



# 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)

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## Common Worship: Daily Prayer

For the first time in history, the Church of England has a definitive daily prayer book. Chris Cocksworth presents an overview...

**L**ord, teach us to pray,  
the disciples asked Jesus.

He gave them a prayer, a common prayer, a community-forming prayer. 'A most absolute and perfect form of prayer', according to the 17<sup>th</sup> century Puritan William Perkins, who judged its combination of praise, penitence and petition beyond equal. Put that together with the ancient Jewish vision of 'the word being very near to you - in your mouth and in your heart for you to observe' (Dt 30.14) - add in Luther's recognition that 'the psalms too are nothing but prayers in which we praise, thank and glorify God' - and there you have the basic ingredients of the church's ancient feast of prayer (formally known as the *Daily Office*) which the Church of England has in the newly published *Common Worship Daily Prayer*.

### Ribbons - but that's not all

In one sense it doesn't look very different from its 2002 predecessor, except that the cover is now harder and the colour stronger. But open the book and you will find some major differences - and not only the six brightly coloured ribbons, those all-important aids to prayer without which even the best laid schemes of mortals and liturgists fall apart. The hundreds of questionnaires returned by the users of the first volume, a very good debate in Synod, bags full of letters, air full of e-mails and many hours of Liturgical Commission time have all contributed to a thorough overhaul of the *Preliminary Edition*.

### Prayerful road-testing

That's not to say that the precursor failed to impress. Quite the contrary, in fact. The overwhelming view was that it was along the right lines, providing the sort of structures and texts that people wanted to support their prayer in the morning, the evening, at night or, with the help of 'Prayer during the Day' at other points in the day. Nevertheless, the *Preliminary Edition* was only ever meant to be a prototype - a road-tester which would allow us, by learning from each other, to hear better the Lord's answer to the underlying and abiding prayer of his people, 'Lord, teach us to pray'.

### So what is different?

#### ◆ Introduction and Notes

Working from beginning to end, the Introduction and Notes (the most critical but most overlooked section of any liturgical book) have been made more user-friendly in the hope that users will actually read

them. Without the rationale and advice they provide it's actually quite difficult to know how the orders of prayer really work and how they can be used to give of their best. My car permanently suffers from my neglect of its manual!

#### ◆ Prayer during the Day

- that distinctive *Common Worship* attempt to weave traditional patterns of minor offices together with modern needs for a simple starter-office for those new to this sort of praying - has kept its shape and feel (which had gone down well) but changed some of its texts. Material for praise has been included, some of the readings are different, the pattern of responses has been structured around Jesus' *I am sayings* (during ordinary time) and his *Beatitudes* (during seasons), and more prayers from the classic repertoire of Christian prayer have been included.

#### ◆ Forms of Penitence

The four Forms of Penitence have been moved to a pivotal point between the orders of Prayer during the Day and Morning and Evening Prayer. They were rather hidden before. Now they are more accessible and readily available for all three times of prayer as required. (Night Prayer, which remains almost unchanged, has its own.)

#### ◆ Morning and Evening Prayer

The most obvious difference in Morning and Evening Prayer is the red line down the left hand side which signals those sections which are part of the backbone of the order and therefore mandatory. Without them the structure collapses. (Previously this job was done by a method of indentation which was generally felt to be too confusing.)

As before, the orders move from 'Preparation' to 'The Word of God' to 'Prayers' and then, finally, to 'The Conclusion'. There are now more options available in the Preparation, including the availability throughout the year of the popular opening prayer, 'As we rejoice in the gift of this new day'. Not everyone liked the idea of an invariable Gospel Canticle and many made the correct point that Anglican liturgy has always allowed options at this point in the liturgy. On the other hand, affirmation and celebration of the grace of God in Christ after reading the word and before praying for the world traditionally forms the heart of both Morning and Evening Prayer, and particularly so in *Common Worship Daily Prayer*. So the 2005 edition maintains the structural importance of the Gospel Canticle,

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prints out Benedictus in the morning and Magnificat in the evening as *ideal ways* - tried and tested by the praying tradition - of praising God for the gospel of Christ, while allowing certain other expressions of gospel praise to be used in their place for those who so choose.

Some of the first canticles (in the Word section) have been changed to avoid repetition of the alternative to the Gospel Canticle, and the heading simplified to 'Canticle', allowing those who don't want to be restricted (as before) to an Old Testament Canticle in the morning, or a New Testament Canticle in the evening, to make their own choices. The other change worth noting is the three-page luxury of an order just for Ascension Day, which many will find a welcome addition.

