



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

The sponsoring organisations do not fund *Praxis* financially. The work that *Praxis* does is supported mainly by affiliation. If you are not an affiliate, why not consider becoming one? Just get in touch with the office—details on the back page.

Website

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

Inside this issue of *Praxis News of Worship*

Conference review	2
<i>Mission : Worship</i>	
Short Courses at Sarum College	2
Visual Liturgy Live	3
Musical News	4 & 5
Book reviews	6 & 7
Praxis Events	7
Colin's Column	8
Notice board	8

Collective worship in schools

John Hall points to the way forward

"We strongly support the continuation of collective worship in all schools, recognising the major contribution it makes to the spiritual and moral development of pupils, which is a prime goal of education."

So said the ecumenical committee responsible for the Churches' joint education policy (CJEPC) in a position paper sent in May 2006 to Alan Johnson, the new Secretary of State for Education and Skills. The committee asked for "government support for an improvement in the quality of acts of collective worship and for ensuring that all pupils are able, with their parents' consent, to attend meaningful acts of worship at school." The Secretary of State's response was positive.

Charles Clarke had asked the Churches to think afresh about collective worship. At our first meeting he had raised three issues: RE, collective worship and faith schools. When we developed the government's non-statutory framework for RE, he was impressed at the way the faith representatives cooperated. He challenged us to do the same over collective worship, just before

being moved to the Home Office. Ruth Kelly was clear she wanted no change to the law on collective worship. But by then the Churches' thinking had developed to the point where we all agreed a) that collective worship in schools was a good thing that needed strengthening, b) that the law was flexible and permissive and did not need changing and c) that government should be encouraged to put more resources into training teachers and school leaders for their work in leading and participating in collective worship.

Daily collective worship takes place in the overwhelming majority of primary schools and in many secondary schools too. However, the practice is not universally good and the position is not secure. Last year, in the House of Lords, an amendment was tabled to the Education and

Inspections Bill to remove the requirement for daily collective worship and replace it with a daily communal act of spiritual development. It was never pressed to a vote but, even though such moves are unlikely to attract majority support, they can have a gently erosive force. The government has, though, accepted an amendment that would allow sixth-formers to withdraw themselves from collective worship, rather than having the decision made by their parents. None of this is new. When the legal requirement was first introduced in the 1944 Act, the then Archbishop of Canterbury, William Temple, reflected that "teachers are a little liable to ignore the fact that while it is objectionable to force the teachers to conduct prayers against their consciences it is also objectionable to force the children to omit prayers for the sake of the teachers' consciences."

A recent comment of the General Secretary of the Association of School and College Leaders on collective worship was that compulsory worship in schools is a contradiction in terms: "You can't make people worship." This misses the point. Collective worship provides a context for worship and is a proper educational activity. To quote from the CJEPC position paper again, "Collective

Worship contributes towards schools' statutory obligation to provide opportunities for students' spiritual and moral development. It helps to equip young people to understand more about themselves, foster a sense of the aesthetic and to cope with life-changing moments. Collective Worship provides experience of meditation, reflection and prayer as spiritual resources."

Fundamental to the Churches' position is the belief that prayer is a human instinct and that, at particular times, that is formalised in public prayers and

worship. Almost everyone will at some point take part in such an act of worship. That was very clear when the people of Soham responded to the tragedy of the disappearance of two ten-year old girls and

(Continued on page 2)



Photograph © Paul Judson - Durham Newslink



Mission : Worship

Rebecca Williams writes about an event organised by publisher Kingsway Music

In November 2006 I was one of two worship leaders from my church who attended the *Mission : Worship* conference in Eastbourne.

We worship at an evangelical Anglican church in Harrow where the diverse and multicultural nature of the congregation reflects that of the local population. While it is a privilege to belong to such a community, as worship leaders the nature of the congregation provides us with various challenges in terms of enabling people to engage and participate in worship. In a typical service at our church the sung worship will consist of a combination of traditional hymns and contemporary worship songs from a variety of sources such as Kingsway and Vineyard. We aim to introduce new songs relatively frequently in order to keep the worship of the church fresh, but at the same time we also seek to engender a sense of familiarity in order to encourage participation. In addition to services of Holy Communion and Morning Prayer we also have a monthly All Age Worship service which presents its own challenges.

We came to the decision to attend the *Mission : Worship* conference for a variety of reasons. In terms of what we could bring back to our church, our hopes and

expectations included both new songs and new ideas about worship itself and about being part of a worship leading team. On a more personal level we also hoped that the experience would be refreshing in that it would allow us to worship as part of a congregation rather than as leaders.

