



Praxis News of Worship

Supporting and resourcing the liturgical life of the Church of England

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. It exists to provide and support liturgical education in the Church of England.

Affiliation

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Website

Have you visited the *Praxis* website? View us online at www.praxisworship.org.uk

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Emerging Formation Strategy

The Liturgical Commission partly unveiled a 'Strategy for Liturgical Formation' (a working title) at September's annual meeting of Diocesan Liturgical Committee representatives in London. The aim of the strategy, outlined by the Chair of the Liturgical Commission, the Rt Revd Stephen Platten, is to engender excellence in worship that will transform communities across the Church of England.

What was unveiled is the method by which the initiative will be communicated and embraced...

- ◆ A press conference will launch the initiative.
- ◆ A report of the Commission will be presented and debated at the General Synod in July 2007.
- ◆ A book will accompany the launch, setting out the theological foundations and the aims of the process.
- ◆ A website will also accompany the project.
- ◆ There is to be a 'carnival' of events across the country, spreading the message like a

'rash' (one hopes that a more appropriate noun might be found for this).

- ◆ Roadshows will take place around the dioceses, in regions.

What is yet to emerge is the title of the strategy, flesh for the bones outlined above, and the means by which those involved with worship (especially clergy) are to be enthused by this initiative.

Delegates were told that the planning of the strategy is to be a collaborative venture with the many interested parties with which the Commission has links. In this spirit, all were immediately set to work in groups to tease out the training requirements of a range of different worshipping contexts.

Developments in the strategy will be reported in future issues of *Praxis News of Worship*.

Editor

The King meets the King of kings

Perran Gay describes how Elvis came to Truro Cathedral

Truro Cathedral has been the scene of many novel liturgical events, but this year the Feast of the Transfiguration was marked in a very unusual way. The statutory services were over: our early morning CW Morning Prayer, our quiet reflective BCP Communion Service, our colourful Solemn Eucharist with its Catholic ceremonial, and a beautiful Choral Evensong ably led by one of the summer's visiting choirs. As evening approached, we were preparing the Cathedral for Elvis Presley, or at least Cornwall's answer to Elvis Presley in the shape of tribute artist Johnny Cowling.

It was a great success. Over 900 people came, which makes it our most well-attended service since Christmas Eve. And many left the building visibly moved by the whole experience. Some of them had never been to Church before, except perhaps at Christmas or for weddings and funerals. And some of our more traditionalist regulars who came out of curiosity spoke of it as one of the best acts of worship they had ever attended.

Policy

I think the reasons for the success of this venture were threefold. The first has to do with the policy that lay behind the event. The Cathedral Chapter had been striving to be clearer about what our Cathedral is for, and how we might be more

proactive in articulating and advancing our mission, often by thinking 'outside the box'. Two of our agreed aims that particularly affect the Cathedral's Worship Department were:

- ◆ to broaden the style of our worship provision, and
- ◆ to be more explicitly evangelistic in all that we do.

In seeking to realise those aims I have organised a series of very different acts of worship, often with a musical dimension, including a Country and Western evening with line dancing, and some Jazz evening services. Elvis seemed the obvious next step.

Publicity

Secondly, we worked hard on the publicity for the event, not only producing eye-catching posters, but also sending press releases to local and national press and media. We deliberately stressed the unusual aspects of the service. Our press release spoke of an 'Elvis impersonator' in the Cathedral; we produced a light-hearted press photo featuring 'Elvis' in leathers and me in a glitzy cope; we were unashamedly corny in the articles we wrote – how we were 'all shook up' about the event, how there would be 'crying in the Cathedral'...and you can well imagine the rest! Just as importantly we made sure

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...and they were numbered about 5 million

(with apologies to sacred texts and with slight exaggeration) - Stephen Foster writes

The Abbey Park in Leicester on 3rd June was filled with about 10,000 people celebrating 80 years of the refounding of the Leicester Diocese. The Archbishop of Canterbury was the principal guest on a scorchingly hot day. He first visited the Cathedral talking to many, and especially engaging with the young people of the Cathedral Community, before stopping off at "The Globe", the oldest public house in Leicester, and sampling the specially prepared "Archbishop's Brew". There he met many of the locals before being whisked off to Abbey Park for lunch. A walk-about in the park followed, taking in all the many different activity, discussion and display tents. The Archbishop then prepared to preside and preach at the afternoon Eucharist at which at least 6,000 people received communion, itself achieved within a quarter of an hour!

