



Praxis News of Worship

Supporting and resourcing the liturgical life of the Church of England

What is Praxis?

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

Affiliation

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Renewing the Week of Prayer - an Anglican perspective

Publication of the annual material for the Week of Prayer for Christian Unity (WPCU) tends not to be a highlight of the liturgists' year, but it does represent a significant piece of international work. Its current low profile probably says more about the degree to which Christian churches of this age are concerned to pray for their own unity than it says about the merits of the material itself. This year's offering is certainly worthy of some consideration. Bob Fyffe (General Secretary of CTBI) says in its introduction, "At the present time, some commentators have observed that the ecumenical movement is 'becalmed'. Recently, CTBI has been pondering that metaphor and have related it to another - the desert. In Christian spirituality the desert is not only a lonely, sometimes hostile place, but also a place of spiritual renewal and growth, a place where faith is strengthened and deepened."

The WPCU thematic and theological underpinning begins its life each year by the churches of one nation being appointed to take a lead. Their work is then enriched by a world-wide international conference and sent around the world to national bodies to apply to their own contexts. WPCU2010 "*You are Witnesses*" began its life on our own shores in Scotland and encourages prayers world wide inspired by the resurrection narratives of Luke 24. Many Anglicans may not be altogether comfortable with this in Epiphany when the Week of Prayer is most often marked, and perhaps a little less uncomfortable with the Pentecost option. The British booklet, however, has been sensitively written with Epiphany in mind. The unfolding revelation of the incarnation underlying Epiphany is illuminated by the dawning truth of resurrection in the Luke 24 stories.

WPCU2010 provides some beautifully written material that will enrich prayer for many who turn to it. Instead of the ecumenical theology that has characterised previous WPCU resources, a refreshed team of poets and liturgists has sought to provide something a little more lyrical. Both the lectionary and poetry provided are organised so that they can be dovetailed with familiar forms of daily prayer such as *Common Worship*. Whilst many who gather for the Week of Prayer for Christian Unity will want to do so alongside friends and colleagues in other church denominations WPCU does not provide an ecumenical alternative form of prayer. It is hoped that the material provided for each of "The Days" will be used within the particular patterns of prayer adopted

by particular church traditions. And where church members rotate around the traditions of each other's churches, rather than stay within their own, the WPCU2010 'lectionary', 'canticle' and 'collect' provision in "The Days" offers some continuity.

Your story encompasses mine:
all my messy-worded-meanings,
mis-spellings, crossings out and alterations.
Somehow your story crafts mine,
erasing what I thought was indelible,
weaving your golden threads
through my many-worded-meanings,
making my life a miracle of your mercy
and your grace.

WPCU2010 reflection for Day 2 © CTBI

At the centre of WPCU2010 are two services intended for ecumenical gatherings. One is a fully worked out order of service that can be used straight out of the leaflet, the other is an outline structure. Both are distinctive in their use of the Gospel. The fully worked out liturgy uses four passages from Luke 24:

- A 'Gathering Gospel', verses 1-12: "On the first day of the week, very early in the morning..."
- A 'Story on the Road to Emmaus', verses 13-24.
- A challenge to mission called 'You are Witnesses', verses 36-49, "Jesus himself stood among them and said to them, 'Peace be with you.'"
- A 'Dismissal Gospel', verses 50-53, "While he was blessing them, he left them and was taken up into heaven."

The four-fold approach that underlies a great many of the *Common Worship* normative texts is not difficult to discern in this. It may well be drawn on beyond its use in the Week of Prayer, much like the Sample Services of *New Patterns for Worship*, and could be used very comfortably in many Anglican contexts.

You Are Witness - Week of Prayer for Christian Unity 2010 can be ordered from Norwich Books and Music, St Mary's Works, St Mary's Plain, Norwich NR3 3BH or freely downloaded from the website (www.ctbi.org.uk/weekofprayer).

Tim Stratford
Team Rector of the Kirkby Team Ministry in Liverpool

Reports



International Anglican Liturgical Consultation

I was privileged to attend the International Anglican Liturgical Consultation in New Zealand this summer. We met in Holy Trinity Cathedral, Auckland, in the Anglican Province of Aotearoa, New Zealand and Polynesia. Fourteen Provinces of the Anglican Communion were represented, including the first representatives from the Anglican Church in Korea and the Church of North India. Sadly, travel and visa problems meant that several members from Africa were unable to attend.

The primary focus of our work was on marriage. Papers presented by the Reverend Dr Charles Sherlock (Australia), the Right Reverend Dr Winston Halapua (Aotearoa) and the Reverend Dr Richard Leggett (Canada) helped begin discussion, but it was the group work that really brought out the most interesting learning experiences.

