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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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Affiliation

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

SPACE

Space observed

Space and worship is a pretty open brief but I imagine that first thoughts will be the space in which worship normally takes place, and I imagine that for many readers this will be a parish church with 'some music', a cathedral or collegiate chapel, or maybe even a peculiar, royal or not. Thus it's the interior, in the main, of the built environment in which we find clues concerning how those who worshipped there first, even as it was under construction, conceived God, the universe and our world: soaring vaults lifting sight and prayers heavenward; stained glass, for beauty as much as for teaching, but in either case, a metaphor for the catalytic transformative action of the Holy Spirit.

Metaphor within the less gasp-inducing worship space need not be any less exciting. This brief reflection begins to explore why, and may be of some use in planning a patronal or dedication festival, or even at Rogationtide. In liturgy, yes, we are concerned with what is 'said and sung' but also with movement and gesture, image and imagery: our liturgy, literally our public work, is a (celebratory) expression of what we believe, where we are and where we believe God would have us be. This is where space and place come together.

Mindfulness is very much in vogue these days. I encountered an especially useful secular model in the form of *Street Wisdom*, the brain child of David Pearl. This is how it works in engaging with the spaces and places you inhabit, sacred and secular: Tune Up. Quest. Share.

First, go for a walk looking for particular things to tune up your

senses so you can pick up much more information from the [urban] environment than you would normally. Then go off on another journey by yourself – your quest – where you ask a question about the seemingly familiar and see what answers present themselves in this second walk. Finally, gather together again to share what happened and, more often than not, wonder at how magical an ordinary street or place can become when you are really aware of those hidden messages, chance meetings and unexpected discoveries.

This would work well as an exercise for all, and even mixed ages or worship groups. It encourages curiosity and critical observation of the built [urban] environment – hence its name – but would work equally well in other settings and even a church building, not necessarily of the more gasp-inducing kind. What can you observe about the place and space in which your church sits, immediately and more widely? The colours, the patterns, such as office block fire escapes; the miscellany of awnings? What is strewn? Where do you find water? Where are the green spaces? Where do people gather and why?

The fruits of such labours may inspire prayers for a special service or even a series of events which mark a milestone of the places we inhabit, where, after T. S. Elliot, 'prayers have been valid' but which now may be better informed as we 'speak', and which now help us better to 'listen' when God speaks to us in the noise and silence of our worship.

✠ Andrew Wickens is Rector of All Saints, Newton Heath, Manchester.

Space reimagined

By the early 2000s the monastic church at Mirfield was in dire need of refurbishment, both structurally and to provide a suitable space for the Community's current needs. The architects, Harris McMillan of Exeter, encouraged us to gut the building and start again, at the same time reducing the six floor levels to one level throughout. Religious communities try to decide things corporately where they can, and that was necessary with this controversial project. In discussions of this kind, groups always ask for pictures to help them decide. We discovered *Google Sketchup*, an easy-to-learn programme enabling us to create a detailed model of the building, complete with colours and textures. This meant we could enter into a close dialogue with the architects, as in our Chapter meetings we tested proposals by 'walking around' our model to see how they would look. The closeness of this model, as it evolved, to the final result was remarkable, and it gave us an excellent idea of what we would get.

We could also feed scenes from this walk-around model into another programme, *Kerkythea*, to print off a 'rendering' of photograph quality. These powerful visual aids enabled lively Chapter discussions with much diversity of opinion, in a lengthy process in which we can say we argued over every inch, the final result being indebted to ideas from most members of the Community.

The architects were very patient with all of this, not least because it enabled the Community to have a strong hand in the actual design process. Designs by committee tend to have a bad reputation, but the responses of our friends and visitors since completion has amply confirmed the creativity of the process. People often gasp when they enter, and an often-used word is 'stunning'. We took big risks with such a wholesale reimagining, of course, but a religious community will be more clear about what it wants than many a parish group would be, and the gains from the process, not least a sense of ownership by all who took part, made it undoubtedly worth it.

One of the best aspects of this approach was in enabling evolution rather than revolution, not a grand set-piece scheme, but something evolving, as the painter dabs and stands back and then dabs again, in a careful and open process of discovering what needs to be brought to birth. Probably not everyone would be able to use *Sketchup* in this way, but it ought not to be difficult to find someone who can. The illustration can't convey the way you can walk round the model, which was such a key part of the process. Now we are doing the same thing with the designs for the new monastery we hope to build.

✍ *Father George Guiver is the Superior of the Community of the Resurrection.*

Space outside

The little church of St Margaret of Antioch lies about three miles from the centre of Oxford, on the outskirts of the settlement of Binsey. Approaching along a single-track dirt road lined with sycamores, the visitor must pass by a pen of goats before entering the small, overgrown churchyard with its holy well and simple building. Clearly evident in the visitors' books is the impact that the beauty of the setting has on those who manage to find their way to this tiny, tranquil place: 'We loved the lovely walk to the church with the sheep bleating and the trees of the fields clapping their hands to the Lord Jesus'; 'thank you for the heavenly goats'.

