



# 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](http://www.praxisworship.org.uk)

### Inside this issue of *Praxis News of Worship*

Extra <i>Praxis</i> events	2
Liturgy for a Pilgrim People	3
Musical News	4 & 5
Have you seen? Book reviews	6 & 7
Minster musings - thoughts from the Precentor of York	7
Colin's Column	8
Notice board	3 & 4

## Transforming Worship

*The Liturgical Commission launches its strategy for Liturgical Formation*

This July the Liturgical Commission is unveiling its strategy for liturgical formation at the General Synod in York. The revelation appears in a two-fold guise, firstly as a General Synod report and, secondly, as a multi-media presentation to the synod on the Saturday evening.

*Transforming Worship: Living the New Creation* is the title of the report, with its deliberate ambiguity of meaning. We are talking, here, of a yearning for the Church to have acts of worship in which the worshippers are challenged and changed as they encounter the God who transforms us. Yet we are aware, too, that much of the way that the Church worships will need to be transformed if this is to happen.

### What is liturgical formation?

Liturgical formation is a highly enigmatic phrase. For some it conjures up images of the ecclesiastical equivalent of the Red Arrows. Even when we recognize that it really has something to do with *being formed*, we might find still that the meaning is somewhat hard to grasp hold of.

The report helps in this by unpacking this phrase and by giving us some of the answers. Formation has a two-fold interpretation:

- The whole Church of God, lay and ordained together, are formed and shaped by God into the image of Christ. Formation takes place, most intensely, in a learning church as we gather with others to worship.
- Since corporate acts of worship are so important to our formation, those responsible for them

*(Continued on page 2)*



## Transforming Worship

Living the new creation

## Greetings to members of the General Synod

Welcome to members of the General Synod - all of whom will be finding a copy of *Praxis News of Worship* in their pigeon-hole during the summer group of sessions. We hope that you will enjoy reading this journal - or that you will take it back home to give to someone else who will.

You don't need to be told how important worship is in the Church's life. *Praxis News of Worship* is the easiest way of keeping in touch with liturgical developments and good practice in the Church of England. In addition, by becoming an affiliate of *Praxis* you will not only receive four copies of *Praxis News of Worship* each year, you will receive the annual programme of training events and you will be supporting the work of liturgical resourcing and training in the Church.

*Praxis* is the semi-official training arm of the Church of England's Liturgical Commission. It exists to resource and support the liturgical life of the Church, both by the publication of this quarterly journal and by putting on a number of training events around the country each year on a variety of worship-related

topics. We represent the breadth of Anglican traditions; we have a wide-ranging membership, both lay and ordained, and our contributors - with extensive experience - are most often right at the forefront of liturgical renewal and formation.

*Praxis News of Worship* contains a breadth of articles and regular features covering

- ◆ News
- ◆ Comment
- ◆ Issues and theology
- ◆ Details of forthcoming courses and conferences
- ◆ Book reviews
- ◆ Practical tips and good ideas
- ◆ Liturgical Commission updates
- ◆ Sample liturgies and prayers.

We commend *Praxis* to you, and hope that you will join us by affiliating. Simply use the form that came with this copy, or contact *Praxis* (the details are on page 8).

Gilly Myers, Editor

## Extra Praxis events



The two events below have been arranged since the publication of the *Praxis* Programme:

### Vigilate: Advent reconsidered

with John Bell of the Iona Community

Place: Sarum College, Salisbury

Date: Friday 2 November 2007

Time: 11.00 am—4.30 pm

Followed by a Requiem Mass at 5.30 pm in the Cathedral

Cost: £25.00 (including lunch)

Contact: The *Praxis* office (see page 8)

*This is the launch event of Praxis South*

### Visual Liturgy Live—practical seminar

with David Brooke, member of the Visual Liturgy task group

Place: The Chorister School, Durham

Date: Thursday 20 September 2007

Time: 7.30—9.30 pm

Cost: £15.00 (£10.00 for *Praxis* affiliates)

Contact: Dana Delap, 9 Wanless Terrace, Durham DH1 1RU (dana@delap.org.uk)

*Booking is essential. Numbers are restricted by the number of PCs available.*

### Other events this Autumn

— full details are in the programme...

#### Rites on the Way

Dana Delap

Tuesday 9 October 2007 in Cambridge

#### Pasch with Pzazz

- making the most of the Easter cycle with *Times and Seasons*

Christopher Irvine

Thursday 11 October 2007 in Birmingham

#### Two Bishops, the Bible and Worship

- worship to deepen engagement with Scripture

David Hope and Colin Buchanan

Saturday 13 October 2007 in Leeds

#### A liturgical smorgasbord for Readers

Peter Moger and Alec George

Wednesday 31 October 2007 in Cambridge

*The Praxis programme is obtainable from the Praxis Office (see page 8).*

## Transforming Worship

(Continued from page 1)

need to be trained (formed) to understand and use the gifts and skills that are available to them.

