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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.

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Affiliation

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

Opus Dei

The Bishop of Wakefield retires as Chair the Liturgical Commission at Easter. He reflects on some of its recent work.

No, not that rather controversial *movimiento* in the Roman Catholic Church but rather the age-old understanding of worship within the Christian tradition. Worship is not what we do but what God does and we are caught up into that. It has been a great privilege to chair the Liturgical Commission over the last nine years as we have reflected on just this remarkable gift of the *Opus Dei*. Rarely do we see this concern picked up more widely, though interestingly, some two years ago, the Prince of Wales reflected on how the Orthodox Churches seem unabashed by the fact that their worship is so startlingly different from any other aspect of human experience. This might not be a bad starting point and certainly the Commission has tried to capture that in the work that has been done over these past years. Worship and prayer are the unique aspects of the Church's offering and life. All else that the Church does is reflected in different ways by other agencies and groups. Worship and prayer are – in secular language – our unique selling point.

The Synod Report that launched *Transforming Worship* captured this: the centrality of worship to the life of the Church is focused in the theological introduction to that report very succinctly and attractively. Indeed it has been this that has fuelled and stimulated all our work in the task of formation, together with an awareness that formation is crucial for those who lead the Church's worship. Yet formation is what worship itself does. We do not worship for any other reason than to offer our praise and thanksgiving to God. However as we do that, it changes our lives and has the capacity to change the lives of others with whom we meet. That is the essence of our weekly and

daily worship. Worship makes us better missionaries within God's world.

All this has been done with remarkably thin resources. When Peter Moger was appointed as the Worship Development Officer, we had one person full-time who devoted himself, with distinction, to worship and liturgy in the Church of England. When Peter moved on and Christopher Woods was appointed he was given the almost impossible task of doing something worthwhile in a half-time post. Again Christopher did a remarkable job for us. Tim Hone has now taken over and will be faced with similar challenges. Recently we have helped strengthen the work of *Praxis* under the remarkable leadership of Jo Spreadbury. *Praxis* gives us opportunities to offer roadshows and other training programmes that would be impossible for Tim to organise alone.

The Commission has continued to produce textual material and a number of very worthwhile publications, for example the new Eucharistic Prayers for use where children are present, *The Pastoral Handbook*, and *Words for Worship*.

I am now moving on to new work – and hopefully with a slightly less pressed agenda! I am greatly looking forward to taking up the role of Rector of St Michael's Church, Cornhill in the City of London, about 200 yards from the Bank of England. I shall also be an Honorary Assistant Bishop in the Diocese of London and shall continue with other smaller pieces of work. My intention is that St Michael's should become a centre for liturgical education and formation within the very heart of London – the Bank underground station is only 100 yards away so communications are excellent. I look forward to seeing you at St Michael's as we develop this programme of work.

✠ Bishop Stephen Platten

Music News - Anne Harrison

St Albans Music and Worship Day

The diocese of St Albans is to hold a major training event to resource worship in parish churches of all traditions. Due to take place in St Albans Abbey on Saturday 10 May 2014, from 9.30 am to 5 pm, it will include a keynote address from songwriter Stuart Townend, who will also be giving an informal 'worship concert' at 8 pm the previous evening in St Paul's Church, Blandford Road, AL1 4JP. Tickets (£10 each) can be ordered when booking for the music day or directly from the church (office@stpauls-stalbans.org, 01727 846281).

Workshop leaders include Andrew Maries of the Keynote Trust, singer Geraldine Latty, Frances Novillo of the Royal School of Church Music, and the Psalm Drummers. The cost will be £10 per person. Further details on the diocesan website or from the Revd David Ridgeway (davidridgeway@btinternet.com).

Arts retreat in Yorkshire

There will be opportunities to explore painting and music for worship and prayer at Scargill House in the Yorkshire Dales (www.scargillmovement.org) from Monday 7 to Friday 11 July 2014. The retreat will be led by Margaret and Jock Stein and Douglas Kerr and is linked with the Creative Arts Retreat Movement.

A Mirror to the Soul

In *Issue 40* we included several articles on the problems and possibilities presented by the Psalms, including the practical difficulties of singing them today. One way of ensuring that the breadth of subject matter of the Psalter is included in our sung repertoire is by singing hymns based on psalms, and the RSCM has just published a collection of thirty of these by Timothy Dudley-Smith. Sample pages of *A Mirror to the Soul* can be viewed on the website of the RSCM shop (www.rscmshop.com), from where the book can be ordered for £6.95.

Several of the texts have not been previously published. All are paired with at least one tune, and these are a mixture of new music and well-known material (the latter making it simpler to introduce new words to a congregation). While none fall clearly into the category of lament, there are texts which acknowledge the darker

side of life, for example 'Give thanks to God above' (Psalm 107). 'From the deep places, hear my cry' (Psalm 130) has a penitential theme, while 'God is my great desire' (Psalm 63, paired with the wonderful tune LEONI) expresses both longing and confidence.

