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**What is Praxis?**

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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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# Unexpected blessing

*In this dialogue, Gill Behenna and Katie Tupling reflect on worship during lockdown, and the move to using social media more intentionally, particularly from the perspective of the Deaf Community and amongst disabled people.*

**Gill** The whole of my ministry has been in the Deaf Community, and one big issue has always been that Deaf people who use British Sign Language (BSL) have no choice! They can't simply go down the road to their local church. Most church services are not accessible unless they use BSL/English interpreters.

**Katie** Absolutely – and from a disability perspective, the local parish church building isn't always physically accessible to someone with mobility challenges: many have no parking and may not be on a bus route. Disabled people must often travel much further afield to attend a church which they can get to and get in to. And then there's the challenges of environment, noise, lighting, attitudes and 'welcome'.

**Gill** For Deaf people, many of the barriers came down because of one simple thing: Covid-19 and lockdown... Within days of the PM's announcement, one of my Deaf colleagues, Cathy Nightingale from Manchester, set up a Facebook group for worship in BSL. Since then, group members have offered pre-recorded services each Sunday that have been creative and diverse. The group is also used for other complete acts of worship, one-off hymns and songs in BSL, reflections, and information. It is now the place to go for information on worship that is accessible to Deaf BSL users.

**Katie** Many disabled people had already been forming community online – using Facebook and Twitter to connect, network and explore. Covid-19 sped up this process, with many mainstream churches now facing the challenges of having to leave behind their familiar buildings and occupy a strange new land. There was a recognition that the anxieties around accessing church when your building is closed were very similar to the

anxieties around accessing church when the buildings are stumbling blocks. However, there was also a discovery that people previously marginalised by the Church could now welcome the Church as it arrived on the (online) margins, and disabled people could attend worship. The mainstream Church met the marginalised Church in a liminal space. Live-streaming, pre-records, YouTube, Zoom and WhatsApp all offered a variety of Church gathering options that were not dependent on a certain building, or even at a certain time.

**Gill** As people became more familiar with what was possible in pre-recorded worship, we quickly noted some gains. Geographical boundaries became less important. A service may involve pre-recorded contributions from anywhere in the country and so the Deaf Christian community felt larger and more connected through seeing unfamiliar faces on screen. There was a lovely moment when Deaf people all contributed to a BSL UK Blessing (<https://youtu.be/vnEhIz2eHow> . Many Deaf people were already familiar with on-screen communication, so it was fairly easy to make the transition to preaching or offering a reading or a testimony online. Generally, Deaf people also knew how to frame themselves on-screen, so we were not faced with looking at someone's nose or eyebrows as they read!

Deaf people have always enjoyed creativity in the visual arts. Many work in media and are skilled film-makers and editors (the rest of us learnt quickly). They are visual people, and so worship has always relied on strong images. This works well on-screen. The cultural values of storytelling became more important and formal liturgical resources were used less frequently. The first few services felt a bit 'one way' but then one of the presenters suggested 'just stop the video and go off and find...' and we realised that even online, services could become interactive.

*Continued on page 2 >*

## Unexpected Blessing

Most importantly, the services were 'ours', crafted and presented by Deaf people in BSL. In that sense they were 'local' services – addressed to one community, even though it was geographically widespread.

**Katie** All of the above! Many disabled people could now access worship without having to pay for travel and parking, and could join in at a time when it wasn't going to cost in terms of stamina and strength. If you have a hidden or fluctuating condition, being able to join a pre-recorded service, or click on a link to join in later, is better than forcing an uncooperative body into conforming to a time and a place. For those with postural problems, or a bad back, worshipping from home in a chair of your choice is far better than having to sit on unsuitable furniture. People with visual impairments were now able to see words and lyrics on screens – rather than having to make do with font 12 type. Those with Guide dogs and Assistance dogs were not exposed to the risk of being turned away with the words 'no pets are allowed in church' (that really happens), or having their working dogs distracted or trodden on (that too).

**Gill** We have many more examples of online provision offering greater opportunities for Deaf and disabled people to be part of Church – but that will have to do for now! I guess the last word has to be about being a complementary, and critical friend. Neither online nor offline has all the answers, and each has their challenges.

**Katie** Digital poverty is as disabling as a lack of BSL or a set of steps into a building. So online and offline must work in tandem, each challenging the other to become more accessible and inclusive, so that all can truly belong.

