship.

Common Worship does include resources which seek to do just that, but there is a further challenge to overcome, for subjects like everyday worship and mission are often approached implicitly, rather than explicitly. They rely on the theological knowledge of worshippers to understand a reference and apply it to their lives. Unfortunately, the congregation frequently do not have this knowledge to be able to decode the language and to see the connections to mission. What may be required are new worship resources that explore this subject explicitly, naming who, how and why God's people should worship and serve God with the whole of their lives.

Sam and Sara Hargreaves' book *Whole Life Worship* (IVP, 2017) helps explore both the theory and the practice of doing just that. It offers a theological framework and host of practical worship ideas to explore worship and everyday faith and is part of a series of resources offered by the London Institute of Contemporary Christianity, whose work is a strong influence in the *Setting God's People Free* report. Sam and Sara's book is perhaps of greatest value to evangelical churches trying to engage with this subject, and churches whose worship is more liturgical may find some of the worship ideas more difficult to incorporate. My own Grove booklet, *Gathered to be Sent: Worship that Connects with Everyday Faith* (Grove Books, 2019), focuses on helping these more liturgical churches to include this type of material. It is perhaps in how we begin and end our services that links to everyday faith can most readily be established. How we are gathered and sent can form bridges from our corporate worship to serving and worshipping God in the everyday.

As with many new initiatives that the Church of England develops, the greatest value they offer is not in some groundbreaking idea that has never been heard before, rather in nudging us to reflect on how we can improve what we already do. The *Everyday Faith* initiative encourages us to explore the relationship between discipleship and mission and allowing these things to shape our worship may help us deepen our faith and build God's Kingdom today.

✉ *Andy Stinson is Rector of Barrow, Chester and Worship and Liturgy Missioner for Chester Diocese.*

Rooted today

ROOTS FOR CHURCHES – a not-for-profit charity, set up and 'owned' by six UK Christian denominations/organisations (including the CofE, Methodists and URC) – provides worship and learning resources for the whole church. As part of that provision, every week Roots publishes a take-home 'Live your faith' sheet, offering Bible notes, prayers, images, questions and practical ideas. The aim is to support everyday faith and Christian living.

Our users ask for better links between what we do when we gather for worship, and everyday faith and living. And you can't achieve that just by giving out something to take home. Everyday faith involves personal experience and learning. It needs to be an 'always present' in worship – in the way we explore biblical material, ask questions, discuss themes, give testimony, pray, and so on. So we are now asking our writers to take this very seriously in all that they produce.

The take-home sheet is important, but it has to provide more than some interesting reading. It needs to encourage and support people to make the connections referred to above. It needs to help people wrestle with the 'So, what now?' that comes after the worship has ended. It needs to resonate with the real concerns, decisions and choices that people face every single day. So, for example, following worship focussed on 'past, present and future', the take-home sheet suggests using family photos as a way to notice 'then and now' changes in our own families, to help people begin to respond to real issues such as growing older or facing bereavement. But getting this right, so that it works for all, is a real and ongoing challenge, and something we are actively working on all the time.

Roots also offers a weekly online 'PostScript' – topical comment and resources responding to what is in the news and social media each week – written and published every Thursday morning, just in time for those planning and preparing Sunday worship. This is offered freely to the whole church – go to www.rootsontheweb.com and click on 'View PostScript' (and do spread the word about this treasure, hidden in plain sight!). We are also looking at how to evolve this increasingly popular offering, so that it will better support everyday faith and the concerns above. If you would like to join our conversations, please do get in touch.

✉ *Martin Adams is editor of Roots Adult & All Age resources.*

Everyday Faith

The right, good, old way

NICHOLAS FERRAR and his extended family lived in the Huntingdonshire hamlet of Little Gidding in the second quarter of the 17th century. They gained a reputation for practising their faith in everyday life in difficult times, a reputation that has persisted down the succeeding centuries. The household consisted of Nicholas and his widowed mother, together with his elder brother and sister and their spouses and children, around 20 in all, together with a dozen more people, including school teachers, poor widows, some servants and others. Nicholas, who had been ordained deacon by William Laud in Westminster Abbey, was the spiritual leader of the establishment, drawing up the daily schedule of who did what and when, and himself taking on some of the more onerous spiritual exercises.

The family stood solidly in the newly established reformed Church of England, the 'right, good old way' as Nicholas called it, supporting king and bishops and *Book of Common Prayer*. Their life was patterned around the BCP with Matins and Evensong said every day. On weekdays a short office was said every hour from 6 am until 8 pm, with the whole psalter recited each day across these services. The psalms were said again through the night in a series of night watches. On Sundays the day was less strenuous and Matins was followed by Ante-Communion, with Communion once a month, which was followed by dinner with the servants.

