

**Issue 42 June 2014**  
**£2.50**

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**What is Praxis?**

See [www.praxisworship.org.uk](http://www.praxisworship.org.uk)  
 Praxis was formed in 1990, sponsored by the Liturgical Commission, the Group for the Renewal of Worship (GROW) and the Alcuin Club to provide and support liturgical education in the Church of England.

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**Affiliation**

The work that Praxis does is supported mainly by affiliation. If you are not an affiliate, why not consider becoming one?

# Progress in Praxis

**New training grant**

Praxis has recently won a grant from Hymns Ancient and Modern for a project to encourage training in liturgy and worship across the dioceses. The aim is to offer each diocese a free training day for clergy or lay people. We will work with Diocesan Liturgical Committees (or their equivalents) to set up the event, and hope to strengthen their future role and influence within the diocese as a result. Where no DLC is extant or active, we will consult the diocesan CME officer or parish development team and we hope to gather interest and establish links that might help to encourage further opportunities for liturgical formation after the Praxis day has happened.

With the grant from HA&M, we will approach 12 dioceses in the first instance this year, offering a training day from a choice of 3 or 4 topics, where we have trialled a subject and know it makes for a good event. The first day has been agreed with Guildford diocese on 16 July, and discussions are underway with Chelmsford, Derby, Oxford, Norwich and Manchester. The whole project will take at least three years to complete, but if you think your diocese would like the offer of a free Praxis training day sooner rather than later, please let us know!

*✍ Jo Spreadbury is Chair of Praxis.*

**The redesigned Praxis website**

I have recently redesigned the Praxis website, giving it a fresh look and a bit of interactivity. The C of E daily feed is added to the Home page, giving viewers an opportunity to keep up to date with wider matters. The About Us page is self-explanatory describing our aims and organisation, while the Praxis People page now has photos of the Executive Committee, which hopefully show that we are real human beings and not liturgical police! A page about our sponsors, the Liturgical Commission, the Alcuin Club, and GROW, offers links to their sites.

A map of our Regions shows the dioceses

within each and clicking on a region takes you to its information. I am grateful to my wife, Jenny, for her skills in achieving what I wanted the map to portray. The expanded Resources section offers links to a plethora of other liturgical sites. Please let me know of others worth adding. There is a *Praxis News of Worship* page and a link to the Archives page provides access to past copies, as well as all sorts of other goodies. Good Praxis, a guide to planning and organising events, can be viewed or downloaded from here. See [www.praxisworship.org.uk](http://www.praxisworship.org.uk)

Events can be viewed in calendar form or by region and there is a link to events from other organisations. From the Affiliation page a membership form can be downloaded to complete and return.

**The regions**

Each of our regions has been allocated three pages. The first is descriptive, showing events and a photo gallery of the region's cathedrals. The second page shows committee members and on the third there is a Google map showing where the region holds events. If a region has its own website or piggy backs onto the site of a DLC, I have included a link. The Praxis site is not trying to replace anything the regions already have going, but is complementary. I see these regional pages as just a beginning. They belong to the regions to develop in their own way. More pages could offer local resources, hand-outs from events, photos from events in a slide show and so on. One major possibility is online booking, effective for regions like Praxis Midlands whose 12 dioceses are all happy to take claims against CME/CMD allowances.

We want you, our readers, to make suggestions. Contact us ([praxis@praxisworship.org.uk](mailto:praxis@praxisworship.org.uk)), or regional committee members (links on each region's pages). Bookmark the site and use it to keep up to date with events, and do let me know of any errors you spot, or good ideas for the site.

*✍ Peter Furber is Treasurer and Administrator of Praxis.*

# Music News - Anne Harrison

## Hymn Society conference

The Hymn Society of Great Britain and Ireland will be holding its annual conference at the Royal Agricultural University, Cirencester, from Wednesday 30 July to Friday 1 August. Michael Perham, due to retire as Bishop of Gloucester in November 2014, will review his experiences of singing in church under the title, 'Chorister to Bishop: sixty years of singing in worship'.

Other subjects include hymns and the environment, hymns and songs of peace and war, and reflections on editing hymnals by Julian Elloway, for a number of years Senior Editor and Manager of the Music Department at OUP. 'Memories, healing and hymns: the power of words and music in shaping faith' is the title chosen by Jan Berry, a URC minister and Principal of Luther King Open House College, Manchester. She is the author of a number of hymns, including 'Creating God, we bring our song of praise' and 'Living God, your word has called us' (both in *Sing Praise* and the new *Ancient & Modern*), and she has a strong commitment to inclusive worship and liturgy.

For further information about the conference and the evening Festival of Hymns, open to all, in Charlton Kings on Thursday 31 July, visit [www.hymnsocietygbi.org.uk](http://www.hymnsocietygbi.org.uk).

## Events at Lee Abbey

The summer and autumn programme at Lee Abbey in Devon includes several opportunities for relaxation while also engaging with music of various kinds (see <http://leeabbey.org.uk/devon> for fuller information).

- Saturday 2 to Saturday 9 August, Roger Jones will be helping participants to learn his musical *Apostle*, based on the story of Saul's conversion.