✉ Gill Behenna is Chaplain with the Deaf Community in the Diocese of Bristol and National Deaf Ministry Adviser for the Church of England. Katie Tupling is Disability Adviser for the Diocese of Oxford. @DisabilityJ @kttup on Twitter; www.youtube.com/channel/UCSKkFEr30FirnIlorh1kgoQ/videos; BSL Church Worship on Facebook www.facebook.com/groups/BSLChurchWorship/ and YouTube: www.youtube.com/channel/UCMo0\_lugBjEMuL00tzGRdDw

## Worship in Lockdown

### The invasion

WE HAD HEARD AN ENEMY was invading, indeed had made landfall, but we couldn't see it quite. Yet the threat was such that within days the Cathedral would close, and close for worship for the first time since the days of Cromwell. The 2020 suite of Passiontide, Holy Week and Easter liturgies, together with their liturgical notes, still remain on the server, unused. The choir and organ were silenced, and the vergers sent home.

Our response had to be fast, very fast. The worship of God could not simply stop, but for an institution whose life is directed by the Benedictine principles of worship, learning and hospitality, the rug was well and truly pulled out from under us.

It was important that we did something, but we knew that we wouldn't be entirely happy with it. The words from Psalm 96 kept ringing in my ear – 'worship the Lord in the beauty of holiness'. That felt difficult, as corporate prayer was banned, except in households, and yet I was convinced that we needed people to feel that in what they were doing, in their prayer, they were not alone.

We contacted the congregation and emailed out orders of service for Morning and Evening Prayer in the form that Chapter would be praying them ordinarily in the Cathedral. Our local calendar was shared, and people were able to feel a sense of unity with one another and those who normally lead them in worship.

There also needed to be some presence online. We made the decision that we would video worship where we could, rather than use Zoom or livestream. The potential technological blips of live streaming or Zoom were something we wanted to avoid. However, the first Sunday Eucharist (Mothering Sunday) was a nail-biter as it refused to upload several times!

Holy Week was going to be difficult and there was a sense of grief, even in advance of that. Somehow, we had to keep it and lead people on the walk to Calvary. On Palm Sunday those living in the Cathedral Close were invited to come to their front doors and sing 'All glory laud and honour' and each Sunday during lockdown the Cathedral clergy celebrated the Eucharist in their own homes. We took

a sounding from the congregation as some clergy chose a eucharistic fast in solidarity with their congregation, but people were clear that it was a comfort to know that the Eucharist was being celebrated and received at the time it would be normally. Each week we would produce a video led by a member of the Cathedral clergy and draw in readers from the congregation who would record their part at home and send it in to our Assistant Organist who turned his head to sound and video editing. Each evening during Holy Week there was a devotion led by the Bishop and we also had a 'virtual' Stations of the Cross.

We were clear that Easter would happen: if death couldn't hold Christ down, then neither would the lockdown stifle entirely the celebration of the resurrection. It fell to me to light the Easter fire on the green in the Close as part of a (very) mini-vigil, singing the Exultet in the presence of those who came to their doors, and blessing and lighting the Paschal Candle and proclaiming the resurrection. A strange experience, but moving for all, and it captured the imagination of *The Guardian*.

✉ Aidan Platten is Precentor of Norwich Cathedral.

### The exile

BEING PLUNGED into lockdown was disorientating, and decisions about worship needed careful discernment. At Gloucester there was a sense, among the Chapter clergy, that we had to accept lockdown as an exile from worship in the Cathedral. Rather than trying to fill an apparent vacuum with haste, we felt it important to try, in the gift of time, to orientate ourselves.

'How shall we sing the Lord's song in a strange land? (Psalm 137.4)' The psalmist wrote with a sense of the need for space and reflection. We decided that we should collaborate and keep it simple. The daily offices were made available in text form online and the Cathedral worked with the Bishop's Office in offering online worship until Easter Day.

'Place' is an important aspect of what a cathedral offers, so we decided not to produce recorded or streamed services until we could return to the building. Our decision was based on a desire to share something of the exile with worshippers,

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to ponder how sacraments work online, and to avoid domestic settings that would in no way re-create the Cathedral space. We also wanted to produce something worthy of our calling to worship in beauty and holiness, when we weren't confident of being able to offer this in new settings. In addition, we needed to work with our communications team, who also desired to resource themselves for the new landscape of worship.

In May then, we began engaging in worship by Zoom and offering recorded eucharists from inside the building; these became live-streamed services from 5 July when public worship began again. Congregational discussions and socials by Zoom complement the worship in that format. A pattern has emerged.

What have we learned? A concern for quality, rather than quantity, has been echoed by those engaging with the worship online. In the silencing of worship in the Cathedral, less is more as we reflect on our predicament.

It is clear also that worship and community are inextricably linked. Meeting as groups on Zoom, where there is a sense of worshipping together with people who can be seen, is reckoned to be much better than isolated individuals leading worship online. This may not be a fair assessment, but it appears to be the view of many lay people who experienced what we offered. We are learning, too, how the ritual of worship is affected by the need to be conducting it in the Cathedral and produce it through live streaming. How is it effective spiritually in the way worshippers in very different settings apprehend it?

