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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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Contact praxis@praxisworship.org.uk

For general enquiries, affiliation and programme information, contact Praxis, The Rectory, 21A King Street, Silvertown, Exeter, Devon EX5 4JG

praxis@praxisworship.org.uk

Affiliation

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Patterns for Baptism

Later this summer Church House Publishing will produce *Patterns for Baptism*, a new collation of all the baptism texts provided by the Church of England, and also a new *President's Edition* of the initiation services.

The Liturgical Commission appointed a small working group to oversee the work on these new volumes. As part of that group, Mark Earey steered *Patterns for Baptism* through the process, and Simon Jones the development of the *President's Edition*.

The presenting issue facing the Liturgical Commission was the fact that since the 2006 publication of *Common Worship: Christian Initiation*, the *Additional Baptism Texts* (2015) had provided a further set of choices, but seemed to be unknown in large parts of the Church. One issue then, was how to re-publish all the initiation materials in ways that make all the options clear. We already knew that many clergy and lay leaders were confused by the options in *Common Worship*, and anecdotal evidence suggested that, at one end of the scale, the original texts were being used in wooden and unimaginative ways 'straight from the book', whereas at the other end, clergy had been so confused or frustrated that they were sitting light to *Common Worship* and doing their own thing. The other key need, then, was a way of helping clergy to think creatively and contextually about baptism within the framework set by *Common Worship*.

The working group quickly discerned two possible key needs: a book that could be used 'in situ' to lead services, and something alongside it as an aid for service planning. That second volume quickly took shape as a something that would work like *New Patterns for Worship* does in relation to Services of the Word – making structure and choices clear, giving practical guidance and advice that would help those choices to be made wisely, and some examples to show what it might all look like in practice. The result is *Patterns for Baptism*, and it has been designed to work online as well as in print, in order to be of most use for the largest number of services in the greatest number of churches.

The key sections and features are as follows:

- **Structure** – this outlines the basic structure

for baptism services of different sorts (with Holy Communion; without Holy Communion – especially if outside a main service; as part of a Service of the Word; in *BCP* Morning or Evening Prayer)

- **Resources** – this presents all the key texts, including where there are choices (such as the Decision) or possibilities for seasonal variants, with the liturgical text on the right-hand page, and commentary and guidance notes on the left. The texts are presented in the order they would come in a default *Common Worship* baptism service with Holy Communion, but the commentary clearly indicates where there are alternative positions (e.g. for the giving of a lighted candle).

- **Sample Services** – this gives a series of seven 'standard' sample services for different situations (e.g. an infant or an adult candidate, with or without Holy Communion) and using either the default *Common Worship* texts or the new *Additional Baptism Texts*. These should help people who like a starting point when planning their own service.

- **Guidance for Particular Circumstances** – this section contains practical notes on how to approach particular contexts, including the baptism of adults, the use of the Affirmation of Baptismal Faith, using the published service cards, and how to make services as accessible as possible for people with disabilities.

- **Scenarios** – this contains eight examples to demonstrate how the basic material can be adapted for different church traditions, different candidates and different contexts.

Perhaps the most significant aspect is the inclusion of the Scenarios. This takes further the 'imaginary churches' idea from *New Patterns for Worship*, to show not only how to use the texts flexibly and appropriately in different contexts, but also how the other aspects of the service (music, movement, symbolism, participation, action) can bring the service alive whatever the choice of words. Members of the Liturgical Commission describe three examples overleaf.

✉ Mark Earey is Director of Anglican Formation, The Queen's Foundation, Birmingham.

About Baptisms

Messy Baptism

In 2016, Church Army Research Unit published *The Day of Small Things*, research into fresh expressions of church in the Church of England. It revealed that of all the types of fxC, Messy Church was 'second-least likely to have had a baptism'. The reasons have not been analysed fully, but may hover between the prevalence of households attending Messy Church who are a long way off any sort of formal Christian commitment and the fact that some ministers prefer to baptise people in the main Sunday service rather than in a Messy Church. (Some households prefer this too, especially if the Messy Church is on a weekday, making it hard to bring family and friends together.) There is also the tension between the hands-on participative nature of Messy Church and the relatively passive and wordy nature of more traditional services, which makes the latter more difficult for Messy households to access, especially with active children and uninterested family members to keep engaged.

In the sample Messy Church Baptism service featured in *Patterns for Baptism*, an attempt has been made to combine the words of the service with visual or tangible elements that draw out and refresh our understanding of the meaning behind them. For example, words about passing from darkness to light can simply be made more memorable by turning out the lights and turning them on again, drawing out a little of the drama of the liturgy. Time is also given to exploring the 'water' stories referred to within the service, but with which few of those attending may be familiar.