We arrived on Friday evening looking forward to the first of the weekend's 'celebrations'. Unfortunately, however, this session seemed to be more of a showcase for the two worship leaders than a worship experience. Sadly this feeling dominated the majority of the 'celebrations' with each session tending to consist solely of songs written by the respective worship leaders and including plugs for their CDs. The one exception was Saturday morning's 'celebration' which was an amazingly powerful experience with worship led by Stuart Townend, Lou Fellingham and Phatfish. Stuart Bell's teaching at this session was also excellent.

In terms of the seminar sessions it would be impossible to comment on all of these, but of the selection that we attended we generally found them very useful. The seminars we chose were extremely varied, with titles such as *Personal Worship: The Heart of a Worshipper*, *Practical Skills for*

the Worship Leader, *Effective Rehearsals*, and *Vocal Masterclass*.

Since returning from *Mission : Worship* we have introduced a number of songs and tried out several creative worship ideas, all of which have contributed to the worship of our church. We have also begun to make use of a variety of resources which we discovered at the conference's shop in both our church and our worship group. For these reasons we feel that the experience was indeed a positive one. We do, however, hope that the organisers of this year's event take steps to put the focus back onto *worship* rather than *worship leaders*.

Rebecca Williams wrote an MA dissertation on music and changing patterns of Anglican worship while studying at Durham University.

The next 'Mission : Worship' conference is scheduled for 23-25 November 2007.

Collective worship in schools

(Continued from page 1)

then the discovery of their bodies.

"It is important that children and young people become familiar with the language and silence common to many forms of public worship. They are all likely to attend, at the very least, at some point in their lives, a funeral, a wedding or a baptism."

At root, the argument for a daily act of worship in school is that in a busy and demanding day pupils should be entitled to an opportunity for stillness, reflection, thought and prayer. People seek nourishment for the soul, but lack the navigation charts for those wide seas. The Christian faith has access to excellent charts and needs to be more confident in opening access. Young people need to have their instinct for prayer formed and nourished.

It is well to be clear on what the law says. The old daily assembly of the whole school for Christian worship every morning, introduced in the 1944 Education Act for county (now community) schools, was changed in 1988. Now each pupil (in

their form or year or house or any other group) should be able to attend a daily act of worship (at whatever time of the day) that is "wholly or mainly of a broadly Christian character". "Broadly Christian" means not linked to any particular denomination; "wholly or mainly Christian" allows scope (in community schools) for the introduction of elements of worship from non-Christian religious traditions, up to half the time. In Church of England schools, the daily worship is expected to be clearly Christian, indeed Anglican.

In church schools we have an opportunity, which many do not fully exploit. Although there has been a welcome growth in the number of school Eucharists, there is a way to go in ensuring that daily worship in church schools reflects the riches of the Anglican tradition of liturgy and spirituality. Happily, Peter Moger, the national worship development officer, and the Education Division with the National Society plan to collaborate with diocesan directors of education in providing guidance to church schools on liturgical infiltration into school worship. How much better it would be if the opening greeting were, instead of the stately sing-song "Good Morning everybody." "Good morning, Mrs Smith. Good Morning everybody", "Grace, mercy and peace from God our Father and the Lord Jesus Christ be with you" "and also

with you".

The Very Revd John Hall is the Dean of Westminster and was, until recently, the Church of England's Chief Education Officer

Short Courses at Sarum College, Salisbury

- ◆ **Communion: responding to the world of change**
Saturday 28 April
Revd Tim Woods
- ◆ **The Origins of the Eucharist**
Thursday 5 July
Rt Revd David Stancliffe
- ◆ **Liturgy: the Church's Public work**
Friday 20 July
Claire Henderson-Davies

For more details visit www.sarum.ac.uk

Visual Liturgy Live - the next generation

A report by Dana Delap



VISUAL LITURGY
LIVE

There must be a few die-hards reading this who remember liturgical life before *Common Worship*, and the call at the start of the *Alternative Service Book* communion, "We begin on page 119 of the red book". *The Promise of His Glory*, *Enriching the Christian Year*, and *Lent, Holy Week, Easter* introduced texts which changed presidential words, but rarely did the laity divert from the standard texts. Those parishes who experimented with the new *Common Worship* material under Canon B5A looked at the floppy white leaflets that came through from General Synod, and wondered how to present them to congregations. Thus was born the almost universal production of local parish service booklets.

When I was working in Durham Diocese to introduce *Common Worship*, I began to collect those service booklets, reelling in their diversity of layout, approach and design; and occasionally wincing at a particularly crass or clumsy *faux pas* or typo. Mark Earey helped parishes with his excellent book, still in print, *Producing Your Own Orders of Service*, and many parishes caught the vision of the computer age, and turned to a new product *Visual Liturgy*.