✦ *Richard Mitchell is Precentor of Gloucester Cathedral.*

## Small things count

ONE OF THE ACCIDENTAL discoveries during our Church@Home services has been our 'Gallery'. I knew I'd need to find ways to include more people in the services, and particularly draw in children. So, in the first weeks I asked for creative responses to Good Friday and Easter, suggesting, as an example, making an Easter Garden scene, and sending some photos in. To the same music used in Tony Hart's children's *TV Gallery* segments, we then enjoyed a slideshow of the contributions, after the

opening song. Quickly we found people sending us other graphic images, often ones doing the rounds on social media: sometimes the new cartoons or funny memes about life in lockdown; others sharing graphic prayers or meaningful verses-of-the-day. Putting it together didn't take long: just cropping the pictures in a basic PowerPoint presentation and adding some credits.

After a month, a worshipper who is a semi-pro photographer, submitted some wonderful outdoor photos of the emerging spring. I was delighted to include these, which nourished those of us who were then strictly shielding, missing most of the goodness of creation. When I recently surveyed the congregation to see what they were feeling about coming back 'into the building', it was no surprise to find quite a number hoping to have the Gallery remain in some way. Sometimes the sharing was profound: the 'prayer while putting on PPE' by one of our intensive care nurses accompanied by an (unrecognisable) picture of her wearing it, brought the medical response home to us in a way little else could. I've learned that people want to contribute, that a mixture of funny and profound goes a long way, and that small things can count as much as a longer shared testimony.

✦ *Jonathan Clark is the Vicar of Christ Church, Chineham, Basingstoke.*

## Mystic Sweet Communion?

AS LOCKDOWN WAS IMPOSED back in March, so were the rules: church buildings were to close and public worship was to cease. Clergy and lay ministers were quick to respond creatively to provide online worship for their congregations, but a crucial question remained: how might the Church continue as a Eucharistic community throughout the coming months?

One response was for worshippers to break bread and take wine in their homes whilst participating in a streamed Eucharist. That this practice took hold is not surprising, and it seems to have been fairly widespread in certain quarters. But it raises some serious issues. From the outset, some churches were anxious to stress that, although this might conceivably be done 'in remembrance' of Jesus, such bread and

wine was in no sense the bread and wine of the Eucharist. Extensive online discussion followed. Was it possible to suggest a theology of remote consecration? Was such a practice in any sense 'communion'? Did it matter whether the worshippers participated in 'real time' or at a time other than the live streaming? Should it be encouraged as being of benefit (if people found it helpful), or should it be ruled out of court?

Episcopal opinion in Scotland, where I now serve, was strongly to discourage this approach in favour of the practice of 'spiritual communion.' Here, the priest presides over the Eucharist alone. The London College of Bishops in a paper released on 31 March stressed that permission for lone celebration was exceptional (as befitting the situation), and that the norm must remain that of the *Prayer Book* rubric that 'there shall be no celebration of the Lord's Supper except there be a convenient number to communicate with the priest.' (The Scottish Episcopal Church has no such rubric!) Worshippers, joining the streamed or broadcast celebration remotely, pray for the spiritual benefits of the Sacrament at the point in the liturgy at which they would normally receive the consecrated bread and wine. This approach relies on equating an intention to receive the Sacrament with the physical reality of reception. A helpful precedent supporting the validity of this position might be seen in the rubrics of the 1662 order for the Visitation of the Sick.

The result has been a 'mixed economy' with – as one might expect – a breadth of Anglican practice, official and unofficial, across the UK. Personally, I find myself ill-at-ease both with notions of remote consecration, and of spiritual communion. Reflections in recent months have also strengthened my belief that the *Prayer Book* rubric expresses a crucial principle: the need for a physically gathered congregation, among whom the sacramental presence of Christ is made real. As such, I have been content – if not happy – to abstain from Eucharistic worship until the lockdown restrictions were sufficiently eased to enable celebrations to resume in the churches of my charge.

There will inevitably be strong differences of opinion around the issues

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raised during these months of lockdown. What is crucial is that in all the debate, the Church does not lose its grasp of the truth that the Eucharist is Christ's gift to us – a converting ordinance and a vehicle of grace.