At the manor at Little Gidding they housed several local widows, held a daily surgery (Nicholas had studied medicine in Padua), and three times a week prepared twenty gallons of gruel for distribution to the needy. They employed three schoolmasters to educate not just their own children, but also able children from the neighbourhood. Other local children were encouraged to learn to read and to recite psalms from memory. In their spare time the family produced several illustrated biblical 'Harmonies': initially of the four gospels for use at their own daily offices, and then for the king who had borrowed a copy; also of the books of Kings and Chronicles, again at King Charles's suggestion.

These were made to Nicholas's design by the young women of the household, who also engaged in needlework and other activities which an advanced 17th-century mind considered suitable.

This, then, was the everyday faith of the Ferrar family, a faith firmly rooted in Bible reading, recitation of the psalter and liturgical prayer, and a faith that supported a life of simple and practical works in their community and on a national scale. It is the memory of that life which has consecrated Little Gidding as a 'place where prayer has been valid'.

✦ *Simon Kershaw is Chair of the Friends of Little Gidding.*

A Christian imagination for the whole of life

THE REPORT *Setting God's People Free* called for a wide-ranging shift in culture to better enable lay people in fruitful mission and ministry in all of life, Sunday to Saturday.

Over the past three years, the Church at every level has been engaged in activities to cultivate these changes. Through this, the phrase 'Everyday Faith' began to emerge as shorthand for the type of engagement across the whole of life that *SGPF* aspires to provoke. Such an approach, as readers of *PNOW* will immediately recognise, is integral to, and reliant upon, worship.

The notion of the church gathering in worship and being sent out in service lies at the heart of Anglican liturgy. Yet this understanding is so often absent in practice. We must therefore develop patterns and practices that make this more explicit: in our forms of service, our songs and prayers; in the symbols and spaces we use, and the time we take. How we worship is deeply connected to the formation and nurture of the life of faith. For instance, at the start of the January reflections for Everyday Faith we encouraged a reimagining of Plough Sunday – asking people to bring objects that represented their daily life and work as part of the imagery and symbolism of our calling to work towards God's kingdom. Such connections can be made regularly, through the images used on a screen or service card, the focus of intercessions, the stories we use in sermons and the words of the dismissal. These signal that God is in our everyday, and that our everyday lives matter to God.

In *Desiring the Kingdom*, James K. Smith argues that the challenge of Christian formation can be summarised as a pattern of 'formation, mis-formation, and counter-formation'. Smith uses the term 'cultural liturgies' to describe practices that form our identity, arguing that consumer society is doing a better job at forming people than the Church, that secular liturgies provide practices that 'constitute mis-formation of

our desires ... by capturing our imaginations and drawing us into ritual practices that "teach" us to love something very different to the kingdom of God'. He goes on to argue that worship, in its broadest sense of the identity-shaping participation in Christian practices, should serve as 'a counter-formation to secular liturgies'. The songs, music, stories and media we draw on should therefore emphasise a view of the world where faith does not merely relate to a private realm, but also to the public square.

We need to regain an appreciation for worship as 'the work of the people', as 'something we do as a people seeking God's kingdom'. The Anglican theologian Elaine Graham suggests that our sense of Christian presence in the world is animated by Christians that serve to 'disclose and mediate' God's presence. This is not merely about adopting a different story of identity from those signalled around us, but about the way our worship enables us to know and mark God's presence in our lives.

The use in English of the same word for the church as 'the body of the faithful' and as 'the building where the faithful regularly meet' often confuses people, and 'church' is heard to relate primarily to what happens inside a building, and only secondarily, if at all, to the activity that unfolds outside it. We need to help reimagine the dynamic of gathering and sending in rather different terms: the church gathering the world into the praise of God through the presence within it of redeemed humanity, or the church's members being sent into the assembly to intercede for those parts of their community and society bound up with their social and relational vocations.

Testimonies can affirm the way we are the church from Sunday to Saturday, telling stories in a variety of ways. One of these is 'This Time Tomorrow' where a simple set of questions help some to describe where they will be 'this time tomorrow', what their experiences will be and how we can pray for them.

A call to 'find and follow God in everyday life', then, is a call to awaken a sense of whole-life worship, to help us all to see how God is present in our everyday life, and how we might worship God therein through word and deed. It is also a call to renew worship as a primary activity of faith, using songs, symbols and signs more tangibly connected to our everyday life, so that we might truly be a people of everyday faith.

