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What is Praxis?

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

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Affiliation

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

Worship at the heart of community

Stephen Roberts became Churchwarden at Carlton, a tiny village of 160 souls, about three years ago. Standing close to the Cambridgeshire-Suffolk border, it is part of a six-parish benefice that is now into its third year of an interregnum. On assuming office, Stephen's first job was to keep the building open, for it had failed all electrical safety checks and was uninsurable. Three years on, and as the only community facility in the village, it is used for parish council meetings and other occasional events as well as worship. Further community use is a vision, if the necessary adaptations can be achieved.

Carlton's electoral roll is 15, yet on Christmas morning last year 130 people crowded into the church. Twice a year there is choral evensong with sung psalms and responses, settings of the canticles by Stanford or Brewer, for example, and an anthem. This draws around 50 worshippers. A said evensong is held every other month and while there is occasionally a priest, these services are generally lay-led. A service is held during the afternoon on Remembrance Sunday whilst other churches in the benefice have one at 11 a.m.

The editor asked Stephen how, with such a tiny population, the church manages to offer worship like this. 'I find,' he says, 'that email to individuals is a more efficient mechanism for motivating people than relying on the church noticeboard or a village magazine. I maintain group email lists for all residents and for active churchgoers within the whole benefice. Details of services at Carlton are sent to all during the week before the service is held

and I remind residents how important it is to retain the church as the focal point of the community, so that we don't lose it! I tell regular churchgoers in the rest of the benefice that the service at Carlton will be a joyful occasion with plenty of music and singing for all to take part in. A further email list of people from slightly further afield or with family contacts in the village, who have expressed a willingness to sing, means I can invite them. A couple of weeks before the service, I send the singers an email with attachments of the pieces and links to *YouTube* learning tools, and we then rehearse for just an hour before the service.

'Despite the reticence of individual churchgoers to "commute" within a benefice, my experience has shown that with determination this can be achieved. In our six churches, every month there are *BCP* Communion services, some said, some sung to Merbecke, and others with a more modern setting. Similarly, modern settings of Morning Prayer services are offered as well as Messy Church services. We know that different things help different people and it is important to inform everyone about the diversity available. To offer a well-sung service in an intimate venue, such as Carlton church, lifts people's spirits and promotes enthusiasm for worship. Not having a parish priest means that the churchwarden is involved in the day-to-day pastoral work of a parish, without the benefits of a "dog collar", and the credibility of the worship offered by the church facilitates the trust that this needs.'

✍ Stephen Roberts retired as a police officer eight years ago. He learnt to sing as a boy in a Cheshire church.

Many ways to get there

Working together

Advent is already upon us with its themes of preparation, waiting and expectation, hope, and the journey from darkness to light. This is reflected in our worship, as we look back and remember the first coming of Christ in the Incarnation and look forward to the Second Coming at some point in the future. We also approach a period of the year when we see the greatest numbers of visitors to our services. This brings both missional possibilities and challenges, as we endeavour to balance traditional elements with something fresh and creative to connect with our 21st century congregations.

Eighteen months into post, I have now made initial fact-finding visits to twenty-five dioceses. Many common themes have emerged from conversations across the country and we are now beginning to match resources to the needs and address gaps in diocesan training. Strategic Mission Action Planning must include intentionality and an upping of our game with regard to planning and delivering worship if we are going to attract and retain visitors and newcomers to our churches on a regular basis.

However, as I have listened, I have also come across increasing numbers of clergy so bogged down with trying to cope in challenging multi-benefice situations that they have no time or energy to attend training events no matter how good the speaker or worthwhile the content. The sense of desperation in some has reminded me of Stevie Smith's poem in which the man at sea moans: 'I was much further out than you thought and not waving but drowning!' Faced with an acute lack of resources, especially when it comes to music, there can be an overwhelming sense of hopelessness.

In the present church climate, it is easy to become discouraged. However, I



believe this may present us with a unique opportunity to explore and develop lay vocation. This is not a second best or a stepping stone toward ordination, but an opportunity to develop lay worship leaders, church musicians, funeral celebrants, and lay pioneers. There is often hidden talent in our midst, if only we know how to tease it out. I am keen to encourage and nurture a 'can do' mentality with re-imagined and enriched inherited models of worship sitting alongside fresh expressions and pioneer projects where new forms of worship are allowed to grow from the grassroots upwards.