The desired outcome of this programme of liturgical formation is:

'A closer engagement of worshippers in the liturgy of the Church... the expectation that liturgy will transform us.'

The report also lists a number of specific, practical objectives:

- 'a deepening awareness of the traditions and practices of worship in Christian history and across the globe;
- greater appreciation of the sources from which our patterns of prayer and present liturgical forms of service are derived;
- greater sensitivity to, and a greater competence in, a variety of 'liturgical languages', including the use of symbols in worship; measuring the pace and flow of liturgical rites; the use of silence, music and song;
- skill in arranging liturgical space for worship, in positioning fittings and furniture, in using art, and in creating appropriate space for movement and bodily gesture in acts of corporate prayer;
- greater sensitivity and competence in the use of material aids in worship, ranging from candles to vestments and projectors.'

### What is the strategy?

Three aims, in general:

1. to identify those groups and bodies within the Church that are already involved in liturgical formation, or who could be encouraged to be so;
2. to ask how these many and often independent bodies can best be encouraged and supported in what they do;
3. to suggest how this work could be more effectively co-ordinated, so that the Church of England as a whole has a more joined-up approach to liturgical formation.

General principles:

- to set certain things in motion without wanting (or being able) to control all the outcomes;
- to build the strategy on mutual trust, shared love of God and a common desire to worship God as best we can;
- to address the liturgical breadth of the Church of England;

- to work in partnership with other churches, inviting ecumenical partners to a closer collaboration.

### What now?

To set the ball rolling the Liturgical Commission has identified five specific activities – although it is to be hoped that many others will spring up as a natural response to the report.

- There will be a series of *Transforming Worship* 'roadshows', organized by the Liturgical Commission, with expert contributors, each delivered in a number of locations around the country. The first – this Autumn – will address liturgical competencies for IME 4-7; the second – Spring/Summer 2008 – will focus on all-age worship.
- A *Transforming Worship* booklet will be published in early 2008. This will have an accessible style, and could be used for reflection and study in parishes.
- The Liturgical Commission seeks to initiate a programme of other training events with partner organizations (eg RSCM, *Praxis* and the Prayer Book Society) under the *Transforming Worship* banner.
- A *Transforming Worship* website is to be launched (no date, as yet - [www.transformingworship.org.uk](http://www.transformingworship.org.uk)) that will complement the official resources ([www.cofe.anglican.org/worship/liturgy](http://www.cofe.anglican.org/worship/liturgy)). The new website will be a resource for training and material designed to aid liturgical formation and good practice.
- The Liturgical Commission will set up occasional consultations with those involved in liturgical formation, particularly of ordinands.

### What else is in the report?

There is much more contained in the 84 - page report than can be mentioned here. To put the strategy into context, the report begins with a theological overview of worship and the relationship between worship and mission (part 2); the theological meaning of liturgical formation is then explored (part 3); the immediate initiatives (part 4) are outlined above. Part 5 acknowledges and identifies many different kinds of worshipping communities in the Church, and the wide range of key people with influence over the worship that takes place within them. Part 6 covers a miscellany of issues, for example: working ecumenically, Fresh Expressions, the impact of new technologies, schools, children and young people. There is a substantial section on music (part 7); a note regarding staffing

(Continued on page 8)

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# Liturgy for a Pilgrim People

Peter Doll describes a way of using a traditional Church space that expresses the journeying aspect of the Christian faith

**W**hen we, the congregation at the Church of St Michael and All Angels in Abingdon, set out to grow in understanding of our liturgical life and of our being sent out to serve God in the world, we wanted to make full use of *Common Worship's* understanding of worship as a pilgrimage, 'a journey into the heart of the love of God' (*Common Worship* main volume, page ix). St Michael's is a typical Victorian Gothic church – mid-1860s, G G Scott, with a large but pew-clogged nave and a modest chancel. Its tradition is anglo-catholic. Previous incumbents had experimented with a nave altar, but no permanent solution had been found to the distance – physical and psychological – between presiding priest and people.

## Working with the grain

The team responsible for worship was reluctant to revisit the nave altar; when there was in effect a single focus for the entire liturgy, the service became static and too priest focussed. We wanted to work with the grain of our building, to bring out the ways in which the church was already built to shape and direct the journey of the people of God towards the Kingdom of Heaven. Rather than rest content with the typical post-Vatican II model of the church as simply the people gathered around the altar, we set out to try to embody the Council's understanding of the church as the pilgrim people of God: a people on the move, a people living always in the power of their Baptism, a people always being shaped by God's Word in Scripture, a people ever aware that our Eucharistic manna is food as we journey, a people ever conscious of our unity with the whole church 'on earth as in heaven'.

## Renewal without costly reordering

We wanted to renew our life, and we needed the liturgy to help us, but we wanted to do so without resorting to a costly and divisive reordering. We were inspired by the work of Richard Giles, but the form our worship has taken has been more particularly influenced by the practice of post-Reformation, pre-Tractarian Anglicanism and by the early Syrian model described by Louis Bouyer in his *Liturgy and Architecture* (1967).