The group I was in discussed the cultural context for marriage, and the diverse experiences of group members helped us

think about symbolism, the role of family and community, and the place of evangelism in the rite. I discovered that there could be a place for lassos in the marriage service (rope, looped around the couple); that some countries strive to emulate a 'traditional' English white wedding; and that even at the IALC, it was possible to get into deep theological waters about same sex relationships.

An interim discussion document on marriage will be released in due course, together with the work of the Palermo 2007 IALC on Rites Surrounding Death. Along with the papers presented to the conferences, notes from our discussions will be shared with those responsible for liturgy in the Anglican Communion, in preparation for the next gathering of the IALC in 2011.

There is always a growth in relationships amongst individuals and provinces of the Communion as we listen and talk together. This was particularly true as we worshipped, led by different Churches of the Communion. Perhaps the most amazing part of the week for me was the welcome we experienced from the three Tikanga (collections of cultural traditions

and customs) of the Church in Aotearoa, New Zealand and Polynesia who gave us prayer, song, food, dance, story and insight.

Two evenings particularly stand out. On the first we prayed and feasted in a Maori congregation. Maori tradition includes song after every speech, and we enjoyed pressing of noses and sharing of breath with the Maori leaders. On the last night, we shared a feast with a Tongan congregation, who invited us to dance and place money on the oiled bodies of the Tongan women. This was our gift to a community who had very recently experienced a ferry disaster in which nearly a hundred people died. Both congregations gave us wonderful gifts, and I was humbled by the generosity of our hosts.

The IALC's aim is to foster conversation amongst the Churches of the Anglican Communion on matters concerning worship and liturgy. For further information see www.anglicancommunion.org/ministry/liturgy/index.cfm.

Dana Delap
Member of the Liturgical Commission

Societas Liturgica Sydney 10-15 August 2009

The international ecumenical Congress of liturgists meets every two years in August. This year, for the first time ever, the Congress went to the Southern hemisphere, during the Northern Summer vacation. Around 200 or so attended (with fewer than usual from Europe and North America, for reasons of cost – or distaste for facing an Australian Winter).

Remarks about the seasons and the time of year are highly relevant to the theme of the Congress, which was the Calendar. And we from the North were put through our paces by the South – for our depictions of snow at

Christmas, the idea of light returning at Epiphany or Presentation and Spring flowers proclaiming the resurrection at Easter (which I doubt). These are all place-related and turn the Christian South into cultural aliens. Well, they came back at us – not least with poetry, prayer and song. Here is a sample – a Southern litany, with a Lenten section:

Dry seeds of hope
thirst for life-giving rain;
hard heartlands yearn
for a softening shower;
the dust and smoke of the parched earth
rise up with the prayers of your people;
**Send your Holy Spirit
to call us by name
and lead us home.**

The main morning session, *Vocation, Formation and Worship* based on a paper by Christopher Lawson of the Ministry Division, raised the issue that turned out to be the oft repeated question of the day: If worship is the main purpose of the Church (as stated in the Declaration of Assent), why are so few resources put into training for worship, or improving the experience in parishes? Feedback from the group work identified a number of weaknesses and needs that could be addressed.

Another major element in the Australian agenda proved to be ANZAC Day – 25 April (on which St Mark presumably has to take his chance). The landing at Gallipoli is remembered in both countries, but Australia seems to have a fuller programme running. The Day starts with a Dawn Service (which the clergy lay on), and goes on with outdoor civic ceremonies such as wreath-laying, and social lunching, sport etc. It is a focus of nationalistic sentiment, and the religious edging desired may be Christian by default, but it must not obtrude. It far exceeds the keeping of Remembrance Day in this country.

Colin Buchanan
Former Bishop of Woolwich

Diocesan Liturgical Committees' Day

In addition to the regular reports from the Liturgical Commission and its various partner organisations, this year's programme had an emphasis on the practicalities of liturgical formation and training, and the relationship between Diocesan Liturgical Committees and the more formal training providers in the Church of England.

During the afternoon, Tim Ling (Continuing Ministerial Development) spoke to his paper *Seven to Heaven* - the need for CMD throughout one's ministry - including in the area of liturgy and worship. A second major question arose: what has happened as a result of the recommendations to Dioceses and DLCs included in the *Transforming Worship* report?

Group feedback reinforced the feeling that DLCs are poorly promoted within dioceses, have little impact or influence on CMD, and

(Continued on page 3)

Look, what do you see?

Durham School holds services four times a year in Durham Cathedral, giving opportunities that are out of the question in the school's own chapel, where space is very limited.