The preparation for the whole day took over two years and was meticulously planned in every respect. The many main-

stage items ran for four hours before the actual Eucharist began and, although the Eucharist was the climactic focus of the day, a key principle was the integration of the whole day. People with a variety of particular gifts, therefore, were part of the organising Executive Committee from the outset.

Key liturgical issues soon became apparent in the planning... A huge breadth of appeal in terms of churchmanship, age, appeal, etc. was a primary consideration, so that the greatest number of people possible could in some sense "own" what was a diocesan celebration. Musical breadth was essential and much responsorial material was used. The balance of music as a whole, and the balance of hymnody and songs in particular, played a central part in maintaining this breadth of appeal in a eucharistic setting.

The gifts of members of a hugely

talented Diocesan Liturgical Committee were drawn upon at an early stage. Members worked in pairs. Each pair was briefed about the main thrusts, theological and liturgical, and then gathered material - both nationally authorised and locally created.

The meticulous planning paid off on the day with a hugely successful event, the feedback from which was by and large no less than ecstatic! The sense of wholeness of diocese, oneness in Christ, and the focal point of the same within Eucharistic Worship formed the core of a day which, in its entirety, looked forward to the next 80 years of mission and ministry in the Diocese of Leicester.

Stephen Foster is the Canon Precentor at Leicester Cathedral and chair of the Leicester DLC

Letter to the editor



From the Rt Reverend Colin Buchanan

Dear Gilly,

I am, of course, grieved to have 'bemused' Doug Chaplin about anointing, though I have some difficulties about his own metaphors about hobby-horses etc. I am grateful for the pressure to clarify my thinking and presentation, and so have another go here.

Two preliminary points: Doug says 'Colin seems to feel...' Not so - I genuinely do not resolve theological issues by how I seem to feel. He goes on that (in my feelings) any symbol used should be such as 'can be proved that it is commanded by precept or example in the New Testament'. Not so - I am, for instance, ready for a kiss for the newly baptized, for the ring in marriage, for sprinkling earth on the coffin at the interment, and (as Doug must have gathered) for the porrectio of a Bible at ordination.

No, my problem lies in the unclarity of the particular business of anointing baptism and confirmation candidates. Oiling was intruded into baptism and confirmation by a particular phalanx in Synod in 1978, providing for the use of anointing without there being any theological basis. It has been there since, with its profile raised considerably by the Maundy Thursday

ritual. I have experience of a diocese where oiling came in baptism at the signing with the cross, and was more or less expounded as apotropaic, but in the Maundy Thursday rite a totally different (ie post-baptismal) rationale was given. OT kings and priests, favoured by Doug, never got a look in. We also have to recall that in other churches oiling is the 'matter' of confirmation or its equivalent, and I know Anglicans who want to take that view of it among us. There has been a live theological issue as to the nature of the 'seal of the Spirit', and importing oiling into the initiation rites threatens to complicate that issue rather than resolve it.

Curiously, although signing with the sign of the cross in baptism is still required (and I am fairly happy about that), it more recently came into question (and resolution) not for Puritan reasons, but for general clarity reasons. Juxtaposed in 1662 to the actual baptism, and sometimes done with water, fifty years ago it had promoted a widespread belief that it was itself the point of baptism (Charles Whitaker, examiner for the General Ordination Exam in the 1950s, testified that even ordinands on the eve of ordination sometimes shared this belief). Charles had a large hand in getting that signing moved to well before baptism and at a distance from it. But in this case

everyone was agreed it was not part of the sacrament - in the oiling case the unclarity persists, while the romantic ratcheting up of symbols increases. And, I repeat, let it be in coronations by all means, but let us not turn our presbyters into either Old Testament kings or priests.

I am unsure what 'dramatized metaphor' Doug is providing with the 'pouring of water'. If he means baptism itself, the dominical command requires us to do it, and the New Testament tells us all that is signified in baptism. But if he means some other ceremony, he will have to tell me which it is, and for what it is a metaphor. My imagination has not got there yet.

Your columnist,

Colin

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Correspondence to the editor is very welcome. Please include your postal address, if sending messages by email.

Aspects of Worship

Making sacred space

Space is not so much the final frontier, more a vehicle for travelling.

Sacred space is not the same as sacred place. It can be created in a great many places, both sacred and secular. It is as much about the use of the building in which people meet for worship as it is about the architecture.

The first point to note is that space has positive and negative implications. Negatively it suggests an emptiness; positively it signals room to move, to expand: the opposite of being cramped and confined. Both offer considerations worth taking into account in worship.

Emptiness points us to the need to have things in their proper place, so that the worship area is not cluttered with distractions. It reminds us that, however important my engagement with other people is, nonetheless there must be room for me to be who I am before God, without distraction, without a mask, without things and other people to hide behind.