Having just conducted a training day in Portsmouth Diocese, let me offer you a present-day parable for your encouragement. If you stand on the Round Tower in Old Portsmouth, you can watch the ferries going out to sea. All the ferries travel out of the harbour along the same deep water channel. It is only when they get further out to sea that it becomes clear that they are going to different destinations. Some turn quickly towards the Isle of Wight, whilst others continue onwards. As the ferries head further out, their trajectories begin to change and it becomes clear that one ferry is en route to Cherbourg,

Many ways to get there

one to Caen, one to St Malo, and others to Santander or Bilbao. These significant changes of direction are achieved by very small adjustments to the wheel.

This picture can be a real encouragement to us. We know worship needs to move forward and develop, but our congregations may be frightened of, or resistant to change. For some churches, the situation is so desperate that a significant change needs to happen immediately, although this still requires careful consideration rather than a quick fix. For others, a small adjustment is all that is needed to take worship in a completely new direction.

On the one hand, some of these small adjustments can be very practical tasks like tidying up neglected areas of the church to make the worship space more welcoming and reverential. It may be a revamping of tired service booklets to bring new inspiration, or committing to learn a new hymn or song per month. On the other hand, it might be a question of choosing to spend more time preparing worship or developing a lay worship team, or simply having a meal with your musicians to thank, affirm and encourage them. In all these areas, I am wholly committed to providing appropriate training and resources to support, renew and refresh parish worship. This is essential if we are going to create inspiring missional worship to grow the church.

✉ *Helen Bent is Head of Ministerial Training, RSCM in partnership with Praxis.*

Helpful resources!

The Praxis website, www.praxisworship.org, offers a variety of ready-to-use resources. At this busy time of year, especially when resourcing a number of team members, sharing ideas and experience is vital. At the top of the list you will find downloadable ideas for Advent and Christmas, as well as links to useful sites. Go to the site and click on the *Resources* menu to find:

- An evening service to use in Advent based on the Advent Antiphons
- A Eucharist with a light theme

- An evening service based around seven readings with a light theme
- A carol service on the theme of ‘Those who sit in darkness’

Additionally there are links to the Children’s Society Christingle worship material for 2016, which this year draws on the theme of the light in the darkness.

Confidently lay

The modern Reader movement is celebrating 150 years of being confidently lay this year. Writing in *The Reader* magazine, Bishop Robert Paterson, Chair of the Central Readers’ Council, said the movement was born out of a need to deal with the problem of an increasingly secular world, in which the Church had lost direct contact with millions. ‘The founding archbishops and bishops realised that people were becoming biblically illiterate and that there was a need to bring the Bible back into the home and the workplace.’

The founding documents signed on Ascension Day, 1866, at Lambeth Palace are interesting. The three archbishops and 17 bishops, including men from Africa and Ireland, launched the new ministry into which men (all men, until 1969) were admitted by prayer ‘without imposition of hands’. Some general church duties were envisaged, but the main aim was to be the reading of ‘prayers and Holy Scripture and explaining the same’ in situations outside normal parish church worship.

Preaching on Ascension Day last May at All Souls Church, Langham Place, Bishop Robert said the early Reader worked at the boundaries between church and world as a teacher and evangelist. ‘All, of course, were encouraged and supported by the ordained, but proud to be overwhelmingly lay. That emphasis on lay-ness was not a form of anti-clericalism, but founded on a concept of team work in which lay and ordained would work together...’

‘A Reader is confidently lay. So, is delegation what this ministry is all about? Are Readers appointed simply to perform those tasks of ordained ministry that can be delegated to lay people? Often the Reader is thought of as a “priest-minus”, a “priest-lite”, that is, everything a cleric should be, minus the sacraments. Certainly not. As lay people, your day-to-day life needs to be rooted outside the organisation of the Church. You must be confidently lay, team players certainly, but not in holy orders, and occasionally even “out of order”.’

