

Issue 56 Dec 2017

£2.50

In this issue

Time	1-3
Music matters	4-5
Events	5
Reports	6
Remembering Peace 2018	6
Books & other media	7-8
Colin's Column	8

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.

Praxis News of Worship is copyright © Praxis 2017. Material for inclusion should be sent to the editor, gill.ambrose@happyserver.co.uk
We reserve the right to edit material and make no guarantee to include material submitted. The views expressed are not necessarily those of Praxis or the Praxis Council.

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

Affiliation

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

Shifting Time

I can't think of an environment where time can seem more elastic than an international airport. They are complex communities that are awake 24/7 and 365 days a year. Through these communities, pass passengers by the million (Manchester 27M in 2017, Heathrow 75M+) and workers by the thousand (Manchester 21,000, Heathrow 76,000). In such a complex environment, people experience time in many different ways; those who work a 12 hour, 04.00-16.00, shift, four days on and four days off, work alongside regular office-hours workers, for whom every Friday is 'dress-down' and the gateway to a regular two-day weekend. (Chaplains exist somewhere in-between, taking care not to try to operate both models simultaneously.)

Airports across the world will usually have two peak times for departures and arrivals, leaving aside delays and diversions, so everyone's experience of an airport is subjective. What might seem like 'utter chaos – 45 minute queues' will be experienced 15 minutes later as 'utterly dead and totally over-staffed'.

Airport ministry is divided into (proactive) workplace chaplaincy, supporting colleagues (regular shift work is often cited as having a debilitating effect on physical and mental health, relationships and longevity), and humanitarian response, which is reactive and unpredictable. Christian chaplains' daily routine is oriented around the Daily Office, although all airport staff (chaplains included) are subject to 'operational issues', a wonderful catch-all phrase. Operational issues for chaplains are always about people. There exists, therefore, an ongoing internal (and occasionally external) debate between the importance of daily prayer at the appointed time, and those overriding 'operational' reasons for delay, which may require us to view a timely pastoral and humanitarian response, as one with, and no less a part of, our offering of worship. Matthew 12 would suggest a Christ-like flexibility on such matters, despite the obvious notion that airports in

particular are places that rely on punctuality.

This healthy integration of prayer, worship and service perhaps risks diminishing the visibility of Christian prayer and worship in the wider world. The more prescribed nature of Jewish (threefold) and Muslim (fivefold) daily prayer times has impelled airports (and other public authorities) towards the provision of Multi-Faith Prayer Rooms. Prayerful Christians benefit from this provision, but are rarely in the vanguard of those demanding it, because we – especially those who are not obliged by a rule of life to pray at particular times or with specified frequency – are generally rather more laid back about such things.

The same is true of the liturgical year. It is possible, and perhaps desirable, to observe Lent unremarkably. Ramadan, on the other hand, especially in the summer months, much less so. Muslim staff will change shifts or take holiday, but will still be eminently visible. Many airport employees are people of faith, including committed Christians. Liturgical worship is not offered primarily for the wider community (as both staff and passengers will generally schedule their lives around their own priorities). The tiny minority who have been unable (for whatever reason, often financial) to schedule their travel around holy days, may find themselves pleasantly surprised by a Tannoy-call announcing a service for Ash Wednesday or Ascension Day. Christmas and Easter Day services are often more aimed at staff who have been rostered to work, but still wish to mark the day – even if it is their only attendance at Christian worship in the year. The reduction in Holy Days of Obligation in the Roman Catholic Church from 36 to 10 to 6 risks making the workplace and public sphere less understanding of religious observance as normal behaviour. Chaplains regularly receive calls from confused managers with staff who have just 'rediscovered their religious faith' and want advice on what commitment is reasonable to permit during the working day. Fortunately, Muslim

Continued overleaf

chaplains are knowledgeable and wise enough to know the difference between genuine religious observance and simply 'trying to pull a fast one'.

The biblical encounter between Philip and the Ethiopian Eunuch offers a model of airport ministry 'of the moment'. Profound questions, deep engagement, a serious request and powerful liturgical action are compacted into a brief encounter before two men go their own separate ways, each changed by the experience. Airports are often the places where travellers spend the last day of their old life (departing) or the first day of their new life (arriving) and there are opportunities to mark those moments prayerfully or liturgically, as an expression of our primary pastoral ministry. The failed asylum seeker, about to be removed to his country of origin, knowing that he will probably be killed on his return, asks one final time to be baptised, so that he will die as a Christian. The couple getting married in Lapland, realising that the bride's father will be unable to 'give his daughter away' ask for a short pastoral service in the brief moments between check-in and security that will enable him to respond with fatherly pride to the question: 'Who giveth this woman to be married to this man?'. Two friends, returning from their holiday as widows, their husbands killed in a traffic accident abroad, are asked if, before they leave the airport and travel home, they would like to pray.

In airport ministry encounters are mostly brief: those with unlimited time are the homeless, and there are plenty of them. 'When does a stranded or delayed passenger become a homeless person?' The answer is that from the moment we close our front door until the time we shut out the world, safe and secure at our destination, we are homeless. In her writings on Abraham, Meg Warner writes of our calling to be aliens in a foreign land, and of our obligation to offer hospitality to strangers.