- Saturday 9 to Saturday 16 August may be spent in the company of Stuart Townend, whose latest album *The Paths of Grace* was released by Integrity Music in mid-May.

- Friday 19 to Sunday 21 September, composer and Anglican priest Steven Faux will be leading 'A Journey through the Psalms'. His 'Psalms Project' is described as 'a contemporary journey through the Psalms, told in the musical language of feature films.'

- Monday 20 to Friday 24 October, David Rowe, Warden of Lee Abbey and

Jamie Robinson, Music Director, explore 'A Passion for Worship'. They believe that worship, as the heartbeat of the church, should be expressed as richly as possible in praise, thanksgiving, confession and lament. Study of the Psalms along with the chance to explore the nature of worship, to learn new songs and to look at the management of change in a church's life will be part of the programme.

## A&M for organists

The publishers of *Ancient and Modern: Hymns and songs for refreshing worship* (2013) have decided to bring out an organ edition, available from July 2014. Designed to lie flat on a music stand, this will be 17% larger than the full music edition and will be in two volumes. The RRP will be £120 but for orders received by 30 June there is a special price of £99. The three-volume organ edition of *Singing the Faith* (2011) was similarly designed to meet the practical requirements of church musicians and has sold well. Information about all the editions of *Hymns A&M* can be found at [www.newaandm.co.uk](http://www.newaandm.co.uk) or by ringing 01603 785925.

## Edington Festival

The Edington Festival of Music in the Liturgy has been held for a week every August since 1956. Four times a day for seven days, Sunday 17 to Sunday 24 August, sung services (Matins, Eucharist, Evensong and Compline) take place in the fourteenth century priory church. The festival's current director is Benjamin Nicholas, Director of Music at Merton College, Oxford, celebrating its 750th anniversary this year – one project to mark this is the *Merton Choirbook*, a collection of 55 pieces by contemporary composers. BBC Choral Evensong will be from Edington Priory on 20 August. Learn more on [www.edingtonfestival.org](http://www.edingtonfestival.org).

## CCLI top 25

The most reported song in the current UK churches' top 25 for both the CCL licence (words) and MRL (words and music) is 'In Christ alone' by Keith Getty and Stuart Townend, according to information on the CCLI website ([www.ccli.co.uk](http://www.ccli.co.uk)).

Townend is also represented in the CCL list by 'How deep the Father's love for us' (6) and 'The Lord's my shepherd' (9). In the MRL list these two songs appear at 5 and

4 respectively, while Townend's 'Beautiful Saviour' comes in at 24, just below the Townend/Getty Easter collaboration 'See, what a morning' and above 'Bless the Lord, O my soul (10,000 Reasons)' by Matt Redman and Jonas Myrin.

The UK schools' top 25 is headed by Sydney Carter's 'One more step along the world I go' (words), while dominating the music top 25 for schools are writers Helen and Mark Johnson from Out of the Ark Music ([www.outoftheark.co.uk](http://www.outoftheark.co.uk)).

## Inspired by Psalm 133

A typically strong folk-like melody is matched with words inspired by Psalm 133 in 'Oh, how good it is', a hymn with three verses and refrain written jointly by Keith and Kristyn Getty, Ross Holmes and Stuart Townend. The lyrics can be read on the Gettys' website ([www.gettymusic.com](http://www.gettymusic.com)), where it is also possible to see and hear a performance of the hymn by the Gettys and their band, and to download and buy the sheet music. The hymn is described as 'A call to worship ... that reminds us what it is to be God's family gathered in worship and living in community.'

At the time of going to press it is unclear whether or not this song features on Stuart Townend's new album, *The Paths of Grace*, but in an interview with Rich Burroughs on the CCLI website the writer does mention a song about unity as one of the eleven tracks. Material from the album will be introduced when Townend performs and leads worship at various venues in the North of England and Scotland during May and June 2014 (details on [www.stuarttownend.co.uk](http://www.stuarttownend.co.uk)).

## 'Act justly' (again)

In Issue 41 we mentioned a new song by Bernadette Farrell based on Micah 6.8. Another Roman Catholic musician, Teresa Brown, has also recently composed a setting of 'Act justly, love tenderly, walk humbly with your God.' Written for the first Sunday of Lent 2014 in Northampton Cathedral, the song is described as a 'Procession Chant' and has cantor verses and a solo instrumental part to enrich the basic 'ostinato' refrain, as in many Taizé chants. Published by Devine Music, the sheet music – including guitar chords and keyboard accompaniment as well as the solo parts – is available by contacting the composer ([office@devinemusic.org.uk](mailto:office@devinemusic.org.uk)).

Bernadette Farrell will be the keynote speaker at the conference of the National

# Same-Sex Marriage

Network of Pastoral Musicians at Chester College, 18-20 July 2014. Her title is 'Justice: The unfinished work of liturgical reform'. Among the Anglican contributors will be Andrew Maries, leading a workshop on 'songs in the key of justice'. Further details are on the NNPM website ([www.nnpm.org](http://www.nnpm.org)).