♦ **Prayers**

The bank of material for Prayers has undergone a lot of revision and re-organisation. Many of the set texts have had a good going over and some new ones have been added. But the main

change is the cycle of intercession, which has been carefully reworked and extended. It now includes a much wider range of prayer topics and relates much more determinedly to the life of the world as well as the needs of the church. The aim has been to strengthen the intercessory element of each of the orders by providing a variety of help and support for sustained petition.

♦ **Festivals and Lesser Festivals**

The material for Festivals and Lesser Festivals has been made easier to use.

♦ **Canticles**

A few new Canticles have been added.

♦ **Psalm prayers and refrains**

The Psalm prayers and refrains have had some major work done on them.

All in all, then, quite a catalogue of changes but the purpose remains the same: to help the people of God to praise the

God of grace, to hear what the Spirit is saying to churches through the scripture and to pray for the world for which Christ died.

There are other ways of doing this but here is one designed especially for members of the Church of England to draw us into (as the *Preliminary Edition* put it) 'a living and developing tradition of daily prayer'. Let's 'pick it up, and pray'!

Christopher Cocksworth is Chair of the Daily Office Group of the Liturgical Commission and Principal of Ridley Hall.



## Review: Moving Visions Dance Theatre

They lay down their mats and set out their space. Then they dance. They mostly work with a combination of simple, live, instrumentation, haunting vocals and basic symbols to create a powerful and challenging presentation, fascinating those who are watching and drawing them right into the heart of the movement.

*Moving Visions Dance Theatre* is a small group of dancers from the Rambert School of Ballet and Contemporary Dance led by Director, Ross McKim. Since 1976 they have been travelling around a selection of cathedrals during the long summer vacation, dancing 'para-rituals' - a term they use in an attempt to get away from the notion that they are making a performance and towards the concept of

expressing in art something that is more like an act of worship.

They came to Durham Cathedral last year. One has a sense of the numinous just by walking through the door of the building, so the environment was certainly on their side. What happened in the dance, however, lifted us further beyond ourselves, sweeping us up into the prayer and expression at the centre of their work. In the second of three pieces they abandoned their resident musicians and danced to parts of Bach's *St John Passion*. It was at times powerful, disturbing, inspired and beautiful, and I would recommend anyone in the vicinity of a cathedral this year when they visit to drop everything else for an hour. I only wish that we could move one step further beyond their 'para-rituals'. Woven into a

participative act of worship, their contribution would have an even more stunning impact.

Editor

*Moving Visions will be appearing in three Cathedrals this summer. Look out for them if you are in Durham, York or London:*

Durham	Aug 18 to 20 (daily performances)
York	Aug 22 and 23 (daily performances)
St Paul's	Aug 25 to 27 (daily performances)
St Paul's	Aug 28 (evening service)

## Revised Remembrance Service

- the latest news

We reported in the last issue of *Praxis News of Worship* that the Remembrance Sunday Service is being revised, and we gave an indication of the shape to come.

We can now report that the new service is due to be launched by the end of August this year, and will be available in two forms:

The first is a 12-page booklet containing the service and notes to accompany the service.

The second is an electronic version found at [www.ctbi.org.uk](http://www.ctbi.org.uk), the Churches Together in Britain and Ireland website. From here we will be able to download an amendable version of the service, but (apparently) the notes will not be available there. We would have to use the facility to

order the booklet online for these.

The booklet is published by CTBI/ Methodist Publishing House, 4 John Wesley Road, Werrington, Peterborough PE4 6ZP. We are unable to establish the price, at the time of going to press.

Editor

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# Glass tank and a sense of belonging

Paul Bradshaw reports on a US mega-church and reflects on lessons to be learnt



While in Louisville, Kentucky, in early January, I was taken to one of the largest mega-churches in the USA, the Southeast Christian Church. Its worship centre, which is only one part of the total church “campus” that includes an education wing and fellowship hall among its buildings, seats 18,000 on three tiers, and looks like a massive sports arena. From the outside the whole campus resembles a giant shopping mall, and its parking lots are of a similar size to cope with the thousands who drive there every week. The principal service is repeated three times, on Saturdays at 5 pm and on Sundays at 9 and 11:15 am, and while the seats were not full at the service I attended, over 18,000 people in all did attend worship that weekend. Two professional-looking raised camera positions were located in the midst of the congregation and shots from them were intermixed on the large screens throughout the service.