Every culture marks time in its own way. Airports are meeting places of different time-zones and infinite geographical, cultural, religious identities. Airport time is necessarily multi-streamed and entirely subjective. You would think that airports and similar busy places associated with travel, simply live in the moment, but airport communities have long memories: of flights lost in tragic circumstances, of colleagues who have died in service, and especially of vulnerable travellers who made a mark on those staff who assisted them.

✉ *George Lane is the Anglican Chaplain to Manchester Airport.*

Sanctified time

The first text of what we would call rabbinic Judaism is the Mishnah (compiled c. 200 CE). It begins, not with Scripture, nor any statement on God or human destiny, but a question on current practice: 'From what time may one perform the evening recital of 'Hear, O Israel'?' It is fair to say that Judaism is not about the salvation of souls, but about the sanctification of time, through human beings performing the right tasks, with the right intention (prayerfully, joyfully) – and on time!

The indisputable epitome of this is the Sabbath, Shabbat. A popular song insists that Shabbat is 'a Light and a Joy' and the Talmud suggests that on Shabbat, one receives 'an additional soul'; Shabbat is a foretaste of the World to Come. If the Jewish people kept properly but one Shabbat, or two in a row, then Messiah would come. The locus for Shabbat is the home; it is on returning home from synagogue that the accompanying angels take note whether the family is ready to celebrate in honour of its holiness.

Torah itself gives two reasons for the seventh-day Shabbat. First (as in Exodus 20), as the climax of creation, God rests. This, not because God gets tired, but because God hallows rest and recreation; the human is not only in the 'image of God' in producing or purchasing. Second (from Deuteronomy), the right to rest is the mark of the freedom God brings through the exodus.

Always a period of time (25 hours), and always more than that, the Sabbath becomes a quasi-personality, the Queen. Few are unmoved when, in the Friday evening service, the congregation turns expectantly to the entrance, having sung: 'Come, my Beloved, to meet the Bride, and let us welcome the Face of Shabbat' Intimacy and holiness are here so bound together that it is not clear if the Beloved is one's fellow worshipper, or God.

✉ *Patrick Morrow is an Anglican priest active in the International Council of Christians and Jews.*

The arrow of time

It is a moot point as to how far the liturgy should be concerned with cyclical time, and how much it should reflect the fact that time is an arrow which only goes one way. From the point of view of cyclical time, year succeeds year with the seasons repeating themselves. Yet as year succeeds year we are taken relentlessly forward. The human race and our individual lives move through time; as individuals we end in death, the end of the human race is as yet unknown to human history. Scripture and Christian tradition proclaim hope and one of the ways they do this is through the liturgy which reflects both levels. Christmas follows Advent and Lent follows Epiphany.

The order of seasons follows what we know of Christ's life through the Gospels, and so reflects a period of a few real years of history. But unlike history we re-visit that order year by year, re-living and re-accessing the events that brought our salvation. We do, of course, also commemorate events in more recent history, some of which eventually stop. The Queen's Accession will no longer be in the calendar when our present Queen's reign ends, but the same order of prayers will presumably be used for commemorating the Accession of a new monarch. On the other hand there are times when particular annual commemorations stop. Churches no longer (as far as I am aware) commemorate our deliverance from the Gunpowder Plot.

So liturgical time has to hold together both the hope and expectation that things will change, with the repeated pattern of the Church Year. Jewish liturgy would insist that next year is in Jerusalem, and we retain something of that forward looking hope in the constant repetition of 'Thy kingdom come', in the Lord's Prayer, and in the Advent cry 'Come, Lord Jesus'.

Scientists find time a puzzle, as we do. Contemporary cosmology suggests that time emerged, with space, out of the initial singularity known as the Big Bang. Since Einstein we have also known that time is not constant. It can stretch and contract. Some physicists believe the physical universe itself is cyclical, others that there are many alternative worlds existing simultaneously. We earth-bound mortals have no choice but to live in our particular time. The liturgy enables us not only to live with the reassurance of repetition: what goes round, comes round; but also with hope. All our yesterdays are indeed gathered up by the one who is to come and the kingdom that he brings.

✉ *Angela Tilby is a writer and broadcaster.*

The Church Year and the Lectionary: What's missing?

We proclaim the Bible in worship to encounter and respond to Christ, the Church Calendar providing a framework. In Seasonal Time texts are chosen to enable us to engage with Christ in his incarnation, ministry, passion, resurrection and ascension. In Ordinary Time they enable us to hear anew the teachings of Christ's ministry.

The two lectionaries in common Western use also take account of the 'canonical' order and arguments of individual biblical books. Over three years they offer the perspectives of Matthew, Mark and Luke, with essential Christological texts from John every year around Christmas and Easter and more of the canonical John in the year of Mark. In the Roman Catholic *Lectionary for Mass* Old Testament texts are selected in no canonical order, to resonate with each Sunday's gospel reading. *Revised Common Lectionary* modifications of the *Lectionary for Mass* include the option of more semi-continuous Old Testament reading – the Pentateuch (with Matthew), Kings and some Wisdom texts (Mark) and Prophets (Luke). Less obvious is the independence of the cycle of semi-continuous Epistle readings which have longer passages of argument relating to the context of each letter. Short selections of famous sayings hardly do epistles justice, especially when obscured by long gradual hymns.