## First World War cantata

The Diocese of Hereford has a long-standing and active link with the Lutheran Church in the Nuremberg area. A project was presented to the Link Committee in Hereford to support the composition and performance of a brand new cantata to be entitled *The Christmas Truce*, to be performed in Hereford and in Nuremberg close to Christmas, 2014. The text has been compiled from official documents, letters from soldiers on both sides to their families, poems by Hardy, Housman and Wilfred Owen, and also a poetic account of that first Christmas of the First World War when troops on both sides laid down their weapons, played football, sang carols and shared stocks of cigarettes in the brief pause in fighting. There is also a wise comment from the Archbishop of Canterbury of that time, Randall Davidson, and a prayer by William Temple, then Rector of St James, Piccadilly.

The plan is that the two performances, in Germany and in England, should take place on the same date, and as nearly as possible at the same time. In each country a choir of some 100 voices will be accompanied by a chamber orchestra and organ and/or piano. A German translation is being prepared for the benefit of the German audience. The composer, who also selected the text, is Robert Steadman, and the conductor in Hereford will be Jon Weller. Negotiations for date and venue are well advanced, but not yet confirmed. If any readers might like further information please contact Michael Gillions, [michaelgillions@phonecoop.coop](mailto:michaelgillions@phonecoop.coop)

*Colin Buchanan considers the legal implications for the Church and Church law.*

Parliament has legislated. Same-sex unions are now being proclaimed and registered as marriage. But at the moment, in England and Wales, the Act not only exempts clergy from having to officiate at such ceremonies, but actually prohibits them from doing so.

However, no-one who has witnessed the momentum for change can doubt that pressure to relax this prohibition will come. Same-sex couples who are Christian worshippers will seek Christian rites for their solemnization. And there are Christian parishioners who are well aware of the right in law for heterosexual couples to marry in church who will protest against the inequality of treatment of homosexual couples. There may also be clergy who themselves will press to be able to officiate at same-sex weddings. So it is easy to visualize that there will soon be great pressure upon MPs to abolish the special exception forbidding such weddings in church. And it is the resultant scenario that I here address.

The Church of England is on its most precarious canonical ground where marriage is concerned. A historic case related to the marriage of persons previously divorced. In the draft proposals of the Canon Law Commission of 1947, there were specific prohibitions upon church marriages for such applicants, but the law of the land, while absolving individual clergy from any legal duty to officiate, nevertheless left the right of parishioners to be married in their parish churches unaffected. The Home Office made it clear to the leaders of the Church Assembly in the years following that they must not attempt to enact Canons which violate statute law. Thus the present Canon B30, enacted in the 1960s, 'affirms, according to our Lord's teaching, that marriage is in its nature a union permanent and lifelong...of one man and one woman'. The most that the Church authorities could do to inhibit the marriage in church of divorced persons was to pass Acts of Convocation in 1957 which stated that the Church 'should not allow the use of that [the marriage] service in the case of anyone who has a former partner still living.' These, however, were (a) not law, not even Canon Law, nor in the form of law, and (b) applied in Canterbury Convocation only (they have since been rescinded).

50 years ago, the question was what newly-drafted Canon Law could state in the face of existing Statute Law. The scenario now under review poses the opposite question: how the Church should respond in respect of existing Canon Law to the new situation. Can the Church of England at large (not just the individual minister with a conscience) state that same-sex unions cannot be marriage within the meaning

of the canons, and cannot therefore qualify for solemnization by official Church of England rites? I think the words of Archbishop Justin Welby (quite apart from battles put up by the bishops in the House of Lords) indicate that the Church of England is not going smoothly off track into the new definition of marriage.

And here the nature of the rites is pertinent. Offering 'blessings' to same-sex civil partnerships, however disputable doctrinally, would be with a service not 'alternative' to any official rite within the 1662 *Book of Common Prayer*, and thus would be done at the discretion of the officiating minister. But the solemnization of Matrimony legally has to be done by the 1662 *Prayer Book* rite or by a synodically authorized alternative to it ('Series 1' and *Common Worship* rites). These rites all function with the language of 'man' and 'woman'; so, to make a marriage service function for a same-sex couple, the preface, the rubrics, and the text of the consents, the vows and the proclamation would all need to be altered.

Careful examination of all three marriage rites will demonstrate that, if the call to open the rites to same-sex couples were to come, the changes necessary would be substantial and could not legally be done at the will of the officiant or the relevant participants. The service would need substantial rewriting by General Synod (with Revision Committees and needing two-thirds majorities in each House) because any service which purports to be matrimony can only be authorized as an official alternative to the *BCP* rite. Whether the Government were to allow or even require same-sex marriage as the right of parishioners, the Church of England has currently no rite at which any minister, however enthusiastic, could officiate.

By what means then could the text be changed? One assumes that Parliament would have to lean heavily upon General Synod to change both Canon B30, and the text of the services – each requiring a two-thirds majority in each synodical House. Indeed, because it is arguable that changing the Canon would change the doctrine of the Church of England, it is equally arguable that the proposal would have to go to diocesan synods before final approval. And if, at the end of such processes, General Synod declined to alter its formularies, there would then emerge a vast rift between Church and State. Would Parliament, one wonders, try to use its own powers to overturn the Church's formularies? It is difficult to imagine that General Synod, much as it generally values the establishment, would, eyeball to eyeball with such a threatening Parliament, cravenly blink first. This is still in the sphere of the hypothetical. But we need to be clear-eyed and ready. There could be a painful stand-off ahead.