Visual Liturgy

Visual Liturgy is a software package designed to help plan services and acts of worship, including all of the *Common Worship* material authorised and commended since November 2000. Thus it became possible to use *Visual Liturgy* to create services templates for each week or season of the year, and then make service booklets free of glitches.

Visual Liturgy helps with many of the common tasks involved in preparing worship. For example, for each Sunday in the year, the readings, collect, proper preface, post-communion prayer and so on can be accessed in typo-free form. But until now the welcome screen that comes up when you open *Visual Liturgy* and navigating the software have been a bit confusing to a technophobe like me.

Visual Liturgy Live

Now *Visual Liturgy* is being published in a new form, *VL Live*, and it is definitely a younger, fitter, leaner generation of software. Even its packaging shrieks *software for the 21st century* – pale green with grey motif. And the contents of the stylish box do not disappoint.

The best part for me is that the templates have been updated, so that it is easier to

understand and much easier to use. They are predisposed to be 'intelligent' and so far they have proved to be liturgically able, not only giving the appropriate options for seasons, but also allowing me to customise. This is because the design of the software is better, and that means easier access to the prayers and services, better screens and improved support.

And the 'live' part? No, it doesn't seem to have a mind of its own, but it will link directly with Church House Publishing when I'm using it and also online. This will allow for *VL Live* to update itself, a bit like my anti-virus software does now. Why is that important? Because there are still some texts to add to *Common Worship*, like *Times and Seasons Festivals* and the *Ordination Services*. There may also be formation suggestions, suggestions for using current resources, and new data. And even *VL Live* may have the occasional bug, which can be fixed by direct access when you use *VL Live* and are also online. I understand that this doesn't hurt, and is a normal and practical way for software to act these days.

Liturgical Contents

- *Common Worship* Main Volume
- The President's Edition
- *Pastoral Services*
- *Christian Initiation*, including Rites on the Way and Reconciliation
- *Daily Prayer*
- Ordination Services
- *New Patterns for Worship*
- The lectionary in both NIV and NRSV
- *Times and Seasons* – partly published with *VL Live*, and the remainder to be provided with updates during 2007

The long awaited *Times and Seasons* published at Advent 2006 is a huge resource, not just in its potential but also in its size. Although I have previously used the web to download texts, I know I would struggle to do that and make use of the full potential of *Times and Seasons*. *VL Live* will automatically bring up texts suitable for the season, and allow me to browse for the most appropriate. I can even choose favourites, although that sounds like nothing new!

How much?

VL Live will cost £125 for those new to the package and £52 for the upgrade; both prices include the first year's subscription. This will provide bi-monthly updates,

including material from *Times and Seasons*, hymnody, and the *Book of Common Prayer*. The annual subscription of £52 will mean further resources year by year, and these will be chosen by consultation with the users. I've already heard the Church House Publishing team asking around for ideas. I'd like a picture library for PowerPoint presentations, please...

Hymns

There is a large hymn and song database of over 5,000 songs to choose from, and full text is available where copyright has expired. Hymn lists from the RSCM's *Sunday-by-Sunday*, a popular feature of VL4, are included. And further indexes of songs from *The Source* and *Hymns Old and New*, and an active link to *HymnQuest* will be added later in the year. I'm thankful for broadband, and I'm looking forward to the hymn midi files, which will apparently let me listen to the opening bars of tunes.

The techno-stuff

Visual Liturgy integrates with other Microsoft® Windows® software so that you can transfer the text of a complete service to a word processor or desktop publishing application to help you produce a printed service sheet. You need Windows® 2000 or XP, a CD ROM drive, and an internet connection to make use of the interactive features of course.

And yes, we can get team user licences, so I can share *VL Live* with my colleagues. An initial team licence fee for a church of under 100 people costs £30, and gives me the freedom to install *VL Live* on as many machines as necessary for my team. The subsequent annual renewal fee is just £7.50 on top of the annual subscription, which means that for £59.50 my whole team is licensed and subscribed. And if I use the calendar function, I can even produce monthly rotas for the church, and then send them around to the relevant people.

Help

For me, the best thing about *VL Live* is the support. If problems arise, Andrew Sweeney and the Church House Publishing team are at the other end of the phone. For those less impatient, there is email and the website, where questions are regularly posted on the discussion lists, and the virtual computer literate, liturgically astute will jump at the chance of wrestling with a problem or issue. I kid you not, and they can answer anything, in

(Continued on page 7)



Musical News



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

edited by Anne Harrison

A boost for singing

The national campaign to encourage choral singing in primary schools, announced by the Government in January, has been welcomed by many, including the Royal School of Church Music. One of the politicians expressing support was David Lammy, MP for Tottenham and Minister for Culture, who grew up in 'a house full of music' and sang in a local church choir before becoming a chorister at Peterborough Cathedral, attending the King's School.