The usual format of Messy Church allows for time to be spent on different aspects of the baptism stories and symbols in one-to-one conversation, explanation, enquiry and enjoyment, before moving on to the more formal part of the service. A key principle throughout has been to give the congregation as much as possible to say and do during the service, without making it over-busy, and to make it both personal and transcendent, celebrating the individual and the wider family of God.

Some very traditional actions, such as asperging, have been reinterpreted. While the Messy Baptism event at Southwark Cathedral in February 2019

(www.messychurch.org.uk/messy-blog/southwark-splash) used bunches of rosemary in the hands of many of the congregation to asperge one another, one former member of the Liturgical Commission reported that he had used a water pistol to do this! The actual details and activities may become dated: what is more significant in this sample service is the attempt to bring a creative hospitality to the celebration and to make it possible for people of all ages to encounter the risen Lord Jesus and to express their desire to follow him in appropriate words and actions.

✍️ *Lucy Moore is the founder of Messy Church.*

Afternoon baptisms on the edge of a city

A large Victorian church in mixed housing attracts requests for baptism through its strong connections with local schools and nurseries, and through the community centre in the old church school building nearby. Families requesting baptism are not generally regular worshippers but are delighted to celebrate significant life events in a familiar building. Generally these baptisms take place in the afternoon. So the challenge is to offer a liturgy that builds on the familiarity of place but puts at ease a large congregation for whom formal worship is not a regular experience.

A team of five is needed: a priest with an assistant to lead the congregation in speaking responses; an IT manager is important, so that screen texts flow smoothly; a musician, and finally, a pastoral partner who makes the congregation welcome and solves any problems that arise so that people are put at ease. The service offers a number of simple Makaton-style signs to support the responses, facilitating the inclusion of those who find reading challenging, and particularly young children. Two signs are used: a thumbs-up sign to cue (or substitute in some cases) responses, and a simple hand sign for 'Amen'.

The text suggests three images to accompany the Prayer over the Water: printed and mounted onto card, they might be held up by members of the baptism party to offer an image as each section of the prayer is spoken. Suggestions

for exchanging the Peace include a 'high five' or some other visible sign for those who are not familiar with shaking hands, but it seems unlikely that any of these are likely to be helpful for some time to come!
✍️ *Gill Ambrose is Editor of Praxis News of Worship.*

Baptisms in rural communities

There are many different kinds of rural community (farming, commuter, second home/tourist, estate, industrial). The context in mind for this sample service is a scattered farming community; branches of the same families have lived and worked here for generations, and a handful of surnames are found over and over again. It's a place for which harvest and other rural festivals have deep community meaning, and for which the church is packed. In putting this service together, the following were in mind: Acknowledging the family's place in the community

1. Making a role for a representative member of an older generation — a grandparent or a church warden. This may include lighting the paschal candle, pouring water into the font, the commission and/or intercessions, giving the candle at the end;
2. Focussing on family and generations in the introduction to the prayer of thanksgiving, perhaps through telling the story behind the family christening gown or a chosen family name;
3. Placing the family in the midst of the congregation for the Welcome at the end.

Liturgy that is familiar and accessible

1. The liturgy echoes what is familiar by using harvest themes transposed into the baptism liturgy;
2. The liturgy feels accessible (and familiar) because it 'feels' traditional (including the traditional version of the Lord's Prayer), but is coupled with some updated elements — e.g. using the most contemporary alternatives for the decision.

Recognising limited resources and turning them into assets

1. A well-known short refrain can be sung unaccompanied and without the need for printed words, creating a sense of the community helping to make the

About Baptisms

service happen;

2. In a space where the congregation cannot easily move around, action becomes important to mark the different parts of the service. People stay in their places but turn – to face the font at the back, to face the family in their midst at the end; – this final action means that the family ends the service surrounded by the community in which they live and work, and in which the child will grow.

✉ *Fiona Mayer-Jones is the Vicar of Northallerton.*

Where is baptism in our Sunday liturgies?

I think that some time back I made passing reference to the absence of any mention of baptism from our Sunday liturgies, so the editor has asked me to expand on the point. It had been so much my own experience over the decades that I think I had taken it for granted. Now no doubt that arose in part from a cartoon position when I was a curate – in days when evangelicals spent time in debate in order to get across their message about what baptism does not do, namely it does not automatically regenerate the recipient. In a congregation where faith and discipleship were preached there was little intrusion of the fact of baptism upon the worshippers, for baptisms were held at 4 p.m. on alternate Sundays. Church life was one thing – baptism, because (fortunately) ineffectual, could be kept well away from our awareness. And nothing anywhere in our liturgical texts ever kept baptism before our eyes or minds. Baptism, once given, had no place on Sundays (it is mentioned in the Nicene Creed, but that came in the ante-communion of the BCP communion service, and we were a strongly non-eucharistic parish). And, of course, there was a background in which infant baptism was taken for granted in the whole population, so baptism meant little more than holding a British passport – and nothing much to do with church.