Now and again (it is quite a lot of work!) we use 'reflection points' around the cathedral, each with an A5 worksheet I have devised that is based on the architecture or furnishings. Sometimes pupils work in groups, sometimes individually, and each 'reflection point' is supervised by a member of the school teaching staff.

How does it work?

The service lasts 45 minutes, and for the central half hour we disperse by year groups around the cathedral, spending about 12 minutes on each of two reflection points. The cathedral staff are wonderfully helpful in placing chairs in different areas of the building so that pupils can sit for some of the 'stations'. In others they need to stand, to walk around - or even to lie on the floor to look at the roof. Most activities end with a suggestion for prayer, many include an option to leave a promise in a basket that is brought forward at the end of the service.

Here's a sample of what we do

At the 'Pieta': draw round your hand, add some of its lines. God knows the pattern of your hand, and it is unique. Look at the sculpture - Jesus' hands are scarred, Mary reaches out with her own. Think - God reaches out his hand to you in love. What will you do with your own hands? Can you reach out to other people? Write a name on each finger of your outline hand.

Under the clock: what can you do in 10 / 20 / 45 minutes? How do you use your time each day / week? Here's a list of things you could do with some of that time. Could you promise to do one of them?

Diocesan Liturgical Committees' Day

(Continued from page 2)

are very poorly resourced (many equivalent 'councils' have full-time paid staff, whereas DLCs are run as a 'spare time activity' by people with other major responsibilities). It became evident that there is little on-going professional development in the area of worship, that there are poor connections between DLCs and the CMD providers, and that there is room for more reflection about worship in the context of Ministerial Reviews.

The 2010 day for DLCs will take place on Wednesday 6 October.

Editor

At the Quire screen: it separates ordinary space from holy space. What divides people in the world? How does being excluded feel? Could you reduce the impact of division?

Under the crossing: look up - the tower was built without power tools and machinery; think of the dedication and the danger, look at the perfection of the details even high up. What inspires you to perfection? Are you willing to take a risk? What could you commit yourself to work at?

By the votive candle stand: around you there are pictures and stories of what has been happening in the world recently. Choose one and think of the people affected. Light a candle and pray for them.

In the Chapter House: here the monks heard the 'Rule of Benedict' (some of the principles follow). Are these relevant today? What might you include today? Would living like this make the world a better place? Is there one you would like to try to keep?

By a tomb: read the inscription - what sort of person was this? Who do you know who is similar? How would you like to be remembered? Write your name and twelve words in the box.

Pupils can be challenged individually about their relationship with God, and the application of their beliefs (whether Christian or not) to their daily lives. It's an idea that could be adapted for any group of people visiting a building, as a watchful pilgrimage, or as a basis for a service of 'liquid worship'.

Anna de Lange

Chaplain to Durham School and member of Durham Diocesan Liturgical Committee

News of the Liturgical Commission's work

A round-up of the key work currently being undertaken ...

Alternative Weekday Lectionary

This is currently at the Revision Committee stage of its journey through the synodical process, and will be brought back the General Synod to be committed to the House of Bishops in February 2010.

Resourcing school worship

The group is preparing downloadable liturgical resources and music - these will probably be ready in 2011.

News of the Liturgical Commission's work

(continued from previous column)

Additional Eucharistic Prayers

Two draft prayers have already been through a lengthy consultation process, and will go before the House of Bishops in December this year. If all goes well, they will be trialled by designated parishes between January and June 2010.

Clergy who have a substantial number of children in their communion services, and would like to trial these additional eucharistic prayers, are encouraged to write to their Bishop, asking if they may be identified as an experimental parish.

The process for the authorisation of new liturgy is lengthy. Even if all runs smoothly, the first consideration by the General Synod will not take place until 2011.

Roadshows

The programme of Roadshows continues; *Shaping buildings for worship* is the theme for 2010, and *Worship in schools* in 2011.

IME 1-7

A programme supporting Initial Ministerial Training for years 1-7 is being prepared, including a liturgical text book for IME 1-3 and material for incumbents in IME 4-7.

Use of screens in worship

A discussion paper is now on the Transforming Worship website (<http://www.transformingworship.org.uk/TransformingWorship/wp-content/uploads/2009/10/the-use-of-screens-in-worship.pdf>).

Other projects:

- Consultations with Healthcare Chaplains.
- Leading worship at Greenbelt.
- Worship and Young People.
- Representation on a number of ecumenical liturgical bodies, and the liturgical committees of other denominations.