# Reports

## All-Age Worship for All?

The response to this Praxis South event on 4 April – 160 people booked in advance – suggested that plenty of us want the answer to be ‘Yes!’ Certainly all three speakers were enthusiastic about the possibilities, and brought a great deal of experience with them.

Mary Hawes (National Going for Growth Adviser) began with a vision of football supporters: it’s all about belonging to an all-age community, sharing a passion, welcoming newcomers – and helping them to understand what’s going on, so they can join in. Is our worship like this? Mary outlined ‘The All-Age Challenge’: how can we help people of all ages to come close to God? For a start, we can ask what helps and hinders them, and listen carefully to their responses; we can also experiment with the balance between silence and celebration, stillness and movement.

Martyn Payne was a good advocate for Messy Church – a form of ‘all-age missional church’ – though he may have been preaching to the converted. He commented that ‘messy’ worked well as a selling point and the very hands-on style was ideal for the kinaesthetic learners of today. Messy Church has flourished in a Christian culture where leaders are often frustrated by their inability to communicate the gospel, where buildings and resources are under-used, and where current worship doesn’t connect with non-churched families. For those interested in starting a Messy Church congregation, he advised beginning with the target group: find out what would suit them, not what would suit you. Then get as many helpers on board as you can (especially men!): there are roles for everyone, skilled or unskilled, introvert or extravert...

After lunch Gill Ambrose, from *Roots*, spoke about all-age worship and the problematic legacy of the Sunday School movement: learning is for children, worship is for adults and its corollary, worship is not for children and learning is not for adults. But, as John Westerhoff has said, it is tradition and community which foster faith development – as highlighted by the *Children in the Way?* report (1988), with its vision of an pilgrim church.

Gill also presented a summary of David Csinos’ recent work on nurturing children’s spirituality, in which he identified four distinct spiritual styles: word-centred, emotion-centred, symbol-centred and action-centred. All-age worship needs

to address all four styles in some way: although adults can be quite flexible in adapting, children are likely to disengage if the worship doesn’t match their style. Just because they’re quiet, it doesn’t necessarily mean they’re connecting! Csinos’ vision is for ‘harmoniously dissonant communities’: if all spiritual styles are catered for, the worship will also cater for all ages.

To return to the original question about all-age worship for all, the three speakers were all enthusiastic about the possibilities. Judging from the feedback received, the participants went away inspired and ready to put some new ideas into practice.

✍ *Sally Dakin is a priest in the Winchester Diocese.*

## Preparing to Commemorate the First World War

‘The price of the First World War was huge and the success of our forces is a tribute to their fortitude, courage, good humour and leadership.’ So said Sir Edmund Burton at the Praxis North West day event exploring how churches might mark the series of anniversaries that begin in early August. Sir Edmund opened the event, presenting his thoughts, not as a historian, but as a series of personal reflections from a retired member of the British Army and a committed Christian. These reflections were offered in the hope that they would stimulate thinking and provide some ideas for a useful framework, as the nation seeks a ‘fitting commemoration of this appalling period in the world’s history.’

Sir Edmund’s dispassionate paper helped delegates to engage with the First World War from a global perspective, thus avoiding any sense of nationalism. Many delegates expressed surprise to hear that British armed forces fought as part of a coalition alongside the armed forces of Guatemala, Panama and Honduras as well as the more familiar nations of France, USA and Italy.

Sir Edmund’s paper gave Canon Gilly Myers, Precentor of Southwark Cathedral, a firm foundation on which to lead delegates through a framework, thinking how best to mark the anniversary in each local community. Delegates were encouraged to consider how best to include all parts of the community in any act of remembering.

Workshops enabled delegates to become familiar with resources for working in an interfaith context or with children and young people.

Both the papers and the workshops provided a thought-provoking reflection on the First World War and practical guidance on engaging with the August commemorations and the events that will continue to grip the nation for the next four years.

✍ *Michael Gisbourne is Chair of Praxis Northwest.*

## The Celebration of the Eucharist: Ancient and Modern

Paul Bradshaw was a familiar name to me having found several of his books in bibliographies at Trinity College, where I am currently pursuing ordination training. As a result I was really looking forward to hearing him in person, as well as attending a Praxis South West event for the first time.

The morning session was a fascinating overview of years of research by Paul Bradshaw and some of his colleagues. He began by cautioning us not to impose our understanding of the current celebration of Eucharist onto the early church, and similarly not to be affected by da Vinci’s *Last Supper!* We need to begin our consideration by thinking about the dining customs of Jesus’ time. Many of us will have been strongly influenced by the poetic writing on liturgy by Gregory Dix. His theory was popular, but Paul sees a number of his conclusions as now superseded by subsequent research. Some examples given were the interchangeable use of ‘agape’ and ‘eucharist’, implying that the rite remained part of a meal longer than once thought, the range of different rites recorded across all the sources, and that there is also a question about whether early Christians linked the bread and wine to Jesus’ flesh or body and blood.

At the end of his talk we broke into small groups to consider what the implications of Paul’s teaching might be for current eucharistic practice in our own church communities. There were some imaginative ideas about re-including the Eucharist in a church meal, and perhaps sharing it in the café of the church; also offering the Eucharist as part of a funeral. There was time for each group to feedback briefly before a delicious lunch.