Much of the Bible is left out. The rationale for including texts is their significance in relation to Christ. 'Significance' of Old Testament texts was determined on salvation history principles, largely actions pointing to incarnation and redemption. Mid-twentieth-century compilers did not see most experiences of subaltern characters, including women, as relevant. Also 'insignificant' was wisdom material where people observe rather than act. Today creation and wisdom texts are recognised as highly relevant both to ecological questions and to constructive conversations with people of different faiths and beliefs.

Our lectionaries are a marvel of ecumenism, difficult to better as overall plan, but ongoing review is worthwhile. An alternative to redesign might be serious supplementation, open to Free Churches, and to Anglicans in Ordinary Time. Centrally-produced supplements would facilitate shared engagement with more of the Bible, from fresh perspectives. They might fruitfully include series wrestling with wisdom texts and series giving more attention to the epistles. Good supplements would enrich the pattern of proclamation already wonderfully achieved by the *Lectionary for Mass* and the *Revised Common Lectionary*.

✠ Victoria Raymer is Tutor in Liturgy at Westcott House.

Facing mortality

'Contact. Wait – out'. The radio call informs everyone on the net that Royal Marines are engaged in a firefight with the enemy. There could be a call for artillery support, an air-strike, or – God forbid – a casualty evacuation.

There's a morbid fascination with going into combat; to see how you'd hold up for real, and to be able to hold your head up high amongst your peers. The time immediately prior to going into action is the worst. Orders have been written, briefings given, and everyone knows their part. Weapons and ammunition have been drawn. It then becomes a waiting game, each man dealing with his thoughts in his own way. 'Death letters' are written – a final missive to loved ones that will only be dispatched should the Marine be killed in action. Walking around my company before a major operation in Iraq in 2003, I was struck by the different ways in which men dealt with thoughts of what was about to happen, and the risk that they could be wounded or killed. Some engaged in banter to bolster their morale. Others repeatedly honed bayonets or combat knives which were already razor sharp. Weapons were checked over and over again, despite the fact that they had been checked numerous times previously. Others become quietly contemplative, staring out into the night, and waiting for the call to board the helicopters that will take them into action.

On previous operations, I'd been returned to 'civiliation' straight away. We've learned from that, and recovering back to the UK is usually preceded by a period of 'decompression'. The unit is taken out of the line but confined to an area to allow men to come to terms with their immediate experiences. Some talk. Some withdraw into themselves. Some play sport. Some workout. Some drink, some don't. The Unit chaplain is on hand to provide support and a listening ear, and the Welfare network back in the UK is always on hand to provide further support if required. One of the ways in which we deal with it is through black humour – which may shock a civilian unused to military life. The glib statement 'If you can't take a joke, you shouldn't have joined up' is often heard. We can appear callous and uncaring. Nothing could be further from the truth. Each man fights for the man alongside him, not the political cause that sent him there. Each harbours his own fears and doubts, and masks it under his inherent professionalism. Ultimately, we are human, with the hopes, fears and dreams that all of us have, and an inherent desire to live.

✠ Jon-Paul Hughes spent 22 years as a commissioned officer in the Royal Marines.

The D word

I read once (N. Watson, *Sorrow and Hope*, Grove Books, 2001) that despite offering 188 pages of liturgical provision for ministry around the time of death, *Common Worship* never once manages to say that the deceased person has died or is dead. It frequently talks about people's loss, and its preferred metaphor for what happens to the one who has died is that of a journey, but when it speaks of death or someone dying, it is always in reference to Christ's death or some unnamed third party.

Actually, that is not quite true. I found one prayer which acknowledged that the person whose funeral we had gathered for had died. Ironically, it was at the funeral for a child, as traumatic a death as can be experienced. There is a prayer there that begins 'Father, the death of N brings an emptiness into our lives'. This prayer describes accurately how many people feel in the face of all deaths, yet we cannot name that emptiness elsewhere liturgically.

Of course this is not a squeamishness which is reserved to the Church. Society generally finds it hard to talk about death, preferring to speak of people having 'passed away' or 'gone'; easier to send condolences to someone on their loss rather than having to spell out exactly what that loss was.

Part of the problem is the general trend towards 'celebrations' for funerals, where people are encouraged to be relentlessly upbeat for the service. 'We don't want anything sad, vicar', is a request frequently heard, but *Common Worship* makes this approach all too easy. The *Prayer Book* Bible reading from I Corinthians 15 may have been difficult to understand – and I am certainly not arguing for a return to such dense theology in the average funeral service – but it did at least confront death squarely and consider its impact and its future on all of those present.

So what to do? In the words of introduction after the opening sentences, the minister states what the purpose of a funeral is: to remember before God our brother/sister N, to give thanks, to commend to God, to commit a body, to comfort. Is it too much to state that one of the purposes of the funeral is to mourn collectively because of the death of N? We have a funeral because someone has died. I think it would help if we actually said so.