The service began, predictably enough, with the singing of several standard charismatic songs led by very competent musicians. It then moved on, to my surprise, to the distribution of tiny fragments of bread and plastic thimbles of grape juice to everyone in their seats with the encouragement to us to take communion at whatever point in the service we felt ready. This was followed by several baptisms performed by total immersion in a large glass tank high up on one side for all to see. The baptizers were friends and family of the candidates and introduced each one to the congregation

with a few words before asking them a fixed question about their faith and immersing them. A rather lengthy sermon concluded the service. A collection was taken, but “guests” were told that they need not contribute, as the members wished to give something to them.

It then moved on to the distribution of tiny fragments of bread and plastic thimbles of grape juice to everyone in their seats with the encouragement to us to take communion at whatever point in the service we felt ready.

I was surprised by how “low key” the service was. I had expected something much more emotional. The songs at the beginning did not try to arouse a fever of piety, nor did the sermon, which concentrated on practical advice to help people live a Christian life. There was very little praying throughout the service, in accordance with its “seeker” orientation, and though there was an “altar call” at the very end, it too was done in a simple, straightforward way with no sense of our feelings being manipulated. On the other hand, if people did get up out of their cinema-style seats to come forward then, there was a huge team of members on hand to guide them and take them aside

for counselling.

I concluded that it was not the worship alone that caused people to come week after week in huge numbers. Although very carefully rehearsed and professionally executed, it felt rather long and boring for my taste. I am convinced that it was the existence of the huge range of activities that were available outside the worship that drew people into a sense of fellowship and belonging in a country where it is all too easy to feel outside any community. These were detailed on the very well-produced pack of material that was offered to each guest on leaving and they could be signed up for at a long line of booths in the atrium outside. There was no pressure to do anything after worship other than walk away, but if anyone did take a step towards involvement, there was an immediate warm welcome and encouragement to become part of the church from the large band of actively involved members.

Our own churches may have nothing like the scale and resources of that one, but I believe that we can still learn lessons from its success in attracting and holding people through its missionary-orientated weekly worship.

Revd Professor Paul Bradshaw is the Professor of Liturgy at the University of Notre Dame



## Common Worship Ordinal meets with final approval

The *Common Worship* ordinal was given a very great deal of attention during the July group of sessions of the General Synod in York, and every effort had been made to allow the business on the ordinal to reach completion by the end of the life-time of this synod. This was achieved, and we now have a *Common Worship* ordinal, in its final form.

### Process

The business was conducted in four stages (with much scurrying around in between): consideration of the second report by the Revision Committee on Friday, attention by the House of Bishops on Saturday morning, consideration by the House of Laity (meeting separately) on Saturday evening and ‘Final approval’ on Monday. Had the ordinal not been accepted by Synod at final approval stage

then, as contingency, the extension of the ASB ordinal was on the agenda for Tuesday morning. In the event, this was unnecessary.

### Sticking points

We reported in the last issue of *Praxis News of Worship* that, in the context of a generally positive reception, the revision committee had been requested to reconsider some specific points by Synod in February. In the Friday debate, it was clear that a number of speakers were still unhappy with the outcome on particular matters, namely

- ◆ Confession. Having not been specifically mentioned in the text of earlier drafts, the revision committee had inserted Prayers of Penitence as an option, since February. For some, this was not enough. They wanted them to be included ‘normally’. In a vote by

houses, an amendment for this was lost - although the House of Laity had voted by a small majority in favour.

By another amendment Synod voted to specify that one of only two confessions should be used at ordination.

- ◆ Giving of the Bible. An amendment to delete the option of Giving the Bible at the end of the service was lost in all three houses.
- ◆ Title of the Bishops’ service. There was not a great deal of energy behind the request to retain the BCP title ‘Ordination or Consecration’ (or has been replaced by *and*) so this amendment lapsed.

Final outcome

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# Musical News



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

*edited by Anne Harrison*

## 'How what we sing has changed the church'

This is the sub-title of a new book from Pete Ward, *Selling Worship* (Paternoster, 2005). Analysing trends in what has been sung over the last forty years or so, particularly in evangelical circles and by young people, the author traces the influence of key entrepreneurs and marketing strategies. He does not see selling as necessarily negative, but argues that its processes are far from neutral; the way we worship has been influenced by market forces, and the content of what we sing has an impact on our theology and on church practices. Ward writes as someone who appreciates charismatic forms of worship and

spirituality but who has become uncomfortable with certain aspects of the evangelical sub-culture: is there a risk of 'worshipping worship'?

Another recent book also encourages a more critical self-awareness among those using predominantly contemporary songs in their services. In *Worshipping Trinity* (Paternoster, 2005) Robin Parry expresses his concern at the inadequacy, as he sees it, of the theological diet on offer in many churches. Where lengthy blocks of sung worship are used, with little in the way of spoken liturgy, the content of songs becomes especially significant.