'Open our eyes, O Lord, we pray' (Psalm 119), could be a useful Gradual hymn. In *Complete Mission Praise* it was paired with BISHOPTHORPE, but RICHMOND here fits the stress of the words better. A less well-known tune is also provided, ASHFORD by Eric Thiman (1900-1975). 'I lift my eyes to the quiet hills' could be sung on the Second Sunday of Lent this year, when Psalm 121 is the Lectionary psalm. Similarly 'How great our God's majestic Name!' (Psalm 8) could be useful on Trinity Sunday; two Long Metre tunes are offered here and there are plenty of others which would fit the words.

The music editor, William Llewellyn, had to meet the challenge of a wide variety of metres. One of his most interesting choices is John Rutter's tune TORONTO, set to the text based on Psalm 103, 'Our God be praised, and on his Name be blessing'. The music was originally written for the composer's own hymn of thanksgiving, 'Eternal God, we give you thanks for music', and it is good to see it given the chance of wider dissemination through this publication. 'Our God be praised' is one of just two cases where all the words are interlined with the music; normally the text in complete poetic form is printed adjacent to the music, making it easy for those who value meditating on hymns to use the book as a devotional aid.

Hymns and creation

The Hymn Society of Great Britain and Ireland's new paper rejoices in the rather startling title of *Worshipping Caretakers*. Fortunately the sub-title explains that this is a study of 'the creation and our stewardship of it in hymnody'. Its author, Alan Hall, a retired teacher of biology and organist in a Welsh Methodist church includes a survey of some historic attitudes to creation expressed in hymns of the past as well as tracing more recent developments, as environmental concern has become more widespread. Among the hymn writers quoted are Fred Kaan, Shirley Erena Murray, Ian Fraser and Thomas Troeger.

Details of earlier Occasional Papers and information about ordering can be found on the Hymn Society's website (www.hymnsocietygbi.org.uk). Occasional Papers are sent free to members of the Society.

Songs for Lent

Anyone looking for recently-written songs which focus on penitence and discipleship may be interested in examples by Joel Payne and by song-writing team Keith and Kristyn Getty with Stuart Townend.

Joel Payne's 'Jesus, you have called us' is available from www.resoundworship.org – words, melody and guitar chords can be downloaded freely by anyone who registers with the site, and the song is covered by CCL licences. For a small fee, a piano score and a choir score are available, as well as a backing track which might be useful for small group worship, and the composer's performance features a gentle chordal piano accompaniment. The first verse includes the words 'Come, follow me, take up your cross, deny yourself and live.' The refrain provides a personal response, 'I will follow where you lead.'

'Merciful God, O abounding in love', by Stuart Townend, Keith and Kristyn Getty, with its lilting tune in triple time, is published in *Songs of Fellowship 4*. It is also available to download from www.gettymusic.com – click on 'Hymns and Lyrics'. As with many of the songs from this stable, the pitch is quite low, and it may need to be transposed up slightly for congregations or choirs. Its themes are penitence, forgiveness and God's faithfulness.

From the same writers, 'Kyrie eleison' also has a penitential theme, but with more of a focus on the needs of the world and our failure to 'stand for justice and empower the weak'. The refrain, 'Kyrie eleison, have mercy. Christe eleison, have mercy', was inspired in part by harmonised singing which Keith Getty heard in South Africa, and it could be used without the verses as part of a Kyrie confession. The words and a sound clip can be found on www.gettymusic.com, but to buy a pdf of the sheet music you need to visit the 'Shop' area. The song is also included in the songbook *Hymns for the Christian Life*, also purchased via the website.

Events

'Spirited Performance'

A day-conference on the theme 'Church Music: Spirited Performance?' is to be held at Canterbury Christ Church University on Saturday 5 April 2014 from 10 am to 6.30 pm. The University's Department of Music and Performing Arts (which offers degree programmes in church music in collaboration with the RSCM) is organising the event.

The two keynote speakers will be the Dean of Canterbury, the Very Revd Robert Willis, and musician and broadcaster David Owen Norris. The £25 fee (students free) will include a buffet lunch. Among the questions to be addressed are:

- In what ways is an act of worship merely performed in the older sense – simply, realized – and in what ways is it an act of interpretation? In what ways does a realization have meaning?
- In what ways does interpretation affect the meaning(s) of an act of worship for the worshipper, for the worshipping community, or for those outside that community?
- When music is performed within worship, is it only being realized or is it part of a process of interpretation?
- In what ways, and why, are 'standards' of performance important? Is the idea of standards of performance opposed to ideas of inclusion and ministry?

Further information, including a link to online booking, can be found on the RSCM website (www.rscm.com/education/spiritedPerformance.php).