Connections are made between nature and the numinous, with a deep appreciation of both – the similarity between 'heavenly goats' and the 'heavenly hosts' of angels so popular in carols appears to be a subconscious use of 'spiritual' terminology when describing something that has a profoundly moving effect. Martin Luther wrote, 'God writes the gospel not in the Bible alone, but on trees and flowers and clouds and stars.'

The approach to the church forms part of the experience of calm and restfulness, and it seems that in Binsey the connection between Creator and created is linked so closely that worship is the inevitable result: 'Walking on a beautiful afternoon – decided to stop to thank God for his bounteous beauty. Thank you for giving

me the opportunity to do so.' Any change to the environment is taken as a spiritual metaphor – when diseased trees are cut down the effect is felt deeply: 'Pray for Sandy please that she finds an anchor in the midst of a dreadfully sudden loss. Somehow the loss of the chestnuts is quite symbolic.' The destruction of the trees and the feelings it provokes thus become part of the message of Christianity. As C. S. Lewis writes, 'The world in all its diverse aspects can be the place of God's own self-revelation to us.'

Adults and children alike need natural space in order to understand their relationship with the world and its people; Christians need the opportunity to see the love of God for a creation which is so great that not a single sparrow can fall without him being aware of it, and the most ordinary flower is clothed with extraordinary beauty, detailed down to its smallest petal. By observing creation, we can find an understanding of the Creator. Every microscopic seed, perfect in tiny detail, every mountain peak or vast ocean, all are resplendent with the entire personality of God. Each particle is given its being through and with God: by understanding this we can begin to appreciate some of the depth and character and imagination and love of the God who made it all.

In learning to love and understand nature we gain not only an understanding of God but of ourselves. Similarly, acts of indifference towards nature, or a disregard for our surroundings and those creatures with which we share them, lead us to devalue ourselves and our place within the sphere of God's world.

Outdoor spirituality celebrates the wholeness, the interdependence and the interconnectedness of all created things, while being mindful that 'truth, beauty and goodness is only intimated in nature but disclosed in Christ. It will not be found in nature, only in Christ.' (Alister McGrath, *The Open Secret: A New Vision for Natural Theology*, 2008)

✍ *Sally Welch is the Vicar of Charlbury and author of Outdoor Church (BRF), some material from which forms part of this article.*

The Liturgical Commission

The Liturgical Commission met most recently on 16-17 May in Salisbury. The meeting included updates on various ongoing items of work, together with reports on the work of partner bodies including the Roman Catholic and Methodist churches, Praxis, RSCM and the Church of England's digital media team.

The suite of prayers, suggested readings and hymns in *Towards a Safer Church: Some Liturgical Resources 2018* was approved and subsequently published on Friday 1 June at www.churchofengland.org/prayer-and-worship/topical-prayers/towards-safer-church-liturgical-resources. The final tranche of material commemorating the Armistice that ended the First World War is now on the website. The Commission was pleased to hear that resources for Messy Communion had been well received since their launch in December 2017.

Work continues on a book about worship and dementia, and sub-groups were set up to look at producing guidance for producing good inclusive-language worship, and to draft more up-to-date guidance for the sensitive use of the Good Friday liturgies in the light of recent high-profile incidents of antisemitism reported in the media.

The Commission also continues to work on renewing the format of *Common Worship: Christian Initiation* to incorporate recent additional texts in a more user-friendly layout, and as that work progresses there will be further thought given to re-launching *Rites on the Way* in a more attractive format to accompany the *Pilgrim* publications.

✉ Sue Moore is Administrative Secretary to the Liturgical Commission.

Dementia-friendly church

'It is my faith that sustains me, even though I suffer with dementia,' said Shelagh Robinson, kicking off the Praxis Northwest day on dementia-friendly church, held in Wythenshawe on 8 March.

Shelagh's talk, 'Living with faith (and dementia)' was inspirational as she explored with the 30 or so in attendance her journey since her diagnosis. With remarkable candour, she explained how her faith has led her to accept her prognosis, and she embraces Mary's words, 'Let it be with me'

(Luke 1.38). She also went on to explain the importance of someone to talk to so that joys and anxieties could be shared. Shelagh particularly enjoyed being given responsibility to co-lead a Bible Study group at her local church recently, with the systems in place to make sure she was in the right place at the right time.

David Richardson, the Cumbria Churches' Advisor on Dementia, went on to talk about what factors make a church the kind of place that Shelagh would find a joy to worship in. He explained that there are four factors: a welcoming and inclusive attitude to people with dementia; a place where other members make those with dementia feel safe; an acceptance that it is OK to be forgetful or confused; and finally a church that does not let people with dementia 'fall off the radar'.

In the UK, when currently 850,000 people have a diagnosis of dementia, churches need to be at the forefront of caring for individuals and their families alike.

Helen Bent of Praxis and the RSCM provided examples of innovative ways to help people suffering with dementia in worship through song and prayer. Afternoon workshops took these ideas deeper, and all those who attended were grateful for the contribution of the three speakers on what was a successful day.

✉ Michael Gisbourne is the Chair of Praxis Northwest.