And in broad terms this remained right through to *Common Worship*. The major exception was that in *Series 3* the newly restored Peace was introduced with ‘We are the body of Christ. By one Spirit we were all baptized into one body. Let us then...’. In Rite A in the

ASB this introductory text became an alternative to ‘Christ is our peace...’; other alternatives were also permitted; and ‘we were all baptized into one body’ receded from universal use. A great swathe of new songs did not change the position and nor did the Sunday services in *Common Worship*. But during the development of the *Common Worship* ordination rites, somebody somewhere said, ‘We have to root our orders within the baptismal community, not as freestanding entities of their own. So into the ordinal, for all three orders, in the bishop’s introduction came ‘The Church is the Body of Christ ... in baptism the whole Church is summoned to witness to God’s love and to work for the coming of his kingdom.’ And even that does not quite say it is baptism which has constituted us as church. The Church of England has made its stand, but how many of us are at ordinations, or note the passing phrase? As a learning tool, the ordination text takes us one inch towards the moon.

So what could we do on Sundays? Any call to join in prayer or praise could bid us, as the baptized, to draw near to God. Any introduction to a Creed – or to the Peace – could make the point. It would be very easy (if not quite legal) to have collects which at intervals during the year referred to baptism (no current ones, save possibly Epiphany I, do so). There could even be invitations to communion which stemmed from baptism. And there must be ordinary hymns to be written, of praise, of discipleship and of aspiration, which could either be built around baptism, or allude to it in the almost casual way St Paul does.* Why, we might even begin to preach baptism – it is the fulcrum on which the lever of the word is placed to move us forward in our Christian lives. But that is all in the editor’s old world – see my Column on the back page.

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

* Anne Harrison suggests ‘The countless stars of heaven’ by Christopher Idle and ‘One holy apostolic church’ by Jim Seddon. Both hymns can be found on the Jubilate Hymns website.

Editor

A new Editor for Praxis News of Worship

The Rev’d Dr Tom Clammer will take up the editorship of *Praxis News of Worship* at the end of the year.

He writes:

It is lovely to have the opportunity to introduce myself to you all, and I am absolutely delighted to have been invited to take over the editorship of *Praxis News of Worship*. I look forward to working with you all over the months and years to come.

I am a retired priest, and I live with my wife and our silly cat in Salisbury. Before retirement, which has come early due to the onset of Multiple Sclerosis, I was a parish priest first of all in the city of Gloucester, and then a rural vicar in seven parishes in the Severn Vale. During that time I was an active member of the committee of Praxis Midlands and have very happy memories of a number of training events at Birmingham Cathedral. In 2012 I moved to become Precentor of Salisbury Cathedral, and also joined the Praxis South West committee, with whom I hugely enjoy working. In retirement, since early 2019, I have been enjoying having a little more space for reading and writing projects, and am also a freelance spiritual director and theological educator. My wife teaches drama and performing arts in a sixth form college in Hampshire. At the point of writing we are, of course, in lockdown, and I can actually hear Emma teaching her class remotely from our dining room, which she has transformed into a classroom!

Initiation services

Among the resources provided on the ARSCM website is a list of hymns, songs and other music suitable for baptism and confirmation services (www.rscm.org.uk/our-resources/liturgy-worship/planning-worship). There is an introduction by Peter Moger and a substantial selection of songs from Taizé, Iona and the world church, some very suitable for use during a procession to the font. A newer Taizé chant, 'Let all who are thirsty come', can be found on YouTube and on the Community's website (www.taize.fr/en), in the 'Learning the songs' section. At least two recently published hymn books do not feature in the lists, but both *Ancient & Modern: Hymns and Songs for Refreshing Worship* (2013) and *Singing the Faith* (2011) have relevant sections with some fresh material. Also worth exploring is *Draw Near to God* (Canterbury Press, 2010), thirty hymn texts for 'pastoral services' by Timothy Dudley-Smith, with music selected by William Llewellyn. The Jubilate website (www.jubilate.co.uk) offers a number of texts which can be paired with familiar tunes (search for 'baptism'). Michael Perry's 'Now through the grace of God we claim' and Paul Wigmore's 'Lord, bless and keep this little child' could both be sung to AMAZING GRACE. 'Come, people of the risen King' – by Keith and Kristyn Getty with Stuart Townend, 2007 – makes a good gathering hymn, with a melody that's easy to pick up (search on www.stuarttownend.co.uk). 'God and parent of all people' is a four-verse hymn for baptisms by John L. Bell, published in *Known Unknowns* (Wild Goose, 2018). The suggested tunes are the Welsh HYFRYDOL and the anonymous French CHARTRES (87 87 D). And various ideas on how to use music at baptism services as well as specific suggestions can be found in *Connecting with Baptism: A practical guide to Christian initiation today* (produced by members of GROW; CHP, 2007).