Personnel

Following the reorganisation of staff responsibilities at Church House, Westminster, Colin Podmore has moved from his post as Secretary to the Liturgical Commission to concentrate on his work for the Diocesan Commission. Colin has been Secretary for seven years, and grateful appreciation was expressed to him by the Commission at their October meeting. Peter Moger has been appointed to take on the secretaryship in Colin's stead. Peter remains *National Worship Development Officer*, but will now focus on the preparation of liturgical training resources, rather than their delivery.



Musical News



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

edited by Anne Harrison

'Heaven in Devon?'

Andrew Maries reports on a celebration in his home diocese

June 2009 saw a special 1100th Diocesan Anniversary here in Exeter. In 909 Eadwulf was sent out from Sherborne to become the first bishop in Devon. Our celebrations culminated in an open-air Eucharist on the cathedral green with the Archbishop of Canterbury presiding.

As Diocesan Consultant for Liturgy and Music it was a privilege to be involved alongside the Cathedral Director of Music, Andrew Millington, and Carl Turner, Precentor. Our aim was to put together music which would represent the diverse styles and traditions of the 5000 or so people expected to attend. As well as the normal musical slots, we also introduced a dramatic element of three giant puppets who – representing historical characters –

reflected on the past, present and future of the diocese, accompanied by music specially composed by Alan Boxer. More creative opportunity came in a new introit from Andrew Millington, a new Gloria from Stephen Tanner in jazz style, and a competition to compose a new hymn.

A very wide musical style prevailed elsewhere too. After the special hymn, the service began with 'For all the saints', while 'Love divine' followed Kendrick's Latin-American style 'The feast is ready' (at the Peace); the service ended with 'Thy hand, O God, has guided'. Inwood's 'Blare of trumpets' contributed a rousing version of Psalm 47 with brass accompaniment, while at the breaking of bread the gathered diocesan choir and instrumentalists led

Stephen Dean's beautiful 'One bread we break'. The cathedral choir sang 'Ave verum' by Mozart, and other songs and hymns during the administration included 'Give thanks with a grateful heart', 'My Jesus, my Saviour' and 'Sweet sacrament divine'. All this variety required a large contingent of singers and instrumentalists: three choirs, organ, worship band, woodwind group and brass ensemble.

That all this was possible, and came off so well, bears witness to the considerable degree of mutual respect and collaboration which has been built up over recent years. This can only be good for the future health of music and worship in our diocese.

Stories behind the music

Different styles of church music have been called 'theological and musical embodiments of specific communities' (by Paul Westermeyer in his book *Te Deum: The Church and Music*), suggesting the importance of exploring the background to different musical genres used in worship. For anyone interested in learning more about the Iona Community and the Taizé Community, both of which have made a profound impact on congregational song, two recent books may offer valuable insights.

From Wild Goose Publications comes a revised edition of a book by Norman Shanks, a former Leader of the Iona Community. *Iona: God's Energy* was first published by Hodder & Stoughton in 1999. Subtitled 'The vision and spirituality of the Iona Community', it now has an extra chapter to bring the book up to date, looking at continuity and change over the last ten years. While worship is only one theme among many, there is much that illuminates

the work of John Bell and his colleagues in the Wild Goose Resource Group.

Jason Brian Santos wrote *A Community Called Taizé: A Story of Prayer, Worship and Reconciliation* with the encouragement of the Taizé brothers. His book, published by IVP in North America last year, combines information about the Community's history and ethos with practical ideas for those wishing to visit Taizé. He also warns against trying to use the Community's music without being sensitive to the context in which it emerged, and in particular to the Community's focus on reconciliation.

Tributes to Fred Kaan

The funeral of hymn-writer Fred Kaan (1929-2009) took place in Penrith on October 12th. His widow, Anthea, and his biographer, Gillian Warson, were among those who spoke of his achievements and his passionate belief in working for peace. Obituaries have appeared in national as well as church newspapers. For a brief account of his life, see the Stainer & Bell website (www.stainer.co.uk/kaan.html).

One of his hymns, perhaps rarely sung but valuable as a meditation on mortality, is 'Today I live, but once shall come my death' – the words which end verse one ask God for 'a faith for living and for dying'.

Before and after the sermon

A newspaper cutting from 1903, recently spotted in an old family scrapbook, provided this anecdote:

The following incident occurred a few weeks ago in a Methodist church in

Liverpool. The hymn before the sermon was 'Brethren, seek not yet repose.' Evidently the admonition had little effect, for the hymn after the sermon began, 'Hark! 'tis the watchman's cry; wake, brethren, wake.'