Festivals and special occasions

Praxis Southwest's March event, entitled 'Festivals and Special Occasions,' was designed to look at liturgy in the market place, that is, ways of praying into events in the life of the nation.

The key speaker was Praxis President, Robert Atwell, Bishop of Exeter and Chair of the Liturgical Commission. Bishop Robert spoke about the importance of engaging with the spiritual needs of our communities as national events arose, and for the worship we offer on such occasions to be done as well as possible. Part of this is about being ready. He outlined some of the work being done by the Commission in preparation for the centenary of Armistice Day that brought about the end of the First World War, and covered major life events of significant national figures.

This was a sensitive issue but, as a parish

priest, I could see the importance of being ready for a huge outpouring of grief. The same principles may be applied to other occasions of pain and loss.

Later in the morning a selection of speakers showcased their own examples of liturgy in the marketplace. Rob Walrond, Somerset Rural Life Adviser, spoke about using seasonal services to link with the farming community. Jane Frost from the Totnes Team Ministry spoke about her links with the Dartington Literary Festival, while at the other end of Exeter diocese, Anne Thorne, now Vicar of Braunton, spoke of an Easter Vigil which began on the beach at the small East Devon community at Beer when she was based there. Finally, we heard from Steven Martin, Curate at Tavistock, about a Passion Play he had staged literally in the market place of the town and how in so doing he had managed to draw in townsfolk from well beyond the regular church congregation.

The afternoon took the form of a choice of workshops, each led by a member of the Praxis Southwest team with as many resources as we could muster. In this way we addressed 'Remembering' (themes for Remembrance and All Saints' tide), 'Creation Time' (caring for the earth), World Mental Health Day (10 October), keeping a patronal festival, and responding to a local crisis or disaster. Afterwards we all had the opportunity to share ideas. The day ended with the customary short act of worship.

✉ Robin Lodge is Chair of Praxis Southwest.

Liturgy and Fresh Expressions

Saturday 19 May saw the joint Praxis Sand Leicester Diocesan Liturgical and Worship group day conference, 'Liturgy and Fresh Expressions' at St Martin's House in Leicester.

The challenge was this: 'In a diocese where we seek to grow the number of fresh expressions of church to equal the numbers of inherited church by 2030, liturgical resources (and regulations) are an increasing issue. Sacramental worship poses an especially important set of challenges as we seek to maintain the unity of our communion and church order!'

In his book, *Beyond Common Worship*, Mark Earey explores the important questions being raised in practice here, and this day conference was designed to appeal to

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pioneers, clergy and church leaders seeking to grow fresh expressions of church where baptisms and Holy Communion form part of the worship or where keeping strong moorings with the wider church needs attention.

Introduced by the Archdeacon of Leicester, Tim Stratford, and presented by Mark Earey, the conference proved a really useful resource for individuals, leaders and churches.

In his usual easy-going and humorous style, Mark opened up the issues surrounding church growth, liturgical practice, mission and ministry and explored how we can help our churches to reach people in new and innovative ways through the liturgy that we use.

The selection of workshops on offer included areas such as Fresh Expressions and Young People, FE and Baptism and FE and Eucharist. I opted to join the Fresh Expressions and Eucharist workshop. Hosted by Jonnie Parkin, it offered insights into using new ways to celebrate the Eucharist in and out of church and gave practical advice and information about what scope there is for liturgy when devising eucharistic services.

The afternoon sessions further unpacked the future for liturgy in Fresh Expressions, with input from attendees and hosts alike. The day ended with worship and a plenary session.

A most useful and enjoyable day conference, I found it to be informative, challenging and encouraging, valuable for any church leader – lay or ordained – with an interest in new ways to approach church growth, outreach and mission.

✉ *Elaine Wykes is Curate of Thurstaston with Cropston.*

The Alcuin Club Annual Lecture 2018

The annual lecture this year was given by Fr Thomas Pott OSB of the Ecumenical Abbey of Chevetogne in Belgium. The abbey, founded by Dom Lambert Beauduin in 1925, has both a Western rite and an Eastern Byzantine rite church. The Eastern dimension was prominent in Fr Pott's lecture, with a strong emphasis on the sacraments, and indeed all worship, as the *mysterion* of God's presence. Exploring the Platonic roots of the Fathers' understanding of *mysterion*, Pott expounded the word to encompass not only the spiritual archetype reflected in the symbols but also the human action of participation in the archetype via that reflection.

But the main issue that Pott wished to

emphasise was worship and everything engaged in it as a living activity, and tradition without renewal a dead memory. A human being as a liturgical being is a being renewed by God. Legalism was attacked as a dead hand on worship and the spiritual life. And when it comes to practicalities he made specific recommendations: that all liturgical worship must be ecumenical; that communion be a proper meal; and to allow intercommunion for all the baptised. Pott narrated one of his favourite quotations, from an eleventh century Armenian bishop: 'We eat bread together until it is blessed. When it is blessed, it becomes a sacrament of division and exclusion.'

Next year the lecturer will be the Rev'd Dr Cally Hammond, Dean of Gonville and Caius, Cambridge, and author of *The Sound of the Liturgy: how words work in worship* (SPCK: 2015).