Paul began the afternoon by looking at how the Eucharistic prayers have developed over time examining, in particular, the so-called Apostolic Tradition text. Paul used this to get us thinking about what makes a good Eucharistic prayer. The Church of England now has eleven different

# Reports

Eucharistic prayers, and Catholics have four. We need multiple prayers to reflect different traditions and to carry different emphases which would be hard to put into just one prayer.

After questions and answers, the day ended appropriately with celebrating the Eucharist together. The impromptu choir led us well in the singing, and it was a moving celebration as we reflected on sharing this meal that joins us with Christians over two millennia in proclaiming the death of Jesus and anticipating his return.

✦ *Jo Pestell is an ordinand at Trinity College, Bristol.*

## Baptism Matters

At this Praxis Oxford day, Sandra Millar presented some key insights into her (yet to be published) research on baptism, involving over 1,000 families. A key finding is that baptisms are getting bigger, with about 70 guests per baptised child, equating to 200,000 people per week, mostly between the ages of 18-40, a huge opportunity for mission. The research has revealed what matters to baptism families: community and relationships (welcome by priest and congregation); the central role of the godparent and that the actions of the service are more important than the words.

Anders Bergquist, working from an anthropological perspective, addressed the question 'Why Baptise?' suggesting this is to celebrate a life, to give thanks for a birth, to inaugurate a social life, to 'mobilise' material, social and spiritual resources (i.e. goodwill from God) and to respond to grandparental pressure. This led to an exploration of historical, traditional and scriptural reasons that inspire people to bring children for baptism. Angela Tilby presented the alternative liturgy currently being trialled, highlighting the tension between accessibility and ambiguity, which is at the heart of our faith: 'The Decision' in *BCP* and *CW* is spoken by the godparents on behalf of the candidates whereas in the *ASB*, 'The Decision' was aimed at parents and godparents. This prompts questions about the church's position on original sin: the newly proposed liturgy does not ask parents and godparents to say, on behalf of the child, 'I repent of my sin'. This created some interesting discussions.

Jo Spreadbury then enacted the new liturgy, unpacking it through the service to highlight the symbolism. I particularly noted the physical turning away from what

is past, reinforcing the earlier point made by Sandra, that actions are more memorable than the words.

From a range of different workshops, I enjoyed one in which we explored creative ideas to maximise the opportunity of physical engagement, ranging from ideas using baby socks, to baskets of petals and different coloured ribbon.

This fascinating day offered a good balance of theory and practice, reinforcing the importance of this ministry and emphasising that we must engage with recent findings if we are to capitalise on the opportunity for mission that Baptism represents today.

✦ *Jos Perris is Curate of St Peter's, St Albans*

## Liturgical Commission report

The Liturgical Commission met at the Cathedral Study Centre in Lincoln from 6-7 May. The Bishop of Sodor and Man, the Acting Chair, announced that the Archbishops have appointed Bishop Robert Atwell, the new Bishop of Exeter, to take over the Chair in January 2015.

The Commission had two major tasks to address at this meeting: the collation of responses from parishes involved in the experimental use of alternative initiation texts; and a review of the material provided so far for the commemoration of World War One.

Feedback from parishes who had been trialling the proposed texts for use at baptisms had been considered by a sub-group before the main meeting began. 510 parishes trialled it and 163 (32%) sent in responses. These were largely positive, with reports of good engagement in the baptismal liturgy, both by the regular congregation and by visitors. Churches in deprived areas and in more affluent areas spoke well of the experience. A minority of respondents found the new texts still too wordy and too churchy, while a very few felt that the *Common Worship* order had been 'theologically dumbed down'. Many commented on the helpfulness of the guidance notes. The sub-group had worked overtime to produce revised texts and the Commission tested these in a plenary session and suggested more amendments. The crux of the problem was how to describe sin without using the word too often and, in the end, Jesus' parables of the lost sheep and the lost son came to our rescue. On that basis, the sub-group produced further amendments overnight, so that an agreed set of texts could be

assembled for submission to the House of Bishops. The response of the bishops will determine what further action is to be taken.

The latest materials offered for the commemoration of World War One now include stories, visual materials and a superb and wide-ranging list of appropriate music, works of art and literary sources. It was also noted that the Church of England Communications Unit has produced a web page dedicated to the commemoration. This includes links to the Hope UK initiative to remember the Christmas Day truce over Christmas 2014. The Commission heard that the Lutheran Church will be putting their major effort into commemorating the centenary of the end of the War, and possible ecumenical endeavours will be pursued. Canon Chris Irvine, who has co-ordinated the current C of E material, reminded the Commission that this was an ongoing project, and that resources for remembering particular battles and events would be added to the website over the four-year period.

Discussion of the material available at present raised the question of prayer for the dead and its place in the doctrinal and worshipping life of the Church of England. There was a broad-ranging and mutually respectful discussion in which a full range of views was acknowledged, and there is a commitment to offer prayers which everyone can say.