✠ *Peter Moger is Priest-in-Charge of St Peter Stornoway and St Moluag Eoropaidh.*

## Oremus - Let us pray

THESE ARE VERY SIMPLE WORDS, frequently used in the liturgy, but what do they mean? What are we really doing when they are said or sung? Articulating them, I feel we should spell them out. My concern is the phrase 'Let us pray' before the Collect of the Day in the Eucharist. 'The president introduces a period of silent prayer with the words, "Let us pray" or a more specific bidding' – though I'm not sure that many priests do use a 'specific bidding' in practice. We don't use the phrase in this way in the *Book of Common Prayer Office*. An interesting 'Let us pray' example is found in the *Common Worship* service of Morning Prayer where the opening prayer has as an introduction: 'The night has passed, and the day lies open before us; let us pray with one heart and mind'. Although there is no subject given to the prayer, there is a sense in which it tries to unify the pray-ers at the beginning of the office as a gathering collect.

Our phrase was probably used automatically before a collect, and was closely linked with the history of the main collect. My suspicion is that it became a kind of follow-up phrase after getting people's attention with 'The Lord be with you', just like summoning a group to 'listen up'. They were then to listen up to an important prayer, interrupting their personal devotions to share in that prayer and signal their consent by saying 'Amen'.

Some other Anglican Prayer Books offer prompts for what might follow 'Let us pray'. The *Australian Prayer Book* gives phrases [in brackets] that are based on the main intention of the collect, for example, in the Collect for Trinity Sunday: 'Let us pray to the one God, Father, Son and Spirit, that our lives may bear witness to our faith.' This at least gives a common focus for the congregation so that they know what they are praying for. Concentrating and focussing the prayer helps it to become a more directed prayer in which the congregation's thoughts

become one with each other [common prayer] and the priest who voices it.

When people knew *BCP* Collects by heart, they might anticipate what was to be said by the priest. Their thoughts were prepared and focussed in the silence and the prayer that followed. Now that this is no longer the case, corporate devotion has been weakened. Having been called to attention by 'The Lord be with you' and its response, we are called to action – to prayer, the work of the people. It is a corporate, rather than an individual, experience.

Also important in corporate prayer is the physical position of our bodies. In my days as a chorister, if a priest said, 'Let us pray', the whole congregation fell on their knees in a rather disorderly manner, so that they often missed the point of the prayer. When the priest says or sings the Collect with 'Let us pray', the congregation can be standing, like the Orthodox, to greet the coming of the kingdom. We are then more conscious of each other and our corporate purpose.

We sometimes forget that 'private prayer' was not the focus of the Early Church. The liturgy was the focus of the prayer of the Church rather than private devotion. The important thing was praying as an assembly. Physically coming together in prayer is a powerful symbol of our corporate nature, and our recent Zoom and online experiences during the Covid -19 crisis cannot be a proper substitute.

✠ *David Knight is a retired priest in the Diocese of Oxford.*

## The power of praying together

SINCE MY CHURCH CLOSED, I have joined the Wellspring Community for Morning Prayer every day. The service is live on Facebook and I have learned the power of praying together. For the first time, I have been listening to the Psalms read out loud and somehow, they have never failed to reflect my mood, the weather or the news. I love the singing, completely new to me, and the words and the tunes stayed in my thoughts for the remainder of the day. Sometimes things have gone a bit wrong. A dog barking, the wrong reading, a tech problem, someone laughing, or yawning brought a smile to my face. We are all human. I live alone, but

my lockdown day has begun with God and my friends unseen in Peckham. I have not been lonely.

So, what I have learned is that community has strengthened me, guided me and sustained me, even though we have never met face to face. We have prayed together every day for three months and God has blessed us. For my ministry going forward, I will try to build more corporate prayer in worship and daily life. We don't value the traditional daily office or the rhythm of the day enough.

✠ *Ann Critchley is a Reader in Rochester Diocese.*

## A hymn following lockdown

Be still my soul, we face uncertain days,  
Walking together, yet we're still alone;  
What will become of those familiar ways,  
Those feats through which our former lives  
have shone?

Be still my soul, we face uncertain days,  
Yet still in hope our journey onward plays.

Abide my soul, God's work continues still;  
Abide my soul, tho' dark the days may seem,  
Amidst the storms that seem to cloud our  
will,  
Are hidden signs connecting ways unseen.  
Abide my soul, God's work continues there,  
And e'en dark days may bring new gifts to  
share.

Be bold my soul, with open eyes we see  
That myst'ries grow, that cells of life proceed;  
Self-focussed some, conflicted they may be,  
Still many flourish for that greater need.  
Be bold my soul, with open eyes we'll know  
A new creation which these things will show.

Endure my soul, God's work continues still;  
That work we saw in Christ, new ways did  
show;  
The same self-giving on that cursed hill  
Walks with us now, true host where we shall  
go.  
Endure my soul, God's work continues still  
Christ's 'cross-shaped' pattern, we will now  
fulfil.