Postponed conference

The annual conference of the Hymn Society of Great Britain and Ireland (scheduled for mid-July) will not now be taking place. The Hallmark Hotel in Leyland, Preston has been rebooked instead for Tuesday 20 to Friday 23 July 2021, and the Hymn Festival will be in Blackburn Cathedral, as originally planned. The Society's *Short Guides*, available from

the website (<https://hymnsocietygbi.org.uk/guides>), continue to be well used; also worth exploring are the '80 Treasures', selected from back issues of the Society's *Bulletin*, to mark its eightieth anniversary.

RSCM news

The Royal School of Church Music announced in March the appointment of the Revd Canon Sal McDougall to the post of Deputy Director (Education and Mission Delivery). Canon Sally-Anne, who has a Glasgow BMus and trained for ordination through the Theological Institute of the Scottish Episcopal Church, is currently Precentor of Lincoln Cathedral. Due to take up her new post in June, she has also worked for the Royal Scottish National Orchestra and the Iona Community's Wild Goose Resource Group. Also announced in early March were this year's RSCM Honorary Awards, due to be presented on 24 October 2020 in Salisbury Cathedral – but obviously this may change. Among those to be made a Fellow (denoting outstanding achievements in the fields of music and/or liturgy at an international level) is North American liturgical composer, Marty Haugen. He has worked in Lutheran and Roman Catholic parishes, with his music published by GIA and Augsburg Fortress among others. Probably best-known in the UK are his two gathering hymns: 'Let us build a house where love can dwell', with its refrain 'All are welcome in this place', and 'Gather us in' ('Here in this place new light is streaming'). Marty Haugen was due to speak at this year's conference of the National Network of Pastoral Musicians in July, which has now been rescheduled for 2021. Robert Willis, Dean of Canterbury since 2001, will also soon be able to add the letters FRSCM after his name. He served on the editorial committee for the hymn book *Common Praise* (2000) and is the author of several hymn texts, including the moving 'Earth's fragile beauties we possess' (first published in *New English Praise* and sung to KINGSFOLD), with its refrain, 'Your kingdom come, O Lord!' Another clergy author, Ally Barrett, is to become an Associate. Her text 'Hope for the world's despair' (sung to LOVE UNKNOWN) was the winning entry in the 2018 Hymns of Peace competition and can be found, along with some of her other hymns, on the Jubilate website (www.jubilate.co.uk/people/ally_barrett). The RSCM Hymns and Songs Festival

which was expected to take place in Manchester Cathedral on 17 October, may also fall victim to judgements nearer the time regarding the risks of congregational singing. A sobering article for churches by Ken Boer, written in early May in the USA, can be found on this website: www.thegospelcoalition.org/article/congregational-singing-dangerous.

Sing! Global

For the last few years Keith and Kristyn Getty have spearheaded 'Sing!', an annual worship conference in Nashville. Owing to the coronavirus pandemic, this year will see an international online conference from 30 August to 2 September, which will explore the centrality of the Bible in worship. Given the difference in time zones, participating live may not be feasible in the UK, but anyone who registers will be able to view the content for ninety days. More information at www.gettymusic.com.

New website

The Guild of Church Musicians has a new online presence, at <https://gcm.org.uk/>, with details of their qualifications (by examination), advice for organists and choir trainers, and information about events.

Streaming licence

CCLI responded swiftly to the copyright requirements of churches streaming services online. Their Streaming Licence is available to churches who already pay for an annual Church Copyright Licence (<https://uk.ccli.com/copyright-licences/#ccl>), the cost depending on the pre-lockdown average main Sunday congregation size: so, for example, a supplementary £56 annually for congregations of 50–99 people. A Limited Online Music Licence from PRS for Music (www.prsformusic.com/licences/using-music-online) is also needed if the stream is hosted on a church's own website and copyright material is sung or played. Check if a particular song is covered via CCLI's SongSelect (<https://songselect.ccli.com>). There is also useful information about copyright and streaming on the One License website (www.onelicense.net) for churches who reproduce or stream songs by authors not covered by CCLI, such as Bernadette Farrell, Dan Schutte, and chants from Taizé. Some organisations, such as Resound Worship, have given permission for the free use of their songs in streamed services during the Covid-19 crisis (www.resoundworship.org/).

Music matters

Alan Luff (1928-2020)

Eminent hymnologist Alan Luff died on 16 April at the age of 91. While serving as Precentor of Manchester Cathedral (1962-1968), he had been invited to join the Dunblane Consultations: these proved significant in the development of hymnody which engaged with contemporary issues, as its members wrestled with how churchgoers in the late twentieth century could best be served with words and music to sing.

Alan also held music and liturgy posts at Westminster Abbey and Birmingham Cathedral, as well as spending time as a vicar in Wales, becoming fluent in Welsh (spoken by his bi-lingual wife, Enid). While Precentor of Westminster Abbey (1979-1992), he arranged Wednesday lunchtime 'Come and Sing' events each May, where people could try out new hymnody or learn more about older material and sing examples. John Bell of the Iona Community recalls being invited to lead in 1990, when Wild Goose Songs were little known. It was as a result of this event that John received his first invitation to Canada, from Kenneth Hull, a member of the team preparing a new hymnal for Canadian Anglicans.