Other agenda items included a report on the DLCs' day held in London on 26 February. The keynote speakers, Philip North and Tim Lomax, were both delighted with the reception their presentations on 'Equipping the Liturgical Church for Mission' had received. They commented on the productive role that liturgy can play in exposing and exploring theological differences. An announcement will be made in a future issue of *Praxis News* about the date of the 2015 DLCs' Day.

The Commission was privileged to be able to join the worship of Lincoln Cathedral and some were able to explore the higher levels of the building during an evening tour. This proved to be an important preparation for a final discussion on critical objectives for the next few years, looking in depth at the Commission's purpose when writing texts is not the primary requirement. A helpful analysis identified three major priorities to be taken forward in 2015.

✦ *Christine McMullen & Bridget Nichols*

# Events

## All-Age Worship in the Anglican Tradition

*Thursday 19 June 2014*

*10.30 a.m. - 4.00 p.m. Praxis South*

*Southwark Cathedral Education Centre*

*Speakers: Mary Hawes, Margaret Pritchard & Ally Barrett*

In this follow-up to the popular all-age worship event held in April 2014, Mary Hawes (National Going for Growth – Children and Youth) is returning to Southwark Cathedral to head up a practical workshop for all who are involved in the creation and development of worship that truly works for all ages. Contact peter@furber.me.uk, 01202-296886

## Commemorating the First World War

*Wednesday 16 July 2014*

*10.30 a.m. - 3.30 p.m.*

*Praxis/Guildford diocese*

*St John's Church, Stoke Road, Guildford GU1 1HB*

*Speakers: Bishop Ian Brackley, Michael Snape, Guy Wilkinson, Jo Spreadbury*

This topical day will help to focus our attention on a period of national importance. There will be ideas and suggestions for practical ways in which we can prepare for local events and services in our own parishes and areas. Some hot-off-the-press resources that will be useful for the start of the commemoration on August 4 will also be available.

Contact elaine.waddington@cofeguildford.org.uk, 01483 484924

## A Family Likeness: What is Common about Anglican Worship?

*Monday 8 September 2014*

*10.00 a.m. - 4.00 p.m. Praxis South West Exeter Cathedral*

*Speaker: Mark Earey*

Now that *Common Worship* offers us so many choices, how can we understand the 'common' nature of Anglican worship.

Contact gillbehenna@me.com

## Welcoming Weddings

*Wednesday 15 October 2014*

*10 a.m. - 4 p.m. Praxis East*

*Bar Hill Church Centre, CB23 8EH*

*Speaker: Sandra Millar*

A follow-up to the Weddings Project, this day will look at the opportunities of the

wedding service and suggest examples of good practice, and ideas that can help make the service special, serious and personal. In good time for the 2015 wedding season!

Contact elizabeth.gregory@talk21.com, 07528 518968

## Worship for the Winter of Life

*Thursday October 30 2014*

*10 a.m. - 3.30 p.m. Praxis Midlands*

*St Philip's Anglican Cathedral, Birmingham*

*Speakers: David Winter & Robin Rolls*

How do Christians face up spiritually to getting older, and how can we, as members and ministers of the churches, support and encourage those who are approaching or are in 'the winter of life'? How does worship and prayer help us? Clergy and lay ministers often struggle, for example, with the challenge of leading worship in residential and care homes. Canon David Winter, retired parish priest and broadcaster, who has just published *At the End of the Day – Enjoying Life in the Departure Lounge*, (BRF 2013) is one of our speakers, as is Robin Rolls, Director of the Outlook Trust. Contact jayne.crooks@blueyonder.co.uk

## Funerals and How to Improve them

*Wednesday 5 November 2014*

*10.30 a.m. - 4.00 p.m. Praxis South*

*St Mark's, Hamilton Terrace, London NW8 9UT*

*Speaker: Sandra Millar, Projects Officer for the Archbishops' Council*

A funeral well conducted can give valuable help to the grieving process. This event will take a fresh look at this vital pastoral ministry in changing cultural conditions. How do we rise to these challenges and deal with the aftermath?

Contact peter@furber.me.uk, 01202 296886

## The Vasey Lecture 2014

*Thursday 19 June at 7 p.m.*

*Leech Hall, St John's College, Durham*  
*Entertaining Strangers: can worship be authentic and hospitable?*

*Maggi Dawn, Associate Professor and Dean of Chapel Yale Divinity School*

Recent movements in worship practice have deliberately directed worship towards enquirers, with the aim of making worship accessible, mission-oriented, and a means of church growth. But arguably this has resulted in the diminishing of worship, making it consumer-driven rather than directed principally towards the glory of God. The annual lecture is given in memory of liturgist Michael Vasey.

## The Walter Tapper Lecture 2014

*Unthreading the Labyrinth: is the Community Church a Tomb or Womb?*

*Friday 17 October at 10.30 a.m.*

*Community of the Resurrection, Mirfield, WF14 0BN*

*Bishop David Stancliffe*

Contact gguiver@mirfield.org.uk  
www.mirfieldcommunity.org.uk

## Praying the Hours at the Summer Solstice (Sarum College)

*Friday 20 to Sunday 22 June*

This weekend is an invitation to mark the mid-point of the year by following the monastic rhythm of daily prayer, or *Liturgy of the Hours* as it is also known. Participants will learn about the origins and development of the *Liturgy of the Hours* and also consider how this enduring pattern of prayer can inspire a regular life of prayer in daily life. Led by Sr Patricia Rumsey and James Steven. £199 full board.