Be sure my soul, we'll find our place again  
And play our part in God's creative lure.  
No longer needing certainty's false fame  
Taking together, roles that will endure.  
Be sure my soul, we'll know our place to be  
As on we move to new humility.

✠ *Chris Liley is a former Archdeacon of Lichfield. Tune: Finlandia*

## Music again

The Royal School of Church Music has made available online ([www.rscm.org.uk/covid-19-resources-for-churches](http://www.rscm.org.uk/covid-19-resources-for-churches)) a number of documents to help church leaders and musicians make wise decisions as services resume, but with singing still restricted. Along with a short introduction to risk assessment (plus a template), there are FAQs relating to the resumption of group music-making in churches, and a document dated August 2020 providing 'models' for various church contexts; these suggest staged approaches to resuming the musical leadership of worship. Model A, for example, offers guidance for a parish church with a music group and amplified singers; churches with an organist, a mixed-age choir and perhaps instrumentalists should look at Model B. Models C and D are for cathedrals.

Contributions to the 'Models' document came from the church music sub-group of the C of E Recovery Group, whose members include Hugh Morris (Director of the RSCM), several cathedral precentors and directors of music, and Timothy Hone (Secretary to the Cathedral Organists' Association). Research into the risks of singing in relation to coronavirus transmission has been carried out by a team including Declan Costello, a former choral scholar at St John's College, Cambridge and an ENT consultant with a particular interest in singing and health ([www.voicedoctor.co.uk](http://www.voicedoctor.co.uk)). A relevant study has also been published in the *British Medical Journal* (25 August 2020) with a chart showing the level of risk in various contexts, such as buildings with good ventilation or enclosed spaces ([www.bmj.com/content/bmj/370/bmj.m3223.full.pdf](http://www.bmj.com/content/bmj/370/bmj.m3223.full.pdf)).

## Doxecology

It's here! Resound Worship's project to provide resources for churches wishing to sing about creation care (or listen to others singing, given current constraints) has resulted in a CD of thirteen songs (also downloadable) and a study guide with a matching cover. This booklet contains Bible studies and reflections

related to the songs, by a variety of authors including Jeremy Begbie from Duke Divinity School, North Carolina, and Jeremy Williams from Christian Climate Action; it ends with three service plans created by Sam Hargreaves of Engage Worship. The reflections are suitable for personal devotions or for small group use, and may also be a resource for sermons during 'A Time for God's Creation'.

Videos with the lyrics and appropriate film footage can be seen on YouTube, and more details about the whole project (which included a lengthy song search) can be found on the Resound website ([www.resoundworship.org/projects/doxecology](http://www.resoundworship.org/projects/doxecology)). Some songs are exuberantly thankful; some focus on lament for our failure to be stewards of God's creation (e.g. 'If the fields are parched' by Chris Juby). The final song on the album, 'God the Word of life (Great Day)', is the work of several writers – Jo Doré, Judy Gresham, Carey and Geraldine Luce – and expresses our Christian hope even while 'still the earth groans'.

Once it is possible to meet together again and sing, Joel Payne of Resound Worship expects to lead evenings for local churches to introduce the resources and encourage leaders to incorporate creation care in their teaching, praises and prayers.

## Journey with the Maker

Richard Hubbard's Cantus Firmus, a charitable trust which normally runs inter-church choirs and worship events in Suffolk and Essex has had to rethink its activities during the Covid restrictions. A special creation-themed online service using words and music from the Iona Community, and including a talk recorded in Glasgow by John Bell, was created for livestreaming on the St Edmundsbury Cathedral Facebook page on Sunday 13 September, after which it was made available on the Cantus Firmus website (<https://cantusfirmus.org.uk>). 'Journey with the Maker' was described as 'A Suffolk coast Iona service' and included footage filmed around the area. Music was arranged by Richard Hubbard, and recorded by individuals before being edited together.

## Carols at Christmas?

As this issue of *PNOW* goes to press, it is still impossible to predict whether choirs and congregations will be able to sing together during Advent and Christmas. However, churches with small choirs and few male voices can get ahead with their planning, thanks to a new collection published by RSCM. *Carols for Sopranos, Altos and Unison Lower Voices* includes 42 carols, chosen and arranged by David Ogden, a composer and conductor of choirs from the humble to the semi-professional Exultate Singers in Bristol. See [www.rscmshop.com](http://www.rscmshop.com) for a contents list and an online 'flipbook' in order to examine the music.