Today there are about 9,500 active Readers in England and Europe, about half using the more recent title Licensed Lay Minister. And on this 150th anniversary we must remember that what happened in 1866 was built on an older tradition. Readers actually first entered the Church in 1560 under Queen Elizabeth I. Their institution at the hands of the Archbishop of Canterbury, Matthew Parker, was in response to a clergy manpower crisis caused by the period’s religious turmoil. Dr Alan Wakely, Secretary of the Readers’ Council, told me that, in the face of the declining numbers of priests today, the Archbishop of Canterbury has launched an initiative to discover more vocations. ‘However, more people are coming forward to take up lay ministry.’ Lay ministers would in future have an increasing role, he said. ‘In fact, some already do have a leading role, though the cure of souls will always rest with the ordained.’

✉ *Colin Shaw is former Guardian journalist and a Reader in Ely Diocese.*

Jubilate – past, present, future

A remarkable gathering of people, old and young, came together in All Souls, Langham Place, on Saturday 15 October to celebrate an anniversary (fifty years since the publication of *Youth Praise* in 1966), to acknowledge all that flowed from it – and continues to do so – in publications and the writing of hymns and songs for Christian worship under the auspices of what became the Jubilate Group, and to look ahead. All this was done with the help of members of the All Souls Orchestra, under the direction of Noel Tredinnick, a band led by Sam Hargreaves, and a professional soprano soloist, plus enthusiastic singing from those attending.

Introduced by Michael Baughen, some of those involved in the earliest days recalled writing material for their youth groups, having felt that CSSM Choruses failed to meet the need for songs which would appeal to teenagers. A collection of 150 hymns and songs was put together, and Baughen took it to every evangelical publisher in London, only to be told it wouldn't sell. He met with Timothy Dudley-Smith, then Assistant Secretary of CPAS, who – interested in setting up an audio-visual and publications department – agreed to take on the risk of publishing this songbook, to be called *Youth Praise*. In fact, 5,000 copies were sold even prior to publication. CPAS was represented at the celebration by John Dunnett, its current General Director.

Timothy Dudley-Smith, whose presence was particularly warmly applauded, presented a card to Michael Baughen, which all were then encouraged to sign. Birthday greetings to Jubilate came from Keith Getty, in a video recorded the night before. He said that spending time with Timothy Dudley-Smith this summer had reminded him of the importance of 'foundational' hymns, and that it was Noel Tredinnick who had introduced him to modern hymns.

Sadly some of the key figures in Jubilate Hymns did not live to see this anniversary celebration, but they were remembered: James Seddon died in 1983, Michael Perry in 1996 at the age of only 54, and Michael Saward died last year. Hymns by each were sung, including Saward's 'Christ triumphant' and Seddon's 'Go forth and tell'.

One of the highlights of the morning, besides revisiting old favourites, was singing a new hymn written by Christopher Idle especially for the occasion: 'In psalms and hymns of youthful praise', set to music by Roger Peach, to a tune named FIFTY YEARS. The text neatly has alternative words at several points (e.g. 'joyful' to replace 'youthful' in the first line) to make it more widely useful, particularly but not exclusively on occasions when the role of music and song is celebrated in worship. Both text and tune can be accessed on the Jubilate website (www.jubilate.co.uk).

In the afternoon the focus shifted to newer repertoire from *RESOUNDworship*, the song-writing project founded about ten years ago and resourced by the Jubilate Group; its members seek to emulate Jubilate's traditions of mutual criticism and of integrity in words and music. Songs which have made it through the critical process are posted online (www.resoundworship.org), and the lyrics and chords may be freely downloaded (with use of the song entered on a CCLI copyright return); there is a small charge for a piano score and other resources, but an annual pass is also available. Examples sung at the celebration included Joel Payne's Christmas song 'What kind of throne' and Chris Juby's 'Come and worship Christ the King'. Plans are now well-advanced for a new charitable organisation to continue and develop the work of Jubilate and Resound, promoting excellence in the writing of hymns and songs for congregational worship.