✠ Jeremy Brooks is the Rector of Beaconsfield.

Music matters *Anne Harrison*

Resources for congregational song

The Hymn Society in the US and Canada has launched a new Center for Congregational Song (<https://congregationsong.org/>), aiming to connect those who compose, write and lead the church's song to 'vital resources and ideas'. The Center will work to fulfil the mission of the North American Hymn Society, 'to encourage, promote, and enliven congregational singing', believing that 'the holy act of singing together shapes faith, heals brokenness, transforms lives, and renews peace.'

One of the resources freely available to download from the website is a collection of essays entitled 'Crafting Songs and Hymns'. Writers include John Bell on 'Songs Old, Songs New', Adam Tice on 'What makes a Good Text Good?', and Joyce Borger on theological gaps in hymnals - one of the pastoral areas she flags up is that of ageing. Mel Bringle's 'When memory fades' is one of the few examples in the public domain (it appears in a few recent UK hymn books), but Borger suggests that more are needed.

The website also features a blog, worth visiting occasionally by those who think about and study aspects of music in worship. One recent entry, 'Music Lessons from the Reformation', is an interview with Markus Rathy, who teaches at the Yale Institute of Sacred Music. He recommends two books by Robin Leaver (the first editor of *News of Hymnody*), Luther's *Liturgical Music: principles and implications* (Eerdmans, 2007) and *The Whole Church Sings: congregational singing in Luther's Wittenberg* (Eerdmans, 2017).

Lee Abbey and Scargill House

Steven and Penny Faux are to lead a Monday-to-Friday programme at Lee Abbey, in Devon, on 'Living in the Psalms' (26 February to 2 March 2018). Steven was ordained ten years ago and is a composer whose work includes the music for Radio 4's 'A History of the World in 100 Objects'. Penny, a church pastoral carer and an artist, will discuss responding to the Psalms in painting. There will be practical workshops. For full details see the Lee Abbey programme online (<https://leeabbeydevon.org.uk/visit/programme>).

Just after Easter, musician Simeon Wood will be the leader for 'The Sound of Faith'

(Tuesday 3 April to Sunday 8 April 2018). He will explore the ways in which music touches emotions and communicates beyond barriers of class or creed, and the Gospel message 'found in the many melodies that travel with us through life'. More information and booking available via the Lee Abbey website, as before.

Another Christian conference centre, Scargill House in Yorkshire, will host Roger Jones and his team for a practical weekend based on his new 'Spirit Works' course (Friday 16 to Sunday 18 March 2018). With Annie Routley and Helen Pollard, Jones has produced a workbook for individuals, groups and congregations, based around living life in the power of the Holy Spirit. It includes Bible teaching, personal stories and reflective activities, all centred around local church life. Jones has written many Christian musicals and is a Reader at an Anglican church.

Calvin Institute of Christian Worship

Various audio-visual resources are available on the website of the Calvin Institute (<https://worship.calvin.edu/resources/audio-video>), including a video of Lester Ruth speaking on 'When the Music Fades: the overlooked facets of contemporary worship's historical development', introduced by John Witvliet (Director of the Institute and Professor of Worship, Theology, and Congregational and Ministry Studies). Lester Ruth is Research Professor of Christian Worship at Duke Divinity School. He has a special interest in the early church and in the last 250 years, and has become concerned about the lack of Trinitarian lyrics in contemporary songs for worship.

In 2016 Lester Ruth (with Andy Park and Cindy Rethmeier) published *Worshipping with the Anaheim Vineyard: The emergence of contemporary worship* (Eerdmans). In 2017 Abingdon Press published Ruth's *Lovin'on Jesus: A concise history of contemporary worship*, written with Swee Hong Lim. Melanie Ross (Assistant Professor of Liturgical Studies at Yale Divinity School) has described the more recent book as 'meticulously researched, accessibly written, generous in its praise, and balanced in its critiques'. The books address the North American context, but much of the content (for example, the influence of technology on developments in contemporary worship) also applies to the UK.

As well as lectures and seminars on the Calvin website, there are videos of services held at the Calvin Symposium on Christian Worship in 2017. One of the workshop leaders there was Alison Adam, formerly a member of the Iona Community's Wild Goose Resource Group, and her teaching session on using short songs in worship can also be viewed. Alison lives in Cumbria and has her own website (<http://alisonadam.unc.org.uk>).

Strengthen for Service

'Strengthen for Service' is a course designed for Anglican clergy, Readers and other lay leaders, providing practical guidance on managing parish music. It is led by Helen Bent, the RSCM's Head of Ministerial Training and one of the creators of the *Worship4Today* course. See Event (p.5) and the RSCM website.

Members of church choirs in the RSCM Birmingham Area have the opportunity to share in a Festival Choral Evensong with Orchestra on Sunday 28 January 2018 in St Philip's Cathedral, Birmingham. Conducted by Simon Palmer, the choir will be accompanied by the Concert Orchestra of King Edward VII Camp Hill Schools. More information from Simon Palmer (simonpalmer@btinternet.com).