For further resources on everyday faith visit www.churchofengland.org/everydayfaith
✦ *Nick Shepherd is Programme Director for Setting God's People Free.*

Everyday Faith

Prayer ... the beating heart of schools

EVERY WEEK DAY the almost one million young people who attend the 4,644 Church of England Schools in Britain engage in prayer in a variety of ways. This sacred life of prayer is well known and highly valued by those who step through their doors each day. Prayer is the beating heart of school life.

I write as a schools officer, working for Canterbury Diocese. I have the privilege of visiting many of our church schools and joining in with their acts of daily worship, as well as being responsible for writing collective worship plans used by Church of England schools across Kent and beyond.

Church of England Schools are built on Christian foundations, the teachings of the Bible and the example of Jesus shaping their policies and practice. Jesus taught about the importance of prayer in growing a personal relationship with God. In the same way, acts of worship within church schools are underpinned by prayer and the example set for believers in the Bible.

However, as church schools are both culturally and religiously diverse, acts of worship and prayer must always be invitational and non-confessional. 'Worship is invitational, offering everyone the opportunity to engage whilst allowing the freedom for those of other faiths and none to be present with integrity.' The Statutory Inspection of Anglican and Methodist Schools (SIAMS) Evaluation Schedule gives Church of England schools a clear description of the value and place of prayer within the school day. It is a natural and valued part of the culture of the school. It is not compulsory or forced. 'All those who wish to do so will have regular opportunities to pray and reflect. Pupils talk about the value of prayer and reflection both in formal and informal contexts and how being still and reflective in their own lives can be helpful.'

How then can prayer, something deeply personal, become a natural part of everyday school life? Collective worship allows the community to experience and appreciate a variety of Christian worship, through music, silence, story, prayer, reflection and varied liturgy, ensuring that prayer is naturally woven through the experience, from the opening and closing liturgy to the spoken or silent prayers breathed throughout.

Many schools are now looking to the work of David Csinos, who proposes four spiritual styles that shape the engagement of worshippers.

Word: Structured prayers, like 'tsp' or 'acts' or prayers written on the screen to be recited by those who choose to join in.

Emotion: 'I wonder who would like to come and say a prayer following what they have thought about today?'

Symbol: Moments of silence: 'Talk to God silently in your head'; moments of reflection whilst being outdoors or looking at nature.

Action: outward-looking prayers for others, the world and those in need.

Many schools create interactive Christian prayer spaces, which can be accessed throughout the day. These spaces invite young people, of all faiths and none, to engage with passages of Scripture, objects or images, or to simply pause, reflect and respond in their own personal way. These spaces are often seen as 'hallowed ground', evident in the way the whole school community respects the space, the prayers and thoughts written within it, and all those who use it.

From the start of their school life, children learn that Christians use prayer as a way of talking to God, like you would to a friend. A school I inspected had an outdoor prayer space with telephones which the early-years children could pick up and talk to God. 'They had been learning a song called 'Prayer is like a telephone!'

Prayer is the heartbeat of a school, the essence of its identity. It frames the day; prayers of thanks before lunch or at the end of the day, prayers of sorrow or contemplation for Good Friday or Remembrance, prayers of joy at Easter, Harvest and Christmas, quick fire prayers of response when a situation arises locally or nationally, silent personal prayers requesting help, or the cries of anguish from deep within.

'I'm praying to you because I know you will answer, O God. Bend down and listen as I pray'. (Psalm 17.6) It is my prayer that students will remember these sacred moments of prayer in school and will continue to call out to God in prayer, knowing that he will listen and answer.
✉ *Rebecca Swansbury is Schools Officer for Canterbury Diocese.*

Events

Check whether these are to happen!

Inspiring Music in Worship Day:

An introduction to the course
Tuesday 21 April 2020 10 am - 3.30 pm
Moulton Church Centre, Moulton, Northampton
Booking: Lesley-Anne.Marriott@peterborough-diocese.org

Inspiring Music in Worship Day:

An introduction to the course
Tuesday 12 May 2020 9.30 am - 4.00 pm
St John's, Rowlands Castle
Contact: Sue.Chatband@portsmouth.anglican.org

Music for Mission and Ministry

Tuesday 28 – Thursday 30 April 2020
Ty Croeso Retreat House, Cwmbiran, South Wales
Booking: Sarah King at sking@rscm.com

Music for Mission & Ministry

Tuesday 2 June 2020 10 am – 4 pm
St. Andrew's Church, Penrith, CA11 7XX
Contact: Colin Marston at colin@vivmarston.com

Annual Alcuin Lecture

Liturgical Processions yesterday, today, and tomorrow

John Baldovin SJ
20 May 2020 (Eucharist 12 noon, Lecture at 2.00 pm)
St James's Church, Sussex Gardens, Paddington, London W2 3UD

John Baldovin is currently Professor of Liturgy in the School of Theology and Ministry at Boston College. He will explore the significance of movement in the liturgy.