Expansiveness points towards

transcendence as a felt experience. It is easier to enter the presence of the infinite when I am not intimately aware of my neighbour's elbow in my side. It is easier to lift up our hearts, when we are not almost ducking under a low ceiling.

Our large churches and cathedrals have architectural advantages in creating that sense of expansiveness, but that does not mean a sense of space cannot be achieved in quite small places. A small room, with a low ceiling, provides an appropriate place for a few people to gather. Low benches or cushions on the floor, and room between them, offer the right seating to create space.

Within the average parish church, things are nearly always more difficult. The main reason is only rarely too many people squeezing into the building. It is usually about clutter and confined small spaces within the larger worship space.

To take but one example: in the name of a westward-facing celebration, the altar has been dragged a foot from the east wall, and the president has to sidle behind it. It is also a foot closer to the communion rails, and those distributing the elements

can barely squeeze between communicant and altar. It is not easy to feel in communion with the infinite God when all the physical signals are those of overbearing finitude.

We need to be bolder
in creating room,
and clearing out the clutter.

We may not have high gothic arches to lift the eye in our building, but we can still create a sense of space by being clear on where the focal points are, letting them stand out as much by what is not around them, as by what is. We need to create a sense of access to this space by making it easy to see and enter. And we need the room to move, so that the sense of our bodies being free will help us encounter the God who sets our hearts free.

*Doug Chaplin
Vicar in the Droitwich Team Ministry and
Director of Reader Training in the
Worcester Diocese*

Society for Liturgical Study



Members of the Society for Liturgical Study convened for their biennial conference at the College of the Resurrection, Mirfield. This conference saw the election of a new Chair of the Society, Dr Juliette Day, currently Director of MA in liturgical studies, University of Wales, Lampeter.

The papers presented at this conference reflected the ecumenical character of the Society. We enjoyed contributions from the Free Churches, Dr Chris Ellis (Baptist) spoke of the development of the new

Baptist Worship Book. Roman Catholic speakers included Dr Tom Whelan and Dr Martin Stringer. Outgoing Chair, Dr Robin Gibbons, of the Melkite Church, reflected on nearly 20 years of teaching liturgy. Anglican contributors were Charles Read, Dr Bridget Nichols, Dr James Steven, Dr Juliette Day and Canon Brian Mayne. The patriarchal paper was given by the Rt Revd Colin Buchanan. The Society was pleased to welcome George Guiver, head of the Community of the Resurrection, as preacher at the conference eucharist.

In his presidential address, Dr Donald Gray, stressed the importance of encouraging research in the field of liturgy particularly among post-graduate students. It is vital to raise the profile of liturgical studies at all levels especially within the precincts of national liturgical commissions.

Carol Wilkinson
Treasurer and Retiring Secretary of SLS

Seasonal worship - at last!

Three new books are just about to appear in the bookshops, two of which accompany a long-awaited addition to the *Common Worship* range:

Times and Seasons

This is the first of two *Common Worship* books providing material for the Church's year. This one concentrates on the major liturgical cycles, especially Advent to Candlemas and Lent—Eastertide. (We will have to wait until next year for the second, which will concentrate on other festivals.)

Using Common Worship: Times and Seasons (1)

Continuing the tradition established at the launch of *Common Worship*, an explanatory and practical guide in the *Using Common Worship* series has been produced to accompany this new liturgical provision. This latest addition to the series has been written by David Kennedy who, as a member of the Liturgical Commission, has been closely involved in the production of the material.

Together for a season

A more unusual, yet immensely imaginative resource, *Together for a Season* complements *Times and Seasons* with a wealth of ideas for seasonal worship with all the senses and all ages and an accompanying CD-ROM.

All three books are published by Church House Publishing and should be in the shops by the end of October.

Editor



Musical News



A regular feature of articles and the latest news of music and worship

edited by Anne Harrison

Hymn-writer approaches eighty

The eminent hymn-writer, Bishop Timothy Dudley-Smith, was born on 26 December 1926, so why not celebrate his eightieth birthday this Christmas and New Year by singing some of his magnificent hymns? These could include what is probably his best known text, based on the Magnificat, 'Tell out, my soul, the greatness of the Lord', first published in the *Anglican Hymn Book* in 1965. Another familiar hymn, 'Lord, for the years', would be ideal on Sunday 31 December, but there are plenty of Christmas texts too, not least because the author has made a habit of writing seasonal verses each year to include with the family Christmas card.