At various times Alan held significant positions within the Hymn Society of Great Britain and Ireland, the Guild of Church Musicians and the International Fellowship for Hymnology. As a trustee of the Pratt Green Trust, he helped to set up the HymnQuest database (launched in 2000) and contributed to its Bible studies, notably one based on Fred Pratt Green's 'When in our music God is glorified' (<https://hymnquest.com/resources/bs24>). His publications include *Welsh Hymns and their Tunes: their background and place in Welsh history and culture* (Stainer & Bell, 1990) and – as editor – *Strengthen for Service: 100 Years of the English Hymnal 1906-2006* (Canterbury Press, 2005). His hymn 'Year by year, from past to future' was selected for *Ancient & Modern: Hymns and Songs for Refreshing Worship* (2013), and it seems appropriate to quote its final verse: Though we long for the adventure of the mystery of bliss, to the pilgrim's eyes the pathway breaks, and ends in death's abyss; but within the dark are waiting hands that bear the print of nails, which will hold us safe and bear us where the worship never fails.

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Nicholas Temperley (1932-2020)

A further loss to the world of hymnology is the death in April of Professor Nicholas Temperley, who has contributed enormously to our understanding of the music of the English parish church from the sixteenth century onwards. His two-volume *The Music of the English Parish Church* (CUP, 1979) is a standard text; volume 2 (an anthology of musical examples, newly edited from primary sources) was republished in 2005. He had realised that, while cathedral music in England had been well documented by historians, the music of the parish church (including the so-called West Gallery tradition) had been ignored. Also published, with Beth Quitslund in 2018, was the first critical edition of *The Whole Book of Psalms Collected into English Metre* by Thomas Sternhold, John Hopkins, and Others (the principal book of congregational church music from the Elizabethan era).

Born and educated in England, Professor Temperley spent most of his working life at the University of Illinois and was named a Fellow of the Hymn Society in the US and Canada in 2014. He founded the Hymn Tune Index project in 1982 (<https://hymntune.library.illinois.edu>), contributed articles on Anglican, Congregational and Methodist music to *The New Grove Dictionary of Music and Musicians* (OUP, 2001), and wrote the chapter 'Anglicanism and Music' in *The Oxford History of Anglicanism, Vol. 2: Establishment and Empire, 1662-1829* (OUP, 2017).

Besides being an eminent scholar, Professor Temperley also enjoyed sharing his enthusiasm with a more general readership, as shown by his article in the December 2019 issue of the RSCM's *Church Music Quarterly*: "Men and Women All Do Sing" – How the English hymn tune was started?. The first part of the title quotes an astonished observer of congregational singing, in the reign of Elizabeth I. His article finishes with the early eighteenth-century tune HANOVER, which we usually sing with 'O worship the King', and which he describes as 'part of the foundation of a new school of grand English hymn tunes that would never look back'.

Books

Time to Pray: Prayer during the Day and Night Prayer from Common Worship

This small book, and the app, will be available from CHP at the end of June. *Time to Pray* offers two short forms of service for each day of the week. Both are given in an easy-to-follow form which will not require reference to a separate Bible. It is hoped that with time and practice, users may find they learn some of the words by heart. Illustrated in full colour, the book will be available as a paperback and as a Kindle edition as well as an app. £3.99 for individual copies; Packs of 6, £19.99.

A Time for Creation: Liturgical Resources for Creation and the Environment

In *Praxis News of Worship* Issue 63 (August 2019), Matthew Rushton called for a further *Common Worship* volume. 'We need a volume of quality resources that looks hopefully in worship that celebrates and inspires our discipleship for God's creation.' Well, in less than a year, this challenge has been met. The Bishop of Exeter, Chair of the Liturgical Commission writes, 'Rather than invent a new liturgical season, amend the Calendar or authorize a different set of readings to replace those provided in the Lectionary for any particular Sunday, this volume of resources aims to supplement existing texts with a range of liturgical material. Some of the material is newly commissioned, including an Act of Commitment for the Care of Creation. Other material has been garnered from existing texts scattered through the corpus of *Common Worship* which might otherwise be overlooked, such as prayers relating to the Agricultural Year from *Times and Seasons*.' Among its hundred or so pages the book will offer Morning, Evening and Night Prayer and Prayer during the Day; Prayers for the Environment; A Lament for a time of global environmental and climate crisis; An act of commitment for the care of creation; A Eucharist with seasonal material; Thematic resources for use over the four weeks of Creationtide; a list of readings on Creation and the Environment and an appendix with ideas about other resources that will be available online.