Many of the carols are newly composed, though often using familiar texts, as in Philip Wilby's setting of 'All my heart this night rejoices' or Esther Bersweden's 'The angel Gabriel from heaven came'. Joanna Forbes L'Estrange has set Timothy Dudley-Smith's 'Light to the world, a child is born', while an older Dudley-Smith carol, 'Christ is come! Let earth adore him' is given a new setting by David Ogden himself. Most pieces envisage piano or organ accompaniment, although there are a few unaccompanied items, and the level of difficulty seems to vary quite widely.

## Daily prayer online

Various resources have emerged this year to enable people to share in the daily office from their homes. One such is the YouTube site run by the Rev'd Dr Adam Carlill, Vicar of Tilehurst in the Diocese of Oxford ([www.youtube.com/channel/UClwxvnp6fA8Kd-2yELOaa6A](http://www.youtube.com/channel/UClwxvnp6fA8Kd-2yELOaa6A)). Morning prayer and evening prayer there include metrical versions of the psalms and canticles which Dr Carlill wrote and collected into his *Psalms for the Common Era* (see Issue 60 in 2018), available from Amazon, and the associated website [www.psalmsforthecommonera.com](http://www.psalmsforthecommonera.com).

# Music matters

## Hymns by phone

The 'Hymn Line' option which is part of the Church of England's Daily Hope 24-hour free phone line (0800 804 8044) provides recorded hymns and accompanying reflections, principally for those who are at home and unable to access worship in church or online. It is also possible to download a document from the website ([www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-parishes/daily-hope-phone-line](http://www.churchofengland.org/more/media-centre/coronavirus-covid-19-guidance-parishes/daily-hope-phone-line)) and to read the texts of the reflections and prayers on the hymns featured, including 'Thine be the glory', 'Rock of ages' and 'The Lord's my shepherd'.

## Waiting for the REH

Norwich Books and Music was forced in August to send an apologetic message to those who had put in advance orders for the long-awaited *Revised English Hymnal*. The current pandemic has added to the delays, through operational challenges, and the company is now working towards bringing out the full music edition in November 2020; words-only and other editions will follow when ready.

There is still a pre-publication offer of £25 (a saving of £5) for the full music book, the contents of which may be seen on a dedicated website (<https://reh.hymnsam.co.uk>). Martin Draper, chair of the English Hymnal Company, also speaks about the forthcoming book on that website, and there is news that an essay by former Archbishop of Canterbury, Rowan Williams, will be included in the introductory material.

## Lambeth Awards

The two recipients of the Archbishop of Canterbury's Thomas Cranmer Award for Worship this year both have strong links with hymnody. Pam Rhodes has been given the award for 'her outstanding work in hosting Songs of Praise on the BBC for over thirty years'. She is described in the citation as having brought to the programme 'an

enthusiasm and love for hymnody' as well as a warmth and sympathy which have endeared her to viewers as she has sought to familiarise them with 'hymns of the past and present'.

The Award has also been bestowed on eminent hymnologist Professor J. R. Watson, 'for his unparalleled contribution to the study and promotion of the use of our heritage of hymnody in Christian worship'. Dick Watson, a Methodist, served on the Archbishops' Commission on Church Music (1988-1992) and on the editorial team which produced *Common Praise*, the revision of *Hymns Ancient & Modern* published in 2000. His expertise in English literature has made him particularly sensitive to the language and poetry of Christian song, and his persistence and attention to detail made him the ideal editor for the massive online *Canterbury Dictionary of Hymnology*. The full citations for these and the rest of the 2020 awards may be found via the Archbishop's website ([www.archbishopofcanterbury.org](http://www.archbishopofcanterbury.org)).

## Hymn Society Bulletins

Members of the Hymn Society of Great Britain and Ireland now have the opportunity to look back at every issue of the quarterly *Bulletin* from Volume 1 Number 1 (October 1937) to the present, via the archive section of the Society's website (<https://hymnsocietygbi.org.uk>). This will be invaluable for scholars of hymnody, but also for those with a broader interest in hymn writers, hymn tunes, hymn books, trends in hymns sung in worship and so on. Work is also in progress to provide a complete index.

# Learning

## Music for Mission and Ministry: online via Zoom

Tuesday 29 September – Thursday 1 October 2020

Led by Revd Helen Bent with Jonathan Robinson

Cost: £90 (RSCM members £75)

This course offers training for leaders of worship, both lay and ordained, and church musicians, and is now available online. It uses a 'blended learning' approach over three days, combining tutor-led sessions, supporting online media and pdf handouts.