## Postgraduate Study Taster Days

*Saturday 28 June and Saturday 20 September at Sarum College*

An opportunity to sample teaching sessions from each of our four postgraduate programmes (including the Christian Liturgy MA), have informal discussions with programme leaders and tutors, and in general get a sense about what learning at Sarum College is all about. Free and open to all. Advance booking required.

For all booking enquiries for Sarum courses email courses@sarum.ac.uk or telephone 01722 424800

# Books

## **The Good Worship Guide: Leading liturgy well**

Robert Atwell, Canterbury Press,  
2013, ISBN 9781853117190, £19.99

One of the joys of being an archdeacon is the opportunity to visit different parishes and share in their worship. But occasionally this can be a spiritual hazard, when one becomes all too aware that the worship offered is unlikely to draw people into a deep and regular encounter with God. Liturgy is the Cinderella of subjects in training for ministry, lay and ordained, and the consequences of this are all too evident in many parishes. So Bishop Atwell's book is much to be welcomed. He sets the vision on the front cover: the book is an encouragement to 'leading liturgy well'.

The book is a welcome addition to *Anglican Worship Today* (the 1980 'Illustrated Guide to the Alternative Service Book') and its 2001 successor, *Common Worship Today* (from the GROW stable) and the academic depth of the Alcuin Club's *Study of Liturgy and Worship* and the *Companion to Common Worship*.

Bishop Atwell offers us a very practical guide which embraces the variety of Anglican practice. The book ought to be read and used widely in parish and diocesan training courses for anyone who will be involved in leading or planning worship. The thought-provoking quotations at the head of each chapter lead the reader helpfully into the theme, and the questions for reflection in the chapters of the first section ('Worship Matters') are realistic and challenging.

The practical advice (the timing of services and how to welcome people, for example, and the many checklists – 'remove dust cover from altar') might be common sense, but the experience of some parishes reveals otherwise. The glossary is invaluable, as are the chapters about the different seasons and special services – again, with helpful checklists. But if there is no other reason to buy the book (and there are many), the worship audit alone justifies the cost: simple and practical; and potentially transforming, if its findings are taken seriously.

Is it too much to hope that parishes might study a chapter or two at each

PCC meeting? One suspects that this might be infinitely more profitable for the mission of that parish than much of the business of a PCC meeting.

✉ *Tim Barker is Archdeacon of Lincoln*

## **Forthcoming Grove Booklets**

*Baptism As Complete Sacramental Initiation, W219, Colin Buchanan*

The title may look familiar – it is the slogan of a position vigorously opposed in the symposium published three years ago from the Faith and Order Commission (FAOC), i.e. Paul Avis (ed.), *The Journey of Christian Initiation* (CHP, 2011). This was an extraordinary attempt to wipe out (partly by disregarding, partly by misrepresenting) the whole trend of the Anglican theological world since 1970 towards affirming baptism as the sole and sufficient sacrament of initiation into the Christian church. 'BACSI' was their target in sight – but their aim was understandably poor and BACSI stands. Colin Buchanan (who has promoted 'BACSI' for several decades) here re-establishes the biblical and Anglican basis of BACSI over against *The Journey*, while marshalling the evidence in such a way as to be informative and helpful even to those who have never purchased *The Journey*.

## **Alcuin/GROW Joint Liturgical Study**

*No. 77, Liturgical Language and Translation: The Issues Arising from the Revised English Translation of the Roman Missal, Tom O'Loughlin (ed.), SCM, £7.95*

The outcry in Roman Catholic circles about the new translation of the Mass has stemmed from both ordinary worshippers and liturgical scholars. Here several scholars (including two Anglicans) explore both the principles of the new translation, and also the shortcomings that have provoked the criticisms.

# Colin's Column

As we move towards what threatens to be a non-stop centenary commemoration of the First World War, let me put in my mild protest. I am marginally weary of 'celebrating' (if that is the right word) D-Day every ten years – though don't get me wrong, I am grateful for D-Day (I remember it fairly well). But the next four years looks to me like a large proportion of my remaining life, and the mixing of Christian wording and symbolism with nostalgic nationalism runs a great risk of turning toxic on us within those four years. So, I beseech you, do keep its profile low and its recurrences infrequent.

I have in the past slipped in anniversaries of liturgical events, and I take refuge in one now. It is 50 years ago in July that the old Church Assembly finally (i.e. after 17 years!) approved *The Prayer Book (Alternative and Other Services) Measure 1965*. (It became '1965' when it went through Parliament in March 1965 – delayed by the General Election in October 1964.) So the possibility of using services other than those in the Prayer Book dawned upon us. I confess the anniversary is in my mind because I joined the Liturgical Commission around April that year. John Wenham, vice-principal of the erstwhile Tyndale Hall at which I had been an ordinand three years before, sent my name to the two archbishops, after pointing out to them that evangelicals were generally unhappy with the way official commissions recommended change in the Church of England, not least because they were never represented on these commissions. So I had a letter from Michael Ramsey inviting me and telling me 'the Archbishop of York and I are keen that on the Liturgical Commission there should be not only depth of liturgical knowledge but also varieties of theological outlook.' My family took one look at that, and said, 'It is pretty obvious which of those two categories you fit into'.