Details to be announced.

✉ *Gordon Jeanes is the Secretary of the Alcuin Club.*

Yorkshire Liturgists' Network

'Yorkshire Liturgists' Network replaces *Strictly Come Dancing* on BBC1!

No, not entirely true, but the YLN six-monthly colloquium quietly goes from strength to strength as a significant discussion forum for liturgists in the Dioceses of Leeds, Sheffield, and York.

The colloquia started as a natural development of Praxis Yorkshire committee members sharing their liturgical interests after meetings. Now, a broad topic is circulated, and there are always members of the network interested (eager, even) to speak just for seven minutes on a related subject, with a further seven minutes for questions and discussion. Someone choosing just to listen as they ate their sandwiches would hear six or seven interesting speakers in two hours. Recent topics have included lay-led worship, and the Eucharist. Experience over three years or more, reported at times in these columns, shows that, irrespective of the topic, the fairly fast-moving programme gives considerable stimulus to people beyond their usual round of parish worship.

The next colloquium takes place at 12 noon on Tuesday 11th September 2018 at Bridge Community Church, Leeds, LS9 7BQ. If you'd like to know the topic in advance, please contact me.

✉ *John Moss is Secretary of Praxis Yorkshire.*

Harry and Meghan

What was there of liturgical note in the wedding of the year? Well, there was the preacher who stole the world's headlines. But preaching is, rightly or wrongly, usually treated as a separate discipline, so does Bishop Curry count? Well, he was handling the set reading ('Many waters cannot quench love'), so by the strictest standard it was liturgical preaching, but that has not been prominent in the worldwide account of it. What might be of domestically Anglican significance is that, unlike previous royal weddings, the *Common Worship* text was used – even though the Patron of the Prayer Book Society was 'accompanying' the bride up the aisle (most of the media said 'down the aisle'). I doubt whether that means we can look forward to a *CW* Coronation...

Of course the totality of hymns and readings and Michael Curry and the gospel choir and the dressing up and the horse-and-carriage accoutrements may have obscured the particularity of the texts. A few people noticed that the Dean of Windsor (who was technically presiding in this Royal Peculiar) bore the preacher's exhortations somewhat impassively; and I thought that the faultless officiating of the Archbishop looked a fraction unpractised at the (gratuitous) wrapping of the stole round the couple's hands. However, there was one textual point (which would have been equally demonstrated had the *BCP* text been used) which struck me as highly relevant to the watchers at 4 am in California – that is, is it possible that Hollywood learned that no-one in an Anglican marriage service says 'I do'? Come to that, could unchurched English spectators learn that 'I will' is not performative – it leads towards the couple taking each other in matrimony, it does not effect it; it is not the focal point for cheering or applause?

But overall, it was a relief to have this partly American event strike a note of joy without sickly sentiment, of solemnization amid laughter and happiness. Even the most critical could not forbear to applaud.

✉ *Colin Buchanan*

Musical appointments

The Royal School of Church Music has announced that its new Director is to be Hugh Morris, Director of Music at Derby Cathedral since January 2015. He has also worked as assistant organist at Hexham Abbey and Director of Music at Christchurch Priory, and has taught in various schools. In an introductory article in the June edition of *Church Music Quarterly* Hugh writes of his enthusiasm for 'inspiring and developing skills in others, and most especially in young people'. He also speaks of his own Christian faith and of the 'Great Adventure' on which he is about to embark; he takes up his new post on 1 August 2018.

In another high-profile position, King's College, Cambridge, has appointed Daniel Hyde to succeed Stephen Cleobury as Director of Music in October 2019. Daniel is a former organ scholar of the College and is currently serving St Thomas Church, New York, as Organist and Director of Music.

Honours for musicians

The Royal School of Church Music has announced details of its honorary awards, to be presented on 8 September 2018 in Salisbury Cathedral. Those to become Fellows of the RSCM include broadcaster Stephen Shipley, regular producer of the BBC's *Choral Evensong* and presenter of Radio 4's *Daily Service*, songwriter Stuart Townend, whose work is increasingly being used in traditional settings as well as in churches with instrumental groups, and composer Judith Weir, Master of the Queen's Music and composer of a number of anthems, including 'Illuminare, Jerusalem' (the setting, commissioned in 1985 by King's College, Cambridge, of a 16th century carol text, included in 'Carols from Kings' broadcast on BBC 2 last Christmas Eve).

Presentations were also made by the Archbishop of Canterbury at Lambeth Palace on 6 April 2018. The three recipients of the Thomas Cranmer Award for Worship this year were John L. Bell of the Iona Community, 'for his outstanding Christian witness, through hymn-writing, broadcasting and social action'; Bernadette Farrell, leading British Roman Catholic liturgical composer known widely for songs such as her Psalm 139-based 'O God, you search me and you know me'; and Geonyong Lee, 'for his outstanding contribution to Korean-language Christian worship music'. Dr Lee's citation made

reference to his hymn 'Come now, O Prince of Peace', written in 1988 when praying for peace and for the unification of the Korean peninsula, and introduced to the UK (paraphrased by Marion Pope) in the Wild Goose Resource Group's 1991 collection of songs from the world church, *Sent by the Lord*.

