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What is Praxis?

Praxis was formed in 1990, sponsored by the Liturgical Commission, the Group for the Renewal of Worship (GROW) and the Alcuin Club to provide and support liturgical education in the Church of England.

Affiliation

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

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Contact praxis@praxisworship.org.uk

For general enquiries, affiliation and programme information, contact Praxis, 19 The Close, Salisbury, SP1 2EB, 01202 296886, praxis@praxisworship.org.uk

The Inauguration of the Archbishop of Canterbury

A view from the inside...

The event was months in the planning. At one stage the Cathedral Chapter at Canterbury was planning the farewell events for Archbishop Rowan Williams, and considering what we were then calling the Enthronement Service.

The first act in worship is gathering, and on this day we had a considerable gathering, representing not only the Anglican Communion, ecumenical partners and faith communities but also representatives of civic life: the Prime Minister, and those, such as the Speaker of the House of Commons and the Lord Speaker, whose gowns added to the pageantry. There were no less than sixteen sections of the entrance procession, each led by a Virger. The first procession entered the Cathedral at 14.09, and finally the Dean and Chapter welcomed the royal party at 14.50.

A service such as this necessarily consists of a number of different elements. The challenge is to structure it so that each element flows into the next and the whole coheres together. The reading of the mandate, following the formal welcome, gave the Dean the authority to install the new Archbishop. In fact, the Archbishop is installed three times; first in the diocesan throne, then in the chair of St. Augustine, and finally into the Prior's seat in the Chapter House before the Foundation. The Archbishop had expressly asked that the opening should not be too triumphant, so it began with the opening dialogue at the West Door with a young member of the Anglican Communion; this led into an act of penitence recognising that there is much in a divided Church for which we need to seek God's healing mercy. The Passiontide theme was sounded in Isaac Watts' hymn 'When I survey the wondrous cross' as the procession moved to the nave altar for the *Prayers*. Perhaps the singing of the *Veni Creator* should have preceded the Lord's Prayer and the Collects rather than following them, but there needed to be some transition to the next element of the service, the *Declaration of Assent* and the swearing of the oath on the Canterbury Gospels, believed to have been brought to England by Augustine in 597AD. Although this act is probably seen as an ancient ceremony, it first happened in this context

in 1942 at the enthronement of Archbishop William Temple.

An act of commitment to ecumenical partners was signed before the Co-Presidents of *Churches Together in England*. The *Ministry of the Word* followed, the two Installations occurring between the New Testament reading and the Gospel. Once installed in the Chair of St Augustine, the Archbishop was blessed in French by the Archbishop of Burundi. This was really the high point of the service, and the Dean invited all present to welcome the newly installed Archbishop. African drums and dancers led the Archbishop to the *pulpitum* arch to read the Gospel. He returned, quite properly, to preach from the Chair of St Augustine. The use of the Nicene Creed omitting the *filioque* clause has raised a few western eyebrows. Perhaps the Apostles' Creed would have been more appropriate, given the ecumenical tenor of the service. Britten's *Te Deum*, though beautifully sung, seemed misplaced, and although the momentum was maintained, some may have felt that from here one element simply followed another without any particular liturgical logic.

It is, of course, easy to be critical after the event, but the service, described as a *Rolls Royce* service by the Archbishop in a moving hand-written letter of thanks to the Cathedral community, had a dramatic impact. It was clear that the theme of reconciliation was woven into the service, and perhaps here we may see what is likely to become a major focus of our new Archbishop's ministry.

✉ *The Canterbury Mole*

And from the outside...

The three loud knocks on the Great West Door of Canterbury Cathedral were one of the few familiar bits of the Inauguration of Justin Welby as the 105th Archbishop of Canterbury. What followed immediately after the doors were opened broke the mould. Evangeline Kanagasooriam, a 17 year old woman, stood in front of the open door facing the Archbishop.

'We greet you in the name of Jesus Christ. Who are you and why do you request entry?' she asked.

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Beginnings and Endings

Baby Matters

The new baby really matters. Research completed last year with new parents showed that this is a moment when they are thinking about big questions. Will my baby be safe? Will I be a good parent? There is an awareness of the big questions in life, a sense of awe and wonder as well as vulnerability.

This is partly what drives parents to seek out baptism or, as 9 out of 10 will call it, christening.

Those who come want to give their child the best start in life, they want to be part of a family and community tradition, they want a blessing ... and they want water involved.

I have just taken on the role of Head of Projects and Developments for the Archbishops' Council, and am immersed in reading the consumer research together with interviews with clergy in the pilot dioceses of Blackburn and Rochester. Over the next few months we will begin to try out ideas that will encourage families to consider having their baby christened and which will also support clergy as they build a relationship with families and make the occasion memorable.

There is much that can be done to make the baptism service accessible and personal. We have discovered that parents are most likely to remember the symbols used and the warmth of the welcome by the vicar and the congregation. The words can be difficult, and, in talking to parents, there may be connections to make between their fears about safety and the Church's language of evil; bridges between a desire to make a good start and talk of turning to Jesus. Parents want support and affirmation – a good christening can play a part in meeting these needs and offer so much more, including the love and prayers of a faith community.