Music adds an extra dimension to worship. It enhances words and makes them more meaningful. Music is a language in its own right, which embodies beauty and connects with emotions as well as intellect. It can reach depths of the human soul that words alone don't reach. The course aims

- to inspire your worship in fresh ways
- to deepen your knowledge and understanding
- to equip you for the future
- to introduce you to new resources

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## Praying Daily: A day to explore how our practice of praying daily may be renewed and enriched

Tuesday 20 October 2020

Praxis South Webinar

Speakers: Richard Peers, Sub Dean of Christ Church Cathedral, Oxford and Father Peter Allan, formerly Principal of The College of the Resurrection, Mirfield. Enquiries and bookings to Peter Furber, 3 Ravenswood, 23 Wimborne Road, Bournemouth, BH2 6LZ, Phone: 01202-296886, [peter@furber.me.uk](mailto:peter@furber.me.uk)

THE EDITORS HAVE LEARNT that Sarum College in Salisbury is closing its MA programme in Christian Liturgy, which has been running since autumn 2009, first under Juliette Day's leadership and then, from 2011, steered by James Steven. There has been a steady stream of students from a variety of traditions studying on this highly valued programme, which has proved attractive both to ordained and lay Christians, including church musicians.

## Mirfield

The College of the Resurrection offers a taught MA in Ministry & Theology, with the option to follow a Liturgical Studies pathway. An MA in Liturgy, taken in one year full-time or part-time over two years, is taught through the Mirfield Liturgical Institute (led by Ben Gordon-Taylor) and is validated by the University of Sheffield. For further details see <https://college.mirfield.org.uk/academic-formation/programmes-of-study/ma-in-liturgy/>.

## Cranmer Hall

The postgraduate module in Contemporary Worship Studies offered by Cranmer Hall, Durham, is taught by Pete Ward, Glenn Packiam and Nick Drake; it can be taken as part of an MA in Theology and Ministry. In a 'Talking Theology' podcast from February 2020, Nick Drake was interviewed by the Warden of Cranmer Hall, Philip Plyming, about 'what theology is going on in contemporary worship' (<http://podcast.cranmerhall.com>).

## Queen's College Birmingham

The Centre for Discipleship and Theology at Queen's College, Birmingham, provides opportunities for independent theological study at various levels, with worship among the subjects which can be explored. Another programme in which worship can be studied is the MA in Integrative Theology run by London School of Theology.

## St Andrews' University

Applications for the new MLitt programme in Sacred Music at St Andrew's University were due to open this autumn for commencement next year ([www.st-andrews.ac.uk/subjects/divinity/sacred-music-mlitt-2021](http://www.st-andrews.ac.uk/subjects/divinity/sacred-music-mlitt-2021)).

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

Who says the bishops and central structures of the Church of England don't listen to their flock? Just one year ago, in this very publication, I added my voice to the increasing pleas for an authorised liturgical resource about creation and the environment – a 'further *Common Worship* volume ... with some authoritative, common, and flexible liturgies and sample service orders ... in a bright, living green.' And here it is. From the theologically astute introduction by the Bishop of Exeter and throughout the diverse liturgical material (some from existing resources and some newly commissioned), this slim but rich volume is teeming with quality resources and first-rate contemporary, liturgical word-smithery.

Until now, there has been scant official material on which to base and centre our liturgies to direct corporate prayer life in relation to environmental concerns. There is, frankly, a lot of questionable stuff being used out there. This volume does much to redress this issue. It has been compiled, written and edited by experienced and studious liturgists. If it had been written by those exclusively concerned with environmental activism, it would have been a very different product. As this is essentially part of the *Common Worship* library, it contains authorised texts and, as such, can be used with confidence.

Liturgical style, practice and language – and even theological emphases – develop depending on the context and pressing concerns of the day – that is not relativism, but active (and sometimes reactive) discipleship and engaged doctrinal thought. Environmental theology and its associated liturgical expressions are no different. This volume has no truck with 'dominion' (tick) and carefully avoids (mostly) the frequently questioned model of stewardship (double tick) – here is God-centred, or God's creation-centred, as opposed to anthropocentric, prayer and praise. Much contemporary religious poetry and liturgical material has become

more frustrated, more lamenting, more eschatological – reflecting the need for urgent action, as well as the overflow of rage and desperation of recent direct-action movements. The Church of England's theological positioning in relation to these issues, as expressed in her liturgies, has evidently settled and centred. But this volume does encompass further themes of global responsibility, the burden of inheritance for our children, the climate emergency, and re-assessment of agricultural and consumption practices.

Although I am not personally in favour of limiting our exploration of one of the central themes of our faith to a 'Season of Creationtide', the thematic resources for use over a four-week period are well thought through. But as the back cover reminds us, it is intended 'for year-round use' and rightly so.

The fully worked out daily offices (morning, during the day, evening, night) are ready to use and particularly effective – with a Bible in one hand and this book in the other, individuals, prayer groups and congregations can get straight on with praying and working for the restoration of our relationship with God and God's creation. At less than £10, it is affordable. It is printed in Britain, so the environmental costs of shipping are reduced; it is available as an e-book and, I think, it is printed on recycled paper – which is a nice touch, if indeed it is. So, both in content and cover, the eco-credentials of this timely resource are excellent.