We have tried to make the hallmark of our liturgy common prayer expressed through common actions and common foci. Rather than the congregation being mostly

passive spectators at a ritual performed by the clergy on their behalf, we wanted the whole community to be consciously celebrating the liturgy together. Thus the defining action of The Gathering is the congregational procession to the baptistry at the back of the church; its defining focus is the font. (This focus is further expressed by the sprinkling of the congregation with blessed water from the font as a sign that our penitence and God's forgiveness are a renewal of our baptismal covenant.)

The common action of the Liturgy of the Word is the gathering back in the nave, and the common focus is the lectern. Here the clergy seating is on a level with the rest of the congregation.

The defining action of the Liturgy of the Eucharist is the congregational movement into the chancel, and the common focus is the altar. By inhabiting together the chancel space, the 'heavenly' place in the Gothic church, we express our unity with the angels and the saints in the feast of the kingdom.

There is one further common focus – on the eschaton, expressed by all facing East together. For the priest to go around the altar to face the people would effectively close the circle and declare the journey at an end. To face East together is to acknowledge that the completion of the pilgrimage is in God's future and is dependent on Christ's second coming in glory.

An important factor in mediating the dichotomy between presiding priest and people is an enhanced ministry of the deacon, making full use of the diaconal roles of directing, guiding, and instructing. Besides the usual tasks of leading the confession, reading the Gospel, preparing the table, administering the chalice, and dismissing, here the deacon also welcomes the congregation, introduces the confession, invites the people to stand or sit, invites the people to prayer with 'Let us pray', invites them to make the Eucharistic acclamation, leads the response at the breaking of the bread, and invites the people to communion. Typically, where the priest performs an important symbolic action, the deacon offers the commentary on it. As a result, the liturgy has come to feel significantly less priest-dominated and more contemplative, not least for the presiding priest.

Each part of the liturgy thus comes to have its own distinctive posture. That of the Liturgy of the Word is inward and diaconal, because the deacon's role is that of face-to-face direction of the people, and the climax of the Liturgy of the Word is the deacon's reading of the Gospel in the midst of the people. The Liturgy of the Eucharist, on the other hand, with its contemplative attitude, is a priestly liturgy oriented outwards toward the eschaton and its focus is on the One who is to come.

## Making a difference

What difference has it made? It has certainly made us more flexible, adaptable, and outward looking. Members of the congregation who objected to women's priestly ministry have said that because of this liturgy they now understand differently the relationship between the presiding priest and the congregation; most of them have either dropped or at least re-assessed their objections to women's ministry. While an advantage of this type of liturgy is that it does not require re-ordering of the church, it has to be admitted that it would work best in a church with no fixed seating. We are planning to replace fixed pews with moveable chairs; the disposition of the Liturgy of the Word will then be antiphonal, a posture encouraging active reflection on the part of the congregation, rather than passive reception as in a theatre or school classroom.

Not all issues have yet been sorted. When the congregation moves to the chancel, it does not yet inhabit the space freely, but clings to the choir stalls as a kind of safety zone. A few members of the congregation still prefer not to move from their pews except for communion. All in all, however, I would say that our church has now again become a liturgical space, one that expresses our desire to move from engagement with God to transformation into his likeness, from glory to glory.

Peter Doll is Team Vicar in the Parish of Abingdon.

*The principles underlying this article are explored in his book Liturgy and Architecture for a Pilgrim People (2005), available from Affirming Catholicism: [www.affirmingcatholicism.org.uk](http://www.affirmingcatholicism.org.uk)*



# Musical News



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

*edited by Anne Harrison*

## **The Singing Thing too: Enabling Congregations to Sing**

John L Bell

*Wild Goose Publications*  
paperback, £10.99

**T**he follow-up to John L Bell's book on congregational song (*The Singing Thing*, published in 2000) is now available. It looks at some of the techniques involved in 'helping God's people find their voices'. An extract can be viewed online by following the links from the Iona Community's website ([www.iona.org.uk](http://www.iona.org.uk)).

## **Charles Wesley: Life, Literature and Legacy**

Kenneth Newport and Ted Campbell (ed)

*Epworth*  
paperback, £25

**T**his substantial and scholarly volume, timed to coincide with the tercentenary this year of Charles Wesley's birth, covers an enormous range of topics, including the impact of the early Church Fathers on Charles Wesley's thought and writing, his influence on contemporary hymnody, and various aspects of the historical context in which he lived and worked.

A number of the contributors are giving commemorative lectures during 2007; Paul Chilcote, Visiting Professor of the Practice of Evangelism at Duke Divinity School, North Carolina, and author of the chapter on 'Charles Wesley and the Language of Faith', visited the UK in May to deliver lectures in London and Durham.