Books worth noting

A new bumper edition of *Complete Mission Praise* (HarperCollins 2009) marks the twenty-fifth anniversary of what began in 1983 as *Mission England Praise* in preparation for Billy Graham's evangelistic meetings the following year. The collection of hymns and songs was designed to appeal across denominational boundaries; it sold so well that it was re-published in 1984 as *Mission Praise* and a second volume appeared in 1987. Various other editions followed, and the most recent book contains 1,250 musical items. For an interview with Peter Horrobin, one of the compilers, search for 'mission praise' in the

music articles on www.crossrhythms.co.uk. Kingsway Music released a three-CD set of fifty hymns and songs from *Mission Praise* in October 2009.

Canterbury Press has published another collection of thirty hymns by Timothy Dudley-Smith, with music selected by William Llewellyn. *Above Every Name* features hymns in praise of Christ and includes well-known texts such as 'Name of all majesty' (written in 1979) alongside hymns written as recently as 2008. The contents are divided into sections with headings such as 'The Name of Jesus', 'His

life and teaching' and 'Christ known in experience'.

Also from Canterbury Press comes a words-only collection entitled *Come Celebrate*. Published in October 2009, this book and accompanying CD ROM contains nearly three hundred hymn texts by writers based in the UK, including Michael Saward, Martin Leckebusch and Elizabeth Cosnett (prominent members of the Hymn Society of Great Britain and Ireland). Visit www.canterburypress.co.uk for further details of both collections.

New Advent resource

David Ogden and Peter Moger have compiled a collection of seasonal music, readings and prayers, published by the RSCM in July this year as *The Advent Sequence: Veni Emmanuel*. Similar in format to *The Way of the Cross* (published in 2007), the book contains an outline order of service with hymns, songs and choral music in various styles and of varying levels of difficulty. A number of alternatives are provided, and the book could be used as an anthology for vocal groups and

congregations even if the sequence is not used in its entirety for an Advent carol service.

There are traditional hymns such as 'Come, thou Redeemer of the earth' and 'My God, how wonderful thou art' (to James Turle's tune WESTMINSTER with a descant by David Ogden) along with several pieces from the 1990s: Graham Kendrick's 'Like a candle flame', Bernadette Farrell's 'Christ be our light' and Anne Quigley's 'There is a longing'.

Anthems include Simon Lole's 'A tender shoot', while Geraldine Latty's 'Lord, I come, longing to know you' could be sung by a soloist. There is a set of opening and closing responses composed by Peter Moger, and the Great Advent Antiphons are provided with both English and Latin texts.

Further details can be found on the RSCM's website (www.rscm.com); copies are priced at £7.95 each, with the usual discount for affiliated churches.

WorshipConnect

Rebecca Williams, who leads the music at St Paul's, South Harrow, reports on a conference run by the London School of Theology in July 2009

As suggested by the title, the theme of the conference was about connections in worship – connections with God, with one another and with the world. The four days were packed with times of worship, teaching and discussion so this article provides only a summary of the highlights.

Each day began with a time of worship and teaching. On day one Sam Hargreaves spoke about the role of the worship leader, suggesting that ultimately the 'real' worship leader in all our churches is Jesus and that we are his apprentices. During the rest of the week's morning sessions Chris Jack spoke both accessibly and passionately about the subject of connections in our worship, reminding us of what the Bible tells us about worship and challenging us to think about some of the assumptions often made today. He referred particularly to the need to ensure that we know God's character rather than fashioning a God made in our image, and to the fact that as the church is the body of Christ we need to be aware of other people's needs and

preferences above our own so that we can build one another up – especially as this goes against the individualistic nature of contemporary society which can sometimes surreptitiously make its way into our churches and corporate worship.

We also experienced three 'worship labs', which gave delegates the opportunity to experience three different types of worship service and then to discuss them. These three 'services' were all-age worship (led by *Big Ministries*), emerging worship (led by Sam and Sara Hargreaves), and lament (led by John Leach), and each one provoked much discussion and sharing of ideas.

We were kept busy for the rest of each day with a selection of workshops on a number of topics ranging from the theological to the practical. One 'stream' of seminars was run by Sam and Sara Hargreaves from engageworship.org and focussed on ways of connecting with God, with one another and with the world. The first session was

theory-based and looked at various shifts in culture, particularly in terms of an increased expectation of opportunities to participate actively as illustrated by websites such as Facebook, Twitter and Youtube (in which internet users contribute content) and TV programmes such as Big Brother and X Factor (where viewers participate by voting), and the implications these have for our corporate worship. The remaining workshops in this stream were very 'hands-on' and we were encouraged to be creative – this involved having a go at writing a song or rewriting a psalm to make it appropriate to our own church setting.

The relatively small number of delegates meant that there was the opportunity to get to know one another and it soon became apparent that we represented a wide variety of denominations, backgrounds and roles. At the end of the conference we had the opportunity to pray for one another as we went back to our churches full of a renewed passion and inspired with new ideas!