✉ *Matthew Rushton is Precentor of Rochester Cathedral.*

## ***Time to Pray***

*Time to Pray* contains a simplified Daily Office: a pattern of prayer, praise and Bible reading. Taken from *Common Worship: Daily Prayer*, it provides the full texts for Prayer During the Day and Night Prayer in an easy-to-follow format, with different material for every day of the week.

Now published, *Time to Pray* is also available as an app for smartphones and tablets, and as a daily podcast (<https://www.chpublishing.co.uk/features/time-to-pray>).

Single copy £3.99; Pack of 6 £19.99

## In memoriam – Jim Packer

Jim Packer died in June 2020 in Canada, aged 94. As a systematic theologian he was famed as the most profound of evangelical Anglican scholars of the post-World War II era, and he was well farewelled by Alister McGrath, his biographer, in *Church Times*. However, he had not been known for his influence in the world of liturgy, though for a short period he chaired the Latimer House Liturgy Group (nowadays GROW – the Group for Renewal of Worship), and this was in line with his key role in the Keele Congress delivering evangelicals from their ghetto. At the same time he opposed the Anglican-Methodist Union Scheme of 1963-72, which, paradoxically, brought him onto the official commission drafting the final scheme, though he made it known when accepting the appointment that he could not agree its key factor, the ambiguous ‘Service of Reconciliation’ – and he both helped shape much of the Scheme (including the ordinal which became the grandparent of our CW ordinal) and yet sustained his opposition to it. But he was also invited onto the Doctrine Commission in 1967 and there had a large hand in drafting the Declaration of Assent we now use (and much worse possibilities had threatened). Furthermore he had a major role in helping the Commission to give very good advice to the Liturgical Commission both on prayer and the departed and on supplementary consecration of the eucharist (which therefore constitute my 50th anniversary item for this month). None of these achievements has his name written on it in the way his books have, but the Church of England of today is very much the beneficiary, and that is worth the liturgists noting with gratitude today. As a student of his, I thank God for him.

✉ Colin Buchanan

## Colin's column

I hinted in the last issue that I had wanted to say something about receiving communion in one kind only, but had been overtaken by the requirement not to receive at all. Instead we had over four months of clergy presiding at rites akin to the private masses (i.e. with no communicants apart from the president) which the Reformation strongly opposed and swept away in the *Book of Common Prayer* and the Thirty-Nine Articles. These clerical activities have run strong, in complete contradiction to the whole text of the *Common Worship* eucharist. However, it is the return to the bread-only rite which is current as I write, and it is that which is in the news.

If in any other circumstances two people were told, when drinking, not to share one cup, they would undoubtedly drink from separate cups. But the Church of England has so sold itself the idea of a ‘common cup’ that we have had heavyweight Legal Opinions in 1994 and 2011 which declared individual cups illegal, and told us, in effect, to do without wine in a health crisis rather than drink from separate cups. My own opinion all along was that somehow the lawyers knew they had to find against individual cups, and they pitched their legal arguments, even to the point of absurdity, to reach that finding. Following the swine-flu crisis in 2010, I protested against the 1994 finding in an article of refutation of the Opinion in, yes, the *Ecclesiastical Law Journal*. The ecclesiastical lawyers completely ignored this and the 2011 Opinion hardly varied from that of 1994, and the Church of England, from the top down, has simply asserted that individual cups are illegal. There was a question being asked about this in General Synod in July, and there was circulated to the clergy a

document signed by the chair of the Liturgical Commission and the Chief Legal Officer of the Synod, *Holy Communion and the distribution of the elements*. It was not from the Liturgical Commission itself, on which Andrew Atherstone had developed a powerful critique of the 2011 Opinion, but neither his critique nor the separate one of Andrew Goddard is even noticed in this document.

However, the Synod member who had asked the question, and had the negative answer, herself took legal advice, and the positive Opinion of six barristers (three of them QCs) got blazoned in *Church Times* on 28 August. I was myself consulted during its compilation, and can supply the text by e-mail to anyone who writes to me (as I can my own article of 2010). The legal argument, taking the official literature head-on is compelling, and, of course, pastorally extremely helpful. And I go further – if any parish wishes to make use of individual cups, and wishes to buy and use a set of the thimble-type cups used in Free Churches, I can find 75% of any reasonable cost for the first three parishes that request it.

What did the Lord command? Why, ‘Drink this, all of you’. So we should – and so we can.

✉ Colin Buchanan is a former Bishop of Woolwich.