It is well worth exploring the anthology of Dudley-Smith hymns published in 2003 by OUP, *A House of Praise*, as well as looking in standard hymnbooks. The index to *A House of Praise* lists over forty hymns on Christmas and Epiphany themes, some of which also appeared in a small collection with music selected and edited by the late Lionel Dakers: *Beneath a Travelling Star* (Canterbury Press, 2001) which is being offered at a special sale price of £5 on the SCM-Canterbury Press

website (www.scm-canterburypress.co.uk).

Until now, Bishop Timothy has taken responsibility himself (and through Christian Copyright Licensing) for handling requests for permission to reproduce his texts, either on a one-off basis or in a more permanent resource. As from 1 January 2007, his hymn copyrights will be administered in the UK by Oxford University Press. He believes strongly that we should offer the best we can to the God who seeks our worship: 'Not all our hymn texts will be, or even should be Rolls Royces; but they should all be decently roadworthy, and as true to Scripture, as free from blemish, as carefully constructed, as appealing to imagination, heart and will, and as user-friendly as we can make them.'

Hymn texts continue to flow from this prolific writer, who is also an expert on the work of Charles Wesley (born in December 1707, so be prepared for much anniversary activity next year). Earlier in 2006 a small supplement to *A House of Praise* was published by OUP: *A Door for the Word* (from the introduction to which the quotation in the previous paragraph

was taken). This contains 36 new hymns written between 2002 and 2005. Although at least one tune is suggested for each, some texts employ unusual metres; they offer a fertile source to musicians looking for words with rich poetic and theological content. It would be wonderful to see congregations who are chiefly familiar with a fairly narrow range of new songs being introduced to settings in contemporary musical styles of some of Dudley-Smith's work. Here are some opening lines to whet the appetite:

Light of the world, true light divine,
in glory break and splendour shine
upon our nature's night!

The darkness dies before the morn
and God himself a child is born,
the long-awaited Light.

(Written in 2002, copyright © Timothy Dudley-Smith)

Advent and Christingle songs

If you are searching for a simple song to use each week in Advent as candles are lit on an Advent wreath, you may like to visit the RSCM website (www.rscm.com) and look at the *Sunday by Sunday* pages. In a section headed 'Liturgy resources' you will find some material by Mark Earey, which he has kindly allowed to be reproduced for local use. 'Advent candles tell their story' is sung to the tune 'Angel voices' – spoken responses are also provided. Mark, who used to be the National Education Officer for Praxis, has also written a Christingle song which can be accessed via the Children's Society website. A fine Advent song which deserves to be more widely sung in Maggie Dawn's 'Into the darkness of this world', found in *Songs of Fellowship* Volume 2 and the hardback Spring Harvest songbook *Worship Today*.

'Carol Praise'

David Peacock and Noel Tredinnick have been working together on a book of music for Advent to Epiphany with the same title as one which first appeared in 1987: *Carol Praise*. This new volume, published by Collins, uses some material from the earlier publication, combining it with words and music which have become available in the intervening period. There are traditional carols in various arrangements alongside seasonal hymns and worship songs. Some new texts are set to familiar tunes, making it easier for all who attend carol services to join in the singing. A launch event is being planned for the afternoon of Saturday 4 November in All Souls' Church, Langham Place, London. The Music and Worship Foundation has also been running some introductory events in various parts of the country (www.mwf.org.uk).

Music from Taizé

Margaret Rizza presented a seminar entitled *The Fire of Silence through Music and Mystics* this summer at a gathering organised by the World Community for Christian Meditation in Malaysia. Well-known as a composer of contemplative music and as a speaker at quiet days and choral workshops, her name has been in the news recently due to the promotion by radio station Classic FM of a CD on which she directs singers and instrumentalists in some of the best-known chants from the Taizé Community. *Taizé: Chant for Peace and Serenity* consists of tracks from earlier recordings, reissued on the UCJ label as a musical tribute to the Community. Margaret Rizza was also to be seen in July directing some of the music in a BBC TV *Songs of Praise* programme devoted to the memory of Brother Roger, who died at Taizé in August 2005.

Edington Festival 2006

John Barnard reports on this summer's Edington Festival of Music within the Liturgy.



This year's Edington Festival, the fifty-first, focused on Jesus' 'I AM' sayings as recorded in St John's Gospel. There are eight of these, just one too many for a seven-day festival, but the missing one was picked up by Canon Jeremy Davies of Salisbury Cathedral in his inspiring sermon, when he combined the theme of the day ('I am the Good Shepherd') with 'I am the Door'. Each theme was worked out in musical terms with appropriate readings, psalms, hymns and anthems. Variety was guaranteed by the diverse interaction of the festival choirs, and there was music old and new, including a composition commissioned by the festival from Antony Pitts, 'Before Abraham was, I AM', which was broadcast live on Radio 3 as part of Choral Evensong on 23 August.