Dr Deborah Justice

Deborah Justice is an ethnomusicologist, active folk musician, and writer on Christian worship based in New York State. She wrote a chapter for *The Oxford Handbook of Music and World Christianities* (OUP 2016), entitled 'Mainline Protestantism and Contemporary versus Traditional Worship Music', and more recently has contributed a chapter, 'Give us a piece of that Old Time Religion: why mainline Protestants are (re)claiming an evangelical musical heritage', to a new book from Routledge, *Making Congregational Music Local in Christian Communities Worldwide*. In it she examines why many North American Protestants have recently adopted a repertoire of evangelical hymnody which they once spurned.

In the UK too there seems to be a revival of interest in singing some older evangelical hymn texts, set to new tunes, such as Hillsong Publishing's 'My hope is built on nothing less' by Reuben Morgan, Jonas Myrin and Eric Liljero, based on the 19th century hymn by Edward Mote. Under its alternative title, 'Cornerstone', it appears at number 4 in the current list of Top Ten Trending Songs on the UK CCLI website (<https://uk.ccli.com>). At number 5 is Bethel Music's 'This is amazing grace' by Jeremy Riddle, Josh Farro and Phil Wickham, based on 'When peace like a river' by Horatio Spafford (1828-1888). 'How great thou art' by Stuart K. Hine (1899-1989) appears at number 7.

Some of Dr Justice's research was presented at the 2013 conference held near Oxford: Christian Congregational Music – Global and Local Perspectives. The next conference is scheduled to take place in 2019, from 30 July to 2 August, at Ripon College, Cuddesdon. One of the conference conveners is Professor Martyn Percy, former Principal of Cuddesdon. More details can be found online (<http://congregationalmusic.org>), and a call for papers is expected to be posted in September 2018.

Continuing delays

Uncertainty continues over the publication date for the *Revised English Hymnal*, described as a completely new and updated edition of the *English Hymnal* (<http://reh.hymnsam.co.uk>). At last year's Hymn Society conference two of the compilers (Gordon Giles and Huw Williams) gave a foretaste of the book's structure and contents, but were not able to provide sampler booklets as they had hoped.

2018 is now the target for the hymnal's appearance, coinciding with the sixtieth anniversary of the death of Ralph Vaughan Williams, the Music Editor for the first *English Hymnal* (1906), and thirty-two years after the last revision, the *New English Hymnal* (1986). A supplement was also published in 2006 (*New English Praise*), and it will be interesting to see whether many of the fifty-nine texts and fifty-five tunes from that book reappear in the new, much larger collection.

Gordon Appleton RIP

The joy of Easter Sunday this year was clouded by the news, which spread rapidly through the world of church music, that Gordon Appleton had died suddenly at the age of 70, while preparing to play the organ for an Easter morning service at a church in Ripon. His funeral, in Ripon Cathedral on Friday 27 April, was streamed live and watched by friends around the world, including church musicians in Nigeria, and can still be heard on YouTube.

Gordon was born in Stockton-on-Tees and took on his first church organist's post of at the age of 14. He trained as a teacher and worked in Hertfordshire, Jamaica and Perth (Australia), eventually becoming the first full-time Master of the Music at St George's Cathedral, Perth (1986-1993).

At the invitation of the then Director of the Royal School of Music, Harry Brama, he returned to England in 1993 to become the RSCM's Regional Director for the North. He enjoyed conducting the Northern Cathedral Singers and visiting and encouraging parish musicians. In retirement he led festivals and workshops around the globe, in Switzerland, South Africa, the US, and elsewhere; he is warmly remembered, as shown by tributes, photos and video clips, for example, on the RSCM Nigeria Facebook page.

A summary of Gordon's talk on 'Music and Worship' given to the Friends of Ripon Cathedral on 27 January 2016

Music

was printed in their Annual Report (June 2016), still available online (www.friendsofriponcathedral.org.uk). Among the points he made was that through both active and 'reactive' participation (the congregation listening to singers and instrumentalists as well as singing themselves), music can bring us nearer to worshipping God with all our heart and mind and soul and strength. On the front of the service sheet for his funeral was the RSCM's motto, 'I will sing with the spirit and also with the understanding'. There was wonderful choral and organ music, along with three of his favourite hymns, all sung at the 'cracking pace' which was his preference.

Gordon's cousins, friends and former colleagues continue to mourn the loss of a delightful 'Christian gentleman' but rejoice that he is now in the presence of those 'Angel voices, ever singing'.

Salisbury event

Several organisations are putting their resources together to support a Song and Hymnwriters' Workshop at St Nicholas' Church, Corfe Mullen, Dorset, on Saturday 22 September (10.00 to 16.30). Joel Payne (of Resound Worship), Martin Leckebusch (Jubilate and Hymn Society, published hymn writer) and Noel Tredinnick (All Souls, Langham Place) will be providing guidance on writing words and music for worship. One of the organisers is the Rev'd Helen Waldsax, Music in Worship Network Co-ordinator for the Diocese of Salisbury, and the Royal School of Church Music is also involved. The cost is £25 for each participant, which includes coffee or tea and a light lunch, as well as music for the core sessions.