Many choir schools are already involved in outreach programmes in their local communities, and the additional funding promised under the recent initiative will extend this provision. Howard Goodall, named by the Secretary of State for Education as a 'Singing Ambassador', often works with choristers, particularly at Christ Church Cathedral in Oxford and has composed a number of sacred choral works.

One set of resources useful for teachers seeking to build up a school choir (as well as anyone working with singers in churches) is that provided under the Royal School of Church Music's 'Voice for Life' scheme. Besides a training manual and individual workbooks, publications include collections of songs. The most recent of these is the *Voice for Life Songbook* edited by Leah Perona-Wright and Esther Jones, who love inspiring people of any age to enjoy using their voices in the belief that 'Singing should be fun!'

The material in the *Voice for Life Songbook* includes warm-up songs and rounds, all with helpful guidelines, followed by a wide range of songs in one, two or more parts, nearly all of which are suitable for use in worship. Among the composers represented are Bob Chilcott and John Bell, and there are several items from different parts of the world in simple or more elaborate arrangements. One example of a piece which would be ideal for an easy anthem (whether sung by a children's group, an adult choir, or mixed voices) is David Ogden's setting of a text by Peter Davison, 'God the Singer'. Sample tracks from the demonstration CD which accompanies the book are available for listening online: visit the 'New Publications' section of the RSCM website (www.rscm.com).

Celebrating Charles Wesley...

Further to the information in Issue 12 about events planned to mark the tercentenary of the birth of hymnwriter Charles Wesley, here is a contribution from David R Wright, who lives in Norfolk, to whet the appetite for a hymn-based musical he has created ...

The Charles Wesley 'Hymnical': some questions answered

- *What IS a Hymnical?*
It's a musical – but the music consists of hymns we can all sing. There is spoken dialogue or drama between each hymn.
- *Is there a story-line?*
Yes: in Part One, we re-tell the life of Charles Wesley – though we leave a lot out. In Part Two, people of today meet Charles Wesley and ask him about today's problems.
- *Why Charles Wesley?*
Because he's the finest hymn-writer in English – in my opinion – and also because his 300th birthday is in 2007, though I hope that the Hymnical will go on being used after that.
- *But is his life interesting enough for people today?*
There's a riot – that's not boring at all. He travels a lot – even to a dusty stone-quarry. He has an argument with a snobby vicar. And – surprise! – he dies before we get bored, and he dies CHEERFULLY! So I'm very hopeful that it won't be labelled 'boring'.
- *How long will the Hymnical last?*
It's as long – or as short – as YOU want. At one extreme, a single act could last just two or three minutes – perhaps in a church service or a school assembly. Then you could have another act next week and the week after if it goes well. At the other extreme, it takes a full evening with a

refreshment break before Part Two. Or you could just put on Part One.

- *How many hymns are sung?*
You decide. Several are only one or two verses long, and a few could be sung by a choir alone. Charles' final verse could be a solo. Parts of twenty hymns are listed (plus a few alternatives) but please don't sing more than you want.
- *Is it difficult to put it on?*
No. Advice for the local producer and music director is provided. And there is a simple solution to anything that looks difficult – leave it out!
- *How do I get a copy?*
I couldn't find a way of publishing it in the UK, so I was very pleased when the United Methodists in the USA offered to edit it and e-publish it on their excellent website. Now it's available worldwide – and free!

To download a copy or for further information, visit the website David mentions (www.gbod.org/worship) and click on 'Wesley resources: Charles Wesley 300th Anniversary'. Material suitable for acts of worship commemorating Charles Wesley, including texts reflecting the Covenant between the Church of England and the Methodist Church of Great Britain signed in 2003, can be found on another helpful website (www.methodistanniversaries2007.org.uk).

... and John Newton

This year also sees the bicentenary of the death on 21 December 1807 of John Newton, whose best-known hymns include 'Amazing grace', 'How sweet the name of Jesus sounds' and 'Glorious things of thee are spoken'. Some are planning to celebrate the achievements of both writers on a single occasion: for example, in Bexhill-on-Sea, on Saturday

12 May, an event called 'Amazing Grace, Love Divine' (2.30-7 p.m.) will include a presentation from Christopher Idle entitled 'Charles and John: We sing their praises!' For bookings see the Hymn Society's website (www.hymnsocietygbi.org.uk).