Worship – All Things to All People?

Thursday 14 May 2020
10 am – 3.30 pm
St Mary's Church, Leamington Spa, Warwickshire. CV31 1JW
Praxis Midlands

Speaker: Tom Clammer (author of *Fight Valiantly*)

Workshops led by Caroline George, Katie Tupling, Greg Bartlam

The day will cover welcome at worship in terms of intergenerational issues, physical ability, mental capacity including dementia, and socio-economic differences.

More details: praxismidlands@hotmail.com. Tickets from Eventbrite

Jubilate and Resound

Musical resources for Lent, Holy Week and Easter suggested on the Jubilate website (www.jubilate.co.uk), with texts and usually music provided, can be reproduced under the terms of a CCLI copyright licence. Hymns include two penitential texts by Martin Leckebusch: 'Forgive us when our deeds ignore/your righteous rule of all the earth' (possible tunes include TALLIS'S CANON), and a four-verse hymn sung to O PERFECT LOVE by Barnby, 'Spirit of God, you know my inmost being'. The songs from Resound Worship include 'There's a time for tears', a new composition for a time of grief by Sam Hargreaves.

Sam has also written a hymn for Easter Eve, sung to English folk melody O WALY WALY: 'The stone is rolled to seal the grave' (listen via https://resoundworship.org/song/the_stone). An Easter song by Brian Hoare, 'Gathered together as friends of the Master', added to the Jubilate website last year, has lively rhythms reflecting the reference to the Easter people of God dancing and singing.

'God so loved'

One of the many songs based on John 3.16 available to congregations comes from Hillsong: by Matt Crocker and Marty Sampson, 'For God so loved the world' is from the 2018 album *There is More* and contains an unusual line in the first verse, 'For his love has salvaged me'. Various performances can be found on YouTube by searching for 'Hillsong God so loved'.

New MLitt course

The University of St Andrews has launched a new postgraduate course for church musicians and scholars; applications for the MLitt in Sacred Music are invited for the academic year beginning in September 2020. Modules including 'Music and the Sacred in Theory and Practice' and 'Making Music in a Church Context' will be taught jointly by the School of Divinity's Institute for Theology, Imagination and the Arts (<http://itia.wp.st-andrews.ac.uk>) and the University's Music Centre (www.st-andrews.ac.uk/music).

The course, which will last one year for full-time students but can also be taken part time over two years, is aimed at 'those intending to carry out church music performance and leadership roles, clergy, and those seeking a self-contained programme of study in sacred music or planning to pursue doctoral research in

the field'. There will be opportunities to develop musical skills, such as choral directing and using instruments in worship, as well as attending lectures and seminars. Tuition will be from musicians and scholars working actively in the field of sacred music, including distinguished Scottish Roman Catholic composer Sir James MacMillan, whose anthem 'A New Song' is heard in part at the start of the new initiative's promotional video.

More for pilgrims

Timothy Dudley-Smith wrote a hymn for the rededication in April 2017 of Wesley House, Cambridge, as a centre for prayer, learning and study. 'Look upon us, Lord, in blessing' has five verses, of which the second speaks of Christ walking beside us, 'living Way and Truth divine/with his open word to guide us/and the scallop-shell as sign'. The most suitable tune is probably MICHAEL by Herbert Howells; perhaps requiring a pianist or organist to accompany pilgrims before they set out. The words can be found via the HymnQuest database (<https://hymnquest.com>) or in the Dudley-Smith collection *A House of Praise Part Three* (OUP, 2019).

A scallop shell also features in a new hymn by Andrew Pratt, prompted by a mention of 'Pilgrimage 2020' at a recent Hymn Society committee meeting.

A scallop shell the badge of our devotion,
as, travelling on where other steps have led,
we trust in God for all our life's provision,
for love and joy, and for our daily bread.

We seek the path wherever Christ may lead us,
held firm by love and grounded in God's grace,
we share companionship with those who join us,
and in each one we meet Christ face to face.

The past has witnessed, through our history's pages,
to life-long sacrifice, to faith and praise;
as pilgrims let us vow to future ages
we'll walk in hope and love through all our days.