Have you seen...?

Book reviews



Two books by Timothy Dudley-Smith

reviewed by Jeremy Fletcher, Vicar of Beverley Minster

The Voice of Faith

Thirty Contemporary Hymns for Saints' Days or based on the Liturgy
Canterbury Press 2008
978-1-85311-909-5, £9.99

The longevity of Timothy Dudley-Smith's best hymns means that any compilation of his will be worth a look, and contain a gem or two. These two booklets take their place alongside *Beneath a Travelling Star* (30 hymns for Christmas); *A Calendar of Praise* (30 hymns for the church year); and *High Days and Holy Days* (30 hymns for annual occasions).

The Voice of Faith has some old friends, including the credal 'We believe in God the Father' and 'Tell out my soul'. The other hymns based on liturgical texts are really useful; there are also specific ones for saints, which like most such hymns lose in literary quality what they gain from telling a story.

Above Every Name

Thirty Contemporary Hymns in Praise of Christ
Canterbury Press 2009
978-1-85311-978-1, £12.99

Above Every Name focuses on the person of Christ, from the Incarnation to the Second Coming. Like the other volumes, most hymns are set to familiar tunes, and alternative tunes are also offered for the majority. I particularly liked the simplicity of 'Christ is the Bread of life indeed', based on the 'I am' sayings of John: I think TDS is at his best when the form is compressed into four line stanzas rather than a more elaborate pattern. Of the new compositions, it was moving to find a tune by Anne Harrison, our Musical News Editor, with the name VASEY for 'Light of the world, true light divine'. Those who have encountered Michael, Anne and Timothy will enjoy their coming together in this Christmas carol.

The Drama of the Rite

Roger Grainger
Sussex Academic Press 2009
vi + 113 pp, ISBN 978-1-84519-306-5

Imagine there are very few books which combine perspectives on liturgy from structural anthropology, narrative theory and continental philosophy and end up offering a memorial service for a dead cat. This, subtitled 'worship, liturgy and theatre performance', is one such book.

Roger Grainger is convinced that good liturgy should be at the heart of the Church's life, and a primary means by which the Church is caught up in God's work of transformation. This insistence on transformation means that he approaches all liturgy as a rite of passage with an underlying deep narrative structure.

For those of us who do not easily see the common underlying story structure shared by Cinderella and Jonah (pages 31-34) it can also be somewhat problematic. It is not clear that a tripartite structure of pre-liminal, liminal and post-liminal parts of the

ritual work well with each and every liturgy. Far less does it seem to give them 'an iconic balance, a pointer to perfection' (page 7).

Many of his illustrative liturgies (on a range of topics not often tackled – losing a job, emigrating etc.) demonstrate his strong emphasis on liturgy as a pastoral and therapeutic tool. They seemed however to say more about the human encounter than the divine one. A final word of caution, although these sample workshop liturgies deal with matters of down to earth everyday concerns, the language of the book as a whole seems, to this reader at least, to share something of the opacity for which structuralists and those who followed them became justly famous.

Doug Chaplin
Community Missioner, Droitwich Spa

Liturgy and Architecture: From the Early Church to the Middle Ages

Allan Doig
Aldershot, Ashgate 2008
xxii + 224pp

'The Gothic style has everything and nothing to do with liturgy.' The introductory sentence to Allan Doig's chapter on Gothic architecture could be applied to the whole story of buildings for Christian worship. Doig brings out the different ways in which churches were built, used and imagined through well over a millennium of Christian history.

The book centres mainly on individual buildings, from the earliest known church at Dura Europos to the Gothic cathedrals. We are given a summary of the current literature on the history of each building and its original arrangements and use. This has its strengths and weaknesses. The most spectacular buildings embodied the ideals of their age, but we do not see the more ordinary structures which were the worshipping homes of the vast majority of Christians.

What has architecture to do with liturgy? There can be all sorts of influences on a building besides the role for which it is built. The basilica was a very practical building (the easiest way to enclose a large space), but also it carried a symbolic role: in civic basilicas the Emperor's presence was communicated through the magistrates and the imperial portraits. A Christian basilica carried the message of Christ the ruler of all. Medieval churches were built as much according to Platonising symbolism of the divine as practical space for ordering worship. Similar spaces could be used in very different ways. There was little difference between parish churches and the covered cemeteries in Rome. Pilgrimage churches provided circulation space for pilgrims, but others could be cluttered with altars and chapels so that movement around them must have been anything but dignified. St Gall in the 800s had three altars in a row in the central space as well as altars in the side aisles, transepts and the apses at either end. Screens barred any processional routes. But the growth of processions in the later middle ages led to routes being arranged both within and outside the church. Cloisters, originally the circulation and working space of monasteries, were added to secular English cathedrals to accommodate the processions.