Hush, little baby

One of the more unusual songs on the Jubilate website (jubilate.co.uk) is the jazz-based lament 'Hush (Massacre of the Innocents)' with words and music by Sunil Chandy, who studied at the London School of Theology on the Theology, Music and Worship course, under David Peacock. He is currently working towards a doctorate in sound arts at the London College of Communication, with a particular focus on the reception of and response to voiced readings of Christian scripture. He also created sound installations for a drop-in prayer room at Spring Harvest, Minehead 2017 (read more under 'Whispering Tree and Tongues' on his website, sunilchandy.com).

In a more light-hearted jazzy style, also from Jubilate and suitable for Epiphany, is Peter Ratcliffe's 'We are rocking on our camels along the desert way'. The metre is irregular and the song is perhaps more suitable for singing by a soloist or group than by a congregation, but teaching at least the later part of each verse in an all-age worship context could work well.

HymnQuest

The latest version of the Pratt Green Trust's/Stainer & Bell's software, *HymnQuest 17.1*, includes a mobile web app facility, so that subscribers can now look up hymns and songs on their mobile devices. For details, see <https://app.hymnquest.com/app> and log in or register for a free seven-day trial. The database now covers the contents of over 500 hymn books and publications. Most recently added are the full texts of 100 hymns by Martin Leckebusch (b.1962) published by Kevin Mayhew in 2010 as *Never Let the Songs End*.

Descants for hymns

Composer John Barnard has put together ten suggestions to help those who wish to write a descant, usually sung during the final verse of a hymn. They can be found on the Jubilate website ([jubilate.co.uk /blog/writing-descant](http://jubilate.co.uk/blog/writing-descant)) and begin with two points to consider before even starting to compose: look at the text of the final verse of the hymn in question, and decide whether the words are suitable for a descant to be sung; and think whether the hymn tune is well known to the congregation – if not, a descant may put them off their stroke, even after several verses in unison.

Durham conferences

Two academic events due to take place in Durham in 2018 may be of interest to PNOW readers or those they know. The first is a Church Music and Worship conference to be held in the Pemberton Rooms of Durham University and the Cathedral's Prior's Hall on Friday 27 and Saturday 28 April 2018. There is a call for papers, and the deadline for proposals is 15 January. Professor Jeremy Dibble will be one of the speakers, along with the Revd Dr Maggi Dawn.

This conference is linked with the International Network for Music Theology based in Durham. For more details, see the University website (dur.ac.uk/musictheology/cm2018). Among the members of the organising committee is Professor Jonathan Wainwright, who looks after York University's MA programmes (taught and by research) in English Church Music.

Professor Dibble will also be speaking at a Royal Musical Association Study Day to be held at Durham University on Monday 4 June. The subject is 'Ralph Vaughan Williams and the Church'. Proposals are invited from potential speakers (deadline 26 January 2018) on subjects such as the composer's engagement with hymnody or the liturgy, and 'Vaughan Williams' church music and the long nineteenth century'. The University's Centre for Nineteenth Century Studies is sharing in the organisation of the study day.

Further information can be found on the RMA website (rma.ac.uk/news/2018-CFP-RWV-and-the-Church.pdf) and on Durham University's website (dur.ac.uk/cnscs/conferences/vaughanwilliams).

Events

Responding to Dementia, Worship and Pastoral Care

Thursday 8 March 2018

10am - 3.45pm

William Temple Church,

Wythenshawe Praxis North West

Speakers: Davis Richardson and Helen Bent

A day, to consider how the local church can become more dementia friendly both to individuals and their families / carers

Contact michael.gisbourne@icloud.com

Praxis Yorkshire Liturgists' Network

Tuesday 13 March 12 noon - 2 pm

Central Leeds (Venue to be confirmed)

Worship for Festivals and Special Times

Thursday 15 March 2018 10.00am

Praxis South West

Pearson Room, The Cloisters, Exeter Cathedral

(May change – check when booking)

Speaker: The Bishop of Exeter

A day to explore the potential that making festival and marking special times can have in drawing church and community together with a common purpose. Creating opportunities to celebrate or mark significant moments can engage a broad cross-section of people, strengthen relationships, foster mutual understanding and support, release gifts and talents in creative ways, and enable the Church to move forward in its mission. Bishop Robert will be joining us for the first part of the day and examples of good practice will be shared from across the region. Contact gillbehenna@me.com

Getting ready for the Spirit

Thursday 19 April 2018

10.30am - 3.30 pm

St. Luke's, Chelsea Praxis South

Speakers: Aidan Platten and a second speaker, to be announced

A day following on from the last book of the late Bishop Michael Perham, *The Way of Christlikeness - Being Transformed by the Liturgies of Lent, Holy Week and Easter*, and based upon a day planned by Aidan and Bishop Michael before his untimely death.

Contact peter@furber.me.uk

Liturgy at home and in hospital

Wednesday 31 October 2018

10.30 am - 3.30 pm Southwark

Cathedral Praxis South

Speakers: Andrew Nunn, Dean of Southwark Cathedral and another speaker, to be announced

A day exploring liturgy in a home setting e.g. confession, last rites, home communion, and in hospital.