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Graham Maule RIP

A BITTER BLOW to the work of the Glasgow-based Wild Goose Resource Group was the death, shortly before the end of 2019, of Graham Maule at the age of 61; he had been diagnosed with lung cancer only a few months earlier. Graham, who trained as

an architect, had planned liturgy and written hymns and songs with John L. Bell – initially for youth work in an urban setting and on Iona – since the mid-1980s; Graham spoke about their collaboration to members of the Hymn Society of Great Britain and Ireland at their conference in 2004. Three collections of 'Wild Goose Songs' were published in 1987, 1988 and 1989, with artwork by Graham, and further publications followed, including 'wee songs' (short chants of various kinds) in *Come All You People* and two other volumes.

Graham's singing voice can be heard, along with others, on a number of Wild Goose recordings (see www.ionabooks.com/song-audio/cds-music.html). The impact of his work (alongside colleagues) at the Greenbelt Festival, including the main Communion services, is one of the many things for which he will be remembered: a tribute can be found on the Festival website (www.greenbelt.org.uk/graham-maule-enemy-of-apathy/). The obituary circulated by the Iona Community ended by recalling Graham's conviction that 'words matter and therefore should be chosen wisely', and the closing hymn at his funeral was 'Go, silent friend, your life has found its ending', a Bell/Maule collaboration sung to LONDONDERRY AIR, wisely chosen indeed.

Shirley Erena Murray RIP

THE DEATH of New Zealand hymn writer Shirley Erena Murray was announced towards the end of January 2020. Her biography on the *HymnQuest* database describes the themes of her hymns as ranging 'from social justice, peace, and human rights, to the sacraments, the Church year, eco-theology and the voice of women'.

Dr Murray is represented in several British hymnals by texts such as 'Come and find the quiet centre', 'For everyone born, a place at the table', 'For the music of creation', 'God of freedom, God of justice' and 'Touch the earth lightly'. Bernadette Farrell has written a gentle setting of the author's 'Take my gifts and let me love you', published in North America by OCP as an individual song (www.ocp.org/en-us/songs/65071/take-my-gifts) and in the UK by Decani Music in their *Bernadette Farrell Songbook* (www.decanimusic.co.uk/product/a-bernadette-farrell-songbook). With its imaginative words in Murray's first verse – 'now because your love has touched me,/I have love to give away,/now the bread of love is rising,/loaves of love to multiply!' – the song was included in Farrell's 2003 album *Go Before Us* (sample on Apple Music or iTunes).

Dwelling in the Psalms:

A Healing Journey, Pat Marsh, Kevin Mayhew, 2019

This is a delightful little book that enables an individual to enter into each of the psalms. Pat Marsh, poet and retreat leader, has done a good job of presenting the psalms to the modern reader who wishes to pray honestly. Her fresh and accessible language is very easy to read. In particular her use of short lines enables gentle meditation.

The soft cover design and simple layout make this an excellent bedside book. Each of the psalms is treated in order, usually with three pages or so. After a short extract from the psalm, there is an interpretation of it, a reflection on that, and a simple prayer, offering the meditation to God.

Marsh undertook the process of writing this book while convalescing after being admitted to hospital, which is possibly why her writing is so friendly. 'Dwelling in the Word' has become a bit of a buzz phrase across the Christian West in recent years, and she builds on this positive tide to good effect.

Many of the meditations are intensely personal, modelling nicely a relaxed attentiveness to where the Spirit may be guiding the reader. There is an undercurrent of Marsh's background in healing ministry. I found the reflection on Psalm 51 especially helpful in this respect. She does not shrink from pointing out the harsher aspect of the psalms. In particular, her treatment of Psalm 137 is true to the tragic violence of the original, without glorying in it.

If I had to criticize this book, it would be for the occasional use of non-inclusive language (e.g. 'mankind'), something that could be easily rectified in a future edition, but also for the fact that long psalms and short psalms receive virtually the same number of pages. That said, this book will definitely repay slow, attentive reading and I heartily recommend it, especially to someone who is approaching the psalms for the first time.