The author's particular concern, as the book's title suggests, is the doctrine of the Trinity. Alarm bells began to ring for him following one morning service at his own church (not Anglican) where there was no mention of God the Father or the Holy Spirit, and his analysis of the Trinitarian content of certain influential styles of worship song is fascinating but disturbing. He puts forward a number of suggestions worth considering by those who train 'worship leaders', and urges songwriters and theologians to work together.

## Simple chant

Issue 3 of *Praxis News of Worship* reported on a number of resources designed to help congregations sing psalms; these included a publication from Sarum College Press, a fuller version of which is now available. *Common Worship Psalms and Canticles* (simply pointed for singing, by Brother Reginald SSF) is a spiral-bound volume containing the complete psalter and a great many canticles. The price (£11.95) includes a card containing the music of simple tones,

easy to use with any of the texts once you have digested Brother Reginald's introduction. A booklet of harmonised tones can be obtained for a further £1.25.

For a small worshipping community eager to sing non-metrical texts but with only limited musical resources, this is one possible solution. As Bishop David Stancliffe points out in his foreword, the music is very basic, but this has the advantage of allowing the words to

predominate; he claims to have successfully introduced simple chant to congregations who think that they can only sing hymns. There may also be choirs who wish to use this austere style of psalm-singing during certain seasons. For further information or orders, contact Sarum College Bookshop, 19 The Close, Salisbury, SP1 2EE (Tel: 01722 326899; Email: [bookshop@sarum.ac.uk](mailto:bookshop@sarum.ac.uk)).

## New Scottish hymnal

The long awaited fourth edition of *The Church Hymnary* (the successor to 'CH3', which dates from 1973) finally appeared in late May, in time for a launch at the Church of Scotland's General Assembly. Published by Canterbury Press, the book has been in preparation for about ten years, and may well be of interest to musicians and congregations south as well as north of the border.

There is a very wide range of material, including a substantial section of psalmody (mostly metrical paraphrases old and new, but with a few chanted settings). The hymns and songs which follow come from many parts of the world; the work of New Zealand writer Shirley Erena Murray is particularly strongly

represented, and there are a number of shorter songs from Africa, Argentina, the Taizé Community and elsewhere. Music by North American musician Marty Haugen and Roman Catholic composer Bernadette Farrell finds a welcome place. Some will appreciate having many of the best texts by John Bell and Graham Maule, known from 'Wild Goose' publications, gathered in one volume alongside more traditional hymns and a selection of worship songs.

Various recordings are in preparation, and a CD sampler, *A Taste of the Church Hymnary*, has been on sale at £5 for some time (orders can be sent by Email to [swilson@cofscotland.org.uk](mailto:swilson@cofscotland.org.uk)). Songs such as Brian Doerksen's 'Come, now is the

time to worship' sit alongside Scottish texts set to folk tunes (including the lovely 'Lord of life, we come to you' sung to the 'Eriskay Love Lilt'), material from Africa ('Mayenziwe' – 'Your will be done on earth, O Lord') and children's songs like 'Have you heard the raindrops?' A tune by North American organist Alfred V. Fedak ('LUX TREMENDA') made a particular impression when sung to Christopher Idle's metrical paraphrase of the *Te Deum*, 'God, we praise you, God, we bless you', at last year's Hymn Society conference in Edinburgh.



## Book review



### Cantate

Stephen Dean (ed)  
*Decani Music 2005*  
£11.95 hardback

For as long as anyone can remember the standard metre hymn has been the natural device with which to break up dense periods of liturgical text. Performed at a uniform speed and volume on the organ, we like sheep have safely grazed our standard hymnals bare, gently ironing out any triplets and syncopation along the way!

It was *Mission Praise* which began to break the mould by introducing parish churches to choruses, jazzed up harmonies and instrumental bars in the middle of songs, while Taizé chants converted us to the idea that music could be sung sitting down, and could be repeated more than once. As a result far more attention has been given to the value of shorter worship songs and chants, which are being appreciated both for their flexibility and their effectiveness in creating mood and atmosphere. For this alone, *Decani Music's* new book *Cantate* is to be welcomed.

However, *Cantate* is not just a selection of pieces of liturgical 'musak'. Stephen Dean is to be congratulated on providing over 200 chants and hymns which, though short, are well crafted. Many of the writers are familiar, with a range of material from John Bell, Dan Schutte, Bernadette Farrell, Marty Haugen, Christopher Walker and the Taizé Community. But there are also some good examples of music from the world church and some interesting

pieces by unknown writers. Indeed the exciting growth of home-produced songs means that we often don't know exactly where pieces originate from. The very first in the book (the lovely round, 'Where two or three') is said to originate from South East Asia, but I heard it over twenty years ago at a Youth Mass in Germany, so who knows?!