The Festival takes place in Edington's

14th century priory church. Three choirs participate: a Nave Choir of boys and men, a Consort of ladies and men, and the *Schola Cantorum*, a plainsong choir of young male singers. In theory it is possible to attend the Festival for the whole week and contribute nothing, because everything takes place within the context of the four daily services: matins, eucharist, evensong and compline. It is therefore generosity from villagers (who accommodate participants without charge), festival members (who contribute towards their meals) and visitors to the festival that enable it to continue from year to year. The sense of community is palpable, and for many this annual week of worship with inspiring music in the glorious surroundings of this ancient church is not to be missed.

John Barnard, a member of the Jubilate Group, is a teacher from London who has been involved in church music for many years as composer, arranger, organist and choir director.

A recording of his hymn tunes has recently been released on the Herald label; musicians from Southwark Cathedral perform the hymns on Timeless Love, including 'Christ triumphant' by Michael Saward to the tune 'Guiting Power'. Copies of the CD are available by sending a cheque for £12 (including p&p) to John Barnard, 34 Queens Walk, Harrow, Middlesex, HA1 1XS.

Fresh Expressions of Worship

Helen Thorp reports on an ecumenical summer school held at Ushaw College.



The Durham Open Summer School, a five-day feast of learning about 'Fresh Expressions' of faith, theology, church and mission held in July 2006, was accompanied by an extensive menu of worship choices. 'I need another week to process the experiences, and then a week after that to discern how to begin translating some of these worship ideas into my local context', remarked one church leader.

The voice and music of Jacqui G. Jones opened the day's programme, with the opportunity of 'new song' workshops each afternoon. Evening worship offered three different styles: the final night's choice

between 'Worship BIG' (with a loud emphasis on youth and rock), a Taizé service, and meditation based on paintings from the Methodist Art Collection (a stunning exhibition running concurrently at the venue) gives a flavour of the immense creativity. Participants travelled into stimulating settings: 'I've taken my seat round a drinks table for the live jazz eucharist and chilled into alternative fuel with Jonny Baker; will I ever again be content with just BCP?!!'

Afternoon tasters introduced puppets, icons, drama, Celtic saints, Godly Play, creating worship spaces, story-telling – and imaginative approaches in

abundance. And during free programme time there was a 24/7 Prayer Room (with interactive stations), as well as an outdoor labyrinth, 42 paintings focusing on salvation and incarnation, and the two historic chapels of Ushaw College to further the journey of worship exploration!

Helen Thorp is a part-time member of staff at St John's College with Cranmer Hall and the Wesley Study Centre, Durham, and was on the summer school's chaplaincy team.

Learning new songs

The Devonshire Park Complex, Eastbourne, is the venue for a weekend conference (3-5 November 2006) entitled 'Mission: Worship'. There is a full programme of worship and teaching, but those attending need to make their own arrangements for accommodation and food. While this is clearly a prime marketing opportunity for Kingsway (one of the main publishers of worship music), it may also be a useful way for some musicians to learn new songs, for example by Geraldine Latty and Stuart Townsend, as well as to develop their skills and understanding. Roger Forster, of the Ichthus Christian Fellowship, will be speaking on themes related to his book, *Trinity: Song and Dance God* (Authentic

Media, 2004), and there are workshops on a variety of topics including leading effective rehearsals, plus masterclasses for those who sing or play the guitar, drums and keyboard. The website (www.kingswayconferences.co.uk) carries further details.

Another Kingsway website (<http://shop.kingswaysongs.com>) offers the facility of hearing sound samples on your computer before you buy the sheet music of the songs you've chosen. There is also, for a trial period, the opportunity of downloading MP3 files of certain songs (ten 'bestsellers' and ten new songs).

These you have loved (or not)

Radio 4's *Sunday* programme recently encouraged listeners to vote for the hymns they liked best and the hymns they most disliked. Topping the poll of favourites were 'Dear Lord and Father of mankind', 'Guide me, O thou great Redeemer' and 'Be thou my vision', while the least popular with the voters were 'Shine, Jesus, shine', 'All things bright and beautiful' and 'Lord of the dance'.



Have you seen...?