'Act justly'

London-based Roman Catholic musician Bernadette Farrell has written a song based on Micah 6.8 with the refrain 'Act justly; love tenderly. Walk, walk humbly with your God.' It is the first item in a new collection of her work, *Love Goes On*, published in the USA by OCP and available in the UK from Decani Music (www.decanimusic.co.uk). Among other pieces are a hymn-like paraphrase of Psalm 40, 'I waited for the Lord', and songs based on Psalms 104 and 130. A CD of the collection is also on sale.

'Act Justly' is also the theme of this year's National Network of Pastoral Musicians conference, to be held at Chester College from Friday 18 to Sunday 20 July. Further details will be posted in due course on the NNPM website (www.nnpm.org).

Commemorating the First World War

Thursday 20 March 2014 10.00 am - 3.45 pm

Praxis Northwest

William Temple Church, Wythenshawe, M22 0BU

Speakers: Edmund Burton, Gilly Myers, Andrew Wickens, Philip Lewis
This topical day will help to focus our attention on a four year period of national importance, in which the Church must become involved.

Contact colinrandall@mac.com

All Age Worship for all: is it possible?!

Friday 4 April 10.30 am - 4 pm

Praxis South

Southwark Cathedral

Speakers: Gill Ambrose, Martyn Payne and Mary Hawes

How can all-age worship begin to engage with all those that might attend? How can we ensure it works on many levels and is genuinely worship of God, drawing all into a real experience of who God is?

Contact peter@furber.me.uk, 01202 296886

Staying and Praying Together: a Story of Bridge Building between East and West

The Alcuin Club Annual Lecture

Saturday 17 May 12 noon for Eucharist and lunch

St Botolph, Aldgate, London

Speaker: Professor Dame Mary Tanner

Contact alcuinclub@gmail.com

Transforming Worship: Funerals

Tuesday 20 May 10 am - 4 pm

Praxis Southwest

Exeter Cathedral

Speakers: Tom Clammer, Richard Reakes, Christopher Helyer, Colin Lunt, Gill Behenna

Exploring the liturgy and resources for those involved in funeral services.

Contact gillbehenna@me.com

Worship for Occasions and Occasional Worship

Wednesday 4 June 2014

10 am - 3.30 pm Praxis East

Bar Hill Church Centre, CB23 8EH

Speakers: Paul Bayes & Jessica Martin
Many people come to church occasionally – once or twice a year perhaps for a special service or event. Drawing on the Back to Church team's new initiative of 'A Season of Invitation', this practical day will look at how we can make the most of these occasions for worship and welcome.
Contact elizabeth.gregory@talk21.com, 07528 518968

Welcoming Weddings

Wednesday 15 October 2014

10am - 4pm Praxis East

Bar Hill Church Centre, CB23 8EH

Speaker: Sandra Millar

A follow-up to the Weddings Project, this day will look at the opportunities of the wedding service and suggest examples of good practice, and ideas that can help make the service special, serious and personal. In good time for the 2015 wedding season!

Contact elizabeth.gregory@talk21.com, 07528 518968

Worship for the Winter of Life

Thursday 30 October 2014

10 am - 3.30 pm Praxis Midlands

St Philip's Anglican Cathedral, Birmingham

Speakers: David Winter & Robin Rolls

How do we, as Christians, face up spiritually to getting older? And how can we, as members and ministers of the churches, support and encourage those who are approaching or are in 'the winter of life'? What forms of worship are most appropriate in, for example, residential and care homes?

Contact jayne.crooks@blueyonder.co.uk

Funerals and Bereavement

Wednesday 5 November

10.30 am - 4.00 pm Praxis South

St Mark's, Hamilton Terrace, London NW8 9UT

A fresh look at this vital pastoral ministry in changing cultural conditions, when clergy and lay-leaders are faced with new issues.

Contact peter@furber.me.uk, 01202-296886

Books

The Study of Liturgy and Worship: An Alcuin Guide

Edited by Juliette Day and Benjamin Gordon-Taylor £25

The authors have written the following introduction.

Devised and produced under the auspices of the Alcuin Club, this is a major new introduction which casts fresh light on the study of liturgy and worship, reflecting important new directions in contemporary research and arranged in a way that recognises changes in the way liturgy is taught. It is an ideal companion for those beginning liturgical study in training environments, and a valuable and lasting work of reference for ministers and general readers.

The contributors are at the forefront of teaching and research in the UK, USA and Ireland, and represent a variety of denominations. They offer multiple insights into a range of topics often neglected by traditional approaches.

The book is divided into themed sections - Foundations, Elements, Event, Dimensions – influenced by developments in scholarly methodologies in the social sciences, anthropology, philosophy and linguistics, building on previous textual and historical foundations. Significantly, *The Study of Liturgy and Worship* has also taken inspiration from the growth of ecumenical dialogue and exchange in recent years.

It will be reviewed in a forthcoming issue of *Praxis News of Worship*.