Doig has given us a fascinating insight into the many ways in which buildings were used and perceived. Anyone reading this book will approach these venerable structures with a new sense of their rich history.

Gordon Jeanes

Midlands Praxis Training events for all

Rites on the Way Round

Thursday 18 March 2010
at Birmingham Cathedral

Canon Carl Turner

Precentor of Exeter Cathedral, member of the Liturgical Commission and Chaplain to General Synod

This will be a day of exploration and journeying in the spirit of Christian pilgrimage, with a look at pilgrimage liturgies as we go. The practice of making a journey in order to grow closer to God is deeply embedded in our Christian culture, but what does a congregation or a group of Christians think they are doing when they set out on such a journey? What's the difference between a pilgrimage that takes us as far as Rome or the Holy Land, or a more local one, such as a journey round the church or through the parish on Palm Sunday? And what should go into the planning and the prayers?

A 'market place' of good practice will help us to think about how procession and pilgrimage work in a wide variety of parochial situations, including some particular challenges, such as ecumenical or multi-benefice settings, and buildings that seem to work against us. The main act of worship will be a show-case pilgrimage liturgy around Birmingham Cathedral.

Booking for events, and other details

Registration and drinks from 9.45 am for 10.30 am start. Ending about 3.00 pm. Cost of each event: £15 (Praxis affiliates £12). Cheques should be made payable to 'praxismidlands'; ordinands may attend at no cost.

Clergy from the following dioceses may ask the booking officer to claim from their dioceses against their CME allowance: Coventry, Derby, Gloucester, Hereford, Leicester, Lichfield, Lincoln, Oxford, Peterborough, Southwell and Worcester. Birmingham clergy may claim one third of

If it moves, bless it?

Thursday 14 October 2010
at Birmingham Cathedral

The Very Reverend Charles Taylor

Dean of Peterborough

Canon David Kennedy

Chair of Praxis, member of the Liturgical Commission and Canon Precentor of Durham Cathedral

Ever been asked to 'say a prayer' over a necklace, a sound system, a new church loo, a youth leader or even ('can we do this, vicar?') a newly adopted God-parent? If so, you may have been driven to reflect about the whys and wherefores (or the theology and practice) of responding to such requests for blessings, commissionings and dedications. People do, though, increasingly seem to be asking for such prayer. Why and how should we respond, and where, if anywhere, find the words?

Our speakers will encourage us to be theologically and practically imaginative, as well as pastorally sensitive, as we consider together what we think we're doing and why, discuss new ideas and good practice, and attempt to identify or create appropriate text resources.

the cost. Those from other dioceses need to pay directly with the booking.

All bookings, including clergy who wish to claim against their CME allowance, may be made online at http://www.praxismidlands.org.uk/online_booking.php. Postal bookings and enquiries to The Reverend Ian Pearson, 18 Shrubbery Avenue, Worcester, WR1 1QH, 01905-734833.

For up to date information about events, please check our 'praxismidlands' website.

From the Editor's chair



Autumn slippage

The observant among readers of *Praxis News of Worship* will have noticed that this Autumn's issue is arriving somewhat late in the season. Indeed, Autumn is probably considered to be over by now, and we apologise for the delayed arrival of this issue. The final issue of this year is well

underway, but will not be sent out this side of the Christmas break.

In order not to confuse those who catalogue journals such as this, the issue that arrives after the turn of New Year will, nevertheless, be identified as *Winter 2009*. Four further issues will follow in 2010, to catch up with lost time.

Look

- no paper!

A guide to technical things in worship

by *Tim Lomax & Tim Stratford*

Number 5:

two screens are better than one

One of the binds of using presentation software for worship, such as PowerPoint or Keynote, is that it is not primarily designed for this purpose. These programs are really geared up for business and educational use. They are built so that a linear talk can be helpfully summarized on a screen as a series of nested bullet points supported by multi media. In worship, both the fixed linearity of this and the indentations that often accompany bulleted text can be a problem. Linearity prevents spontaneity; bullet characters and automatically indented lines do not help people follow liturgical texts.

Acts of worship in which there is likely to be a high degree of spontaneity are difficult to support anyway with the presentation tools that come in normal business software packages. In these instances you will need to use a package that is custom built for worship such as EasyWorship. This enables words and multi media presentations to be created 'on-the-fly'. The operator will need to know the software and the worship resources very well, however; they will need to have some idea of how the act of worship might progress, and the projected slides may appear more functional than beautiful.