Please do get in touch if you have stories to tell and examples of good practice to share.

✉ *The Revd Dr Sandra Millar,*
Head of Projects and Developments,
Archbishops Council
sandra.millar@churchofengland.org

Taking leave of the parish: rites of farewell and Godspeed

During 2011, and looking towards my sixtieth year, having spent nearly 15 years in a combined parish benefice in the West Midlands, I decided to make plans for retirement.

I spoke informally beforehand to my area bishop, and to the churchwardens to give them as much notice as possible, prior to any formal, public announcement, which then took place in mid-2012, over the Queen's Jubilee weekend, as it happened (her 60 years on the throne and my 60th birthday seemed a good symmetry somehow).

Thereafter, the usual formalities began to fall into place: resignation notices, scheduling an actual date of retirement, enabling responsibilities to be shared between church officers and so on.

Ominously, one of my churchwardens began to refer to my last Sunday as incumbent as 'Peter's Last Day', (the capital letters deliberate) which sounded rather apocalyptic, and made me wonder if he and the parishioners knew something that I did not!

Some of us talked together about marking my last services, and I tried to express something about the challenges I had encountered over the years as well as the many good things. The parishes had not been the easiest of tenures, and I was conscious that I was leaving them to face an uncertain future so far as any new appointment was concerned.

We decided that the services should follow the normal pattern for the Sunday, and that the evening service would take the form of an informal thanksgiving for all that had been, with contributions from a range of people, and hymns, music and readings all chosen by me, which was something of an indulgence on my part to enjoy.

Whilst there is a panoply of actions and words at the induction of a priest to a benefice, there appeared to be almost no liturgies for departure from a parish. However, searching around on the internet, under 'Farewell and Godspeed' I found a number of rites and forms of words. The most suitable came from the Evangelical Lutheran Church in America, and the link to the original page can be found at www.mcelca.org/congregation/transition/exit/#top. I soon adapted it for my own use, and we used it at the end of the Eucharist, before the concluding hymn. It lasted about 10 minutes.

Here is an extract:

Dear friends, you have allowed me to share the responsibilities of the ordained ministry in

your midst. At the beginning of our ministry, you presented me with symbols expressing my special role among you. It is time for me to return to you what you have lent me.

I was called among you to baptize. Here is water which symbolizes God's gift of belonging in Christ. (*A vessel of water is given to a lay leader.*)

There is one Lord, one faith, one Baptism, one God and Father of us all.

I was called among you to proclaim the Good News. Here is the Bible that expresses this call.

(*A Bible is given to a lay leader.*)

Thanks be to God for the Good News of Christ.

I was called among you to lead worship and preside at Holy Communion. Receive now this chalice as a symbol of our worship life.

(*A chalice is given to a lay leader.*)

Taste and see that the Lord is good.

In terms of 'performance', I chose the recipients of the signs of ministry as they were needed, which allowed an element of spontaneity and meant that those taking part didn't become anxious beforehand, as folk can tend to do when faced with something 'different'.

Personally, I found it both moving and helpful. Moving because it involved people that I regarded as friends as well as parishioners to be involved in a different way, and helpful because it was quite short, and the blessing by the people brought the worship to an end in a manner that was not sentimental, but equally allowed for an expression of goodwill for the future even from those who perhaps had proved to be difficult 'personalities' during my time in the parish.

And now, it is time for me to say farewell. I ask that in your love and commitment, you send me forth with a blessing.

Peter, we send you forth with our blessing. The Lord bless you and keep you; the Lord make his face shine upon you and be gracious to you. The Lord look upon you with favour and give you peace both this day and forever. Amen.

As an 'exit' strategy, it seemed to touch the right note; I enjoyed compiling the texts together with others, which seemed to give the whole process of withdrawing and ending a sense of fulfilment and purpose, and, if it is of help to others facing a similar transition in life, then please feel free to adopt, adapt, and use.

✉ *Peter Lawley, retired!*

Beginnings and Endings

A Service for the Inauguration of a New Ministry

The arrival of a new minister is a new beginning for all. Charged by the Bishop to produce a new, non-eucharistic, diocesan *Service for the Inauguration of a New Ministry*, the St Albans' diocesan liturgical committee were presented with several challenges: first, to provide for the necessary legalities; secondly, the service had to include: the ministry of word and prayer, the blessing of local ministers; the rededication of all present to God's service; hymns and, possibly, a choral piece; all within the space of an hour!

We were anxious to follow some essential liturgical principles: full participation for regular churchgoer and visitor alike; real liturgical direction to the service; clarity of word and symbol; and an imaginative use of the available liturgical space; not easy as each church will present a different logistical challenge. We concluded that the new service should bear a *Common Worship* likeness, reflecting especially baptism and ordination models.