The Cross and Creation in Christian Liturgy and Art

Christopher Irvine, SPCK/Alcuin Club, 2013, pp. xx + 238, ISBN 978-0281069088, £19.99

It needs time to turn a tanker, and it takes a while for paradigms to change. Sometimes our paradigms need therapy, or gentle iterative treatment in order to be transformed, and this book is a contribution to such a process in relation to a range of inherited preconceptions associated with the cross.

The standard production-line crucifix common since the late Middle Ages has

centred too much on the passion of the human saviour to the exclusion of the rest of the saving mystery, from the incarnation, through the resurrection and on to the final glory. Nor do we realise the degree to which the cross in most Christian traditions outside the more recent West has been a glorious sign of life in all its fullness, the tree of life in which all of nature is renewed, shown forth in the Christian artistic tradition in an abundance of plants, animals and living waters.

The chemistry between liturgy and art is slowly gaining our attention, but our times are ready for a much bolder shift to a paradigm of liturgy, art, perceptions, reason and other faculties, becoming less fragmentary and more like a gently bubbling stew on the hob, whereby we continue to grow in 'ritual knowing', and 'liturgical seeing'. This we have in this beautiful book, where we are taken through a rich gallery of art from many ages and cultures in a steady cumulative case presented with example after example (having a computer by your side, most illustrations can be easily tracked down), climaxing with the cross as symbol of the restoration of paradise, on whose verge we stand in the last chapter of the book, where cross and font come together. This way of 'seeing' should lead us on to a 'rich liturgical life in the worshipping environment where art and rite coincide'.

✍ George Guiver CR

Making the most of your church wedding: a gift to last a lifetime

Ally Barrett, SPCK, 2014, ISBN 978-0281070718, 32pp, £4.99 (or £4.49 each for 10)

This is a companion volume to Ally Barrett's *Making the most of your child's baptism* (reviewed in PNoW issue 36) and comes in a larger format and a larger font (as suggested in PNoW issue 36!)

This book would be a really helpful gift for a church to give to couples as they prepare for their wedding. The yourchurchwedding.org website recognises that most couples prefer a single session of wedding preparation with the minister, so to give a book like this to couples can help them to continue to reflect, and to anticipate and look forward to the day and their married future. Following the structure of the marriage service itself, there are

ideas to think about and practical things to discuss on each page. 'What might you do in the future as a married couple to "enrich society and strengthen community"?' ... 'How did you cherish each other when you first fell in love? How might you cherish each other in five years' time or in old age?'

The real strength of this book is that it uses the liturgy of the marriage service so effectively to ask questions and enable couples to go deep into the meaning of the declarations, readings and vows that will shape and support them. There are excellent prayer starters which make talking to God seem natural and sensible: 'When we think of our situation now we are thankful for... When we think about the future, we look forward to...'. The choice of hymns and use of music do not get detailed mention, but the yourchurchwedding.org website is pointed out as a resource for this. Like much of the *Weddings Project* material, it is likely that brides may be more keen to read and respond to the wisdom this book offers. But with the encouragement of the minister (and perhaps a free copy to each couple funded by the local branch of the Mothers' Union!) this book could help both bride and groom make the most of their wedding day and their whole future together.

✍ Jo Spreadbury, Chair of Praxis

Forthcoming Grove Booklets

Eucharistic Consecration in Common Worship, W217, Colin Buchanan

Colin has taken the principles he outlined in *Eucharistic Consecration* and related them to the actual text of the *Common Worship* provision. A concise, readable, yet scholarly introduction that constitutes an invaluable contribution to the training library.

A Deeper Note: The 'informal' theology of contemporary sung worship, W218, Nick Drake

Sung worship in the evangelical tradition has evolved hugely over the past 30 years with advances in technology, communications and production and yet singing together as God's people is as ancient as the Exodus. Emerging in this tension is a host of questions that affect the theology and practice of corporate sung worship.

Nick Drake is Associate Pastor at St Paul's Hammersmith and is a songwriter with Integrity Music.

Commission

THE LITURGICAL COMMISSION met for its winter residential meeting in the peaceful and phone-free setting of Launde Abbey, welcoming Tim Hone as its new Secretary, a post he will combine with his work in the Liturgy and Music Department of Salisbury Cathedral.

Thomas Allain-Chapman, head of Church House Publishing, gave an update on the progress of the new version of *Visual Liturgy*. Material for the commemoration of the First World War was brought to the table, tried out and discussed. The Chair used some of this material during morning worship the next day, which was very helpful. There is close liaison with CTBI, Westminster Abbey, the Government and others who are also preparing materials.

There were two agenda items on a common topic – baptism. The Rev'd Dr Sandra Millar (Head of Projects and Development for the Archbishops' Council) gave a presentation on what its thorough research has shown so far about people's attitudes to baptism/christening. She demonstrated clearly how many people were in touch with clergy through baptism, how they felt they were treated (usually well!) and why they felt the need for some significant ceremony for their children. This provided an invaluable context for discussing the additional texts for baptism in accessible language which had been somewhat misunderstood in the press. After a brief discussion about the press coverage, members heard from the writing group that the alternative texts have now gone out to 252 parishes for experimental use, and that they are on the Church of England website. Comments will come in soon after Easter and the texts will be reconsidered in the light of the comments.