Anyone writing songs or hymns (words or music, or both) is welcome, whether they have just started or have many years of experience. To apply and for full details visit Salisbury's diocesan website (www.salisbury.anglican.org/learning/courses/song-and-hymnwriters-workshop-6560).

Psalms: Ancient and Modern

So many people have signed up for Getty Music's 2018 conference (10-12 September) that extra buildings have had to be hired for the overflow; last year 4,000 attended. This year's Sing! event in Nashville for church leaders and musicians, aiming to

build biblical understanding and a creative vision for congregational singing, will focus on the Psalms. Stuart Townend will be one of the speakers and musicians, along with Sally Lloyd-Jones (author of *The Jesus Storybook Bible*), Keith and Kristyn Getty and many others.

The InHarmony Report

A fascinating report on the state of music for worship in churches across the Diocese of St Edmundsbury and Ipswich was published earlier this year as the *InHarmony Report* (<http://stedscathedral.uk/inharmony>). The research was carried out over two years and written up by Richard Hubbard, Music Development Director for the diocese, and was funded by a charitable trust, The Foundation of St Edmund, backed by the Dean of the Cathedral of St Edmundsbury and the diocesan bishop, the Rt. Rev'd Martin Seeley. It is believed to be the first comprehensive report in this field to be carried out by any English cathedral in recent years.

An online questionnaire, plus phone calls, led to the survey being completed by 444 out of the 478 churches in the diocese, a remarkably high response rate. Richard also visited a number of churches as a 'Mystery Worshipper' to ensure he was getting a true picture of the range of worship across the diocese. The statistics in the 140-page report cover the frequency of services, the size of congregations, the provision of organs, choirs and music groups, and the range of hymn and song books in use (96% of churches were using books).

Richard presented some of his results at a Church Music and Worship Conference in April, sponsored by Durham University, Durham Cathedral and the International Network for Music Theology. He explained that the project was prompted by concern at the musical implications of declining church attendance in rural areas, and was linked with a diocesan initiative, 'Growing in God'. The study looked at aspirations as well as existing patterns, and encouraging numbers were interested in help with introducing new music.

The report has six pages of recommendations, including clergy workshops and deanery singing days, along with the suggestion that the Cathedral should be a catalyst for a range of events demonstrating diversity and good practice in worship, whatever the musical style.

Books

The Rise and Fall of the Incomparable Liturgy:

The Book of Common Prayer, 1559-1906, Bryan D. Spinks, Alcuin Club Collections 92. London: SPCK, 2017. Pp. xii, 198. ISBN 978-0-281-07605-5.

Bryan Spinks has made numerous significant contributions to the study of Christian, and specifically Anglican, liturgy, to which this volume is a worthy addition.

Spinks explains his decision to begin his treatment with the Elizabethan settlement, and not with the liturgical reforms associated with Cranmer during the reigns of Henry VIII and Edward VI, on the grounds that these never became sufficiently established in the consciousness of the English faithful to have made any lasting impact – of however great interest to scholars the Prayer Books of 1549 and 1552 have been. It was during the latter part of the sixteenth century that Anglican forms of worship became permanently and deeply established in the psyche of English Christianity. The work ends with the 1906 report of the Royal Commission on Ecclesiastical Discipline, preparing the way for the liturgical reforms of the twentieth century.

Spinks deals mainly with the Church of England, which included the Welsh dioceses during the period of this study. He includes also some discussion of developments in Scotland, Ireland, and the United States of America, where the Anglican polities have a complex history in relation to the Church of England and the Book of Common Prayer. The Non-juring tradition in England is also considered briefly.

This book is quite unlike Procter and Frere's *History of the Book of Common Prayer*, in that it deals not so much with the detail of the liturgical texts, and their more ancient antecedents, so much as with ways in which worship was experienced from the Elizabethan to the Victorian period. The sources Spinks cites are not the work of scholars and theologians, or the injunctions issued by bishops, but rather the accounts by clergy and lay people of acts of worship at which they had been present, mainly in parish churches but also in cathedrals and college chapels, in different places and at different times. This inevitably means that details of architecture, furniture and decoration, music, posture, and attire which were considered unusual or remarkable may have received particular attention, and from

Books & other media

literate (and often opinionated) observers who may or may not have been typical worshippers, particularly when visiting parishes and other churches away from their homes. Nevertheless, the anecdotal and sometimes quite lengthy citations provide an insight into the evolution of Anglican worship, enhancing the impression a non-specialist reader might have of church and people at a particular time. Any idea that the worship of the Church of England was static and uniform over centuries is dispelled, even if the 1662 edition of the *Book of Common Prayer* remained the only authorised text for centuries.

An Appendix provides a facsimile of the *Supply of Prayer for the Ships of this Kingdom*, which, despite its title, was issued on the authority of the Directory and Parliament in 1645.

This thoroughly researched and eminently readable volume is highly to be recommended to any reader interested in the development of Christian worship, in the contexts in which it is offered, and specifically in the Anglican tradition.