Book reviews



Healing the Nations — Fred Kaan: The Man and his Hymns

Gillian R Warson

Stainer and Bell, London, 2006

When the Mothers' Union held its international rally at Ipswich Football Club's Portman Road stadium in 2005, the MU presidents of all twenty-six Anglican provinces mounted the stage for the Peace as the several-thousand strong congregation sang Fred Kaan's *For the healing of the nations*. This hymn, as Gillian R Warson in her excellent treatment of Fred Kaan's life tells us, was written for Human Rights Day in 1965 and the Mothers' Union, certainly in its international dimension, is a great champion of human rights. It was a moment which one senses from Warson's book *Healing the Nations* would have satisfied Fred Kaan. Indeed, the image it evokes reflects something of those early days at the Congregational church in Barry, South Wales, where Kaan exposed his people to the international dimension of the Christian faith and a proper understanding of what it is to be part of the catholic and apostolic church.

Hardship and tragedy characterized Kaan's early life and this, together with the death at three weeks old of his first-born

son, seem to have set Kaan a challenge to preach the Christian Gospel within the immediate context of the contemporary world's disasters and triumphs. His left-wing upbringing and his love of jazz music provided something of a balance to the way in which he used hymn texts for both prophecy and rejoicing.

It seems hard to imagine that Erik Routley gave the first of Kaan's hymns a cool reception declaring that they contained "nothing new", a judgment he must have re-appraised when, in 1973, he included thirteen of Kaan's texts and sixteen of his translations in his edited collection of hymns *Cantate Domino*.

His first hymn, written as he left South Wales, talks of giving and spending the self and of venturing much, and these virtues were practised by Kaan as much as they were articulated in his hymnody. Many hundreds of hymns later, much of his work was collected together in *The Hymn Texts of Fred Kaan* which contains a preface written by Kaan with his own reflections on the skill and artistry of hymn-writing: a preface on which Warson sadly

draws nothing — the only serious omission in what is otherwise a thorough and systematic catalogue of Kaan's life and work.

It is an affectionate tribute to the hymn writer whom, we are told, she most admires. The immediacy of his texts perhaps explains why they are time-bound and survive only in small numbers in most of the standard hymn books. Warson's biography gives the impression that this is just as it should be and that new hymns must constantly be written to reflect the changes and chances of this fleeting world. What is clear from Fred Kaan's own texts, however, is that quality is never to be compromised: worship must be worthy of God.

Michael Hampel

Precentor of St Edmundsbury Cathedral

Early and Medieval Rituals and Theologies of Baptism:

From the New Testament to the Council of Trent

Bryan Spinks

Ashgate 2006

xiv/190 pp, pb £16.99, hb £50

Bryan Spinks is highly productive, and not only do I have Reformation era books on my shelves by him, but in the old Grove Liturgical Studies and the new Joint Liturgical Studies you will find him magisterially addressing the ancient East, the Reformation West, and a host of kindred studies as well. Now he presents us with a twin project (was his left hand writing in synch with his right?), each half of which is a *multum in parvo*. It is impossible here to give a full account of such, though, obviously, anyone wanting an overview of the whole of baptismal history (including 'theologies' as well as liturgies) will find Bryan has virtually given it. Instead I attempt tantalizing glimpses.

The 'early' book has two parts, 'Rising Springs' and 'The Deep Rivers of Tradition'. The 'Springs' include the wonderful dismissal '[Hippolytus] *Apostolic Tradition*' was, in the 1960s, regarded as crucial for liturgical renewal. It has now

become something of an albatross.' (p.28). In the 'Deep Rivers' (which flowed from the 'Springs') Narsai gives us on p.73 the illustration of anointing being like an athlete preparing to wrestle (cf CW *Christian Initiation* p.345, which coyly omits the wrestling, but thinks the oiling was about 'softening the body'...); in any case anointing is not to be seen as a kind of Eastern confirmation (pp.79-80, 99 etc).s Aquinas taught that 'Exorcisms are not necessary, and do not confer the sacrament, but they do save a person from the demon's power to impede the sacrament' (p.147). Trent gets a detailed and very helpful analysis. A final chapter on 'The Floods of Great Waters' summarizes the fifteen centuries *in parvissimo*.