Some future priorities for the Commission were discussed. A primary concern is liturgical formation in theological education and in IME. The Liturgical Commission works closely with Praxis to organize training days in dioceses and regions, and these have been well-attended. Cathedrals sometimes host CMD / Liturgical Commission events, which is helpful. The Common Awards programme for theological training will be implemented later this year, and the Commission considered how it could be of most help in the area of formation to those teaching the new curriculum.

Reports were received from Andrew Reid of RSCM, the Methodist Worship and Liturgy Group, the Roman Catholic Liturgical Commission, Praxis and Worship Workshop. A few queries about the lectionary and saints days were dealt with and some helpful website resources for Creation Time were made available.

The meeting closed with thanks to the Bishop of Wakefield for his chairing of the Commission over the years and good wishes for the next phase of his ministry.
✦ *Christine McMullen is a member of the Liturgical Commission and a Reader in the Diocese of Derby.*

Colin's Column

Here in West Yorkshire we are all girding ourselves to be abolished at noon on Easter Day, and arise thereafter as the diocese of West Yorkshire and the Dales.

Praxis Yorkshire offered its services to help devise mutually absorbing inaugural services (including the suggestion of a steam train coming into Leeds from the Settle to Carlisle line) – but none of this has been taken up. Instead we are to have a service in York Minster on the afternoon of Sunday 8 June, and along with some prayers and praise, we shall be instructed as to how to be the big new diocese.

The service will either incorporate or flank the ceremony of 'confirmation' at which (with some liturgical dressing up) the lawyers will satisfy the Archbishop of York that one Nick Baines, duly produced at York Minster that afternoon (actually until that point a man of no fixed abode and no visible means of support), is demonstrably the man whom the College of Canons elected on Her Majesty's instruction on 28 April. He will need to bring proof of identity.

Now let me take you back. I was privileged to be present at Ripon Cathedral on the afternoon of 5 January when John Packer bade farewell to the (doomed) diocese of Ripon and Leeds. I suspect he made history – or at least history of the last 70 years or so – for he took part in his own farewell in Convocation robes without a cope or mitre in sight, let alone a ceremony of taking these off! He further impressed himself on my memory by preaching a biblical Epiphany sermon without any reference whatsoever to himself, or his departure, or his ministry over the last 12 years or so. That must be unique.

Now let me take you forward. Once upon a time I was engaged in trying to form a new diocese of the Black Country. In the process I learned some lessons about the structures of the Church of England: in brief compass, boundaries are tolerably negotiable, bishops are just negotiable, and cathedrals are absolutely non-negotiable. All that has come to pass in West Yorkshire and the Dales: parishes have crossed boundaries without great trouble, bishops have lost their jobs while avoiding great trouble, but cathedrals remain as they have always been. So the incoming bishop will be seated (pompously or otherwise) in the cathedral churches of Wakefield, Bradford and Ripon on three successive Saturdays in July, but none of these will be the inauguration of his episcopal ministry – and in Leeds, where he will live and have his own Area, no such *cathedra* awaits him. So some liturgical creativity is going to be needed in the three cathedrals to enable the seating ('sedation?') of the new bishop to say just what it should say.

And when the diocesan wants to make a good Leeds cleric a canon of 'his' cathedral, how will he know to which cathedral to assign him?

✦ *Colin Buchanan is a former Bishop of Woolwich*

Commemorating the First World War

Interfaith dimensions

‘Remembrance Day should not only remind us of the last days of the Khilafah but also the beginning of the tyrannical rulers and dictators that have subjugated and oppressed the Ummah for the past 87 years. We see this subjugation and oppression continue today not only with the invasion of Iraq and the occupation of Palestine but also in the slavishness of our rulers who are more interested in serving the western colonial powers than the Ummah. This day should be a catalyst to increase our activities in resuming the Islamic way of life by re-establishing the Khilafah Rashidah in the Muslim lands according to the method of the Prophet (saw).’

So writes the *Politically Aware Muslim* website at <http://awaremuslim.blogspot.co.uk/>. This should be enough to alert us that the commemoration of the First World War is a sensitive and complex subject and not simply a matter of acknowledging, almost as an aside, that Muslim, Hindu, Sikh, Jewish and soldiers of other faiths played their part.

We have to try to imagine ourselves into another world; one in which in 1914 India was the jewel in the crown of the British Empire and there was no Pakistan; Turkey was the heart of the ancient Muslim Ottoman Empire, with Kemal Attaturk’s independent and secular Turkey still eight years away; in Germany Hitler and the Holocaust were still 25 years away. Britain was a country in which the first mosque in Britain, the Shah Jehan in Woking, was only 20 years old and the only other mosque in the country was the one in Liverpool founded by Abdullah Quilliam.