While many of the songs can be sight-read, others are more demanding, with interesting rhythms, harmonies and descants. Some encourage instrumental accompaniment and the use of cantors; a few are designed to provide sung backing to spoken prayer. The book is clearly laid out – no page turning is required – and the songs are divided into clear sections, with a high proportion of psalms and seasonal acclamations for use in either Services of the Word or the Eucharist.

This book is full of good things and is certainly worth playing your way through. I would be very surprised if you didn't also end up saying, 'I like that: how can it contribute to the way we enrich the liturgy in our Church?'

John Burniston  
*Rite Aid, Diocese of Bradford*

## Workshop for hymn writers

Despite anxieties in certain quarters that some contemporary worship has little place for hymns, many people continue to produce new texts. Submitting these to constructive criticism from fellow writers (and singers) may occasionally be painful, but it is a process recommended by those who are experts in the field.

Later this year there is an opportunity to spend a whole weekend working on new hymns for Advent (words or tunes, or both), with the chance to give and receive feedback. It is the second residential hymn-writing weekend organised by Mike and Carolyn Sanderson, and will take place at Holland House, Cropthorne (near Pershore in Worcestershire) from Friday

4th to Sunday 6th November. Leading the workshop will be members of the editorial group of Stainer and Bell's *Worship Live*. This is an ecumenical team, led by the Rev Dr Janet Wootton, responsible for a publication in which new hymns and prayers can be shared, and ideas about worship explored. Subscribers pay £9 for three issues; visit the Stainer and Bell website ([www.stainer.co.uk/hymns.html](http://www.stainer.co.uk/hymns.html)) for more information.

Further details of the workshop are available from Mike Sanderson, 85 Lincelade Grove, Loughton, Milton Keynes, MK5 8AD (Tel: 01908 394423; Email: [mike@msanderson.fsnet.co.uk](mailto:mike@msanderson.fsnet.co.uk)).

## Musical Snippets

### The future of music at weddings and funerals

A recent event offered the chance for clergy and musicians to consider together some of the issues facing those who plan and lead marriage and funeral services. Nigel Groome (Director of Music at St George's Church, Beckenham, and one of the Royal School of Church Music's Education Team Leaders) arranged and led the event in the Diocese of Rochester. The lively discussions provoked by Nigel's presentations were felt to be sufficiently valuable for the event to be repeated elsewhere; there are already tentative plans for something similar in the North East after Easter 2006. Anyone interested may contact Nigel by phone (0208 460 2439), by Email ([ngroome@rscm.com](mailto:ngroome@rscm.com)) or by writing to 27 Farnaby Road, Shortlands, Bromley, Kent, BR1 4BL.

### Regional MWF events

The Music and Worship Foundation is planning a number of events on Saturdays later this year and during 2006 which will be of interest to musicians, clergy and lay leaders of worship. Among them are several sessions entitled 'Laughter and Tears', when John Bell will look at the expression of joy and lament through the Psalms, and a series called 'Small is Beautiful', seeking to encourage and equip small churches in their music and worship. Venues and details will be posted on the website ([www.mwf.org.uk](http://www.mwf.org.uk)) in due course, but the first date for 'Small is Beautiful' is 24th September (Northwest region), while 'Laughter and Tears' will be launched in Bradford on 5th November.

### Music Ministers – News from Ely

As part of a new training programme for Authorised Lay Ministry commencing in September 2005, the Diocese of Ely is offering a specific course of study for those involved in the ministry of music. Those taking part will be expected to commit themselves to attending weekly evening sessions in term time, plus a few Saturdays, and at the end of the year's programme those who wish to will receive a formal commissioning.

Applicants will be expected to have the support of their parish priest and PCC. The aim is to develop confidence and competence, for potential, new and experienced music ministers.



# Have you seen...?

## Book reviews



### Prayers from the East: Traditions of Eastern Christianity

Richard Marsh (ed)  
£12.99, SPCK 2004, pp.145

When lecturing Trinity College students on Eastern Orthodox theology I often begin with some words of Yves Congar, who said: 'Christians today must breathe with two lungs: the spirituality of the Christian West and that of the East'. Reading *Prayers from the East* is an excellent way to further this ideal!

Richard Marsh has served as the Archbishop of Canterbury's Secretary for Ecumenical Affairs and has distilled some of that unique experience by editing a fine book of prayers from six of the earliest and oldest Orthodox communities: the Coptic Orthodox Church, the Syriac (Syrian) Orthodox Church in Antioch, the Armenian Apostolic Orthodox Church, Malankara Orthodox Syrian Church (India), the Ethiopian Orthodox Tewahedo Church and the Eritrean Orthodox Church.