A Time for Creation is from Church House Publishing (www.chpublishing.co.uk/) and is due out by the end of July at £10.99.

Reports

Perham-shaped Worship

I am delighted to have been asked to offer a few retrospective thoughts on the symposium convened by James Steven to pay tribute to the extraordinary gift to the Church that was the ministry of Bishop Michael Perham.

As I look back at my diary, I realise that this was one of the very last public events that I attended this year. The symposium convened over the last two days of February, and 17 days later we received the news that all public worship was suspended until further notice. A week after that, the country was in lockdown. What a blessing that this symposium took place before our lives changed so significantly.

The tone of the symposium, set from the outset by James Steven's introductory remarks, was not simply one of mutual appreciation for Michael Perham (though there was a good deal of that), but very much a desire to ensure that his substantial legacy is celebrated, guarded, and applied to the life and ministry of the Church in the future. Contributors had been gathered from the breadth of Michael's ministry, so here were reflections on Perham as member of the Liturgical Commission and a founding father of Praxis, as a diocesan bishop, as an active advocate for the ordination of women, as engaged in the ecumenical life of the Church. Most contributors had worked with Michael personally, and my impression was of a curiously wonderful set of offerings which were academically rigorous, but also shot through with recognisable glimpses of Michael the man. As befits a symposium in honour of such a liturgical heavyweight, the symposium was framed with prayer, as well as a generous allowance of conversation in the bar.

Jo Spreadbury kicked off with a paper drilling down into the nature of liturgical training in the Church of England. We were taken on a journey of exploration helping us to see where Michael's fingerprints could still be discerned, and asked to reflect on whether 'good liturgical leadership

and liturgical formation [is] caught or taught?' The vital place of forming liturgically competent and articulate clergy and lay people was at the very centre of Michael's ministry in each of his contexts, and it was profoundly appropriate to have the opportunity to take stock of liturgical training at the present moment, and the potential role of Praxis within that. Again, writing this in lockdown, where the cracks are beginning to show across the Church of England, not least in our doctrine, practice and understanding of the place of the sacraments during an era of social distancing, the need for liturgical leadership which is at ease with sacramental things is all the more apparent.

An opportunity for some conversation around the volume, *Grasping the Heel of Heaven*, the compilation of essays in honour of Michael Perham, preceded supper on the first evening. Although the editor, Aidan Platten, was unable to be present, we heard Bishop Nicholas Holtam reflect on Michael's contribution and contextualise that within his broader experience of ministry both as a parish priest and bishop. I was also able to offer some context to my essay.

Sandra Millar's engaging presentation after supper prompted us to think again about the nature of what we so easily describe as 'inclusive worship'. Her ministry as Children's Officer under Bishop Michael in Gloucester diocese, and her more recent role, as Head of Life Events for the Church of England, gave her an extraordinary platform to challenge, provoke, celebrate and inspire.

On Saturday Tim Harle offered a fascinating paper exploring 'encounters between liturgy and leadership' which offered some thought-provoking and original suggestions of where parallels can be drawn between models of leadership and models of liturgical practice. I offered some more personal reflections on my experience as a newly ordained deacon being trained at first hand by Bishop Michael. I hope I was able to offer some insights into what it meant to be formed by the Bishop who so passionately lived and breathed the

liturgy, and wanted nothing less for his clergy.

David Hebblethwaite offered us a fly-on-the-wall experience of Michael Perham's participation in the Liturgical Commission, which spanned 1981-2000. It was wonderful to hear, from a former Secretary to the Commission, of the way in which Michael's contribution helped to form and shape the inheritance which we now call *Common Worship*. Before lunch we had the opportunity to watch a guided conversation recorded in the diocese of El Camino Real, and presided over by Bishop Mary Gray-Reeves, who had been a close friend of Bishop Michael. This was a free-flowing conversation exploring the relationship between the principles of Anglican worship and the emerging Christian communities. It was a treat to be able to peek in on some genuine praxis being done.

The symposium concluded, appropriately, with a paper from James Steven, which took us back to the publication of *Liturgy Pastoral and Parochial* (1984) and reminded us of the central tenet of Bishop Michael's ministry: that the relationship between how the Church prays, and how the Church pastors its people is vital, living and essential. Looking back on this 24 hours or so, I am left with a feeling of extreme gratitude to Michael for the consistency with which he engaged in the Church of England's liturgical life, its synodical government, its ecumenical endeavours, and the questions around its inclusivity. I think we were all convicted, also, of the importance of not letting that voice fall silent in a post-Michael age.

✉ Tom Clammer is a freelance liturgical teacher and a former Precentor of Salisbury Cathedral.

For such a time as this

25 years of church internet

The first official Anglican website worldwide, hosted on Brian Reid's computer on the west coast of the USA, used the 'anglican' domain name which he and others had thought to register. The site www.ely.anglican.org went live in May 1995, thanks to Simon Kershaw, today a member of the Liturgical Commission, and other internet pioneers working in the tech industries around Cambridge.