The words we sing

In forthcoming issues we hope to publish comments from various viewpoints on the language currently used in hymns and songs of various styles. This has been prompted not only by the ongoing debate about updating archaisms but also in part by a newspaper article published in October 2006. Headed 'Let's bring back the hymns that pack a punch', this thought-provoking piece by Catherine Fox in *The Times* argued that the dropping of warlike imagery from congregational singing was not necessarily a healthy development.

Meanwhile some contemporary songwriters persist in using 'man' or 'men' when referring to people in general – whether this is done deliberately as a

resistance to a perceived threat from a feminist agenda or to save effort because these monosyllables can be so convenient when writing poetry is not clear. It can surely no longer be argued that men and women living in the UK generally hear these words as indicating persons both male and female. What are the implications for mission?

At a 'Prom Praise' event in Gateshead in November 2006 with Noel Tredinnick and the All Souls Orchestra, items for audience participation included 'You're the word of God the Father' by Stuart Townend and Keith Getty, written about five years ago. This has some fine verses and a strong tune, but the refrain includes

the line, 'You're the Lord of every man'. These words, sung five times, were then repeated triumphantly by the speaker, Hugh Palmer, in the 'Pause for Thought' which followed. Many of the young stewards employed by the concert hall where this event took place were women; it seems unlikely that any not already attached to a church would have felt encouraged by what they had heard that day to explore the Christian faith further.

Keynote Trust

The Keynote Trust supports the ministry of Andrew Maries, who is based in Devon but travels widely to provide teaching and encouragement for musicians and other leaders of worship. His activities are many and varied but include leading workshops and parish weekends, helping with music and worship at diocesan conferences, speaking to ordinands about working with musicians, and guiding churches wishing to undertake a 'Worship Review'. A classically trained musician with a

particular expertise in playing the oboe, Andrew has much experience across different musical styles and worship traditions. He has been a regular conductor for BBC TV's *Songs of Praise* and currently acts as Consultant for Music and Worship for the Diocese of Exeter.

Recently, along with studying part-time for a theology degree, Andrew has been giving particular thought to 'Mission-shaped Worship', and how worship can connect more effectively both with those inside and outside the church, considering

not only music, but elements such as sacred space, symbol, presenting the word and the visual. Several events in a number of dioceses have already taken place under his leadership, providing the opportunity for challenge and discussion. Further information, for those who would like Andrew to facilitate something in their own area, can be found on the Keynote Trust's website (www.keynotetrust.org.uk) or by sending an e-mail to maries@keynotetrust.org.uk.

Music and Worship Foundation

As usual, the 2007 programme advertised by MWF includes opportunities for musicians seeking training in a variety of styles and in various parts of the UK.

If you live within reach of Stirling, you might like to know about a two-day workshop (13-14 April 2007) at Gartmore House, Aberfoyle. 'Presenting Futures' is described as being 'for those who want to think about what early church worship was really like, and what the lessons are for today and tomorrow'; 'for those who want to enjoy and improve their singing, and

find new material for their congregation'; and 'for those who want to understand the new music notation programs and their possibilities'. Leaders include Larry Hurtado, an Edinburgh-based New Testament scholar, as well as ministers and musicians.

The Church of England's National Worship Development Officer, Peter Moger, has been booked by MWF for two regional events on Saturdays: in Windermere on 9 June and in Taunton on 3 November. Under the title 'Connecting Worship', these workshops will address how music

and the spoken word connect, whether our worship connects with God, and how music and worship leaders connect with the congregation. It can be enormously fruitful for clergy, lay ministers and musicians to explore these kinds of issues together, so why not look into taking a group from your church? For every seven places booked an eighth is offered free.

To find out more about these and other events, which are open to members and non-members, visit the Music and Worship Foundation's website (www.mwf.org.uk).

Seasonal hymns

New from Canterbury Press: a collection of 'Thirty Contemporary Hymns for Seasons of the Christian Year', all to texts by Timothy Dudley-Smith with music edited by William Llewellyn. Priced at £9.99, *A Calendar of Praise* is to be followed by a companion volume, *High Days and Holy Days*.

Those preparing worship for Holy Week and Easter may like to consider some fine hymns from *A Calendar of Praise*,

generally paired with well-known tunes but sometimes with new music. 'In the same night in which he was betrayed', assigned to Maundy Thursday, could also be used on Good Friday. 'Christ is risen as he said' might be effectively sung on Easter morning – to the first of the two tunes provided – as a simple unison anthem (with the option of divided voices for the final chords) accompanied by a nimble keyboard player.

One of the Passiontide hymns, 'Approach with awe this holiest place', uses a metre for which not many familiar tunes exist. The rich poetry of the hymn's five verses, which focus on the death of 'the Prince of life', however, could make more impact if used as a spoken meditation or as a printed resource for a vigil around the cross. It can be found in the hymnal *Praise!* as well as in two earlier collections of texts by Timothy Dudley-Smith.