Contact peter@furber.me.uk

Apt worship in times of grief and sorrow

Saturday 17 November 2018 10.30

am - 3.30 pm

Venue to be announced

Praxis Yorkshire

Speakers: Helen Bent and Robin Greenwood

Contact johnfrancismoss@btinternet.com

Strengthen for Service Courses

Led by the RSCM's Head of Ministerial Training, Helen Bent, *Strengthen for Service* provides practical guidance on how to manage your parish music. The course is designed for Anglican clergy, Readers and Lay Leaders.

Cost: Full board: £295; Early bird discounts available; Non-residential (includes lunch, dinner and resources): £200

All RSCM courses may be booked on the website www.rscm.com/courses.

North East

2pm on Tuesday 6 – 2pm on Thursday

8 February 2018

Shepherds Dene, Riding Mill, NE44 6AF

West Midlands

2pm on Tues 8 – 2pm on Thursday

10 May 2018

Holland House, Crothorne, WR10 3NB

Early bird deadline: 5 February 2018

Eastern Region

2pm Tuesday 2 – 2pm Thursday

4 October 2018

Bishop Woodford House, Ely, CB7 4DX

Early bird deadline: 2 July 2018

Reports

Bless your enemies, pray for those who persecute you: worship to mend and reconcile

When disaster strikes, the local church is often the focus of emergency response and community grief. The Praxis South conference on 1 November looked at this topic – rather wider than the title – which is finding an ever-more prominent role. It began with two presentations: the first by Bishop Christopher Cocksworth who outlined Coventry Cathedral's ministry of reconciliation from the time when it was bombed in World War II; then Bishop Brian Castle shared his work on 'reconciliation and remembering rightly' as a response to disasters of all kinds. The need to avert vengeance and to transform grief through reaching out to 'the other' was as essential in the turmoil after the Grenfell Tower disaster as it was in the wartime Coventry message of 'Father forgive'. All this of course is placed within the suffering and resurrection of Christ showing God's love for us.

Workshops in the afternoon examined taking Bishop Brian's principles into a liturgical event, the actual services in the aftermath of Grenfell Tower and appropriate strategies in meeting children's needs in response to trauma. And in the worship, the Coventry Litany of Reconciliation proved as relevant today as it was when written.

St Luke's, Chelsea, proved an excellent venue, especially with a warming lunch provided by the church's café.

✠ *Gordon Jeanes is Vicar of St Anne's, Wandsworth.*

The Wisdom and Worship of Taizé

Tuesday 14 November saw many from around the South West gather at the excellent Cullompton Community Centre for our latest Praxis South West event. The speaker was James Steven of Sarum College, reflecting on the wisdom and worship of the Taizé community in France.

James has so far only visited Taizé once himself, but he clearly found the experience quite profound. We began the day with a whistle-stop account of the history of Taizé and its founder Brother Roger, whose theology can be summed up as, 'love at the heart of all things,' or, 'God is love. Period.'

For him reconciliation meant being present where there are divisions. So it was that in 1940 he acquired a house in the abandoned village just north of Cluny in German-occupied France that would soon become the home of the Taizé Community.

Perhaps the most interesting thing that I learned was the way that liturgy and spirituality have become separated in the Western Church since the 14th Century. Taizé worship aims to bring these two strands together. This was achieved by daily prayer, the praying presence of the brothers and with internationally accessible music combined with silence. The Paschal Mystery is at the heart of community worship with a mini-Easter being lived liturgically each week. Theology Taizé-style also seeks to find God in liminal places with the desert, darkness and the abyss being important themes.

Throughout the day, the talks were combined with mini acts of worship using many of the Taizé chants that have become so well known to us all.

✠ *Robin Lodge is Chair of Praxis South West.*

Liturgical Commission

The Liturgical Commission met in Woking on 4-5 October.

Initiation Services:

The continued re-packaging of the contents of Common Worship: Christian Initiation is underway. Many texts will be gathered into *Patterns for Baptism* (borrowing the model of *Patterns for Worship*), and electronic resources will be available via an app.

Messy Church and Holy Communion:

Following a very successful Messy Communion held at the meeting, notes of guidance and encouragement will be published suggesting how Holy Communion in the Church of England can be celebrated within the integrity of Messy Church.

Dementia and Worship:

The considerable interest in this area of work has led to Church House Publishing commissioning a volume, *Accessible Worship for People with Dementia* (working title), which will be published in 2018. It will include both theological reflections and practical guidance. More resources may be placed online.

Communications and New Website:

Commission staff are now working closely and collaboratively with the Digital Communications team in Church House. We are able to broadcast prayers and liturgical material via the new Church of England website and social media, which are increasingly important channels not only for engagement with individuals but also for communicating with churches and clergy.

Translation of Common Worship:

In the face of an increasing number of worshippers whose primary language is Farsi (especially in the North West), an initial tranche of Common Worship materials are being professionally translated for use in such congregations and where there may be pastoral need.

✠ *Matthew Salisbury is the National Liturgy and Worship Adviser for the Church of England.*

Remembering Peace: 2018

To resource preparations to mark the peace that ended the First World War, our next issue will focus on peace and reconciliation. If you have begun preparing to do something interesting in your church or locality, and would like to share this to resource others, perhaps you might like to send ideas to the Editor for inclusion in the next issue, and on the *Praxis* website. Short texts can be accommodated in the magazine; more extensive ideas will be shared on the website, with a magazine reference. Please send all contributions by Monday 12 February 2018.