Accordingly, the *Common Worship* ordination ante-communion was taken as our starting point, with its three sections of *Preparation*, *Liturgy of the Word* and *Rite of Ordination*. Commencing with an entrance hymn, greeting, introduction and penitential rite, the *Preparation* underscores the new minister's liminality as he/she is escorted from the back of the church and presented to the bishop by the archdeacon and representatives of his/her previous sphere of ministry. Both the candidate and people affirm the new ministry, before the oaths are taken and the *Declaration of Assent* made. This concludes with an adapted form of the ordination collect.

The Liturgy of the Word follows: one reading and address. The second stage, the *Rite of Inauguration* itself, commences prayerfully with the singing of *Veni Creator*; the new minister, remaining kneeling, is then licensed, collated or instituted. Anointing may be (optionally) inserted. The new minister and other local licensed ministers are blessed at this point. Induction and installation by the archdeacon follow.

The *Welcomes* and the *Peace* herald the third stage of inauguration which broadens the focus to include everyone in an *Act of Commitment*. Eschewing the suffocating, preachy wordiness of its predecessor, in

this new service symbols of water, Bible, bread and wine are allowed to speak for themselves, being brought swiftly forward and despatched to font, lectern and altar, as both the new minister and congregation make simple, succinct responses committing themselves to collaborative ministry. Newly written prayers of dedication precede our diocesan 'Living God's love' prayer, and two blessings: first of the people and then, after a hymn, of the parish from the church door. The outcome has been a well received service which is accessible, and gives a satisfactory sense of welcome, joy and new purpose to priest, people and community. (Service available on St Albans' website)
✠ Kevin Goss, Chair, St Albans Diocesan Worship and Liturgical Committee

The Common Awards

Theological education for ministry and mission is being reshaped through the advent of the *Common Awards* in Theology, Ministry and Mission. Praxis readers may find much of interest about the scheme on the Church of England website. 'Worship and Liturgy' is one of fifteen different areas for which there will be modules to cover all levels from certificate to MA. The module working groups were launched in January, and the members of the Worship and Liturgy group are Phillip Tovey (chair), Mark Earey, Gordon Giles, Ben Gordon-Taylor, Simon Jones, Sian Murray Williams, Andrew Pratt, Charles Read, Paul Roberts and Christopher Woods. The groups will be reporting back in May with outline 'module descriptors.' Draft versions of the module outlines will be uploaded as and when they are written, and comments are welcomed.

The programme will be finalised in September by the *Common Awards* Working Group (now chaired by Bishop Martin Warner) so that the theological education institutions can put their own pathways in place for those who will begin training in 2014. IME 4-7 provision will also follow the new programme specifications. The awards will also be used for Baptist and Methodist training, and Diocesan Reader Training Schemes will be able to opt in.

Praxis members might also like to note the excellent document on 'Liturgical Formation: the place of worship and liturgy within a new curriculum' that was submitted to the Working Group, and is included as an appendix in the *Common Awards* handbook. In it *Praxis* is commended since 'through its conferences, regional networks and publications, (it) has

formed and informed a whole generation of worship leaders and practitioners.' It will be a great opportunity to see how *Praxis* might help with the delivery of some of the worship and liturgy training, especially at IME 4-7, once the *Awards* are in place.

✠ Jo Spreadbury, Chair of Praxis

Archbishop's Inauguration

Continued from page 1

'I am Justin, a servant of Jesus Christ, and I come as one seeking the grace of God, to travel with you in his service together.' came the reply.

A tingle ran down my spine, and probably many others too. Here was liturgy that inspired and challenged. Not just us, but I am sure the Archbishop, as he stood on the brink, with a hint of vulnerability, and affirmed his missionary intention and complete confidence in 'Jesus Christ and him crucified'.

More familiar were Oaths (can they not be taken privately?) and Covenants (brief, to the point and sealed with a kiss of the ancient Canterbury Gospels).

Then came installations, emphatically not enthronements. First, in the diocesan 'throne': could it not have been a chair or even better a cathedra? And should not the Pastoral Staff have been given by the Bishop of Dover who had exercised *episcopo* during the vacancy?

At the Chair of St Augustine, the Dean installed saying 'May you guide and govern this See to which the eyes of all Anglican Christians look'. Surely that was what had happened at the cathedra? Might not the focus here have been on a group of fellow primates putting their *primus inter pares* in his place!

I am nit-picking. This was a wonderful occasion; the Cathedral Choir sang beautifully, the vergers managed processions as if they were in a busy railway marshalling yard, with no derailments that I could see, and the African dancers who heralded the Gospel reading with great energy then stood somewhat menacingly as the Archbishop proclaimed. It was a privilege to witness this inauguration and I pray, with many others, that the ministry that follows will be blessed by God in many and fruitful ways.

✠ Mark Beach, Dean of Rochester

Creation in Worship

28 February 2013 at Birmingham Cathedral

It is perhaps surprising that there has been a lack of material to help us celebrate the agricultural year in our prayer books. The Praxis Midlands *Creation in Worship* day helped those of us who were able to attend to start to think about how we might make more of marking the agricultural year and celebrate creation in our worship.