Wild Goose CD

Admirers of the writing of John Bell and Graham Maule may like to

know of a recently-released CD, entitled *Enemy of Apathy*: also the title of the songbook, first published in 1988 from which the eighteen songs and chants are taken. Samples of each track can be heard on the Wild Goose Resource Group's website (www.wildgoose.scot/product/enemy-of-apaty-cd). The musicians are the Wild Goose Collective, apart from four tracks performed by Hinba, a small Glasgow-based ensemble. The Wild Goose Resource Group will be on the Isle of Iona running a programme called 'Change without Decay' (aimed at musicians and worship leaders) from Saturday 15 to Friday 21 July 2017. Participants will stay either at Iona Abbey or in the MacLeod Centre; applications are being handled through the Wild Goose Resource Group, and further information can be obtained by ringing 0141 429 7281 or sending an e-mail (wildgoose@wildgoose.scot).

Hymn-writing weekend

A residential weekend is being arranged for anyone interested in writing hymns, whether a novice or experienced, whether a writer of words or tunes (or both). To be held from Friday 17 March to Sunday 19 March 2017 at the Windermere Centre in Cumbria (<http://windermereurc.org.uk>), the event is entitled 'Calling/Answering/Following', and, as well as plenty of time for writing, the weekend will feature workshops led by members of the editorial group of *Worship Live* (www.worshiplive.org.uk), including Janet Wootton and Andrew Pratt. Some of the material produced over the weekend will be used in the Sunday worship.

The cost of the weekend is £190. Bookings may be made through Gillian Warson, who can also provide further details (01869 324645; gillianwarson@lineone.net).

Psalm-based hymn

One of the new hymns on Keith and Kristyn Getty's most recent album, *Facing a Task Unfinished*, draws on a few verses from Psalm 27 and ends with a Trinitarian doxology. The words and music of 'The Lord is my salvation'

were written by Keith and Kristyn Getty, Nathan Nockels and Jonas Myrin, and it can be heard on www.gettymusic.com by choosing 'Hymns' at the top of the home page, selecting 'The Lord is my salvation', and clicking on one of the right-hand images.

Search for tune

The Hymn Society in the United States and Canada is inviting composers to write a new musical setting for Psalm 100, using either an existing paraphrase of the words – such as 'All people that on earth do dwell' – or one freshly written. The tune can be in traditional hymnic style or a contemporary musical idiom, but it must be capable of being sung by an average congregation.

The closing date for entries is 15 May 2017, and the winning entry will be sung in July at the Hymn Society's 2017 conference, which has the theme 'Now Thank We All Our God: Celebrating Congregational Song Since the Reformation'. Further information is available via the Society's website (www.thehymnsociety.org/2017-hymn-tune-search).

Brian Wren

The latest edition of Stainer & Bell's newsletter, *The Bell*, carries a brief introduction by Brian Wren to a new collection of his hymns, mainly written between 2012 and 2015. The collection is entitled *Onward!* and can be ordered from Stainer & Bell (www.stainer.co.uk).

Carols Ancient and Modern,

edited by Malcolm Archer, Canterbury Press, 2016 (Full Music £19.99; Words £4.99; Download £25)

A new carol collection. 'Why another one?' That's the question Malcolm Archer answers in the introduction to Hymns Ancient and Modern's new collection of carols. Many books of choral music for Christmas are aimed at higher level choirs, but relatively few are suitable for a more average singing group or congregation. So here are 116 carols, covering Advent (21) and Epiphany (13) as well as Christmas, selected to cover a reasonably wide range of styles and content.

Malcolm Archer is one of our finest organists and a greatly respected musician, though, without a music copy, his expert and practical editing and arranging skills, haven't been exploited here. Inevitably, it's easy to point out which of our favourites has been omitted, and ask why something unfamiliar has been included, but every congregation and choir will find plenty to enjoy and explore.

The most familiar traditional carols, which form the backbone of the selection, can be found in all hymnbooks, so for most the touchstone for investing in this new one will be the range of newer and less familiar material. 'Christ be our light' and 'Calypso Carol' have achieved near-classic status, but Michael Perry's work is well represented, as are hymn writers such as Susan Sayers and Martin Leckebusch. Some might question the inclusion of 'Deck the halls' or 'We wish you a merry Christmas' (admittedly often sung by choirs), while 'Born in the night' finds no place. I also wondered how often the untranslated Spanish of 'Riu riu chiu' might form part of the Christmas repertoire, while John Bell only contributes one piece, and there's little in the way of contemporary worship music.