But PowerPoint can sometimes be awkward in fully scripted liturgical worship, too. For example, should the leader decide on the hoof to sing a hymn before the prayers rather than after. Flicking backwards and forwards through a short series of slides whilst the congregation watch in anticipation is distracting and clumsy. Most modern computers are capable of running two displays separately: one for the operator and one for the projector. On a PC this is called 'extended desktop' and on a Mac you need to 'Turn off mirroring'. When this is done, PowerPoint will give the operator a display called 'Presentation Manager' which assists navigation backwards and forwards through a linear presentation with a seamless display for the congregation.

Both Tims are parish clergy and members of the Liturgical Commission.

Tim Lomax is Assistant Curate in the parish of Penn Fields, Wolverhampton;

Tim Stratford is Team Rector of the Kirkby Team Ministry in Liverpool.



Colin's Column

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

This has been the year of the swine flu. The archiepiscopal guidance to refrain from sharing the cup reached me in New Zealand (see IALC report on page 2), where one week we were forbidden to share the Peace (though everyone shook hands at other points) and the next week the IALC members were at a Maori reception, rubbing noses with everyone else. As the editor of this journal once said to me 'It's a funny old world'.

I returned to England, and watched on TV on a Saturday night the revellers at the last night of the Proms virtually embracing each other, close packed to each other, and linking hands for Auld Lang Syne – and then helped out in a parish in vacancy the next day where we were supposed to be totally antiseptic. However, it is the doctrinal stuff about the cup which bit most deeply.

Along with the occasional muttered recollection of the 1547 Act which restored the cup to the laity after three centuries of its withdrawal, I have encountered a (quasi-legal?) hands-up-in-horror resistance to any suggestion of separate cups for each communicant. Only sharing a 'common cup' will do. This has provoked in me the following irritated reflections:

- If I preside at communion for 200 people and use six cups (I always try to run on a rule of thumb that no cup should be scheduled to do more than 35 persons), are all sharing a 'common cup'?
- If it proves at this service that no communicants present themselves to one 'station', and the cup-bearer alone drinks from that cup, has he or she shared a 'common cup'?
- If I go down to the local pub to 'share a jar' with someone – but in fact choose a different brew from his, have I shared a drink with him or not?
- If I put a single flagon on the communion table and after consecration pour wine into separate cups, are the recipients sharing a common cup or not? Should we ensure that each such cup has at least two communicants to 'share' it? Or would the single point of origin do?
- (Shriekingly relevant) If I dispense atomized wafers (on which, apparently, the Church of England at large runs – and can justify?) are the communicants sharing the 'one bread'? If so, how does the wine story differ so dramatically?
- (Consummation of argument) As Paul writes to the Corinthians from Ephesus, what numerical singularity is involved in his saying 'we all share the one bread' (and in any case he fails to say, what the lawyers seem to be saying, 'we all drink from one cup')?

Well - things have moved on and the cup has now been restored. But another time, what about some logic, some common sense, and some truer way of communicating in both kinds than earlier or synchronous intinction, or not giving the wine at all? Or have we turned sifting out gnats and swallowing camels into a sacrament?

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

PS I have learned that in Canada and Wales, if not elsewhere, TARPing was traditionally expounded as 'Taking Ablutions in the Roman Position'. That explanation has not increased my affection for the practice.

Oh yes, and will someone write to the broadcasting media and tell them to fine every speaker (including their own interviewers and newscasters) who says 'testament' when they mean 'testimony'?

Notice board



Vasey Lecture 2010

The 2010 Vasey Lecture – by the Right Reverend Steve Croft - will take place at St John's College, Durham on Thursday 11 March. More details to come.

Joint Liturgical Study

The next Alcuin/GROW Joint Liturgical Study is no. 68 in the series, Colin Buchanan's *The Hampton Court Conference and the 1604 Book of Common Prayer* (Hymns Ancient & Modern £5.95). Colin Buchanan has put together in a somewhat tight compass: the Millenary Petition, the liturgy-related proceedings of the Hampton Court Conference, the actual textual changes effected in the 1604 BCP, and the liturgy-related Canons of 1604, along with a typically brisk historical introduction. For anyone with an interest in the history of the BCP, this is a 'must' for your collection.

Information about the Alcuin Club can be found on the club's website:
www.alcuinclub.org.uk.

Look out for booklet number 201 in the Grove Worship Series: How to ... choose hymns and songs for worship by Mark Earey.

This booklet is for everyone who regularly chooses songs and hymns for worship, whether clergy, lay leaders or musicians. It suggests lyrical and musical principles and points to other places where help can be found in this challenging but essential job.

Available from Grove Books at www.grovebooks.co.uk or telephone 01223 464748.

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