Unfortunately David Kennedy was unable to join us on the day because of a family bereavement; our thoughts and prayers were with him, but David sent us his notes which Anne Horton shared with us and Chris Polhill was an inspiring speaker, so we all went away enthused to make more of creation in worship.

We live in a 4D universe of time and space. For nomadic peoples a good knowledge of space is important. Where will we find the next good grazing in relation to where we are? When people become settled, and arable farming becomes the norm, then time becomes more important. Where are we in the cycle of seasons? When will it rain – or not rain? Is this the best time to plant? An important influence on the development of calendars comes out of the arable farmer's need to know where in the year we are; so it is not surprising that the passage of the agricultural year has informed the Church's calendar and vice-versa. For example those of us who are Archers' fans might remember that the Grundys were always anxious as Lady Day approached (The Feast of the Annunciation, 25 March) and their annual rent was due.

Chris reminded us that celebrating the agricultural year is not just something for rural parishes, challenging us to consider whether we need to create urban versions of harvest festival rather than thankfully celebrating the produce of land and sea. Whether we live in town or country we all depend on the fruits of our world to live. (Perhaps some of us

started to think about the sandwiches we had brought and where the component parts had come from.)

Celtic Tradition

St Columbanus, the Irish saint who took the Celtic tradition into Europe, pointed out that if you want to understand the Creator then you need to get to know the created. The Celtic tradition has inspired many to regain a sense of our interdependence with the natural world and to live each action of our day-to-day lives prayerfully. A prayer for the lighting of the fire at the beginning of the day may be of little apparent use for those of us with central heating, but it might well remind us to give thanks for those things that we so take for granted.

Times and Seasons

Common Worship: Times and Seasons offers some resources to get started with celebrating creation in our worship. Perhaps we should do rather more than just celebrate harvest festival? In our rural communities there are still important events that come from the ancient interaction of the agricultural and the Church year. We might think of celebrating the quarter days. 25 March, 25 June, 25 September and 25 December don't fall exactly on the equinoxes and solstices but they are not far off and have been important dates not just in the church calendar but also in the agricultural year. Plough Sunday traditionally celebrates the beginning of the agricultural working year following the celebrations of Christmas. Rogation appears in our lectionaries but how many of us make much of these days? Lammastide might be quite unknown to many, but this 'Loaf-mass', celebrating the first-fruits of the wheat harvest with bread made from these first fruits, is an ancient tradition predating our 'modern' harvest festival.

We only have to look at the popularity of harvest festivals to realise the spiritual and missional opportunities that celebrations which connect us with the natural world offer. In urban

settings, harvest festival reminds us that our food is not grown in packets, tins or bottles! It underlines the importance of those who work in agriculture. After the poor harvests of 2012, and the current problems with the labelling of meat, we are reminded of the complexity and sensitivity of our food chain.

Chris Polhill and her husband John have taken the Ignatian Spiritual Exercises and used them as an inspiration for the Reflections Garden at their home in Cannock Park; the garden is open to visitors and Chris talked us through the way this garden is set up as a journey into the worship of God in Creation. The photographs inspired many of us to look for a date to visit.

This imaginative and informative day was a great inspiration: an encouragement to explore more fully the material in *Common Worship: Times and Seasons* and to think of how we might better celebrate creation in our worship.

Useful links: www.reflectiongardens.org.uk; www.arthurrankcentre.org.uk; www.ecocongregation.org

✉ Richard Curtis, Priest-in-charge of Hallaton, Allexton, Horninghold, Tugby, East Norton and Slawston, Leicestershire

Now thank we all our God – in Yorkshire

Praxis Yorkshire held an open meeting on 12 March.

Dana Delap came from the far north-east and led 25 or so participants in an informative and practical day on the new Eucharistic Prayers for use with children – and an enterprising Precentor of Leeds Minster brought along some communicant primary school children who exemplified all we could have asked of children participating.

Praxis Yorkshire has taken courage. We might even have another meeting some time.

✉ Colin Buchanan, Honorary Assistant Bishop in Leeds and Bradford

Praxis events in 2013

Praxis events are open to all. Their aim is to enrich our worship, to serve God's people, and to provide a forum for the worshipping traditions of the Church to meet and interact. Members of Praxis can attend events at a reduced rate. For further details of each event listed here please check the website, www.praxisworship.org.uk or the contact given in each case.

Worship and Mission: Making Connections

Saturday 27 April 2013

Praxis North

St Mary's, Heworth NE10 0UT

9.30am – 3.15pm

There will be a dialogue between Canon John Sinclair and Canon David Kennedy: Liturgy: a help or a hindrance to mission?

Conversation groups on: What is proper church?; A new approach to Back to Church Sunday: one church's experiences; Parish meets school.

£10 (Praxis Affiliates £7).

Contact John Chamberlin, 0191 253 0022, johnchamberlin@btinternet.com

Engaging Children in Worship

Saturday 4 May 2013

Praxis South West

A day at Exeter Cathedral

Speaker: Gill Ambrose

Children are natural wonderers, full of awe. As we seek to provide opportunities to respond to God together in community, how can we draw on and learn from this natural propensity?