But given the stated intention of *Carols Ancient and Modern*, these are relatively minor issues and most congregations will gladly find a place for this new Christmas music collection. Presentation is clear and the typeface comfortable to read, so if you're looking for a mix of traditional and unfamiliar, this new addition to the A&M family will certainly meet most needs.

✉ *Stuart Thomas is Rector of Frimley.*

Common Worship: Morning and Evening Prayer,

Church House Publishing 2016

Common Worship: Morning and Evening Prayer is in the 'small' *Common Worship* format, with a flexible leather cover, comfortable to hold, like the *Pastoral Ministry Companion*. It contains two forms for Morning Prayer and Evening Prayer in Ordinary Time, and one form for each for the church seasons. Within each office a selection of psalms is listed, and a selection of readings is printed out in full. The texts for the selected psalms are printed as the last section of the book. Also included are some forms of intercession, and the Litany, as in the *CW Daily Prayer* volume. The main addition, compared with *Daily Prayer*, is the inclusion of a reading scheme and the texts of the readings. However, there are a number of things left out, such as the calendar, collects, and any information about seasons. The lucernarium, the blessing of light, is not included, nor are the Advent antiphons on the *Magnificat*. It seems to be aimed at people who already know about the liturgical year, or perhaps people who usually use *CW Daily Prayer*, but would like something more portable, which it certainly is, at 256 pages as against 923 pages for *CWDP*. Its great virtue is that it contains the texts of the readings and a way of using them, so it would be a good present for a confirmation candidate.

✉ *Colin Lunt is the Vicar of Coalpit Heath.*

The latest Grove Booklets

Grove Worship Series, W228, Encountering Vineyard Worship by John Leach

John Leach analyses the impact of the Vineyard movement which has been a significant factor in Western Christianity, influencing some Anglican churches profoundly.

Grove Worship Series, W229, Worship in the Epistle to the Hebrews by Colin Buchanan

This Booklet got an advance boost from its author in *Colin's Column* in the last issue. It draws strongly upon the doctrinal teaching of the Epistle, but identifies in some detail the practical outworking of the doctrine in the actual patterns of congregational worship which stem from it. These do not exactly replicate the general run of today's Anglican worship.

Books

Joining the Angels' Song:

Eucharistic Prayers for Sundays and Holy Days, Years A, B & C, Samuel Wells and Abigail Kocher, Canterbury Press, 2016

I sometimes look round the crowded shelves of a supermarket and marvel at the contrast between the current cornucopia and the restricted displays in the days of wartime rationing in which I lived my early life. And similarly I reflect on the years spent in my early days on the Liturgical Commission striving to find just one agreed eucharistic prayer, and contrast that with the 150-plus eucharistic prayers offered here – one to fit each Sunday of the three-year Revised Common Lectionary.

While the two authors, one a (well-known) English Anglican, one an American Methodist, gave themselves an enormous task, they also had an easy one, for they did not have to satisfy a House of Bishops and hundreds of Synod members before going into definitive publication. Here it is, straight from them. It is simply their work.

Perhaps the assessment should be done by comparing each prayer with the lectionary provision from which it is drawn. That was the grand plan, and limited testing suggests it has been well fulfilled. The range of themes, and their coherence with the central purpose of giving thanks for the bread and cup, are stunningly good – and the prose of the prayers reads well, with rhythm and poetry and repeatability. Top marks in this department.

But there is a but. There are initially some signs of naivety – not least in the remark ‘The breaking of the bread is a vivid gesture that evokes the breaking of Christ’s body on the cross’ (p.xii), for surely neither the Scriptures nor the main texts at the fraction say anything of the sort?

But more extraordinarily they claim to be writing within a received tradition of what a eucharistic prayer is. In the Introduction (pp.xv-xxxiii) they set out the ‘component elements of the eucharistic prayer’, and they list eight parts in a given order and go on to show how they have sustained the order and developed the contents. They are all too easily dismissive of having the epiclesis in the latter part of the prayer; naivety recurs in their regular dependence on Gregory Dix (and Dix

alone?); but sheer error then hits the reviewer (and would disturb Dix) with the following sentence in their list:

‘Christ’s words at the Last Supper - often called the anamnesis after the Greek verb for remembering, and widely described as the “words of institution”’.