Have you seen...?

Book reviews



Taking the Long View: Three and a Half Decades of General Synod

Colin Buchanan

Church House Publishing, London, 2006

Colin Buchanan's 'Long View' of the workings of General Synod provides us with nineteen themed chapters on many subjects – not just liturgical – that have provided a focus for a considerable amount of energy in the workings of the Church of England. It's all vintage Buchanan, whether we're dealing with definitely *not* offering the bread and wine in the eucharistic prayer, giving communion to the baptized, or championing the voice of the Church in the appointment of bishops.

For no fewer than twenty-two years on the Liturgical Commission, he led Evangelicals through every revised service. And his description of the Commission when he became a member (in 1964) provides an important point of explanation for some of his antics: he found himself fighting the cause against what he (and others) saw as patristic fundamentalism, a Vatican 2 era liturgiography now increasingly discredited when one thinks of Bradshaw on the *Apostolic Tradition!* His chronicles of the synodical processes are accurate, partial and charitable, and are a mine of information.

There is inevitably an element of sheer fun in these chapters, even though their trajectory nature makes for a sense of repetition, as we are taken through the same scenes in order to reach where we are on a particular issue, whether it's relations with Roman Catholics or

bishops in the House of Lords. He is open about his resentment at being 'dismissed' from the Commission in 1986, though 'not being reappointed' would be a more accurate description. One of the fruits of the succeeding years was to open up, with Evangelicals like Trevor Lloyd and Michael Vasey, the 1980 'truce' on eucharistic sacrifice, and prayer and the departed.

Like many people, I owe a lot to Colin, not least for the encouragement he gave me in my early days of teaching, and my own (occasional) participation in the Grove Liturgical Studies. You know exactly where you are with him, and that is why he can get away with a book like this, as no one else would have been able to write it! But it is when he spreads his wings further afield, however cautiously, that the reader feels more ready to question what he is saying. He ends the final chapter, on the Anglican Communion, by suggesting that Jeffrey John's non-consecration enabled the Communion to stay together. Some of us might want to offer a contrasting 'long view', namely that the bully-boys (whether episcopal or other, at home or abroad) got their way – and we are still living with the consequences.

Rt Revd Kenneth Stevenson
Bishop of Portsmouth

SCM Studyguide to Liturgy

Stephen Burns

SCM Press 2006

ISBN 0-334-04013-2 pp viii + 199

According to the blurb, "this book is designed as an introductory resource for the study of liturgy." It may represent a condensed version of the author's material from Queen's College. It may not, however, be quite so suitable as an introductory textbook.

It touches on every expected topic, gives space to "performance" questions, and works with a range of catholic, protestant and charismatic approaches. It gives space to children's issues, and discusses what might be seen as pressing contemporary questions, or questionable theological fads: feminist, (self-designated) queer and post-colonial approaches to liturgy. The accent is

determinedly American and frequently Lutheran, despite its English Anglican provenance.

Such breadth makes reading it a somewhat breathless activity: one has scarcely started a topic before being whisked to another. It may be good supplementary reading, but most students in any kind of ministry-related training would benefit from a course book more rooted in history, existing practice and the UK, and then have this as a more provocative and often stimulating birds-eye view of the field.

Doug Chaplin

Common Worship: Times and Seasons *Church House Publishing London, 2006*

Times and Seasons is a welcome addition to *Common Worship*. It provides a rich range of resources to help us to live in the rhythm in the church year. Its origins in publications like *The Promise of His Glory* are obvious but it builds very expansively on these foundations. Close reading shows that some texts have been treated to light but felicitous revision, and there is abundant new material for these and other seasons and feasts. Scripture is trawled widely and creatively; there are some lovely turns of phrase and strong images, and there is much responsive material. There is also evidence of a steady liturgical hand behind it all, sparing us liturgies that bear the hallmarks of more enthusiasm than skill.

Times and Seasons is for service planners, not the pew. It should be useful in a wide range of situations even though it perpetuates the rural image of Anglicanism and, sadly, is not overtly child-friendly, although with careful service planning some of its resources could become so. There are complete liturgies and resources that can be used in other contexts.

But the layout lets it down. Apart from the usual annoyance of contents pages (twelve this time) scattered throughout the book, insider knowledge is needed to understand the abbreviations against some material - there is no decoding in this volume to explain, for example, why R follows K on pages 217-218 or what it all means. You have to know. And ugly, large red abbreviations in the top right hand corner dominate every page, drawing the eye there immediately and destroying the clean appearance of Gill Sans with lots of white background that has become the *Common Worship* house style. It also requires a search for the key (it's on page 4) so we can learn a nasty new liturgical language of EpM, CE, BS, Asa (not a Judean king), Cre, Lam and Har. What was wrong with naming the service in regular typeface at the bottom of each page? Surely there is a more graceful way to present such a valuable resource?