Books & other media

Inspiring Music in Worship

Inspiring Music in Worship: A short course of guided conversations for churches is an exciting new resource to be launched by the Royal School of Church Music working in partnership with *Praxis* early in the New Year. The course is the result of much research across the UK, and it has been well trialled in a variety of settings. It has been designed to encourage honest dialogue, foster collaborative ways of working and open up new possibilities. Five guided conversations enable leaders of worship, lay and ordained, to talk together with musicians and congregations in an atmosphere of mutual respect. The resource is spiritual and scholarly, but at the same time grounded in reality. Group tasks and case studies based on real churches ensure that this material is immensely practical.

This resource pioneers a new approach, which is wholly in keeping with the ambitious programme of 'Renewal and Reform' within the Church of England. Everyone is invited to join in the journey of exploration and discovery. *Inspiring Music in Worship* has the potential to re-imagine the church's worship ministry, facilitating greater authenticity, ownership and participation. In turn, more inspiring worship can facilitate church growth in both numbers and depth of discipleship. And as we take worship out into our communities, we are able to make God known in a visible way. This can bring fragmented communities together and contribute to the common good.

Worship lies at the very heart of our Christian experience. And if we fail to pay proper attention to our worship, we may seriously undermine the mission and ministry of the church. 'So often worship and mission are artificially separated out and we lose sight of the vital connection between the two.' (Charles Read, *Praxis East*.) Worship and mission are both core kingdom values, vital to the health and well-being of the church. *Inspiring worship* attracts – we are uplifted and enthused, and we feel able to invite our family and friends to come and join us.

Many questions revolve around tensions between traditional and contemporary styles, which unhelpfully polarise aspects of worship that should really complement each other. A lack of shared language only adds to the unease and misunderstanding. As we explore together what it means to be a worshipper in the 21st century, we have the potential to draw on all styles and genres

past and present to enhance and enrich worship.

Inspiring Music in Worship encourages churches across the breadth of traditions and styles to make the best use of music to enhance worship, even in situations where few resources are available. Many congregations face the challenge of unavoidable change, but when viewed positively, this can be a God-given opportunity for reflection and potential transformation. Vision and growth in the local church are often more about step-by-step progression rather than grand schemes for major reform. 'This course is a real gift to the local church. It not only inspires worship, it inspires confidence and makes fresh approaches to music and worship possible. It has already proved that a small adjustment can often make a disproportionate and significant difference over time.' (Julie Barringer, Reader, Sheffield Diocese)

Worship is living; it is to be inhabited and experienced individually and corporately. We all have something different to offer to God and to one another as we share and reflect on that experience together. There are so many treasures old and new to be discovered. With God there is always more, pressed down and overflowing. This is what makes the journey of worship so enriching and exciting. Now is the time to catch the vision and see where the Spirit takes us.

Inspiring Music in Worship is due out early in January, price £5.95. It may be just what you need for your 2018 Lent Course!

✉ *Helen Bent is Head of Ministerial Training for the Royal School of Church Music in partnership with Praxis.*

Holy Ground. Cathedrals in the Twenty-First Century,

Stephen Platten (ed.) Sacristy Press, 2017

This is the third volume edited by Bishop Stephen as part of his ongoing commitment to help the Church make the most of its cathedrals as precious resources for the life both of the Church and of wider local and national communities. Drawing together the insights of clergy and laypeople with long experience of cathedral worship, mission, buildings, and administration, the book confronts the current dichotomy between cathedrals being recognised as centres of excellence and growth but also as culturally anomalous within the current 'reform and renewal' agenda.

The strongest essays analyse the critical

capacity of such ancient buildings and institutions (as Simon Oliver puts it) 'to penetrate the thick buffers' of the individual self and of secularity, whether through the power of the buildings, or transcendent worship, or ministries of hospitality and learning, or engagement through the arts. Cathedrals are by a long way the oldest corporate institutions this country has and are still doing the job for which they were built; it is highly appropriate that they should be 'in the forefront of renegotiating the contract between church and society' (Nicholas Henshall).

Readers of *Praxis*, beware: several of the authors fall for the old canard that cathedrals were anciently divided into the 'clergy's or monk's church' (choir and presbytery) and the 'people's church' (the nave) (pp. 15, 89, 101, 126). The nave as the 'people's church' is a twentieth-century invention. In the middle ages, the entire cathedral was integral to the life of the worshipping community, to which lay people would have access for a variety of purposes and on a range of occasions. The building was functionally and conceptually united both by its screens and (as Christopher Irvine points out) by the processional worship for which it was created.