One of the most useful innovations, and the simplest, was a mailing list for anyone in the diocese to use. We also realised that having diocesan documents available online would be an easy way to populate the website. Gill Ambrose, then Diocesan Children's Work Adviser, uploaded the child protection policy. I recall a somewhat hostile journalist from *The Times*, who assumed the Church did not have any idea of how to respond to child protection issues, being surprised to discover the information was publicly available on the web, and then had to ask, rather sheepishly, 'Could you please send it to me as a fax?'

New internet users were introduced to *Oremus*, providing daily prayer, a searchable Bible and liturgical documents. American Episcopal liturgies were available first. With the help of some Commission members, I was able to provide uploadable Church of England texts: the *ASB*; *Lent, Holy Week, Easter*; *Patterns for Worship*; and *The Promise of His Glory*. One result of this groundwork was that by the time *Common Worship* appeared, it was appreciated that digital resources were as necessary as printed books.

The new means of communication were not always welcomed. At a meeting of rural deans, one participant declared indignantly, 'I don't need the internet, an answerphone or a fax. I have a wife to answer the phone.' At the opposite extreme, a young ordinand, in an essay on church communication, wrote exclusively about the possibilities of the internet, arguing that it would eclipse all other means of communication. If we hadn't quite believed him at the time, Covid-19 has proved these words to have been prophetic. It is impossible to imagine how the world would have responded to such a global pandemic as the one we are currently experiencing without some means of remote, safe, face-to-face communication. At every level from world leaders, Parliament and commerce, to chats

with grandparents, the internet is a lifeline. We have had to develop shopping without shops, business without offices and even worship without churches.

A year ago, when I first mooted the idea of marking the 25th anniversary of church use of the internet in this issue of *PNOW*, it had appeared to be only of passing interest. But today we can benefit from all that has been done over the years to provide an ongoing church presence in times of extreme isolation. I invite you to join me in raising a glass to all who have made this possible. In doing this I would honour the memory of Bishop Stephen Sykes who, whilst not using the internet himself when our diocesan bishop, had the foresight to encourage his diocese so strongly to embrace the new technology.

✉ *Tom Ambrose is a former director of communications for the Diocese of Ely.*

Marking our Communities:

New Resources from the Liturgical Commission

The Liturgical Commission has recently published three short collections of liturgical resources under the umbrella title *Marking our Communities*. These comprise *Opening the doors: re-entering our church buildings*; *Prayers of lament, thanksgiving and restoration*; and *When we meet again: remembering and memorials*. They are all available through the Coronavirus pages of the Church of England, via the link www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-churches (separate links directly to the three documents are also given below). The more obvious link www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-parishes/coronavirus-covid-19-liturgy-and-prayer leads to prayers and intercessions for personal or group use, special prayers for use when it isn't possible to meet in church, and a simple form of prayer for the morning and evening, which can be downloaded, printed, and shared with those remaining at home or who are unable to access the Internet.

Each of the three documents has an introduction from the Chair of the Commission, together with prayers and suggested readings, and sample services. Three sub-groups of the Commission were tasked to collate and sift appropriate resources from within the corpus of material already authorized or commended

in *Common Worship*, overseen and edited by the Chair, Vice-Chair and staff of the Commission.

Opening the doors: re-entering our church buildings recognises that not every church building will be able to open immediately, and offers adaptable prayers that can be used as a basis for individual or corporate prayer. A short rite using the Paschal candle as a focus can be used at the first Sunday service when the congregation is able to gather. The full document is available here: www.churchofengland.org/sites/default/files/2020-06/01%20Re-entering%20our%20church%20buildings%20FINAL%20June%202020.pdf

Prayers of lament, thanksgiving and restoration aims to recognise the many different emotions and experiences – good and bad – that people have felt during the Coronavirus crisis. The order of the three sections was carefully chosen so that the great hurt and loss felt by so many is acknowledged and held in prayer, before any celebration of the relief of coming out of lockdown and getting back to 'normal'. There will be those who have not directly experienced the physical effects of the virus, but few communities or congregations will be completely untouched in some way. There is also acknowledgement that for many, the mental and emotional trauma of lockdown will remain long after restrictions are lifted. As Bishop Robert says about thanksgiving in the introduction, 'The contribution of carers and key workers who have given of themselves sacrificially needs to be honoured. Sharing stories of people and events during the crisis and lockdown is likely to form the kernel of any community celebration. Unsung heroes need to be applauded.' / www.churchofengland.org/sites/default/files/2020-06/02%20Lament%20C%20Thanksgiving%20and%20Restoration%20FINAL%20June%202020.pdf

When we meet again: remembering and memorials offers a fuller rite for the burial of ashes, as well as notes on planning a service of memorial, thanksgiving or remembering, a list of suggested hymns, and a sample order of service with the option of including burial of ashes. See www.churchofengland.org/sites/default/files/2020-06/03%20Remembering%20and%20Memorials%20FINAL%20June%202020.pdf

✉ *Sue Moore is Assistant Secretary to the Commission.*

Journal of a Plague Year

Our next issue

Tom Clammer and Gill Ambrose will work together on the next issue and focus in particular on responses to the Covid-19 crisis. Whilst we shall be commissioning pieces from particular writers, we are also inviting contributions from readers. (If there should be more than our eight-page issue can accommodate, we shall find a way to share them online.)