Drawing mainly from the first three of these sources the prayers range from those used in the eucharist, such as anaphoras and the kiss of peace, to a variety of non-eucharistic contexts such as daily prayers and meal graces. In comments that are full enough to alert the reader to the prayers' significance, and yet brief enough to avoid being too intrusive, Marsh proves to be a skilled guide, and a helpful introductory chapter helps place the worshipping communities in their historical and geographical

context.

There is plenty here to challenge and inspire those of us who pray in the West. These prayers are deeply infused by biblical allusions, gently stretching our biblical literacy (I must admit to reaching for a concordance when Ahiathopel was referred to in the Coptic Litany of the Congregation!). They promote a transcendent vision of the whole church gathered in worship, embracing the company of saints, a strong sense of our sinfulness and helplessness before a holy God combined with a joyful confidence in the love that has become incarnate to save us, and as always in Eastern worship, a prayerful calling upon the Spirit to make salvation present in worship.

However, not all the prayers will be easily translatable into a post-Reformation context, such as those which make Mary or other saints the recipients of our prayers; other prayers, due to cultural and historical distance, will strike some readers as being mildly eccentric. But there is plenty here to help us breathe in some ancient and invigorating Orthodox spiritual air.

James Steven  
Tutor in Worship and Doctrine at Trinity College, Bristol.

### Crafts for Creative Worship: A resource and activity book for parishes

Jan Brind and Tessa Wilkinson

Canterbury Press  
ISBN 1-85311-585-1  
£16.99

This is an invaluable resource book to have on your shelf if you, or other people in your church, are involved in children's or family activities, leading all-age worship, preparing activity workshops for any age group. Or give it to some artistic person whom you hope to encourage to do any of the above.

The chapters follow the Church's year, so it is easy to find material for the major festivals. In each section there is a list of the lectionary readings plus others which might be relevant, then a small selection of selected music, words for a new hymn, and a set of intercessions.

The rest of each chapter has plenty of ideas: ideas and designs for making banners and other creative suggestions suitable for a variety of age groups. These could be made during a workshop or, sometimes, during worship. There are ideas for parish groups to think about and activities to do together during the season (some to prepare for worship, some with an outreach or mission emphasis) There are ideas for drama and children's activities which could be used in worship.

At the back of the book there are practical pages on how to lead intercessions; how

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### Studia Liturgical Diversa: Essays in honour of Paul F Bradshaw

Maxwell E Johnson and L Edward Phillips (editors)

Pastoral Press, Portland, Oregon  
2004

ISBN 1-56929-047-4

This interesting and wide-ranging collection of 17 essays, mostly on early Christian topics, was originally intended as a sixtieth birthday present for Paul Bradshaw. Paul is well known for his ability to write and edit books ahead of deadlines. The same spirit seems to be in the friends, colleagues and former students who have prepared this volume, which is ready well before the due date.

As a whole, the essays show how far liturgical study has come since Dean Inge dismissed it as a kind of stamp-collecting. There is plenty of careful scholarly detail, but it is deployed within a larger sense of the importance of liturgy for early Christian communities: liturgy is not isolated from either sociology or theology.

So Robert Taft's essay on the order and place of lay communion in Byzantine liturgy starts from an aspect of liturgy that mattered to 'ordinary' Christians. There is a certain delight in the sheer variety of early Christian rites. I was glad to be introduced (by Martin Connell) to Chromatius, fourth-century bishop of Aquileia, whose sermons open a window on another living Christian community, to put beside Cyril's Jerusalem or Ambrose's Milan. Baptism, eucharist and the shape of the Church's year all receive attention.

But the collection goes beyond the patristic and the Christian. Lawrence Hoffman writes on thanksgiving from a Jewish perspective; John Baldovin contributes a wonderfully fair assessment of Cardinal Ratzinger's (now Pope Benedict XVI, of course) views on liturgy, seasoned with dry wit. The collection opens with an assessment (Ruth Meyers) of Paul's contribution to liturgical study and ends with a useful bibliography of his writings. The frontispiece photograph of Paul himself is a good advertisement for the rejuvenating power of liturgical study. Readers of *Praxis News of Worship* will find much to interest them.

Anders Bergquist  
Vicar of St John's Wood

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*Crafts for Creative Worship*

to make banners, hangings and stoles; and various other creative and design templates. Although the ideas are simple, they give scope for plenty of artistic talent – no toilet-roll and cotton wool sheep here!