These words on p.xvi recur on p.xxix in the phrase ‘the recitation of Christ’s words at the Last Supper, the “words of institution”, known in Greek as the anamnesis’. The two authors obviously mean it; and seem to think the equation is ‘widely described’; and they demonstrate their point by devising their 156+ prayers without a hint of a separate anamnesis paragraph in any of them. Their ‘words of institution’ are to them the anamnesis paragraph, they equate the two and no further explanation is needed. But there is not a liturgist in the world in any denomination who would accept this equation – an equation which is simply asserted without argument or even awareness of oddity. There is, of course, no divine necessity for an anamnesis paragraph in wholly creative liturgiography; but their claim rather to be structuring eucharistic prayers within the received tradition suggests a total ignorance at this point of the materials they are handling. In blunt terms, the words of institution are not the anamnesis, and no case can be made from the Greek for such an equation, and in around 60 years as a student of liturgy I have never met the equation before.

But go back to my admiration earlier on. Anglicans will in any case not be free to use these texts ‘in public... administration of the sacraments’. But if the volume does come your way, you may well gain much riches by reading the text for the coming Sunday at the very time you consult the lectionary readings. I shall be trying it that way myself.

✉ *Colin Buchanan is the editor of Anglican Eucharistic Liturgies 1985-2010 (Canterbury Press 2011).*

Reports

The Walter Tapper Lecture

For the fifth Walter Tapper annual lecture, on 30 September, the artist Mark Cazalet returned to the Community of the Resurrection in Mirfield, where he has created beautiful engravings on glass screens in the monastery church, to deliver an inspiring presentation on the theme of ‘The Tent of Meeting – How Art Engages the Transcendent’. Drawing on the evocative scene in Exodus where God invites Moses into his ‘tent’, and introducing us to a wide range of images from classical and contemporary art and architecture, Mark encouraged his audience to ‘see differently’ and, as Isaiah puts it, to ‘Widen the space of your tent... Lengthen your ropes, make your tent-pegs firm.’ (Isaiah 54.2).

As a metaphor, the Tent of Meeting stimulates the imagination, expanding our thoughts on the Church as a meeting place and, perhaps more vitally, helping us to reflect more deeply upon our personal encounters with God.

Alongside examples such as Le Corbusier’s Chapel at Ronchamp (where the altar sits outside the church walls), the eighth century mosque at Cordoba (built on top of an early Christian church), the contemporary Lumen URC church in Bloomsbury, and the quilts made by the women of Gee’s Bend in Alabama, Mark told us of his own community projects and how he involves people in the creation of inspiring works of art. The Stations of the Cross produced in Fulham and the ‘Great Cloud of Witnesses’ at St Edmundsbury Cathedral support Aristotle’s wisdom that ‘The aim of art is to present, not the outer, but the inner significance of things.’ I would add that this is the aim of ‘sacramental art’, the product of sacramental imagination. This is what makes Mark Cazalet’s work with ‘ordinary’ people iconic and transformative for those involved and for those who are privileged to be observers.

✉ *Maggie Jackson is a poet, spiritual director and retreat guide.*

The Liturgical Commission

The Liturgical Commission met at Sarum College in October. The previous meeting had said farewell to Robert Paterson, and this meeting welcomed Richard Frith, Bishop of Hereford, as the new vice-chair. Among the topics on the agenda were:

- baptism texts, including a report on the progress of the Christenings and Funerals projects; draft new baptism service cards from CHP (with the recently-authorized texts); and initial consideration of re-packaged initiation books and related material;
- the use of the Church of England website for distributing liturgical texts, including prayers on the anniversaries of various people and events, and how the website might develop as the national Church of England site is redesigned in 2017;
- 'Resources for dementia' – a topic that attracted the interest of some of the national press, though the reality is rather different from the press reports;
- discussion on greater resources for singing the psalms, in daily prayer and at the Eucharist.

Members of the Commission also attended the launch of the new *Common Worship: Morning and Evening Prayer* book, a handy short format for those who aren't on-line, which was introduced by Canon Simon Jones.