The 'Reformation and Modern' book takes up the story — now in two halves of 'Divergent Rivers' and 'Converging Streams' (I think that baths and waterfalls

Reformation and Modern Rituals and Theologies of Baptism:

From Luther to Contemporary Practices

Bryan Spinks

Ashgate 2006

xii/254 pp, pb £16.99, hb £55

alone have not been laid under contribution). The divergent are the liturgies of four centuries; the convergent are some thrusts in baptismal theology and 'tidal marks' in contemporary rites (I am not very persuaded of the convergence, though Bryan gives credit in part to Vatican II). In the divergent we find the Anabaptist strand — and, beyond it, the Mennonite and Amish strands (Amish baptism is done by a deacon pouring water onto a bishop's hands, which the bishop has laid on the candidate's head), and, further out still, Quakerism with an indwelling of the Spirit and a shunning of water baptism altogether. I was perhaps a fraction disappointed in the Anglican sections that the Canons of 1604 never appear; that the Savoy Conference has only slight attention, and that the Gorham controversy (1848-50) merits but a few lines which do less than justice to it — here Bryan acknowledges a dependence on

(Continued on page 7)

New 'Abolition of slavery' hymn by Timothy Dudley-Smith

Timothy Dudley-Smith spotted the snippet about the bicentenary of the Abolition of the Slave Trade in the last issue of *Praxis News of Worship* and has sent us his new hymn for readers to use, in response (see the copyright details below).

The hymn was written for the John Newton Project specifically to mark the bicentenary of legislation by Parliament and Congress to abolish British and American participation in the slave trade and is being published in a number of publications so that people can be aware of its existence.

Our God and Father, whose eternal mind
breathed life into our dust and gave us birth
and of one blood created humankind
to live in peace as fellow-heirs of earth:
for all the long-oppressed in this our day,
whose night is starless, hear us as we pray.

Our Saviour Christ once chose a servant's part,
maligned, rejected and unjustly tried;
teach us, who follow him, to lay to heart
what love he set on those for whom he died.
Before his cross, who rose and lives and saves,
we fellow-sinners kneel as fellow-slaves.

Your Name we praise for those who fought and won
to drive the slavers' traffic from the sea;
who spent themselves until the task was done,
who broke the bonds and set the captives free:
on such a cause, on such a victor's crown,
the stars of heaven shone more brightly down.

Hear now our prayers for those who suffer still
oppression, terror, misery and pain;
give to your ransomed church the strength of will
to frame a world where peace and justice reign:
where those on earth rejoice with those above,
free fellow-children of a Father's love.

Suggested tunes

The hymn was written to *Unde et memores* but will also work with *Song 1* and *Anirts*. The John Newton Project has also commissioned a new tune from Christian Strover.

Copyright details

The copyright details - not quite as complicated as at first appearance - are as follows:

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Editor

See also the article about Timothy Dudley-Smith on page 4.

The King meets the King of kings (Continued from page 1)

that the story had time to run before the event. We were fairly confident that someone would accuse us of something in the local paper – which they duly did in the next edition, and that in turn allowed some very positive responses to be featured in the edition after that. After three weeks of this, everyone had heard about the Elvis service, and many were looking forward to it. And by now national press and radio had become involved: a centre page article in the Church Times, two appearances in the Daily Telegraph (to the inevitable accompaniment of cries of 'dumbing down'), and brief mentions in the Catholic Herald, the News of the World ('Bless my soul it's Elvis gig'), the Observer, Radio 2 (Aled Jones – twice), Radio Five Live (live interview) and on the BBC National Web Site where we made the weekly news quiz. We had interest shown from French and German News crews, (although neither turned up on the night) and were featured in the Canadian and Australian Church press, and attacked in some conservative US Christian websites. It was a very busy time!

Worship

Thirdly, we took enormous care over the content of the worship itself, to make sure that the music and the spoken parts of the service would flow seamlessly together. Our publicity didn't mention that people were coming to a service: it simply invited them to 'an inspirational evening of Elvis Presley's Gospel Music.' But there was no doubt that we were engaged in worship. We lit the altar candles as a backdrop, and, between the groups of songs performed by 'Elvis', I led prayers, introduced significant periods of silence (when you could have heard a pin drop), read from the Bible and from some biographies of Elvis, and preached a ten minute sermon about Elvis as the Prodigal Son who never totally gave up on God, and more importantly discovered that God didn't give up on him. At the end, I escorted 'Elvis' to the door, as if he were the visiting preacher.

Whatever the style of worship we are involved in, it seems to me that the underlying liturgical principles don't really change. The attention to flow and development that characterises the finest liturgy; the judicious use of language; the balance of word, action, music and silence; and above all the sense of journey that is undertaken by all involved – all these hold good for Elvis as much as for Evensong.

Watch out next year as we celebrate the 30th anniversary of Elvis' death!