## **The Touching Place: Whole body participation in the worshipping community**

Steve Butler

*St James Press, Edinburgh, 2006*  
paperback, £8.99

**I**t may be cheating slightly to include this book in the music pages, but it has a fascinating chapter on 'auditory experience in the worship environment'. It looks at some physiological and psychological aspects of sound and of making music as part of an exploration of how worshippers interact with their surroundings to create 'sacred space'. Originally submitted as a thesis for the University of Edinburgh's postgraduate degree of MTh by Research, this paperback is available from the Wild Goose Resource Group (e-mail [wrg@iona.org.uk](mailto:wrg@iona.org.uk) for details).

## **The RSCM at 80**

**O**n Easter Monday this year, at a Festal Evensong in St Paul's Cathedral sung by a large choir conducted by Brian Kay, the Royal School of Church Music commenced its eightieth birthday celebrations – it was founded (initially as the School of English Church Music) by Sir Sydney Nicholson on 6 December 1927.

John Harper, the current Director General, has composed a setting of the Choristers' Prayer ('Bless, O Lord, us your servants') to mark the anniversary; this was sung at St Paul's and is being made available to

RSCM affiliates this year in a variety of ways. Members will be invited to join the Council of the RSCM at Choral Evensong in Westminster Abbey on 6 December, and anniversary services are also due to take place in various parts of the USA, where the RSCM is expanding its work.

Young singers from around the UK are being encouraged to take part in the RSCM Young Voices Festival 2007 ('How can I keep from singing?'), and the BBC is planning a celebratory *Songs of Praise*, to be recorded in Hexham Abbey later this year.

## **New director for MWF**

**V**isitors to the Music and Worship Foundation's website ([www.mwf.org.uk](http://www.mwf.org.uk)) now see on the home page a photo of the Revd John Leach, who has been appointed Executive Director of the organisation.

John, a member of the Group for the Renewal of Worship, was the Director of Anglican Renewal Ministries for five years and has served in various Church of England parishes; he is currently Parish Development Adviser for the Diocese of Monmouth in the Church in Wales. Among his publications are *Living Liturgy* (Kingsway, 1997, originally published as *Liturgy and Liberty*) and a Grove booklet on music, *Hymns and Spiritual Songs*:

*The Use of Traditional and Modern in Worship* (W132, 1995).

The values and beliefs of the MWF, as set out by Jeremy Begbie in 1999, speak of worship as a gift, offered through Jesus to the Father in the Spirit; worship should be faithful and relevant, building up the Body and leading to mission – 'music can play a key role in reflecting within worship the immensity of God's concern for all people and his desire to reach the world with his transforming love.' John Leach will be helping to shape the organisation's strategy as it seeks to inspire, resource and train Christian leaders and worshipping communities.

## **Music and worship summer school**

**T**he London School of Theology is inviting musicians to register for two or three-day courses during its 2007 summer school (20-24 August). Worship and biblical teaching will be combined with workshops for singers and instrumentalists (guitar, keyboard, bass, drums) and opportunities to learn more about a variety of important topics, including improvising with orchestral instruments, arranging music for different voices, and leadership skills.

Musicians with expertise in a range of styles will be among the staff. Chris Jack and David Peacock, of the LST's Music and Worship Department, will be teaching throughout the week under the heading of 'Worship Studies'. More information, including a downloadable booking form, is available on the London School of Theology's website ([www.lst.ac.uk](http://www.lst.ac.uk)) or via the 'Training at LST' pages of the Music and Worship Foundation site ([www.mwf.org.uk](http://www.mwf.org.uk)).

# New songs for congregations

## Two book reviews



### A Door for the Word: Thirty-six new hymns 2002-2005

Timothy Dudley-Smith  
Oxford University Press, 2006  
76pp, £8.75

**T**imothy Dudley-Smith needs no introduction to readers of this periodical. He is one of our most prolific hymn-writers, as demonstrated by the nearly 300 hymns in his collected edition *A House of Praise*, published in 2003. This new book consists of 36 hymns written since then.

And how good it is that a convinced Evangelical is still writing real *hymns*! Not for him the false (or forced) rhymes, crammed syllables and tired phrases of so many worship songs. Dudley-Smith's lyrics still retain the poetic virtues of shape, structure and scansion. Some would say he is old-fashioned (though this octogenarian bishop shows no signs of flagging in his ability to bring out of his treasure house things new as well as old). Maybe his OBE, awarded in 2003 for services to hymnody, was as much for his sheer belief in the value and importance of traditional hymnody as it was for his own contribution as a hymn-writer. Bishop Timothy is very much a churchman who believes that hymnody publicly expresses the faith of the worshipping community alongside its more personal and informal aspects. For him it matters not only *that* we sing but *what* we sing. And you know you are in the hands of a skilled practitioner when you can take his words on your lips without embarrassment. Timothy Dudley-Smith instinctively understands this. His hymns deserve to last, and many surely will.