Contact Gill Behenna 01454

202483, gillbehenna@me.com

Now Thank We All Our God

Wednesday 22 May 2013

Oxford DLC/Praxis Midlands

St Mary Magdalene, Shippon (near Abingdon) OX13 6JQ

Speakers: Anders Bergquist and Jo Spreadbury

A training day for all who plan or lead worship with children on the Additional Eucharistic Prayers and other aspects of good practice.

Contact Carolyn Main 01865

208257

carolyn.main@oxford.anglican.org

AND ALSO ON

Thursday 17 October 2013

Diocese of Winchester/Praxis South

Speaker: Mary Hawes

All Age Worship for All: is it possible?!

Thursday 3 October 2013

Praxis Midlands

A day at Birmingham Cathedral

Speaker: Lucy Moore of *Messy Church*

All age worship exists in many forms, from *Messy Church* to *A Service of the Word* where children may or may not always be present, from lay-led worship in village churches to parade services in suburbia. With Lucy Moore of *Messy Church* and a second speaker to be confirmed, and closing with a panel of practitioners from various contexts, this day aims to explore these issues and help us with our practice of this important part of the work of the Church.

Contact Jayne Crooks 0121 4593733

jayne.crooks@blueyonder.co.uk

Emergency Response: could it be you?

Wednesday 25 September 2012

Praxis East

Bar Hill Church Centre (near Cambridge) CB23 8EH

Speaker: The Revd Dr Simon Jones

With an introduction to the new *CW Pastoral Ministry Companion*, this day will look at the range of pastoral emergencies ministers may face, including major incidents, and how to respond appropriately and well.

Contact Jo Spreadbury

jo.spreadbury@tinyworld.co.uk

Into 2014...

Praxis Midlands are busy working on planning events for 2014. In Spring they hope to offer a day on 'Worship for Remembrance and Anniversary', mindful, for example, of state and civic services that will mark the 100th anniversary of the outbreak of World War I. And for Autumn 2014 they have in mind an event on 'Worship in the Autumn and Winter of Life'.

Colin's column

In the days when I edited a journal of liturgy monthly, if I could find no other topic for my editorial, I used to ask what anniversary fell that year. I have been sparing in using my current quarterly programme in this way. I found it easy to resist (for journalistic purposes) the 400th anniversary of the KJV in 2011 and the 350th of the BCP in 2012. (Actually 2011 was an anniversary in my own life as the first public writing I ever did was a pamphlet for the 350th anniversary of the KJV.)

However, there is a centenary this year which has raised some interest internationally in the Anglican world – and meshes interestingly with my other contribution to this edition of *Praxis News of Worship*. In 1913 the Anglican Communion was riven by a dispute not about women bishops, let alone about same-sex unions (all concerned would have been agreed that both these hypotheses were off-limits). No, Kikuyu was the place in Kenya where the Anglican bishops of Uganda (Willis) and of Mombasa (i.e. of Kenya) (Peel) met with Presbyterians and Lutherans with a view to assisting joint working of denominational missionary societies, with the possibility of federating in some way – or even uniting. The conference concluded in a Presbyterian building with Peel presiding at a BCP Communion, and all present receiving.

Frank Weston, the UMCA Bishop of Zanzibar, was scandalized. The CMS bishops were playing fast and loose with the need for episcopal ordination and succession. He delated Willis and Peel to Davidson, the Archbishop of Canterbury, as 'propagating heresy and committing schism'. The actual breach of discipline was, of course, focused on the unconfirmed receiving communion – though, intriguingly, Weston was not apparently saying that the non-Episcopalians, lacking confirmation, were not properly initiated. No, he was simply treating confirmation as the test point as to whether folk were in the Church or not – it was more of a passport than a stimulant!

It will be remembered by the elderly that in the 50-60 years following Kikuyu, the Anglican world generally viewed confirmation as virtually the sole means of admission to Communion. But 43 years before it – as Randall Davidson himself knew well, as he was chaplain and biographer to Archbishop Tait – Tait had himself defended the participation of non-conformist scholars in England in the Communion service in Westminster Abbey which brought together the ecumenical 'Revisers' team which was to address revising the King James Bible. But the exclusive claims ran strong till 1970, and then collapsed all over the place. Anglicanism has now so struck out for a highly inclusive stance that it is difficult to recapture the impact of Weston's intemperate attack on Willis and Peel. But the centenary is perhaps the cue for asking ourselves what confirmation is or does, and what its status in the Church should be.