✉ *Adam Carlill is the Vicar of Tilehurst and author of Psalms for the Common Era.*

The Book of Common Prayer:

A Very Short Introduction, Brian Cummings, OUP, 2018

'Very short introductions' come in an extensive series of OUP publications, this one clearly for the pocket, 17cm x 11 cm. It provides in 130 pages an amazingly detailed account of the *BCP* from Henry VIII's reign, through the various editions to 2000, when according to page 1, *Common Worship* 'has replaced it'. Brian Cummings is Professor of English and Related Literature, and he writes as an expert on the social and literary context within which the *BCP* was written and revised in the years from 1548 to 1662, constantly showing how the larger context illuminated the details of revision. The story runs on, bringing the *Book* through widening efforts at its interpretation, not least in the 19th century, until in recent decades it runs into the disturbing waters of modern language. Cummings' persuasion that somehow a *Book*, which is – or ought to have been – more or less timeless, yet came under sentence of death in 2000, gives a faint air of lament to the whole account. Thus in respect of new services, his literary interests linger (perhaps nostalgically) on the roles played by C.S.Lewis, T.S.Eliot and W.H. Auden in early stages of revision of the *Psalter*; and these hold the historical stage on which the liturgists might rather have placed Ronald Jasper, Geoffrey Cuming and David Frost. So, while this *Very Short Introduction* is not about today's services, those engaged with using or explaining contemporary Anglican liturgy would all benefit from this book's filling in much *BCP* background from and against which the present services evolved.

✉ *Colin Buchanan*

Grove Worship W242 How to ... Create Atmosphere in Worship, John Leach

When we gather for worship, all the technical things might be in place – and yet there is still something not right with the 'atmosphere'. Why might that be? And what can we do about it?

This fascinating and creative study explores the contested issues around this question, and reflects on the impact that the use of the senses can have on atmosphere, offering practical tips so that people might have the best opportunity to meet with God.

New Vice-Chair of the Liturgical Commission

I was entirely surprised to be asked last year to serve as Vice-Chair of the Liturgical Commission, as this is not an area in which I have ever thought of myself as having a special expertise. That said, I do relish the challenges and opportunities which liturgy presents – not least as bishop of a far-flung and very varied diocese, with churches serving communities ranging from the deeply rural to the post-industrial urban, with everything in between. I am very interested in the ways in which what look on paper like identical liturgies can in fact feel very different when they are enacted. In the Diocese of Lichfield, we are also particularly involved in exploring issues of disability in relation to worship, and in how liturgy happens in a dementia-friendly church.

My ministry before Lichfield has been in Leicester and South London, with a brief but wonderful time in Japan also. I have a longstanding commitment to inter faith relations, and am currently national chair of the Council of Christians and Jews. That naturally gives me a particular wish to pay attention to the ways in which the Hebrew Scriptures feature in Christian liturgy, and to ways in which Christians and Jews have influenced one another in prayer and worship over the centuries and today; and I want to think about a wider set of questions too, about the ways in which our worship can include people of different faiths, and the places where boundaries are to be drawn.

Most of all, though, I look forward to participation in the Liturgical Commission because it will be for me a chance to reflect more deeply on something I do so often, and which plays such a central part in my life. I am a traditionally liturgical Anglican, for whom the Daily Office and the Eucharist are the twin pillars of spiritual practice. I long for these great and timeless channels of grace in the Church's life to be offered and received in ever-new and attractive ways in our own generation.

✉ *Michael Ipgrave is the Bishop of Lichfield.*

Peter Craig-Wild: An appreciation

I first met Peter in 2005 when I joined the staff of the Liturgical Commission as National Worship Development Officer, and over the following five years I was privileged to work with him as the Commission sought to facilitate good liturgical practice, following

Report

Choir Church Conference Thursday 6 February 2020

the publication of *Common Worship*.

Peter once said to me that he had always been a parish priest at heart, and this clearly underpinned all his work for the Commission. He held a deep conviction that worship could be profoundly transformative, but only if worshippers were actively engaged. His years as Vicar of Mirfield Parish Church saw some exciting innovations as he worked this out in practice.

One of his most significant pieces of work, though, was his major contribution to *Together for a Season* (TFAS), a series of three books designed to accompany *Common Worship: Times and Seasons*, demonstrating a flexible, multi-sensory and cross-generational approach to that material.

Peter was determined that liturgy must never be seen solely as a collection of texts, and that the visual, the symbolic and the multi-sensory are crucial if worship is to be genuinely engaging. He set out his views in a compelling essay *Living Liturgy: transforming the texts* which is printed in full in the first TFAS volume. The tone was set by Peter's memorable statement that '... Anglican worship assumes that a human body is made up of just two buttocks and two ears.'

Peter insisted that we must always ask the (sometimes awkward) questions, 'How are the worshippers engaging at this particular point in the liturgy?' and 'Who exactly is involved?' The books offered a simple but effective tool: a four-column grid which, alongside a service text, suggested multisensory and participatory opportunities alongside the flow of the liturgy.