✉ *Nicholas Taylor is the Rector of St Aidan's, Clarkston in the Diocese of Glasgow and Galloway.*

Liturgical Worship: A basic introduction

– revised and expanded edition, Mark Earey, CHP, 2018

For those tasked with compiling or engaging with reading lists for courses on worship, Mark Earey has become a well-known and well-respected author. His books on liturgy and *Common Worship* serve as valuable tools in helping students root themselves in the subject and have become touchstones for many training courses. This, of course, is not an enormous surprise, as the volumes have been shaped by Mark's own significant experience as a teacher of liturgy at Queens Foundation for Ecumenical Theological Education in Birmingham and this shines through in the new, revised and expanded edition of *Liturgical Worship*. The book seeks to introduce the reader to the landscape of liturgical worship by first defining the key terms and ideas before delving into how different components of worship might be harnessed liturgically. One of the ideas which drives much of how Earey has engaged with the subject is that of intentionality. He defines liturgical worship as 'worship which is intentionally and visibly liturgical' and to that end, he

spends a significant proportion of the book exploring all of the elements which can shape an act of worship. He rightly observes that these elements are best engaged with through making intentional decisions rather than leaving things to chance. Too often, acts of worship which fall flat or fail to connect are undermined by a failure to engage properly with all of the elements. Through highlighting intentionality, Earey empowers the reader to make active choices and to understand the context in which we worship.

This book is one focussed on the big picture and enabling the grand vista of worship to be viewed. It is rich in helpful analogies and illustrations, and guides the reader to develop their understanding of the basic building blocks which shape and form Christian worship. It accomplishes this task admirably, but in doing so leaves itself vulnerable to accusations that it sometimes identifies elements a little too briefly. For example, baptism is identified as a sacrament and passing references are made to it in other discussions, but there is no detailed engagement with the subject. However, this is the type of compromise that the short total length of the book (151 pages) requires. The very valuable Appendix offers an extensive and commentated bibliography to enable those reading the book to take their next steps in deepening their understanding without all of the details needing to be included in this book. Mark Earey has done an excellent job in writing an introductory volume on the subject of liturgical worship and there is no doubt that this book will cement his place on reading lists for many years to come. It is a text that serves as a wonderful road map to the subject with just the right number of signposts for further reading.

✉ *Andy Stinson is Worship and Liturgy Missioner in the Diocese of Chester.*

We all share:

Introducing Holy Communion to under 5s through play, exploration and activity, Mina Munns, Kevin Mayhew, 2018

This little book, which offers access to downloadable resources, was born out of a conviction that tiny children worship when they are present in a service, including Communion services, and the task of the Church is to create appropriate means to support this. The author draws widely on the experience and ideas of a committed group of fellow practitioners from across the country to offer

reflections and advice on ways to offer opportunities for participation, play-filled exploration sessions and ideas to extend the communion experiences in a domestic setting.

Essentially a practical volume, the book's chapters nevertheless conclude with a reading list and website suggestions, demonstrating that it emanates from considerable familiarity with research and established literature. Those who share the conviction of Mina Munns and her contributors that tiny children deserve support to empower their participation in worship will be grateful for the ideas offered here.

✉ *Gill Ambrose edits Praxis News of Worship and is Chair of the Trustees of Godly Play UK.*

Common Worship offers for Ordinands 2018

- **Basic Pack:** Main Volume and *Daily Prayer* £16.25 (save 50%)
- **Ministry Essentials Pack:** *Pastoral Services; Times & Seasons; Christian Initiation; New Patterns for Worship; Additional Baptism Texts; Additional Eucharistic Prayers* £77 (save 45%)
- **Library Pack:** all the titles in the Essentials Pack PLUS *Festivals; Saints on Earth; Collects and Post Communions* in both Contemporary and Traditional Language; and *Ordination Services*. £125 (save 48%)

Common Worship Offers for Trainee Readers / LLMs 2018

- *Pastoral Services; Times and Seasons; New Patterns for Worship* £60 (save 40%)

Events

Children's Liturgy Symposium

Friday 20 July 2018 9 am - 4 pm

Birmingham Cathedral

Praxis Midlands/Birmingham Cathedral

This symposium will look at how churches and chaplaincies can provide fresh, thoughtful, creative and engaging liturgy for children aged 0-11. It will bring together practitioners, incumbents, school chaplains, cathedral staff and theologians from across the country to share ideas and develop creative partnerships. There will also be a marketplace of agencies and groups offering resources.

Events

Cost £30 (£20 for Praxis members)
Contact jayne.crooks@blueyonder.co.uk

Yorkshire Liturgists' Colloquium

Tuesday 11 September 2018
12 noon

Bridge Community Church, Rider Street, Leeds, LS9 7BQ.

If you'd like to know the topic in advance, and be reminded of the date and venue, please ask. Otherwise, bring your own sandwiches – and feel free just to turn up!