As we think about the First World War, how important it is for Christians to acknowledge that the God and Father of Our Lord Jesus Christ sees into the heart of every person with loving eyes, no matter what ‘side’ they were on. This is as true for those of other faiths as it is for Christians. As we remember – with remorse and pity and a renewal of our determination to work for the ending of war – we do well to recall that this was a truly global conflict and one in which the imperial powers drew into service people of all origins and religions.

The Jewish communities of Germany contributed 100,000 soldiers to the Western Front with 12,000 deaths. Although German Jewry made up only 1%

of the German population, 20% joined up, a higher proportion than any other community. From Britain 50,000 Jewish men joined up and won no fewer than five VCs and 50 Distinguished Service Orders.

India contributed no less than 1.3 million soldiers to the Western and other fronts, eventually manning one third of the Western front line. It was a matter of concern to the imperial authorities that too many troops were being taken from India at a time of agitation for independence. Despite assurances given no progress was made after the War and independence remained a distant dream until 1948.

Of the ‘Indian’ soldiers, 110,000 were killed or wounded and their cemetery is to be found at the Muslim Burial Ground near the Shah Jehan mosque in Woking. Amongst the ‘Indian’ troops were of course Hindu Sikh soldiers and the ‘Chattri’ is a monument located in the South Downs near Patcham dedicated to the Indian soldiers who died. The monument marks the site of the cremation place for Hindu and Sikh soldiers who died of their wounds at the Royal Pavilion Hospital. By the end of the war, some 100,000 Sikh volunteers had joined the British forces losing thousands at the Somme, Neuve Chapelle and at Gallipoli.

As we think, pray and plan for the commemoration, we need to be particularly aware of the multi-religious dimensions of many of them. Organising or participating in such events requires sensitivity and care as well as clarity about the Christian basis from which we are involved. A few brief hints:

- It is always better to have built prior relationships of trust.
- Our basic approach should be to be open to attend such events.
- ‘Multi-faith worship’ is a concept to be avoided. For Christians, as for other faiths, worship is always rooted in the particularity of belief.
- Seek always to maintain the integrity of Christianity and where involved in prayers these should be in the name of Jesus. Syncretistic texts or affirmations should be strictly avoided.
- Where there is uncertainty, take advice from those with experience.
- Check and agree venues, participants, texts, roles beforehand to avoid surprises and awkwardness.

✍ *Guy Wilkinson, Vicar of St Andrew’s, Fulham Fields, formerly National Adviser on Inter Religious Affairs’.*

Researching war memorials

War memorials are an enduring visible legacy of the First World War. Many are in our churches, and both congregations and visitors may wish to know something of the human stories that lie behind the stark lists of names. Researching a war memorial has been made much easier by the advent of the internet. Investigations that would once have required multiple visits to libraries and archives can now be done quickly online. The most useful website is the Commonwealth War Graves Commission site (www.cwgc.org) offering a free searchable database of personnel buried in a grave maintained by the CWGC or named on its Memorial to the Missing. Entries provide a name, rank, service number, date of death, age, regiment and the grave’s location or the Memorial to the Missing on which he is named.

Various subscription sites supplement the CWGC site, offering greater detail: www.military-genealogy.com offers the massive compilation *Soldiers who died in the Great War 1914-1919* (published in 1921 in 81 volumes) and *Naval Casualties 1914-1919*. www.militaryarchive.co.uk allows you to track down what the regiment of a man named on a memorial was doing on the date that he was killed.

Several websites provide insights into the British Army’s role in the First World War, for example, The Long, Long Trail www.1914-1918.net and the Western Front Association www.westernfrontassociation.com.

Naval history is well covered at www.naval-history.net.

Once individual names have been researched, it should be possible to see the impact on a community:

- the years in which years men died (generally 1914 will be the lowest, and the total for 1918 will be the highest)
- their ages (the dead of 1918 will be significantly younger than those of 1914)
- the impact on a parish of the big battles (the Somme, 1916; third Ypres, 1917; the German spring offensive, 1918)
- those killed beyond Europe (Gallipoli, Palestine, Iraq and East Africa).

✍ *Charles Mathiesen has a longstanding interest in military history. He is researching the WWI memorial in St Anne’s, Wandsworth.*

Commemorating the First World War

Rededicating a memorial

In 2013 I had the privilege of re-dedicating a war memorial, a fine stained glass window by William Glasby, and its accompanying brass plaque, originally installed in 1920 in St Peter's, Offord Darcy, a now-redundant parish church cared for by The Churches Conservation Trust and a Friends group. The restoration proved to be so extensive that a rededication seemed appropriate.

We were fortunate in being able to access in full the original dedication service, but quickly realised that simply re-using it would not work. We retained three of the four hymns and the psalm, and decided to use quotations from the sermon, avoiding those parts that were explicitly 'of their time'.