Perran Gay

Canon Precentor and Head of Worship, Truro Cathedral

Rituals and Theologies of Baptism

(Continued from page 6)

Peter Jagger, and it is the one place in the two books where he looks as though he did not know the documents well in his own person. Later we come to Swedenborgians, Catholic Apostolics, even Mormons – the scope is breathtaking. There is a summing up, insofar as the divergencies allow. But to write even the summary on the back-cover blurb would have been a very demanding task, and for a reviewer what is not reported here inevitably outweighs in length and depth and importance anything than can be said. I expect to refer to both books when doing further work.

Colin Buchanan



Colin's Column

Not the first word, but the last -
Colin Buchanan writes...

I suspect 2006 ought to include some nod in this column to a significant centenary. 1906 was the year of the report of the Royal Commission on Ecclesiastical Discipline. Today a term like 'Ecclesiastical Discipline' - one which is no stranger to General Synod - suggests setting limits on extra-marital affairs or on cooking the account books by the clergy. But in 1904, when the Royal Commission was set up, it meant simply liturgical law-keeping. The Archbishops were in fact lucky to have escaped a Parliamentary Select Committee of Enquiry, a procedure desired by many MPs; for, had this route been taken, the recommendations would undoubtedly have been laid before Parliament itself and have exposed the total captivity of the Church of England to the political machinery (a heresy known as Erastianism). The Royal Commission was free to make recommendations whither it would, and it proposed that Royal Letters of Business be issued to the Convocations, to retouch the liturgical programme of the Church of England.

The Commission's report is enormous (far beyond current hand-luggage...), and for a summary please read Donald Gray's Joint Liturgical Study no.60, *The 1927-28 Prayer Book Crisis: 1 Ritual, Royal Commissions, and Reply to the Royal Letters of Business*. The task was discipline; the evidence was of (raging) indiscipline; and the issue before the Commissioners was whether any semblance of a law-abiding church could ever be recovered. Their recommendations were not therefore: 'How helpful it would be to have the seasons marked by coloured vesture and hangings' or 'How enriching to our worship would be the invocation of saints'. The nearest they came to such permissiveness was in the cautious phrase 'the law of public worship in the Church of England is too narrow for the religious life of the present generation'. And with their actual recommendations their caution was tripled, as it became clear just how much broadening they would accept of the 'too narrow' church law of the time: the proposed Letters of Business would expect the Convocations to 'consider the preparation of a new rubric regulating the ornaments (that is to say, the vesture of ministers...)', and to 'frame...modifications in the existing law relating to the conduct of Divine Service and to the ornaments and fittings of churches...to secure the greater elasticity [which the comprehensiveness of the Church of England needs]'. It still would have looked, as law, pretty narrow.

Not a sniff of changing Prayer Book text! But from this rubrical acorn emerged in 1927-28 a great liturgical oak which itself then perished as unwanted. Meantime more and more disregarded the law, e.g. on reservation. And Donald Gray reckons the Commission's report only really achieved a result when, after wading through a lawyer's quicksand for a generation, the Church of England came up with the ASB in 1980 - and, I would add, then yielded much of the ground the Commissioners in 1906 would have defended. But history can be told in other ways. And it is delightfully told by Donald Gray in his two volumes on *The 1928 Prayer Book Crisis* which are Alcuin/GROW Joint Liturgical Studies nos. 60 and 61.

The Rt Revd Colin Buchanan is the former Bishop of Woolwich, and former editor of *News of Liturgy*.

Notice board



Vasey Lecture 2006

Hot off the press: this year's Vasey Lecture has just been fixed as Monday 13 November. The speaker will be Fr Chris Walsh and the lecture will be delivered at St John's College, Durham probably at 6.30 pm (but please ring the College beforehand to check that this time is correct).

Fr Chris Walsh is a Lecturer in Liturgy at Ushaw College and a parish priest in the Wirral.

Look out for these new cards from Church House Publishing

Words for Life is an attractive set of cards presenting the Four Texts mentioned in *'Rites on the Way'*: Jesus' Summary of the Law, the Lord's Prayer, the Apostles' Creed and the Beatitudes. These are ideal to use with baptism and confirmation preparation.

Baptism and Confirmation certificates and cards—the latter containing phrases and prayers from the service—are fresh additions to the resources available.

Funeral resource for bereaved families

Redemptorist Publications have produced a user-friendly guide for people who find themselves having to deal with a death and to plan a funeral. The guide has twenty-four A4 pages, and is full of colour photographs and very practical information.

The forthcoming booklet in the Grove Worship Series is No. 189 *Introduction to Times and Seasons: the Christmas Cycle* by Mark Earey, Trevor Lloyd, Peter Moger and Tim Stratford (£2.95).

This will be available from around the end of October from Grove Books at www.grovebooks.co.uk or telephone 01223 464748.

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