Liturgy with Peter was always fun. This is seen in no better place than his multi-sensory adaptation of the *Times and Seasons* liturgy of Ascension Day. For this he proposed that, rather as a foil to the Rite of Imposition of Ashes on Ash Wednesday, there should be a Rite of Imposition of Glitter, with penitence giving way to praise, and shame to confidence in our ascended Lord.

Peter was also clear that good liturgy transcended many of the traditional stylistic boundaries in worship, not least that of music, with many of his suggestions for liturgical enrichment working very happily with either traditional hymnody or worship songs or a mixed economy.

Peter was an inspired and inspiring practical liturgist, whose personal contribution to the Church of England's liturgical renewal was considerable. As we give thanks to God for his ministry among us, and for his legacy, we pray that we may never stop asking the questions which propel us to plan genuinely transformative worship.

✉ Peter Moger, Stornoway, January 2020

IT'S NOT OFTEN that I come home from a conference feeling as affirmed and excited as I did as I returned from St George-in-the-East, London, having attended a day conference on a growing phenomenon called 'Choir Church'. About sixty people were expected, with publicity having been shared only on Twitter during January. I was looking forward to learning from others about their experiences and, in particular, to try to find out how the link is being made between running a choir – either for children or adults – and growing the kingdom of God.

The day started in the school hall where Choir Church takes place. After refreshments and initial welcomes we took part in a short act of worship led by the Rev'd Vienna McCarthy and the choir. This showed us the context for the type of Choir Church we were encountering – liturgical and formal, full of spiritual energy and life, and giving a good structure in which the children could learn.

We then walked to the church, where the rest of the day took place. The key note speaker was Lucy Winkett, Rector of St James', Piccadilly, who spoke clearly and passionately about the theology of music in worship and for encouraging singing. It was refreshing to hear content with which I am very familiar being described with examples from Lucy's current parish context. Having described how Luther made a profound impact on sung worship during the Reformation, writing hymns in the vernacular and encouraging collective singing in both churches and schools, she asked, 'Why can't we have a singing reformation in our own day?'

Three workshops were provided, which in the end ran concurrently over three time slots so that all delegates could attend them all.

Workshop 1 gave us examples of the repertoire used by Tom Daggett (Outreach Organ Fellow at St Paul's Cathedral and Director of Music at St George's) at this particular Choir Church, all of which is taken from the liturgical, sacred tradition. Tom was clear that children can cope with this – and with singing in Latin, for example – and that we do them a dis-service to dumb everything down. He encouraged us to use a varied diet of good music, to follow the liturgical seasons of the year, to teach children to read music and to sing what we're capable of doing well.

Workshop 2, led by Vienna McCarthy, outlined in more detail how this Choir Church is run – a weekly choir 'club' after school on a Wednesday and a monthly Choir Church Eucharist which is seasonal and at which the choir leads the sung worship. Families are invited to attend too. She described how the project is built on four foundations: it's local, based in a local school; its focus is the Eucharist; using choral music, and with a spotlight on social justice. It was impressive to hear how the choir has enabled children and their families to start attending St George's church, to come to faith and be baptised, and how they have become involved with issues of social justice around them which directly impact their lives.

Workshop 3 was led by Archdeacon Liz Adekunle and Nigel Bamping (appointed as Church Warden for the Choir Church and also representing the livery Company of Plasterers in the City of London) and was about aspects of funding, which is crucial to any project of this kind. Different models were described by participants and helpful advice given by the leaders for approaching charities or other possible funders. The tension between the organic growth of projects such as these and the requirements of funders for accountability was named and acknowledged, with both being recognised for their importance.

This event was free of charge, a reflection of the Christian principle of invitation on which this work is based and to which Lucy Winkett also alluded when she said that singing should be freely offered, as 'an invitation to a banquet, a feast of music which will access the depth of the soul'.

The day ended with a brief mention of other practical factors, including safeguarding, which could helpfully have included copyright and been given more time earlier in the day. The request for feedback to be sent to Tom by email was accompanied by the invitation to let him know what type of support or resources we might need or benefit from, and the suggestion that a supportive network could develop.

For myself, the conference has left me with lots to think about, and ponder prayerfully, as I prepare for a new role in working with others in this sphere of ministry. It was a very helpful introduction and I look forward to keeping in contact with those I met there.

✉ Rachel Young has recently become Associate Vicar of Rotherham Minster.