Other things were added: honouring the artistry of the creation and restoration of the window gave an opportunity to express ideas of light from darkness, and beauty from brokenness. The liturgy also sought to express the way in which honouring our history enables us to build a better future – the village's children engaged with the event through a competition to design the front cover of the service sheet. Much of this was captured in the sermon, and in a specially-composed bidding prayer. The rededication itself was from www.warmemorials.org, followed by the Act of Remembrance from the CTBI Remembrance service.

The biggest challenge was balancing the priorities of the various stakeholders: relatives of those listed on the memorial, those who love the church building and had organised the restoration, and local organisations generally involved in Remembrance-related events. Using formal language of a consistent register, taking what we could from the original liturgy and supplementing it with excellent modern resources, combined with specially written texts, meant that we were able to create an act of worship with integrity, beauty and meaning for those who came. Every liturgical event during this four-year commemoration will similarly be something of a balancing act.

✉ *Ally Barrett is Rector of Buckden with the Offords*

Interpreting the First World War with young people

As a Chaplain in the Sea Cadets I have found myself reflecting particularly on how we will mark the extraordinary anniversary of the First World War, and how the themes of conflict, sacrifice and remembrance are interpreted to a group of young people, aged twelve to eighteen, who twice a week dress in military uniform, practise carrying weapons, and observe the traditions of the Senior Service.

One of the gifts of the ceremonial and liturgical tradition of the Sea Cadets is that we have a ready-made framework of worship, 'Prayers and Divisions', into which the Cadets sink swiftly and readily, if not always generously! The traditional prayers of the corps, represented most confidently by the prayer of Lord Nelson, draw to the surface themes of what it is to commit oneself to something and persevere in it even to the point of personal cost. The 'Flag Prayer', which I use a lot, is a reminder that at the heart of our national identity as a still, even if perhaps nominally, Christian country, is a deeper identity in Christ.

I find it fascinating and encouraging that all of the Cadet Forces place such priority in recruiting unit chaplains, and all of them codify public and regular prayer into their activities. The privilege of speaking and praying into a gathered community of young people on a regular basis, holding the eternal truths of the gospel – tolerance, peace, love and challenge – in tension with the military disciplines is a curious and exciting place to minister.

The themes this year will probably not be very different from those which the Sea Cadets have reflected upon since their genesis in 1856, but coming to the surface will be a strand about how much the world has changed, or failed to change, as a result of decisions and actions taken a century ago. Another strand will be gratitude, and a third will be trying to connect the dots between what must be a fairly abstract war and the conflicts we see today, in which some of their friends, having recently enlisted in the Forces, live out their vocation. If Christian witness is still invited, formally, to speak into that, praise be to God.

✉ *Tom Clammer, RNR (SCC) is Precentor of Salisbury Cathedral and Chaplain to TS Salisbury.*

Lamps going out

Sir Edward Grey's famous statement on the evening of 3 August 1914 that 'the lamps are going out all over Europe' is recalled in his memoirs, published twenty years later. The next day, at 11.00pm a state of war was declared between Britain and Germany. Considering how to commemorate this momentous anniversary is fraught with problems. As well as the practical issue of ensuring that this centenary commemoration allows for four years of mature reflection on different stages of the 'war which would end all wars', there are obvious concerns to get the tone right, and to ensure that our reflections on this anniversary make proper use of the rich resources of our Christian faith. Planned carefully, liturgy can articulate multi-faceted emotions, it can avoid crass conclusions or oversimplifications. So at Westminster Abbey, we are planning a Vigil that will start at 10.00pm on the night of the 4th August this year, and will proceed through a series of readings, music and reflection until we reach the Grave of the Unknown Warrior just before 11.00. Light will vanish from the East end of the Abbey, moving westwards, until there is one remaining candle alight at the Grave. This will be extinguished at 11.00pm.

August is not November. And the commemoration of the outbreak of a war cannot be confused with the marking of an armistice. This is not poppy-territory. We hope that our Vigil will metaphorically press 'pause' on the moments before the war. What was Britain like on 4 August 1914? What emotions were in the air? How did the Church respond? But we cannot pretend that we do not know how it unfolded from here. We know that human beings' failure to love mercy, do justice and walk humbly with God and neighbour resulted, in this instance, in mass carnage the scale of which the world had not seen before. So, in addition to poetic and contemporary reflection from early on in the war, we will try to contextualise this with scriptural material which expresses the failure of hope, the result of betrayal, humanity's seemingly inexorable move towards violence. There will doubtless be elements of penitence within the Service – how could one mark such an anniversary without it – but

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through an imaginative choice of texts, music and reflection, we intend to offer reflections which have historical integrity, whilst still containing hope and healing, contextualised by the broader Christian story. The Abbey intends to make some of these resources available on its website around Easter, in the hope that they might be of use and interest to the wider Church.