✠ *Simon Kershaw is a member of the Liturgical Commission.*

Standing on Holy Ground

The most recent Praxis Southwest event took place at Cullompton Community Centre on 11 October with the title, 'Standing on Holy Ground: Exploring Creative Worship as Mission'. Our speakers were Canon Anna Norman-Walker, Chancellor of Exeter Cathedral; Fr Simon Rundell, a parish priest from the Roborough Team on the edge of Plymouth; and Andrew Maries, Consultant for Liturgy and

Music in the Diocese of Exeter.

Holy Ground here is the name of a service which takes place on the second Sunday evening of every month in Exeter Cathedral. It combines creative approaches to spirituality with stimulating and open-minded discussions about Christianity. A major feature of *Holy Ground* is its worship – a service of Holy Communion which combines a variety of creative expression whether liturgy, visual image, music, movement, symbolic action or film. The service is planned collaboratively and led by a team. There are many features that could be beneficial for local churches, particularly in *Holy Ground's* ability to attract and engage a wide age-group in culturally appropriate ways, so it was fascinating to have an insight into how the team works.

The day began with Anna giving us an insight into the vision and theological background to *Holy Ground* as well as the planning process. After a break we were all invited to take part in a short questionnaire designed to be a personality-type led way into understanding our optimum role within a planning group. We were then divided into groups accordingly, with as good a spread of each of seven roles as possible in order to plan the Gathering and Word of a service based on the principles of *Holy Ground*. After lunch Anna led a workshop on creative liturgy to include in our closing worship, Simon shared his expertise in the creative use of new media, while Andrew offered some reflections on the creative use of music in worship.

The day challenged us all to think outside the box to create powerfully missional worship. It was acknowledged that it would not be right for us to duplicate *Holy Ground* in its entirety, but we were encouraged to take away the principles in the hope of creating a truly fresh expression of worship that would serve the needs of the communities we serve.

✠ *Robin Lodge is the Chair of Praxis Southwest.*

Celtic worship for today

Praxis South offered an opportunity to explore the potential for Celtic worship today at Southwark Cathedral on 10 November.

The day was opened by Emily Walker, Musical Director of St Peter's, Oadby, Leicestershire and a volunteer with the Iona Community. We learned some of the history behind Celtic worship, that it is earth-based, recognising that God made the earth in all its goodness, and that it is for us to care for it with humility and thankfulness. We learned an ancient Celtic Gloria in two parts: one part had been sung by Benedictine monks to the boatmen, who sang it back from the boats in reply to the monks. In her talk, Emily touched on the many examples of liturgy and music, suggesting that it was once the custom for men to doff their cap to the sun and for women to bow to the moon. She led us in song, using only her voice and hand movements to indicate the direction of the music.

Canon Aled Edwards, Chief Executive of Cytun (Churches Together in Wales), the second speaker, chose to draw on examples of human error, using the Aberfan disaster as an example.

After lunch there were workshops, 'Learning from the Old', 'Singing the Blessing', 'How to sing the Lord's song in a strange land' and 'Celtic Worship – A Setting for Evening Prayer'. The third workshop was run by Helen Rengert, a priest from Norwich and a member of the Northumbrian Community, who, having heard of the event as a member of Praxis, had written and offered her services. The day ended with a joyful service of worship in the Celtic style.

✠ *Mary Loader is a Reader in St Peter and St Augustine's in the Croydon Benefice.*

Events

Hitting the right note: music, mission and ministry

Saturday 4 February 2017 10 am – 4pm
St Luke's Church, Victoria Road, Cambridge, CB4 3DX
Praxis East

Speakers: Helen Bent and Richard Hubbard

The aim for this event is to be honest about the challenge, develop confidence, identify supportive resources and develop sustainable solutions.

Contact tom.ambrose@happyserver.co.uk

Strengthen for Service Residential Courses

7 – 9 Feb 2017 Hinsley Hall, Leeds

16 – 18 May 2017 Mill House, near Tiverton

Booking is via the RSCM website and includes day rates and early bird discounts.

Praxis Yorkshire Colloquium

Tues 7 March 2017 from 12 – 2 pm

Venue and topic to be announced.