✉ *Peter Doll is Canon Librarian of Norwich Cathedral.*

Animating Liturgy: The Dynamics of Worship and the Human Community,

Stephen Platten, Sacristy Press, 2017

The title of this book, like that of many C of E publications, contains a double entendre, and Bishop Stephen has done justice to this by enlivening his subject with delightful illustrations which draw the reader in and provide the basis for new insights. The mood touches heartfelt joy in Gerald Durrell's Greek shepherd, and pathos in Waugh's priest who meaninglessly re-lives his days in India, oblivious of the congregation before him. In this wide-ranging study, the tribute to Brother Harold Palmer's influence on daily prayer deserves to be better known. The chapter on Initiation, reprinted from a chapter in an earlier book, with extensive reliance on Paul Bradshaw, highlights the uncertainty which exists both in the meaning of the sacrament of Baptism and the ways in which it is celebrated. By contrast the chapter on sacrifice is enormously helped

by the agreements hammered out by ARCIC. This is further enriched by the chapter on mimesis, and an appreciation of Cranmer's vision in Common Prayer. There is throughout a strong affirmation of the value of liturgical worship in this comprehensive study.

Animating liturgy is at the heart of our task as worship leaders, and this book provides insights and encouragement for all who engage with it. Here is a great inspiration to making our necessary duty a joy.

✍ *Tom Ambrose is an assistant priest in the Parish of the Ascension, Cambridge.*

Daily Prayer app

The award-winning Daily Prayer app (available for iOS and Android devices) from Church House Publishing has now been downloaded over 100,000 times and has over 22,000 monthly users. The app has recently been updated with content covering 2018. Links to download both versions, and details of the optional offline subscription can be found via: <https://www.chpublishing.co.uk/apps/daily-prayer>

The popular Daily Prayer feed has been completely updated and refreshed as part of the new Church of England website. The new interface is designed to be simpler – especially for first-time visitors – and more mobile-friendly. Also with new users in mind, it now also includes a dynamic version of Prayer during the Day.

Grove Worship Series, W232, One Baptism for Life by Colin Buchanan

40 years ago Colin wrote *One Baptism Once*, a very straight statement (rooted in Scripture) that baptism, once given, is baptism, and the Christian thus baptized (whether as an infant or adult, whether strong or weak in faith) remains a baptized person for the rest of her or his life. The Booklet even included a form for renouncing a 'second baptism'. Now Colin has rewritten the booklet, with the same affirmation that baptism is once 'for life', but with more coaching notes on dipping or submerging the baptized in commemoration of the meaning of their baptism, but without denying the already existing baptism. This broadly aligns the advice with that in *Common Worship: Christian Initiation* of 2006. And the form or renunciation of a 'second baptism' gets a second innings.

Grove Worship Series, W233, Discipline and Desire:

Embracing Charismatic Liturgical Worship by Graham Hunter

What is the relationship between structure and spontaneity in our worship? They are often seen in conflict, caricatured respectively as dull rigidity and undisciplined sloppiness. But just as a plant often needs a trellis to support it, so our spontaneous words of love for God need the structure of liturgy to train them. This wonderfully engaging study is full of practical advice and wise reflection on the nature of worship, and will inform and enrich all those who read it.

This year, one of the students on the course I teach for Readers in training, doing an assignment on ceremonial, included this quotation: 'George Guiver says "It is a golden liturgical rule never to explain a thing while we are doing it."' I recognized the source – a hauntingly interesting chapter by George on 'Sign and symbol' in Juliette Day and Ben Gordon-Taylor (eds.), *The Study of Liturgy and Worship* (Alcuin/SPCK, 2013); this quote comes on page 35. I am unsure whether my student had noticed it, but George does concede on the next page: 'sometimes there will be some sort of emergency explanation, if the people present are completely in the dark about the symbol being used. We need to be very careful how we do that, and separate it as far as possible from the actual performance of the symbol.' However, I was not responding to emergencies. I urged the student to reflect on 'Christ claims you as his own. Receive the sign of his cross. Do not be ashamed to confess the faith of Christ crucified...', on 'I give you this ring as a sign of our marriage', and on 'Receive this book as a sign of the authority which God has given you this day to preach...' Each of these retouches 1662 texts deeply rooted in Anglican, and English, culture. Indeed, in the 17th century, when using the sign of the cross in baptism was under attack, the defence stated it was not a 'dark and dumb' ceremony, but was carefully explained as it was used.

I used once to skirmish with Michael Perham (much now missed), who strongly advocated using symbols unexplained. He perhaps had somewhat grand ritual in mind; but I always began with the (unexplained) turning east for the creed. This began in Anglicanism I think with the Laudians, who turned the ancient once-in-a-lifetime turning east for the baptismal confession of faith into a twice-daily ceremony in the daily offices. Many choirs do it (and even some congregations not already facing east) – not knowing why they do it. Ask the choristers, and see what imagined interpretations emerge.

I once listed here liturgical actions found in Anglicanism without any rubrical authority. I ended by asking readers whether they knew why they were using anything from my list. If God has revealed himself through his word, then, apart from the sacraments, the general principle of symbolic usage is that such actions underline and reinforce the word. Inventing freestanding and self-authenticating features of liturgical life without verbal controls takes us into a subjective and doctrinally uncontrolled world.

50 years ago

In December 1967 I experienced *the Peace* for the first time. I knew it was coming. I was a little apprehensive. I came through the initiation still upright and unflustered. It has gone on well since.

✍ *Colin Buchanan is a former Bishop of Woolwich.*