Rosalind Brown
Canon Residentiary of Durham Cathedral

They shall grow not old: Liturgies for Remembrance

Brian Elliott

Canterbury Press, Norwich 2006

143pp + CD-ROM, £20.00



In recent years, support for ceremonies and services of remembrance has grown. Nevertheless, the culture has shifted: from commemorating the dead of two World Wars to recognizing that, today, conflict and terrorism are daily realities. Brian Elliott's anthology—of British authorised and commended services, with supplementary resources and worked examples – is a welcome addition to the minister's library. It has grown out of the author's experience as liturgical adviser to the Royal Army Chaplains' Department; some of the texts will be familiar to visitors to the *labarum* website (www.oremus.org/labarum). Indeed, most of the material here is available elsewhere, but it is convenient to have it gathered into a single volume.

The book is divided into four sections. The first, *Patterns of Remembrance* follows the 'directory' format of *New Patterns for Worship*, providing a range of ingredients for creating orders of service. There are also helpful introductory notes on essential or desirable elements for those assembling an order for local use.

The second section, *Sample Services*, includes eight services / structures for use on various occasions. Particularly valuable are the *Simple Ceremony of Remembrance* (for when Christians are joined by other faith communities), the *Service of Prayer for Troops in danger* (for remembering at home those on active service) and (especially for those with dedicated ministry to the Armed Services), a *Service of Prayer for Healing and*

Strength.

There follows a collection of *National Official Resources*, including the 1968/1984 ecumenical order, the current Church of Scotland rite and the CTBI ecumenical order (2005), as well as additional Remembrance resources from *Common Worship: Times and Seasons*. Finally, there are *Musical Resources*: suggested hymns and songs, and music for *The Last Post* and *Reveille*.

There is some unevenness of quality throughout the book: some texts do not quite match the prose of some of the 'official' liturgical provision, and there is an unfortunate use of 'stood' in one rubric (p.72). There is also a handful of minor errors: The *Book of Common Order* is dated 1996 (not 1994), and *Times and Seasons* is omitted from the list of sources. The inclusion of the text of Timothy Dudley-Smith's hymn *Eternal God* would also have been helpful.

The accompanying CD-ROM vastly increases the book's value. This includes the entire text (in pdf and rtf format), printable versions of the sample services, some images (pdf), and the music examples as score (pdf and Sibelius / Scorch) and sound (mp3) files.

Peter Moger
National Worship Development Officer

A Christian Funeral - A Guide for the Family

edited by Jane Williams

Redemptorist Publications, 2006

Price £3.25 ISBN 0 85231 316 0

This is an essentially Christian booklet designed to help family members and friends arrange and plan the funeral of a loved one. Its practical step-by-step approach provides a useful checklist and explanation of everything that needs to be addressed.

The language is sensitive, reassuring and accessible, and the brief is wide-ranging. There's straightforward practical advice – who to contact, what to do and when, the legalities relating to wills and registering a death, suggestions about funeral service content – possible hymns, bible readings etc – and matters for consideration after the service. The spiritual and emotional needs of the bereaved are acknowledged, with advice as to who might be able to help. A useful section addresses some of the questions people might be afraid to ask – such as worries about cost,

eligibility for a Christian funeral, concerns about children attending funerals, and other frequent dilemmas.

This would be an appropriate booklet to give or lend to a bereaved family to complement pastoral advice. A few copies could be usefully placed in the church porch or parish library, but made more personal and local by including a letter which describes the funeral ministry of our own churches and encourages people to make contact with their local clergy (details given). A list of suggestions as to other local contacts, such as undertakers, bereavement support agencies, and so forth, would also be a helpful insertion.

R Anne Horton
Rector of Woodhouse, Woodhouse Eaves and Swithland, Leicestershire

Praxis events coming up...

Exploring Holy Space

Sue Wallace

An exploration of the physical setting of worship

Saturday 28 April 2007

10.00 am—3.30 pm

Wakefield Cathedral

Common Worship: Times and Seasons

Peter Moger

A look at the new resources for seasons and festivals

Tuesday 8 May 2007

10.00 am—4.00 pm

Bar Hill Church, Cambridge

Details of these and all *Praxis* events can be found on the website (www.praxisworship.org.uk) with booking instructions. To affiliate to *Praxis* and regularly receive the *Praxis* programme, see the back page of this issue.