There have been so many innovative approaches and adventurous developments, so to help the thinking, here are a few writing prompts.

- What were your first thoughts in terms of helping your people continue to worship?
- What now seems to be the most vital in terms of maintaining the life of prayer of your community?
- How did you mark Holy Week? Was what you had already planned adaptable? Did anything emerge that was distinctly different?
- If you could share just one piece of good practice you have discovered, what would it be?
- What have you learnt? Can you begin to discern how this will influence the development of worship in your churches in the medium and long term?

Contributions of around 200 words are invited. Please send them to the current editor at the address on the front page.

Colin's column

With my Column in March, I submitted two footnotes, which the editor, for whatever reason, omitted. The second of these began 'In the coronavirus scare...'. Looking back I find no mention of the virus anywhere on the eight pages of that issue. What will the liturgical historian make of the silence at the eleventh hour and then the overturning of the whole practice of corporate worship which accompanies the publication of this issue? The omitted footnote dealt with the then possibility that we were going to be instructed to receive in one kind only, and I had comments to make on that, but by the time the editing was done, receiving communion at all was impossible and my reflections on one kind had to await a time of minor crisis, not this pandemic.

So what are we to say today? The editor has carefully prepared a thematic issue on baptism, and I have contributed my own ounce or so to that. But I hope she will pardon my saying that it all looks like giving news of another liturgical planet. For our own news (which itself may have fled by the time you read this) is simply that we cannot go to church (except digitally), we cannot share the peace (except digitally), we cannot receive communion (not even digitally), and there is extreme difficulty in having corporate Christian events for baptism, marriage and burial. We are, we are told, at war; a global war.

War reminds me of a recollection that, on the day after the bomb was dropped on Hiroshima, our (four-page) daily paper had three pages about the bomb, and then one page headed 'Day of news about yesterday's old world'. That's how the news on TV has looked in recent weeks.

Ah, but as I write, lockdown is easing. Perhaps, when you read this, the old world will have reasserted itself. And – never let it be forgotten – those millions without computers, or without computer-literacy, for worship purposes need something like the old world to reappear. But the digital world is getting better and better at doing well on this new planet. As an OAP, I myself appreciate joining a 'streamed' service every Sunday. Social media generally enable clergy and congregations to stay in touch. From the point of earthly fellowship there has been no time in history when retaining contact while physically separated has been so possible. But when I hear tell that we will never go back to where we were, I think I would like to know a bit more where the enthusiasts reckon they, making due allowance for Covid-19, are taking us. It may be my age, but I would love right now to sit in a congregation, share in joyous corporate singing of Charles Wesley, catch the

eye of those with whom I share the peace, and receive real bread and wine at communion. And from a strictly liturgical point of view, however convinced I am that 'Glory, glory dwelleth in Emmanuel's land' (which I am), I would prefer not to die during this emergency.

This issue's 50th anniversary

In 1970 there was published the report of the Chadwick Commission, *Church and State*. This was the fourth report on church-state relationships in the twentieth century, and, although it stopped well short of thoroughgoing disestablishment, its proposals went a very long way to giving the Church of England, in its General Synod and its PCCs, full control over its own liturgical uses. At that time liturgical revision by the Church's organ of government ran on a 14-year-only basis and in 1980-81 full powers would have reverted to Parliament. The Worship and Doctrine solution would occupy those initial four years in General Synod, and then give us an open-ended liberty to do anything (except illegalize 1662 – only Parliament can do that).

✉ Colin Buchanan is a former Bishop of Woolwich.

Issue 65

The March issue of *Praxis News of Worship* was finalised on the 15th of March. It was a very full issue with many thoughtful contributions. (Look back at the font size!) Several contributors had offered suggestions relating to Covid-19, but, rather than cut commissioned contributions, we decided to leave these suggestions because the situation was changing so rapidly. News became old news almost by the hour. Even then we could not have imagined that the total closure of all places of worship would follow before *PNOW* reached our readers' homes. It was only later that we became aware of 'superspreaders' in congregations.

Today we are still wondering whether there will be carol singing in churches this Christmas. We don't know whether the recent relaxation of restrictions will lead to a second wave of the virus. In this uncertainty, we had thought it best not to publish something that could be out of date before the printed copy of *PNOW* arrived on readers' doorsteps.

✉ Gill & Tom Ambrose