✦ *Jamie Hawkey is Precentor of Westminster Abbey.*

The impact of the War on British Christianity

Aprécis by the editor of a paper presented by Jeremy Morris to The Liturgical Commission Symposium on the First World War.

My grandparents passed on to me a book marking the silver jubilee of George V. Some fifty pages are devoted to the Great War, viewed from a time when it was possible to use the phrase 'Our glorious dead' again and again in memorials without (presumably) much irony. Alongside this (arguably very common) view co-existed a much darker and bleaker narrative of tragedy, incompetence, slaughter and indifference. But today we have a growing body of scholarship pointing out the exaggerations and distortions of the tragic incompetence view. Today's task is a broader one: to view the place of the war and its impact on religion in the broader story of British Christianity in the twentieth century.

It is necessary to begin with a broader timescale. For long it was assumed that the churches have been struggling to adapt to social change ever since the beginning of the Industrial Revolution. This view received probably its best-known expression in a book published in 1957 by Ted Wickham, one of the founders of industrial mission. Yet Wickham's arguments and method were misleading and over a period of fifty years a different perspective has emerged. A series of local studies published from the 1970s through to the 2000s, culminated in Callum Brown's *The Death of Christian Britain* (2001) which demonstrated that churchgoing in the nineteenth century did not decline with the onset of industrialization, but increase, not only absolutely (as the population increased), but relatively to population, probably

for most of the century. Sometime in the late nineteenth century in relative terms it stabilized, and perhaps began a modest fall. Other historians have constructed a picture of the extensive penetration of all levels of society by the churches. There is no obvious connection between modernization and church decline. Britain remained to all intents and purposes overwhelmingly a country of Christian conviction, with (at least in European terms) relatively high levels even of regular churchgoing in parts of the country until the second half of the twentieth century. Whatever else it did, the First World War did not drive down church attendance, nor most of the other indices of religious practice.

How could we have got it wrong? First, statistics. No one had tried to measure religious practice and belief systematically before the nineteenth century. When they did start to do so, who did it? Mostly religious professionals, who imposed a criterion of true religion – weekly church attendance – which generated statistics they were bound to find disappointing. Second we must reckon with class and cultural perceptions. The nineteenth century was also a great age of educational enthusiasm. Translated into religious terms, and carried through by educated people, that enthusiasm assumed that the goal of evangelism was the production of religiously-educated congregations. A third factor was the growth of 'respectable' doubt. Fourth, we must also consider theology. Christianity is a faith of evangelism, and Christian soteriology tends to generate its own accounts of religious and moral decline. Secularization is in origin, then, a theological hypothesis. The social pathology of Evangelicalism generated narratives of secularization that Callum Brown has packaged and labelled the 'salvation economy'.

So far I have presented the changes in our understanding of the history of religion in modern Britain in terms of a sharp contrast between secularization theory and its critics. But things are never so clear in practice. Clergy were not fools. There were worrying trends. And perceptions of decline were sharpened, ironically, by the very fact that they were themselves the products of a great period of religious revival across Western Europe.

The Great War presents for the religious historian something of a paradox. By the

beginning of the twentieth century, the churches were all-pervasive institutions in British society, time and again the deliverers of charitable and educational welfare. Christianity was not a fading memory, but the mental furniture of the men in the trenches. And yet their Christianity was not necessarily the same as that of the padres: army chaplains were meeting first-hand attitudes they would have struggled to find amongst their congregations back home, and it is hardly surprising that they read these against the background of a perception of decline. All these dichotomies are unsafe intellectually, but if we must see a contrast between the faith of the clergy and the popular religion of the masses, nevertheless there was sufficient overlap for the religion of remembrance charted so eloquently for the post-war period by Jay Winter. Christianity could function as the faith of remembrance then; the vast changes in British society since 1945 have surely made that so much more complicated a matter today.

✦ *Jeremy Morris is the Dean of King's College, Cambridge.*

What Price Peace?

Chris Hudson, Barnabas in Schools/BRF, 2014, ISBN 978 84101 6947 £8.99

Anyone wishing to include children in events related to First World War commemorations will find helpful ideas in this book, intended to resource primary school teachers. Offering cross-curricular teaching material with a strong RE element, the book focuses on four themes, 'Patriotism and protest', 'Keeping yourself human', 'Caring for the soldiers' and 'Myths and reality'. Some of the conceptual links made, especially in the Key Stage 1 material, are ambitious, but the treasures of this book are the stories, each carefully researched and engagingly told, of individuals who engaged, cared, challenged and suffered. Three assemblies conclude the book. These are assemblies (input with a short prayer), rather than acts of worship, each concentrating on an event that might be the focus of a commemoration at some point over the coming four years. The first, 'How the Great War started', ingeniously examines the vainglorious ambitions and futile outcomes of imperialism using paper hats.

✦ *Gill Ambrose*