Visual Liturgy Live

- the next generation

(Continued from page 3)

a way that even I can understand.

Visual Liturgy is more than just a convenience. It is a service book resource that takes full advantage of the benefits of electronic publishing. I can become far more creative in my use of seasonal materials, choosing alternate texts; linking automatically to Bible readings; searching for the sources of hymns; creating instant overhead transparencies and adding my own prayers. And all for £52 a year; I recommend it.

Visual Liturgy Live will be published at the end of February 2007. For more information visit www.visualliturgylive.net

Dana Delap,
Liturgical Commission member and Reader in the Durham Diocese



Colin's Column

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

At intervals I take you down a memory lane. I have had that in mind as I have had two little experiences to offer you, and they were suddenly topped up with what to me was a big one. So here goes.

Firstly, I was in a Melbourne parish in November, and was asked to take their once a month 8 am BCP service (rare in itself in my life). I discovered that the new rector had arrived a few months before, had never before used 1662, was told to follow the book, and had been reading the Long Exhortation each month, with no idea it was extraordinary – and with no-one complaining. I told him he was probably the last presbyter on earth to be reading it regularly; and I think he has now ceased...

Then I went to New Zealand, and in Dunedin Cathedral, set out for midweek minor celebrations of communion, I found – wait for it – the 1928 rite. I had always read and taught that nobody anywhere ever wanted this, but here, in a niche use, I found the text laid out. Has it been there since 1928? Is it in use anywhere else on earth?

But the big one involved me more personally. I have been teaching liturgy at my old haunt, St John's College, Nottingham. I was told that the syllabus included an actual use of a medieval mass, which is not something I have ever actually done before. We borrowed a local anglo-catholic church, with eastward position, six candles, incense and bells; we had an ex-RC ordinand among the students who would serve for me. But what were we to do? A high mass (music, chanting and complex ceremonial), a low mass, or a private mass? And should it be 'authentic' in being largely muttered or silent – or should be aloud in Latin, or even in translation? And could I even 'do' it, granted my protestant conscience? I decided I could half play-act it as demonstration, and yet myself receive the bread and wine as the Lord's sacrament – and there was no way there would be a distribution to the *circumstantes* (ie those who were standing around; the fairly passive congregation). They were there simply to gape, and perhaps learn. So I typed a Latin text (including Epistle, Gospel and Last Gospel) virtually entirely for one-man recitation, typed in instructions for the ceremonial (plenty of it, but largely made towards the East wall), provided a bilingual copy of the Canon for the students to follow, and went for it reciting the Latin loud enough to be heard. A language one does not naturally speak becomes a sweat after some minutes... I don't think I made a wonderfully good fist of it.

An interesting contextual question is whether the people's understanding the rite would have precipitated the Reformation quicker than their not understanding it. But St John's students were in any case ready with whetted appetites for Cranmer as the next point on their syllabus.

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

Notice board



Anaphora

The *Society for Liturgical Study* is planning to launch a new journal in the Summer entitled *Anaphora*. There will be two editions each year, and the appointed editors are Juliette Day, Martin Stringer and Phillip Tovey. Members of *Society for Liturgical Study* will automatically receive copies, and non-members and libraries will also be able to subscribe. *Praxis News of Worship* will bring more news of this as it emerges.

DLC reps day

This year's Liturgical Commission day for representatives of Diocesan Liturgical Committees will take place in London on Monday 29 October this year.

New resources for Readers' Services

The Liturgical Commission has been working for some time on the provision of liturgical resources for annual Readers' services and licensings. The work is at an advanced stage but has to go before the House of Bishops for approval before it can be published. Watch this space.

Together for a Season: Lent, Holy Week and Easter

Look out for the second in the companion series to *Common Worship: Times and Seasons* for people who are planning and leading worship, particularly in all-age contexts. The book should be out during March—a little late for the whole of Lent this year, but in time for Holy Week and Easter. It will cost £24.50 for 256 pages and accompanying CD-ROM.

Proclaiming the Passion

In time for Palm Sunday and Holy Week this year, Church House Publishing has brought out a complete set of 'dramatised' Passion narratives from each of the four Gospels. Priced at £5.99 each, churches would do well to invest in a set that can be used year after year. An introductory section includes useful advice regarding the presentation of the narratives.

The forthcoming booklet in the Grove Worship Series is No. 190 - due out in April: *Evaluating using the Bible in preaching* by Keith Beech-Gruneberg and Phillip Tovey.

No. 191 - due out in August is *How to worship with data projection and PowerPoint* by Ian Tarrant.

Both will be available from Grove Books at www.grovebooks.co.uk or telephone 01223

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