In my church, the group which leads the children's Saturday workshops will find this valuable, as will the lay people who are involved in preparing and leading all age worship. It would also be a very good source of ideas and practical knowledge for anyone wanting to encourage adults together to be creative, and for people interested in making banners and hangings in a simple way.

Liz Simpson

Priest-in-charge of West Buckingham in the Diocese of Oxford and secretary of the Group for Renewal of Worship

## Saints on Earth – a biographical companion to *Common Worship*

John H Darch and Stuart K Burns

Church House Publishing 2004



The *Common Worship* lectionary has introduced a plethora of new feasts and commemorations, recognising that the example of saints who have gone before us inspire many Christians today. People are fascinated by the saints of the Bible and the Church, indeed as a child I revelled in the lives and the gory deaths of the saints. We want to learn from those who have already walked in the Way of the Cross and whose exemplary lives point to Jesus.

So those who want to teach and preach on the saints will value the biographical information given in *Saints on Earth*, with three to five hundred-word summaries on the lives of most of the saints in the *Common Worship* calendar. A short extract from a poet or writer is usually included, as are useful links to other historically-related saints. The calendar at the back of the book is helpful since the saints are arranged by the dates of their commemoration. *Saints on Earth* is replicated on an accompanying CD, from which a particular biography could be cut and pasted into a parish magazine or notice sheet.

Although the authors freely admit that the information is available elsewhere, this brings the biographies together in one place. The authors have attempted to give only historical facts, rather than legend. For some of my favourite saints this leaves a rather bare summary of what is known historically, but without the interesting myth that makes them fun. However, if interest in a particular saint is sparked, conjecture of a less trust-worthy nature is always available on the web.

The book is beautifully produced in a similar format and style as the *Common Worship* books, and would complement the *Common Worship* library on any bookshelf. If you already own one of the Canterbury books on saints, this book is probably an indulgence. However, this book is a delight, and I recommend it to any preacher as a source of ready stories of example and inspiration.

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## Liturgy on the web

Doug Chaplin gives us a web round-up  
and pinpoints some useful sites for liturgical texts

It's worth beginning a review of useful web sites for worship with a reminder of what's available from the official Church of England site: [www.cofe.anglican.org/worship/liturgy/commonworship/](http://www.cofe.anglican.org/worship/liturgy/commonworship/). All authorized material is available from this site as Adobe Reader (PDF) files and as rich text format files. Those who want to see draft material in preparation can access anything being presented to General Synod at [www.cofe.anglican.org/about/gensynod/agendas/](http://www.cofe.anglican.org/about/gensynod/agendas/). Those who use Visual Liturgy are encouraged to check in periodically for updates and resources at [www.vislit.com/](http://www.vislit.com/).

A long-standing resource [www.oremus.org](http://www.oremus.org) not only offers a daily cycle of prayer on the web, but also hosts an Anglican liturgical library, and an online hymnal. The hymnal includes the melody as a midi file. Another online hymnal worth knowing about, although with a more American and Protestant slant, is [www.cyberhymnal.org/](http://www.cyberhymnal.org/). A comparison of the two sites may sometimes reveal different lyrics and melodies.

A good jumping off point for all things Anglican is the tremendously useful [www.anglicansonline.org/](http://www.anglicansonline.org/) which includes

a useful section on the BCP in its many versions, and a variety of links in its a-z resources section. The new ECUSA site, [www.ecusa.anglican.org/liturgy\\_music.htm?menupage=15674](http://www.ecusa.anglican.org/liturgy_music.htm?menupage=15674) looks as though it will be worth the occasional visit if it lives up to what they promise for it.

The Christian Resource Institute, [www.cresourcei.org/worship.html](http://www.cresourcei.org/worship.html) has a number of ideas to work with. It claims to be ecumenical, yet seems to be rooted in the Church of the Nazarene, so be aware of the Holiness movement / Pentecostal origins. Staying ecumenical, [www.worship.ca](http://www.worship.ca) is the home of *Lift up your hearts*, the worship resources of the Evangelical Lutheran Church of Canada, and well worth a visit.

Not strictly a liturgical site, the Text this Week, ([www.textweek.com](http://www.textweek.com)) is a superb resource for working with and preaching on the Revised Common Lectionary, and guides you to a wide variety of sites related in one way or another to the readings set for the day, from film links, via the Fathers, to all-age material. The webmaster is a mother whose primary energy is directed to the care of an autistic

child, and so she has developed this site both as an outlet for her mind and a ministry she can base at home.