✉ Colin Buchanan is a former Bishop of Woolwich

When the old is new:

Lent at St Aldate's Oxford

Mark Porter is currently pursuing a doctorate researching how people's experiences of worship music relate to their broader musical lives. He attends St Aldate's Oxford, and writes this about a new musical venture: 'The rector at St Aldate's Oxford recently offered the postgraduate community within the church the opportunity to put in place a series of services of Evening Prayer on Wednesdays throughout the Lenten period. The services grew out of a desire for a more liturgical gathering capable of complementing the church's informal Sunday meetings. Responsibility for the music for these gatherings was delegated to me and I therefore had the interesting challenge of finding musical items which were both accessible to a congregation steeped in contemporary worship music and appropriate for use within key moments of the liturgy during the Lenten period. 'The process of locating and creating appropriate music has been a refreshing and challenging one. We have used Lenten texts such as 'Now is the healing time decreed' and set them to semi-familiar tunes (O WALY WALY), we have used familiar repertoire such as 'Into your hands I commit again' (Hillsong), in a simpler-than-usual style, and have used solo items such as 'In Jehovah's awful sight' (Handel - *Deborah*) for contemplation. I have also used, composed and adapted short musical and textual fragments in such a way that the congregation are able to quickly pick up new melodies and patterns ('Cleanse me with hyssop that I may be clean, and I will be whiter than the snow'). For a charismatic church that often touches on the mystical side of faith and worship there are many possible points of connection to be made with traditional practices, and the grand piano stands as an instrument halfway between classical and contemporary traditions. The standard charismatic evangelical repertoire doesn't naturally lend itself to this kind of service, but a little creative thinking easily opens up new spaces for the church to venture into.'

Royal School of Church Music

The RSCM's annual service of celebration will be held in St Mary's Episcopal Cathedral, Edinburgh, on the afternoon of Saturday 25 May. Singers from RSCM-affiliated churches, as well as individual members and friends, are welcome to join

the massed choir, for which an application form is available on the RSCM website. The service itself will be at 4.30 pm, and everyone is welcome.

Two new members have joined the RSCM Council: Rowan Morton Gledhill is a television producer, and Robin Thomas is a fundraising consultant.

Resound Worship

The Resound website (www.resoundworship.org) continues to make new songs available for use in worship, with words and musical accompaniment both available for download free of charge. The latest song to appear on the site is 'Lamb of God, blameless one' by Judy Gresham. Its flexibility is such that it would work well either sung boldly as the conclusion of a service, or sung more meditatively as a communion hymn in the Easter season. While the melody is sufficiently strong to enable simple accompaniment on organ or piano, there is also an arrangement for choir and orchestra available, opening up possibilities for its use as an anthem.

Music Ministry

Music Ministry (www.music-ministry.org) is an evangelical organisation that runs conferences, training, and apprenticeships for church musicians. Their next conference is on Saturday 8 June at Christ Church Fulwood in Sheffield, and the title is *Sing and Make Music: Music Ministry and the Spirit-Filled Life*, with a focus on music ministry in Paul's Letter to the Ephesians. The main speaker will be Andrew Towner, and there will be afternoon seminars for band members, pianists from a classical background, PA teams and church leaders. Bookings can be made either via the Music Ministry website or by telephoning the Good Book Company on 0333 123 0880 (9 a.m. to 5 p.m., Monday to Friday).

Ancient and Modern

By the time this edition of *Praxis News of Worship* is in your hands, the new *Ancient and Modern* hymn book will have been published. A full review will appear in the next edition, but, given the significance of its production, it seems fair to give a 'preview'. In a sense, this book seems to be the direct successor of the 1950 *Hymns Ancient and Modern Revised*. In 1983 an abridged version of *AMR* was bound up with two supplements and named *Hymns Ancient and Modern New Standard*. In 2000, *Hymns Ancient and Modern* rejected their

former title and produced a book called *Common Praise*, which included much traditional Non-Conformist hymnody (a feature which has been appreciated in many parishes, including my own). The new *Ancient and Modern* is more obviously from the *A&M* stable than either *AMNS* or *Common Praise*: many of the Non-Conformist items from *Common Praise* have been omitted; it is a full book in its own right (unlike *AMNS*), and its covers are red. Unlike *Common Praise*, *Ancient and Modern* includes a good number of popular contemporary songs such as 'There is a Redeemer' and the more recent 'In Christ alone my hope is found'. There are pieces from Taizé and Iona, and the book's structure takes its cue from the liturgical year and the shape of the *Common Worship Order One Communion service*. This shows signs of being a deeply liturgical book. We may hope it will be put to good liturgical use!

Children in church?

Enthuse them through music

Frances Novillo, RSCM Regional Adviser for London and the South East, offers this workshop to churches, deaneries and other groups and it was run by Ely RSCM area in February for a group of children's workers, musicians and ministers. Frances has a considerable range of experience working with children and young adults, in the context of church and also wider education.

She introduced us to a broad spectrum of music and musical 'games', suitable for use with the tiniest children through to those advancing into teenage years. It proved to be an enjoyable and instructional workshop in which we sang with enthusiasm and laughed at our inefficiencies mastering clapping games, rounds etc. We looked again at music through the eyes of a child and it was challenging to apply what we were learning to our own context within our home churches.