His range is astonishing. There are hymns that draw on biblical texts from the Psalms to Revelation, hymns for the liturgical year,

hymns for society as well as church, hymns of lament as well as praise, hymns for individual life-events as well as communal celebrations. He writes in no fewer than 24 different metres – not for him simply the well-worn paths of CM and LM. What stands out of these texts is the richness of theological insight and spiritual experience that informs them. Some of this is brought out in the author's commentary on each hymn, and his introduction to his work as a whole, valuable *hinterland* to help us appreciate his intelligent and thoughtful use of his sources. And for the user, there are suggestions as to possible marriages between his words and (usually well-known) tunes.

I would be glad to have 'What sense of need led Andrew on' appear annually on the 30<sup>th</sup> November if it meant I never had to sing again 'Jesus calls us o'er the tumult', surely one of the dreariest hymns ever written (to an equally dreary tune). And if I had to choose a favourite, I think it would be Bishop Timothy's hymn for Remembrance, 'O God of peace, who gave us breath and birth'. It's a fine Trinitarian prayer for peace that will stand up well alongside 'O God our help in ages past' and 'O valiant hearts' – and does vital intercessory work for the world that is hard to encapsulate effectively in a hymn. But precisely this ability to say much in few words to which we can cheerfully say *amen* is typical of the author. He is a gift to the church.

Michael Sadgrove  
Dean of Durham

### The Psalms: 150 metrical Psalms for singing to well-known hymn tunes

Martin Leckebusch  
Kevin Mayhew, 2006  
£14.99

**I**t is almost twenty years since Martin Leckebusch wrote a metrical version of that much-loved psalm, Psalm 139 – because he felt the need not merely to speak it but to sing it from the heart. Those of us who lament the decline in the singing of the Psalms in recent years will welcome this collection of metrical versions which can be sung to hymn tunes.

In his preface the author explores the process of writing a psalm setting that seeks to capture the heart of what the psalmist wanted to say and to express it in poetic form. He refers to other settings of Psalm 139 which capture different nuances of the text; Bernadette Farrell, for example, catches the ambiguity of God's hand on us in her phrase 'With love everlasting you besiege me', while Brian Foley affirms the penetrating presence of God's light:

'If I should close my eyes to him,  
he comes to give me sight;  
if I should go where all is dark,  
he makes my darkness light.'

How to deal with the uncomfortable verses towards the end of this psalm? Some authors omit them; Leckebusch feels it important to address the anger and disquiet – 'And yet I find my soul perturbed by bitterness and grief.'

The choice of *Kingsfold* as a tune works well here. So does the choice of Parry's *Laudate Dominum* for the setting of Psalm 150, where the poet suggests that

(Continued on page 7)

### Alternative texts...

**F**ans of Adrian Plass may already have discovered his *Bacon Sandwiches and Salvation: An A-Z of the Christian Life* (Authentic Media, 2007). One entry in the 'D' section is 'Doggerel: poetic form frequently favoured by Christians for reasons not easy to comprehend.' For those familiar with evangelical subculture – and who don't take themselves too seriously – there's a wonderful pair of parodies of a well-known worship song on pages 172 and 211.

### Extra copyright information

**T**he hymn book published in 2005 for the Church of Scotland by SCM-Canterbury Press, *Church Hymnary: Fourth Edition*, has proved very popular. It includes material from a very wide range of sources, not all of which are easy to track down – this can present problems for anyone wishing to reproduce individual items for projection or on printed service sheets and therefore needing to know the position regarding copyright. The publisher's website has a link to a document which provides extra

information, including many useful postal and e-mail addresses, and is a resource which could be worth exploration by those seeking to broaden the range of music used in their church's worship but daunted by some of the legal pitfalls.

From the publisher's home page ([www.scm-canterburypress.co.uk](http://www.scm-canterburypress.co.uk)) go to 'Hymns Ancient and Modern' and select 'CH4 Copyright Information' from the 'Useful Documents' menu.

# Have you seen...?

## Book reviews



### Celebrating Sunday Evening Prayer - A resource for Parishes and Communities.

(with CD of texts, music and calligraphy)  
Liturgy Office of the Catholic Bishops'  
Conference of England and Wales  
Canterbury Press, Norwich  
£25.00

### Equipping the Saints: Ordination in Anglicanism Today – Papers from the Sixth International Anglican Liturgical Consultation

Ronald L Dowling and David R Holeton (editors)

Columba, Dublin

244pp, paperback, £17.50

Subscribers to *Praxis News of Worship* should have come across the work of the International Anglican Liturgical Consultations in the past, and both the Boston (1985) and Toronto (1991) Statements on initiation have gained some deserved publicity. Both also led to the publication of essays related to them, a practice followed with the Dublin Statement on the eucharist (1995), and the essays on it in *Our Thanks and Praise* edited by David R. Holeton (ABC, Toronto, 1998).