Bring a packed lunch. Drinks provided. Everyone welcome.

For more information, email Colin Buchanan, Chair of *Praxis Yorkshire* at cobdleeds@btinternet.com

Worshipping where people are: how do we engage the wider community?

May 2017 at Southwark Cathedral.

Praxis South

Healing Liturgy in Times of Conflict

November 2017 at St Luke's Church, Sydney St, London SW3 6NH

Praxis South

Praxis Midlands plans

We are exploring a Spring event which would link in with the 2017 Archbishops' prayer week *Thy Kingdom Come*. And, for Autumn 2017, we are hoping to create an event on *Worship as Growth: engaging with our local communities*. The committee is also wondering about running an occasional event in the East Midlands, say in Southwell. Another thought is to run a regular liturgical 'colloquium' in our region, with members suggesting and leading discussion on topics of their choice. (Other Praxis regions have found this a stimulating part of their annual programme.)

All ideas and topic suggestions from our friends and supporters across Praxis Midlands would be very much appreciated. We need you to tell us the topics you want us to address! Email ideas to our chair priscillawhite.harborne@btinternet.com or our secretary richard@chelmsworth.com.

Colin's Column

I recall that a little while ago *Church Times* had a minor punch-up in its correspondence columns about the alleged lack of an eschatological perspective in the *Common Worship* eucharistic prayers. Without giving good marks to one or other of the original combatants, I suggest Advent is a good occasion to revisit this question.

I have always been impressed with Cranmer's inclusion in his eucharistic text of the phrase from 1 Corinthians 11.26 'until his coming again' (more literally 'until he comes'). My interest in his adoption of the clause springs from the sheer fact that he didn't need to do it. What do I mean by that? Well, a very large part of his eucharistic drafting is done to change people's understanding of the sacrifice of Christ and of the character of the sacrament, and his words are carefully – even brilliantly – chosen to convey the doctrines of grace he has been rediscovering. And he does it by revamping, disinfecting and subtly turning the language he inherited in the Sarum services. But this is different. There was no medieval denial of the Second Coming of Christ to be refuted; the doctrine was unashamedly there in the creeds and, for instance, in the *Te Deum*. While Advent as a season was redolent of judgement, the first Sunday of Advent was not particularly strong on the second coming, and Cranmer touched it up a little. He kept the (odd) reading from Matthew 21 of Jesus' triumphal entry into Jerusalem, but he wrote a completely new and wonderful collect (I'll not use space on it – you know it). But for every celebration of communion he now also added that Jesus 'did...command us to continue a perpetual memory of that his precious death, until his coming again'. He settled no controversy – he was simply guided by Scripture.

Now it has to be confessed that the Second Coming was not a theme to excite the Liturgical Commission in the 1960s. Mervyn Stockwood addressed me at one meeting, 'I know you Tyndale Hall men – out in the garden with your telescopes looking for the Second Coming' – to which I had to reply that it was odd that in the diocese of Southwark the kingdom could come but the King mustn't. Well, Mervyn and others gained their way in *Series 2* with 'looking for the coming of his kingdom'. And with *Series 3* the first attempt at the acclamations in the Eucharistic Prayer was 'Christ has died; Christ is risen; in Christ shall all be made alive'. But, led by Donald Coggan, there was more sense in the House of Bishops and 'Christ will come again' took its place. And in the anamnesis itself in *Series 3* we had 'we look for his coming in glory'. This survived unchanged into the *ASB*. However, *Series 2* text, now in 'you' form of address to God, was retained alongside it as the Second Eucharistic Prayer.

So what of *Common Worship*? Well, in other prayers the Second Coming of Christ is openly confessed in different ways in the texts – but the mindless spirit which damaged Eucharistic Prayer A (as I have moaned here before) by uniting the Second Eucharistic Prayer from Rite A in the *ASB* with the First Prayer, not only brought back in 'make the memorial' but also provided 'looking for the coming of your kingdom' in place of 'we look for his coming in glory'. The resultant Prayer A at this point takes us back to the 1960s. Nevertheless we continue to look for Christ's coming in glory.

Maran atha.

✠ Colin Buchanan is a former Bishop of Woolwich