Hands off Sundays

UNSOLICITED EMAILS and letters arrive in a regular stream, inviting me, and the parish I serve, to dedicate this or that Sunday to a special cause. Some of the material is considerable, and imaginative, and a great deal of thought has gone into it. There are suggested collects, and carefully chosen readings, and sometimes even proper prefaces. And the causes are excellent. Who could resist Sea Sunday (long established)? Or Homelessness Sunday? Or Racial Justice Sunday? Or all the other Sundays that are so helpfully included in the *Church Times*' annual year planner?

Well, me for one. Though the individual causes are more than worthy, Sundays are not there to promote good causes. They are there to celebrate the Lord's resurrection, and to give glory to God. And they come to us ordered in the great sequence of the church's year – from Advent Sunday to Christ the King, by way of the Epiphany, and Lent, and Eastertide, within the rhythm and flow of the Church's seasons. Leave Sundays alone.

Of course the Church's year is not a static given. It grows and develops; it has done through the centuries. Even now it is adjusting itself, with more or less difficulty, around the new concepts of Creationtide and the Kingdom season. And of course there are some 'special' Sundays that do not subvert the Christian year. Mothering Sunday is a happy mid-Lenten refreshment, growing organically out of the use of Galatians as the Epistle in the *BCP*. Remembrance Sunday sits in helpful proximity to All Saints/All Souls. The various Sundays of the traditional agricultural year are rooted in the seasons of nature. But 'single-issue' Sundays are disruptive. Set aside weekdays to think and pray for this or that good cause, by all means – but spare our Sundays!

As so often, Hensley Henson, that formidable Bishop of Durham, got it right. In 1925, a correspondent asked him to support her campaign to have a Sunday dedicated to victims of tuberculosis. Here is his reply in full: 'My dear Miss X, I am really sorry that I cannot support your request to the Archbishop. The fact is that I am strongly opposed to the modern fashion of allocating and naming Sundays for specific purposes. It has gone great lengths already, and now threatens to ship-wreck the Church's appointed scheme for teaching and worship altogether. The cause in the interest of which you advance your request is altogether admirable, but I do not think we must add Tuberculosis Sunday to our list of holy days.' Nor any of the other special-issue Sundays either!

✉ *Anders Bergquist is Vicar of St John's Wood in London, and a consultant to the Liturgical Commission. He writes here in a personal capacity.*

Colin's column

Here is a theological teaser, which comes through looking hard at liturgical confessions. In *BCP* days the issue discussed was most likely to be the impossibility of recalling and recounting our sins in the time allowed by the (substantial) corporate confessions in both Morning and Evening Prayer and Communion. The answer had to be that we were not exhaustively enumerating our wrongdoings of the last week (or last six months), but were coming into an uncluttered relationship to God through acknowledging that we belonged in the broad category of sinners (and had done from birth – there is no health in us).

Those confessions came in handy to me at a later point. When I was trying to persuade people to use modern language services, one protest was 'I don't want to say "We believe" in the creed, confessing other people's faith – it sounds as though it is letting us off the hook of personal faith.' To this I enjoyed replying, 'All your *Prayer Book* years you have shown no compunction about confessing other people's sins!' - and this at least halted the controversy.

The problem I am after came with the 'Frost' confession, first seen in 1971. After the statement 'We have sinned...' there came 'through ignorance, through weakness, through our own deliberate fault'. When this confession was thrown out by General Synod at the first revision debate, a slightly simpler form was substituted and became part of Series 3. When Series 3 was being revised to become Rite A in the *ASB*, objectors put it to the revision committee that wrong deeds done 'through ignorance' are not sins. It did not avail to point out that in the *BCP* litany we ask God to 'forgive all our sins, negligences and ignorances'. The committee bent under the storm and in the Rite A main text we confessed to sinning 'through negligence, through weakness, through our own deliberate fault'. However the original Frost prayer was restored, being now text C in §80, so that sinning through ignorance remained a wholly legal, and therefore theologically orthodox, way of wrongdoing. You will find it on p.276 of the main *Common Worship* book.

How say you? If I do 35 mph in a 30-mile-an-hour zone without having seen the sign, am I guilty? Or is moral (or theological) ignorance in a different category? What do you preach about the status or condition of ignorance? (If you missed the sign, and get caught, you still have to pay the fine. *Ed.*)

This issue's 50th anniversary

In early 1970 the Convocations agreed regulations under the then new canons, providing for lay persons of either sex to distribute to communicants either element of bread and wine. This was an enormous enlarging of provisions – until then only a few specially authorized Readers (all male until 1969) in each diocese had been permitted to administer the cup. Now a sensible ratio of distributants to communicants could be established everywhere.

✉ *Colin Buchanan is a former Bishop of Woolwich.*