IALC-6 in Berkeley, California, in 2001 duly produced a Statement on ordination (entitled *To Equip the Saints* it was published as *Anglican Ordination Rites*, edited by Paul Gibson and published as Grove Worship Series No 168 in 2002). Now, in turn, Ron Dowling from Australia (who was chair of the Berkeley Consultation) and David Holeton, the *eminence grise* of international Anglican liturgists, have edited a collection of essays on the Berkeley Statement.

It has to be said that the selection of authors and subjects goes far beyond the question of liturgical rites. I was myself brought in at the last moment to do an essay on (yes) 'Flying Bishops'. There are treatments of lay presidency, of ordination of gay people (especially as bishops), of the experience of ordained women, and of the interchangeability of ministers in Southern Africa – and these vary from dispassionate description to embattled advocacy. The one on lay presidency (by Charles Sherlock from Australia) does more ecclesiological spadework than is usually encountered, and perhaps just leaves a door open for advocacy of the practice.

The subject matter gets nearer to the actual rites in discussing 'direct ordination', usually implying that candidates for the presbyterate should be ordained 'direct' to that order without having to be deacons first. John Gibaut from Canada, who provided an Alcuin/GROW Liturgical Study on the subject a few years ago, is the advocate here, and the advocacy marches hand in hand with

a desire (not greatly shared by this reviewer) for a restored 'permanent' diaconate. A first step may be the growing practice of separating the ordinations of deacons and presbyters from each other, to which these essays give passing endorsement. (And, of course, the discussion is almost invariably about 'presbyters' rather than 'priests' – the original Berkeley Statement made 'presbyters' the norm, while conceding that they might 'also' be called 'priests', a long step on from where we are in England, though the direction is set, and the course should be determinedly pursued.)

The chapters more specifically on the rites show how the element of prayer has in recent years been more authentically attached to the laying on of hands than it was in Cranmer's ordinal. There is a chapter on symbols (and there is a long list of symbols which have at some point or another been employed), and David Holeton treats us to a further chapter specifically – and thoroughly – to demolish the creeping reintroduction of anointing ('Hear! Hear!' say I). There are chapters on the presentation of candidates and on music, and four following on specific provincial revisions of recent times. After the non-exactly-liturgical matters mentioned earlier then comes the Berkeley Statement itself. Produced via sweat and tears, it has acquired standing over the six years, not least in its impact on the revision in Ireland.

What do I miss? Well, I do not think the giving of the Bible is sufficiently discussed (nor the optional aberrations in respect of it in the *Common Worship* ordinal sufficiently dismissed). I am sorry that, with all the ecumenical discussion, there is no handling of *Apostolicae Curae*. And, as was perhaps inevitable, there is a dearth of African and Asian contributions. Writing a review like this, I itched for an index also. The volume is a rich compilation, thoroughly worthy of its predecessors, which I hope will get around the Communion widely.

Colin Buchanan

This slim, but elegant volume with its two-colour printing is a welcome resource, not just for Roman Catholics, but other Christian traditions as well. It has been a long time in coming. We could have done with this thirty years ago when the *Divine Office* first saw the light of day. (I remember being given a copy of the latter to try out by Bishop Robert Runcie at that time and later using Dame Hildeth Cumming's *Music for Evening Prayer*.) This latest resource, officially commended by the RC Bishops' Conference, supplements all this and encourages the laity to take part and to share fully in the Church's life of prayer.

Various lay ministries are outlined – including, Presider, Musician and Reader – not forgetting, of course, those who move furniture and hand out books! It envisages using this material as a separate Sunday evening service of Vespers after the earlier celebrations of Sunday Mass. All the contents could be utilised in an Anglican *Service of the Word*, albeit with additional authorised penitential material, creed and collect. There is even a short form for beginning a parish meeting or on the occasion of receiving a body into church.

The book and CD do not just contain useful resources – psalmody and music, with suitable responses, seasonal material and themes for intercession. They also contain short commentaries on what is happening, rather like the introduction to *New Patterns for Worship* – a very practical approach. There is also an excellent short outline of the principles of worship – the use of space, symbols, silence and music. There is even mention of the dangers of continually seeking after novelty and the benefit of refreshments!

The inclusion of the CD means that orders of service can easily be produced complete with an artistic calligraphic heading. What is more, copyright references are immediately to hand and there is a pro forma sheet for the planning group. I would commend the package.

David Knight, Vicar of Ranmoor, Sheffield

## Worship: Rites, Feasts and Reflections

Maxwell E. Johnson

*Pastoral Press, 2004*

ISBN 1-56929-069-5 pp xi + 350

This book, by a leading American Lutheran liturgist, is a collection of various essays, edited and expanded for this publication. Each part of the subtitle refers to a different section of the book. Rites are primarily baptism and eucharist. Feasts are a miscellany of specific questions from transferring weekday feasts to the nearest available Sunday, through to a Lutheran perspective on the Virgin of Guadalupe! Reflections are similarly miscellaneous, but less specific.