Contact johnfrancismoss@btinternet.com

Liturgy at home and in hospital

Thursday 31 October 2018
10.30 am - 3.30 pm

Southwark Cathedral
Praxis South

Speakers: The Very Rev'd Andrew Nunn, Dean of Southwark Cathedral, and Hilary Fife, Senior Chaplain at Croydon University Hospital Trust. Much of the attention that we give to liturgy is about what we do inside the church. But the church is bigger than the building and, surely, it must include the home. This day will look at how we resource people for their worshipping life outside the church building, whether that be at home or when they are in hospital or care. From the marking of the seasons, to prayers around the table, from praying the Office as a family to receiving communion when unable to go to church, there is so much that we can resource people for.

Contact peter@furber.me.uk

Apt Worship in Times of Grief and Sorrow

Saturday 17 November 2018
10.30am - 3.45 pm

Bridge Community Church, Rider Street, Leeds, LS9 7BQ

Speakers: Helen Bent and Robin Greenwood

Tragedy and loss, whether sudden or expected, is what happens to other people. For some reason we never expect it to happen to us. Helen Bent and Robin Greenwood speak

from firsthand experience as both worshippers and worship leaders. How do we personally find God in the face of terminal illness and death? What happens in the face of unexpected tragedy or a problem in society? What is apt worship in the face of the unthinkable? And how do we minister sensitively to people at points of crisis and on through the long path of ongoing grief and sorrow?

Contact johnfrancismoss@btinternet.com

Space, People and Ritual: The first cathedral at Salisbury (Old Sarum)

The 7th Walter Tapper Lecture
Tuesday 2 October 2018 7.30 pm
Church of the Resurrection, Mirfield

Guest Lecturer: Dr John Harper
Free event but booking essential
Evensong at 6pm, supper can be pre-booked £7.50

Contact bharper@mirfield.org.uk

The unexpected event - Preparing for the worst

I have a box in the vestry marked 'Tragedy and Terror'. Admittedly terror attacks here in the Cotswolds is very unlikely, but I want to be prepared for any local or national event to which people may want to respond straight away. I know that whether they are Christians or just 'spiritual', they will come to the largest community building around – the church – to find some peace.

The Church of England responds quickly to significant events with web resources and prayers, but I live in a village and we don't have shops nearby. My T & T box contains a book of condolence, spare sheets of cream paper with a black border, pens, tea lights, a pillar candle and a new box of matches. The wardens know that the box is there, in case I'm away from the parishes. As the Elizabethan playwright said, 'Hope for the best, prepare for the worst'.

✉ Dana Delap is the Vicar of Blockley and Bourton-on-the-Hill in the Vale and Cotswold Edge benefice.

Colin's column

In connection with some other writing I have been doing, I have recently re-visited the *BCP's* words of distribution. The 1559 rite combined the words from 1549 ('The body/blood of our Lord Jesus...preserve thy body and soul...') with those of 1552 ('Take and eat this [Drink this] in remembrance...'). The well-worn case of my correspondent was that 1559 represented a recoiling from the protestant words of 1552 to provide a higher doctrine of 'real presence' of Christ's body and blood in the elements. The case is supported by the omission of the unambiguous Black Rubric. However, I don't concede the case – I recall that Gregory Dix classified 1549 itself as being Zwinglian, but more that Cranmer would unhesitatingly say that we receive the body and blood of Christ in communion (see, e.g., *Humble Access*). The 1549 words, no less than the 1552 ones, relate to reception, and, note, they never provoked complaint from the Elizabethan or 17th century Puritans. My own guess is that Queen Elizabeth First ordered the combination – positively we know she liked to hear Christ's word ('he spake it') articulating 'body' and 'blood'; and negatively, I submit, no cleric would ever have wanted to double the words to be said to each communicant; whereas an autocratic lay person who knew what she wanted to hear could easily have issued orders.

But times have changed. When, in *Series 2* and *Series 3* and the *ASB*, we allowed much shorter words of distribution, we retained the vital 1559/1662 words within an (obligatory) invitation. However, in the 1990s we were overtaken by a love of Roman Catholic invitations, and, astonishingly, the two main ones abandoned any reference to the body and blood of Christ. I speculate that if, in the 1960s, I had proposed 'Lord, I am not worthy to receive you, but only say the word and I shall be healed', it would have been summarily dismissed as stark Calvinism. But, as it came from Rome, all is well. Meanwhile I find that, while the *Common Worship* invitations are regularly employed, quite a lot of untutored local usage has overtaken the words of distribution. For myself, I hang on to the authorised 'The body/blood of Christ keep you in eternal life'. This form of blessing (the last recension of 1559!), terminates on the recipient, whereas the mere 'The body/blood of Christ' appears to be simply about the elements. How say you?

This issue's 50th anniversary

Last time I noted an unofficial pioneering experiment in modern language liturgy, but soon after it came the first official publication – the Liturgical Commission's *Modern Liturgical Texts* (SPCK, 1968). This included first drafts of modern forms of the Lord's Prayer (this by Austin Farrer) and of other 'common forms' and we submitted them to the then-forming International Consultation on English Texts (ICET). There was also a modernized *Series 2* communion by Geoffrey Cuming – all before David Frost joined the Commission that autumn.

✉ Colin Buchanan is a former Bishop of Woolwich.