Frances' love of children and church music was evident throughout and we were blessed by her presence amongst us. Her in-depth knowledge of what connects with children in church in the 21st century left us with much to ponder on. This workshop is warmly recommended. More about Frances's work can be found on her website: www.francesnovillo.org.uk/

✉ Jan Payne, Hon. Bishop's Adviser for Music, Diocese of Ely

Book reviews

The Eucharistic Liturgies: Their Evolution and Interpretation

Paul Bradshaw & Maxwell

Johnson, SPCK, 2012, ISBN 978-0281068074, 544pp., £20.00

Bradshaw and Johnson's latest collaboration looks set to become the standard textbook for the development of the Eucharist, in much the same way as Johnson's earlier *Rites of Christian Initiation* (Pueblo 1997/2007) has for baptism.

Readers familiar with their work and previous collaborations, such as the very useful *Origins of Feasts, Fasts and Seasons in Early Christianity* (SPCK 2011), will know the sort of thing to expect – a historical rather than thematic approach, close attention to primary sources and the detail of texts, prioritization of the early period, an almost pathological hatred of grand interpretive schemes or simplistic developmental patterns and a steady emphasis on traditional theological debates around presence and sacrifice. The result is in many ways old fashioned in its focus yet fresh in its discussions, with a substantial chapter on the liturgies of the Christian East offering a welcome shift from the typically Western-dominated approach to the Middle Ages.

Although largely descriptive with little explicit reforming agenda, both authors' own views show through at times and the practising liturgist is left in little doubt as to the contemporary implications of the historical development – not least Bradshaw's patristically-inspired *crie de coeur* that 'unity in faith does not necessitate a uniformity in eucharistic texts or eucharistic practice' (p.356). For example, the gulf between ecumenically agreed statements and actual liturgical texts around eucharistic sacrifice and offering today is honestly acknowledged and, although a route forward is offered via a return to Wainwright and Prenter, the disjunction is allowed to stand, even affirmed, as not undermining the basic theological agreement.

Of particular value are likely to be the many tables and structural summaries of various rites, whilst each chapter ends with a convenient bullet-point summary that one feels will inevitably form the basis of many an essay and liturgical study day for years to come.

✉ Grant Bayliss, *Lecturer in Liturgy, Ripon College Cuddesdon*

Sacraments and Worship: Key readings in the history and theology of Christian worship from the New Testament to the present.

Edited and introduced by Maxwell E. Johnson, SPCK, 2012, ISBN 978-0281068036, 408pp., £25

The coverage of topics in this book ranges broadly and material is arranged in seven chapters. As well as the more predictable chapters such as 'Liturgies of the Word' and 'Liturgies of time', the first gathers key texts which treat the sacraments and sacramentality generally, and the second contains a variety of texts under the heading of liturgical theology. This is a welcome addition, and as in each of the other chapters, the texts are drawn from each epoch and from both east and west Christian sources. The section that is missing from this otherwise comprehensive anthology of texts is a set dealing with the architectural setting of worship and the art of the worshipping environment. The inclusion of such a chapter would have balanced a proper historical approach with a geographical and topographical overview of liturgical themes and subject.

The book was first published in the United States and the editor's Introduction reads rather like a roll call of American liturgists. The methodological approach in the selection of texts is rigorously historical, and in this the editor expresses his indebtedness to the work of his mentor Paul Bradshaw. For those of us in a British context, one would have liked to see included among the selected texts on sacraments and priesthood to include the work of Richard Hooker, and the contemporary British feminist theologian Sarah Coakley. An Anglican reader will be disappointed not to find key seventeenth century figures such as the Puritan Richard Baxter and the Laudian high-churchman John Cosin. These are small irritations as the present volume far exceeds the range of similar collections of documents which tended to focus narrowly on liturgical texts.

A bibliography provides suggestions for further reading in a number of areas of liturgical study, and again there were some surprises and omissions here. Under the heading of Daily Prayer, for instance, I was disappointed not to see a reference to the work of Gregory Woolfenden, and some of

the published work that is listed, such as George Guiver's *Company of Voices*, is not the most recent edition. Nevertheless, this book is a helpful resource for the study of liturgy, and the publishers, SPCK, are to be congratulated on producing a book which is so very reasonably priced.

✉ Christopher Irvine, *Canterbury Cathedral*

Great is the Mystery of Faith: exploring faith through the words of worship

Paul Ferguson, Canterbury Press, 2011 ISBN 978-1848250550, 189pp., £12.99

As someone who has been going around doing teaching sessions on worship, I'm regularly involved in conversations with people who have been lifelong Anglican worshippers, but who have never understood the meaning behind words they have been saying for decades. Of course, this is a matter which should be addressed regularly by parish priests, but the evidence is that it clearly is not. Liturgical practice and habit is an excellent foundation for deepening learning in the faith. In his latest book, *Great is the Mystery of Faith*, Paul Ferguson takes this foundation and uses it as a basis for an intelligent and often profound discussion of the basics of Christian belief and life.

Although based on the structure of the Eucharist, the book relies on the basic experience of worship common to many Anglican Christians. Building upon this structure, and enriched by this experience, Ferguson proceeds to explain and reflect upon the Christian faith as the Anglican liturgy celebrates it.