Among diocesan sites, Bradford's DLC maintain the Rite Aid pages at <http://bradford.anglican.org/liturgy/> where a variety of material is posted. Look out also for the Durham Diocese ([www.durham.anglican.org/worship/](http://www.durham.anglican.org/worship/)). Whilst being temporarily unavailable, this has links to some useful musical resources.

And finally, we - at *Praxis* - are in the process of developing our own site [www.praxisworship.org.uk](http://www.praxisworship.org.uk), and will be putting a directory of links on there as a resource to our readers, along with an archive of this journal. If you know a good link that you think should be included in a future round up, or added to the site, then email [doug@actually.me.uk](mailto:doug@actually.me.uk) with it.

Doug Chaplin is a parish priest and Director of Reader Training in the Worcester Diocese.



## Colin's Column

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

The second Anglican-Roman Catholic International Commission (ARCIC-2) recently wound up its programme (running since 1983) with *Mary: Grace and Hope in Christ* (Morehouse, Harrisburg and London, £7.99). It is available on-line from the Vatican, and should by now also be on [www.aco.org/ecumenical/dialogues/rc/arcic/mary/index.cfm](http://www.aco.org/ecumenical/dialogues/rc/arcic/mary/index.cfm).

It has an interesting implication for history in calling itself the '5<sup>th</sup> Statement' of ARCIC-2. This means that *Clarifications*, the gloss on the ARCIC-1 Statements which ARCIC-2 sent to the Pope in 1993 (and satisfied him), is not being counted as a 'Statement', and is being gently left out of history. Certainly Anglicans have never had the chance to evaluate it...

The new report fulfils all one would expect, if told that Anglicans and Roman Catholics had reached agreement. The very few New Testament texts are wrung out to maximize a special role and status for Mary in God's economy, and by extrapolation from them the formulations of her Immaculate Conception and Bodily Assumption are stated to be 'consonant' with scripture. '...the practice of asking Mary and the saints to pray for us is not communion-dividing.' The *Ave Maria* gets a fairly good press too. Certainly Roman Catholics are being discouraged from taking what I view as the historical devotional auction any further, and are encouraged to recede from more absurd bids they have made in the auction. Both Communion are being steered towards 're-reception' – a term for catching back something out of past tradition, but in a somewhat purged form.

The issue that is left open is the *basis* for such belief in Mary. Clearly the Roman Catholics have to accept the two Marian dogmas mentioned on the basis of infallible papal decrees – and it was scandalous that that linkage was not mentioned in the previous ARCIC-2 document, *The Gift of Authority*. Here in the Mary report, it looks as though the Anglicans are coming to the 'right' answer by reasoning inductively (and somewhat imaginatively) from scripture. But I doubt if that will do as a basis.

I suspect we need to stand back and ask ourselves what place the apostles gave to Mary in their gospel and their church-planting. We have no evidence of anything that goes beyond the credal 'born of the Virgin Mary'. The turning-point in history is when she is labelled *theotokos* in the fifth century – and a text to protect the true incarnation, God coming on earth, became the popular 'Mother of God', which has somewhat tilted the balances.

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

## Notice board



### Joint Liturgical Studies

No. 59, the first from the new publishers, SCM-Canterbury Press Ltd, has just come off the press. It is by Juliette Day of Lampeter, *Proclus on Baptism in Constantinople*. This homily by a fifth century archbishop of Constantinople adds yet another to the great range of patristic texts (in translation and with introduction and notes) which the Liturgical Studies have been offering since 1975.

The SCM price per copy is £5.95, but copies come cheaper by subscription (either to Alcuin, membership of which includes the annual Collection or larger monograph, Ty Nant, 6 Parch Bach, Denbighshire LL16 4YE; or by direct application to Subscription Manager, SCM-Canterbury Press Ltd, 16 Blyburgate, Beccles, Suffolk NR34 9TB).

(Continued from page 3) *The Common Worship Ordinal ...*

There were a few surprises by the time that the service came back from the House of Bishops, however, for the Prayers of Penitence had become normative, and the words at the Giving of the Bible had been replaced by those from the ASB 'to strengthen the sense of the authority of Scripture' (GS 1535C). A few other little tweaks had been made.

At the final count Synod voted overwhelmingly in favour of the newly worked service, in all three houses, and the *Common Worship* ordinal is now authorised for use from 14 September 2005 - so those who are organised will be able to use it for the Michaelmas ordinations!

Note: the ordinal will be available on the Church of England website in electronic form. The text will also be published in a book later this year, alongside a historical commentary and a practical guide for using the service.

Editor

**The next booklet in the Grove Worship Series is No. 184: *How to use symbols in worship* by John Leach.**

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

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