Maxwell Johnson's emphasis on initiation often comes through even in essays not directly on the topic, and is the closest thing to a unifying theme in the book. His writing is usually thought-provoking and ecumenically wide-ranging. The essays vary from the general to the academically specific, and the North American context is strong. It is more a book for the specialist, even if some essays would be of use to the more general reader.

Doug Chaplin

## The Psalms: 150 metrical Psalms for singing to well-known hymn tunes

*(Continued from page 5)*

the whole of life must be an offering of praise.

Yield all that you are  
to worship the Lord –  
see life as a psalm,  
each moment a chord...'

Leckebusch gives an interesting angle on Psalm 23: no mention of shepherds and sheep here, but rather an allusion to the Japanese poet Mogashio's paraphrase, 'The Lord is my pacesetter – I shall not rush.' For Leckebusch this becomes, 'Within the busy rush of life I find a resting-place: when I submit to Christ my Lord and let him set my pace...' The tranquillity is preserved with the suggestion of 'Brother James' Air' as the tune.

At times I feel that Leckebusch misses the depths of agony of the psalmist. Psalm 51, for example, becomes:

'Have mercy on me, loving Lord,  
for I have sinned so much;  
In your compassion let me feel  
your gracious, cleansing touch.'

However, Psalm 137 does capture the pain of exile ('By foreign streams we sat and wept for Zion') and Psalm 63 perfectly captures the agony of the 'inner desert'.

Every psalm has a brief comment – often on the creative process, and on the way in which the psalms can be so relevant to

## Questions most commonly asked about Funerals

*No charge*

This twelve-page booklet, produced by the (ecumenical) Churches' Funerals Group and sponsored by the National Association of Funeral Directors, does exactly what its title suggests. Thirty-three questions are answered, covering just about everything that one could imagine wanting to know.

In contrast to the more glossy magazine-style of the Redemptorist *A Christian Family - a guide for the family* (reviewed in the Spring issue of *Praxis News of Worship*) this has a more sober appearance but is, nevertheless, attractively presented in sepia print on cream paper. It covers much helpful ground for anyone who is facing a bereavement, having to organise a funeral, or simply thinking ahead in making preparations for their own death.

Copies can be obtained by emailing enquiries@christianfunerals.org. The only cost is for postage.

Editor

our age. I recall singing Psalm 69 (here 'Rescue me, God: the floods engulf me...') on the Sunday after the tsunami had struck, and Leckebusch comments on the fact that as he was drafting his version of Psalm 144 (which speaks of 'impending warfare'), preparations were being made for the invasion of Iraq. Psalms such as 83 and 85 will have a powerful resonance for Christian communities throughout the world who struggle to maintain their confidence and witness in the face of opposition.

Leckebusch has approached his task with sensitivity and integrity, refusing to 'duck' the difficult verses but seeing them in the light of God's forgiving and restoring love. The hymn tunes are generally well chosen to reflect the mood of the text; often there are alternatives (including a number of contemporary tunes), and those who sing these psalms are of course free to substitute their own melodies. Psalm 148 is one of the author's favourites and sung to 'Thaxted' it captures well the majesty and splendour of God's creation, and the praises sung by all creation in response.

I commend this collection to those who are searching for new ways of introducing the psalms, ever relevant and powerfully expressive, to a new generation of Christians.

Geoff Weaver  
Senior Adviser to the Royal School of Church Music

## Minster Musings



If I thought about cathedrals at all before I came to York, I suppose I thought that they were a bit boring, not where the action was, and vehicles of discouragement when zappy people like me wanted to do things. I still think that can be true. Sometimes the weight of the expectations placed upon us, and just the sheer size of the place mean that we are not that light on our feet.

And yet...a phone call from Iraq a little while ago. The Senior Chaplain of 19 Light Brigade tells me that they are returning soon, and that they want to come to the Minster for a service of mourning and thanksgiving. Thousands of soldiers. Can we do it in six weeks time? Yes we can, and we will. A little while later and there will be the 'baptism' – their word – of a new Army regiment, which was 'born' last year. So how do you 'baptise' a Regiment? We are having fun working it out.

Tonight, as I write, all the churchwardens of the diocese are invited for their admission – a fantastic opportunity for the diocese to come together and for our Archbishop to encourage us in mission. In two days time we will thank everyone who has contributed to the restoration of a major window in the Minster, including the Freemasons of Yorkshire who have given some £400,000. We've done creative services for the Guide Dogs for the Blind Association - with many Guide Dogs both in the congregation and on the altar platform accompanying the participants (but no Bach or Howells), for Marie Curie Cancer Care - where everyone in the 800-strong congregation came out to light a candle as a 'light to remember' someone by, for the Alzheimer's Society - where the prayers focussed on the hidden work of carers affected by the illness of their loved ones, and many more.

Of course all cathedrals do the same, and so do lots of churches in their way; but it's the amount and the size of such services which cause us to do lots of theological thinking about what can be said in worship and what cannot. This is the sharp edge of *lex orandi lex credendi*. 'Old Expression' a cathedral may be, but its daily life is as 'fresh' as I've found anywhere. If you've not encountered your cathedral recently, go and have a look. And tell the Precentor I said so.