His structure is modified, somewhat, from the strict sequence of the liturgy so that it falls into logical blocks.

- In Part 1, his focus is upon Christianity's basic understanding of our relationship with God. This relies on the key eucharistic elements of Preparation and Word for its shape and content.
- In Part 2, the focus moves to a basic consideration and outline of Christian doctrine, using the Nicene Creed (and others) to consider what Christian doctrine actually is, exploring, in particular, the Christological emphasis of the creeds.
- Part 3, Telling God's story, uses the Office canticles (*Magnificat, Benedictus* and

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Nunc Dimittis) to explore the nature of Christian hope, as it springs from the Old Testament towards fulfilment in the New and to consider what impact this has upon living the Christian life in the world.

- Part 4 uses the sacrament of Baptism and the Liturgy of the Sacrament to explore the important themes of discipleship, reconciliation, sacrifice, atonement and union with Christ.
- Part 5 focuses on the gospel in the world and what it means to belong to the Church. The exposition of the Lord's Prayer on its own would justify the price of the book, but Ferguson also makes good use of the post-Communion prayers to help the readers integrate the book's message with their role in the world as participants, as blessing and as pray-ers for the kingdom.

Throughout, the book is well-informed by liturgical scholarship and weaves together an explication of the liturgy with a very good explanation of the faith as a whole. Its style and language makes it accessible to the thoughtful lay person, although, understandably, non-specialist readers will find some of the subjects easier to encounter for the first time than others. The book stands well on its own, but could also supplement a Lent Course for a parish. It's an overwhelmingly Anglican book, which is one sales limitation, but on the other hand, this is also its strength. There are many people in the pews, still, who are waiting for an opportunity to address questions which had emerged in their minds on many a Sunday. This book will be of tremendous help in bringing about a 'praying with the mind' and a deepening of a 'praying with the spirit'. Paul Ferguson has done his Church an enormous service. My own copy already has pencilled side-bars where I discovered both profundity and inspiration. *✉ Paul Roberts, Director of Anglican Formation, Trinity College Bristol*

Introducing the Additional Eucharistic Prayers

Tim Stratford and Phillip Tovey, Grove Book W213, 2013, ISBN 978-1851748464, 28pp., £1.50

The two new Eucharistic Prayers were authorized for use in the Church of England from the start of last September. They are intended to be used where there

are significant numbers of children present. Of course, dealing with a few words alone does not necessarily help children engage with the Lord's Supper. These new prayers are a start, but their impetus also demands that churches think through from start to finish what they are doing when they celebrate Communion among children.

This introduction and commentary is written by Tim Stratford, who was immersed in discussion around the writing of these prayers in the Liturgical Commission, together with comments from Philip Tovey, a 'critical friend.' Between them, they highlight the significant contribution both the Prayers and the process of their introduction make to Anglican liturgy. This booklet is essential reading for those who are interested in introducing these prayers into their own church worship and offers many pointers to the other elements of liturgy and worship that must be thought through.

Admission to Communion: The Medievals and Reformers

Joint Liturgical Study 75

Joint Liturgical Study number 75, is by Mark Dalby. And thereby hangs a very poignant tale – for Mark died on 11 February, but before he died he got the whole text of this next Joint Liturgical Study into my hands, when in fact he had until the end of February to complete, and, if he had allowed himself the time, he would not have finished it. Not only is that timing astonishing – it even more strikingly echoes exactly the same beating of the clock by Kenneth Stevenson when he died just two years ago, having completed early the editing of *JLS 73* on marriage rites.

Mark had written two previous *Studies* in the Joint Series – both on children at Communion, and between them covering 2,000 years of the vicissitudes of Christian history in relation to this question. The new *Study* covers fewer years but is technically covering a wider subject as at times there are conditions for adults which his previous *Studies* by definition did not touch.

As the gently back-patting obituary in

the *Church Times* on 1 March managed to say nothing about Mark as a liturgist and scholar, I should perhaps mention two earlier writings of his – both slightly mind-blowing, both on initiatory questions. I take them in reverse order.

In 1989 Mark produced a book called *Open Baptism*. It was a sustained call for virtually indiscriminate infant baptism. It was a tour de force in an unworthy cause. But let us go back in time. He was on the Liturgical Commission, and had, I think, attracted attention as a member of the Alcuin Club. He had a doctorate. But the only book I can find to his name from earlier actually came 30 years before he published *Open Baptism*. Back in 1959 he had produced *Open Communion in the Church of England*. It was published by the Church Book Room Press – the Church Society, not the company one would expect Mark to keep. But here, at age 22, his scholarship had been well employed. See my 'Column' on page 4 for it was Mark who, when the claims of the confirmationists seemed at their highest, pulled out the historical foundation from under their feet. The collapse of that ill-based exclusive stance followed – but it was Mark who had pulled out the cornerstone of the edifice. Many in the years since have owed him a debt of which they were probably unaware.

✉ Colin Buchanan is a former Bishop of Woolwich

Worship 2013

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