Jeremy Fletcher  
Precentor of York



## Colin's Column

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

I am accustomed to noting anniversaries as part of the agenda for my column. While there are various ones in view commemorating liturgical events of the 20<sup>th</sup> century (1927 – 1937 – 1967 particularly – can you spot 'em?), it is the abolition of the slave trade in 1807 which has seized the imagination, and actually created liturgical events. We need to be very clear, however, what is commemorated – this was not the abolition of slavery (as was often reported), but only the international trade in slaves, especially across the Atlantic; captives in chains, in appalling conditions, on those slow-moving sailing ships. (But – and here someone else may help me – I have a half-memory that Britain so assumed command of the seas that she took the view she had abolished ALL slave-ships, and the Royal Navy thereafter intercepted any such traders, whatever nation's flags they were flying, and took the African captives to Sierra Leone; if so, that was imperialism indeed...)

I got somewhat cynical about hearing 'Amazing Grace' and 'Steal Away' time and again on the radio (much though they speak to me), but I revelled in the ecumenical service I attended in Leeds Parish Church on 25 March. The printed programme was full of the history being remembered; the order of service gave scope for a reading from *The Interesting Narrative of the Life of Obadiah Equiano* (who was, I am told, one of only three ex-slaves who ever wrote up the transatlantic voyage from personal experience), the music included the 'Chorus of the Hebrew Slaves' sung by the church choir (a good background to Liberation theology) – oh yes and 'Amazing Grace' and 'Steal Away' as well - and there was a very strong Afro-Caribbean participation, including a superb sermon from the Rev. Nims Obunge of the Haringey Peace Alliance.

The meta-liturgical question agitating the media and its interviewers was whether there should be, not a celebration, but an apology. I would usually deem it inappropriate for the persons who would be due to make the apology to be those who decide that no apology is needed – and the more so in a case where the offence was so appalling, and the powers in the land today rest still so strongly with the descendants of the offenders. However, I was relieved the case was not pressed to the point of such an apology. No doubt, I am still tossing up what apologies are meaningful in relation to our history (do my Scottish ancestors need a group apology from the lairds who engaged in the clearances...?), but above all I am convinced that no apology would in fact ever count as once-for-all, but renewed calls for further, more searching, more enduring, more genuine apologies would arise as the years passed and the 2007 gesture faded into history. To be honest, I found little even to celebrate –1807 was but a step in a direction crying out for action much earlier than it got it, and a step in which the Church of England's footing was somewhat dragged and uncertain. I can and do lament.

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

## Notice board



### Joint Liturgical Study

The most recent Alcuin/GROW Joint Liturgical Study, no.63, is published in June. It is by David Holeton and Colin Buchanan (and is mentioned in Colin's book review on page 6) and is *A History of the International Anglican Liturgical Consultations 1983-2007* (SCM-Canterbury, £5.95). The Consultations have provided far-reaching documents on liturgical renewal (perhaps the 1991 Boston Statement on Christian initiation is the best known, but there are several others), and continue to bring together liturgical scholars and practitioners from round the Anglican Communion – and the next Consultation, with funerals as its theme, occurs this Summer in Sicily. But the lapse of time means the first generation of founders are thinning out on earth, and the two authors of this Study, the only two to have participated in each Consultation, have now written up the (amazingly chequered) history of the Consultations.

### New resources for Readers' services

The House of Bishops, in its May meeting this year, has commended the material produced by the Liturgical Commission for Readers' services. We hope to give a detailed review of these new resources in the Autumn issue of *Praxis News of Worship*, with information regarding their publication.

### Transforming Worship

(Continued from page 2)

and finance (part 8), a summary of recommendations (part 9) and conclusion (part 10).

This is a very full report and a resource in itself. Its reference is GS 1651 and can be obtained from *Church House Bookshop* ([www.chbookshop.co.uk](http://www.chbookshop.co.uk) : £13 plus p&p) or downloaded without charge from [www.cofe.anglican.org/about/gensynod/agendas](http://www.cofe.anglican.org/about/gensynod/agendas).

Editor

**The August booklet in the Grove Worship Series is No. 192: *How to worship with data projection: PowerPoint and other tools* by Ian Tarrant.**

**This is available from Grove Books at [www.grovebooks.co.uk](http://www.grovebooks.co.uk) or telephone 01223 464748.**

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Material for inclusion should be sent to: Gilly Myers, 6a The College, Durham DH1 3EQ.  
Tel: 0191 386 4266 Email: [gilly@myers.uk.net](mailto:gilly@myers.uk.net)  
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Getting in touch with *Praxis*...

For general enquiries, affiliation and programme information, contact

**Praxis** 19 The Close, Salisbury, Wiltshire, SP1 2EB Tel: 01722 424 858 Email: [Praxis@praxisworship.org.uk](mailto:Praxis@praxisworship.org.uk)