And I arrived on the Commission at a hinge point. At last the possibility of using new texts had come. The Commission would accordingly publish in a few months the proposals it had had up its sleeve for a couple of years (I had to ask not to be on the list of signatories for these – particularly the Burial Service shot through with petitions for the departed). And the Archbishop of York was himself resigning from the chair and seating Ronald Jasper in it to address the needs of the coming years. And so it proved – the refined days of the dons' dining-club were giving way to a serious industry providing serious productions. So I, for one, am not planning to give you 50-year commemorations four times a year for the next four years but I shall be giving a paper on the Liturgical Commission of 50 years ago to the Society for Liturgical Study in August.

✉ *Colin Buchanan is a former Bishop of Woolwich.*

# Windows into missional liturgy

*... the dangerous possibilities of mission in reverse ... reimagining our sanctuaries not as fortresses closed to the outsider, but as prayer schools constructed of glass, open to the scrutiny and contributions of all.' (Ed Foley)*

The annual consultation day for DLCs, organised by the Liturgical Commission, focussed on mission and was led by Tim Lomax, Vicar of Bayston Hill in Shrewsbury, and Philip North, Team Rector of St Pancras Old Church, London. They addressed three questions and the text that follows is a summary of their responses.

## **How can we change our churches from clubhouses to glasshouses?**

**Philip:** It is necessary to arrange every single aspect of the Sunday Mass holding at the forefront of one's mind someone who may not even turn up. It is great fun to do this as an audit with a PCC, starting with a practical exercise: take them to a branch of William Hill to place a bet.

Liturgy and service are linked, liturgy is a springboard for service. To gather at the altar in Camden Town without then going out to serve the needy and vulnerable would be an act of gross hypocrisy. We mustn't underestimate the power of something simple, which is the open church. My predecessor at St Michael's Camden Town inherited a congregation of five. When I asked him how he brought about revival, he answered, 'Oh we just left the doors open.' The opening has been the single most significant factor in the revival of that church which is now one of the largest in Camden.

**Tim:** For us in Bayston Hill worship has become less about 'you are welcome to join us as we do our thing' and more about how worship can emerge out of the experiences and culture that others inhabit. Without walls nothing holds us back from building relationships, meeting needs, praying with and for the community, and creating liturgies that meet them where they are. Coffee in the Living Room is an expression of church we are nurturing in collaboration with the village medical practice.

Using some key festivals that also tap into popular culture we have a short expression of worship e.g. Christmas carols and homily + candle prayer to take away. Generous hospitality is a huge factor in the growth of Bayston Hill Messy Church. Feeding 120 hungry people with a two course meal is no mean feat! It can only be done through outrageous grace.

## **How can liturgy reflect every aspect of human experience?**

**Tim:** 'I'm not in the right place with religion at the moment'. Where have people got the idea that you have to be a Christian to go to church, that you have to have faith sorted to access the pastoral care that is available to you from your parish priest? Our missional liturgies can help address this problem. Our CW texts and liturgical shapes can offer an oasis of order and God-filled moments in a world of bewildering pace, change and pain. It can be as simple as silence. We use graffiti walls/psalm walls at times. We fuse traditional worship resources with culture and provide stations that connect with celebration, thankfulness, loss, separation, adoption, hope and fear. Like many churches we plan liquid worship regularly. It is a brilliant tool to employ in missional liturgy.

**Philip:** We have begun at almost every level to mistake worship for entertainment; so many of the new styles of worship that we feel are necessary to create growth can all too often feel imbued with a cheery jolliness that makes unhappiness or depression look like failure. We have lost liturgies that acknowledge human pain but if church is all dourness and gloom, if there is no space for laughter or fun or hospitality, then the whole experience can quickly become dull and miserable. We need to find a balance in which the difficult experiences of human existence can be acknowledged and placed in the context of the joy that the gospel brings. Camden is a place with high levels of mental ill-health. Part of the issue of living with poor mental health is that life is chaotic and disordered and frightening. The Church creates safe space and its liturgy gives an order and a routine that is incredibly helpful for sufferers. It also provides a community of people who are understanding and patient and able to listen. And an important way of allowing human experience to invade and inform our worship is through the proper observance of the Liturgical Year. As we relive the story of Holy Week, for example, our own emotions are bound up in God's love and redeemed through the power of the Resurrection.

## **How can liturgy be fuel for growth?**

**Tim:** It is one thing seeing growth but another seeing growth as disciples of Christ. We know that well-shaped liturgy shapes us well. An accompanying challenge is training. As an evangelical I feel I can safely say that growing up on a liturgy of songs is not enough to facilitate a wholesome growth in faith. Here are two ideas we use in worship to good effect. An idea called Act on It. We have consistently asked worshippers how they will act on what we have encountered in worship. Secondly, an idea called This Time Tomorrow, from LICC, where a member of the congregation shares what they do during the week, how they approach it as a Christian and the challenges they face.

**Philip:** I still find this question a rather depressing one. We do not worship in order to grow a church but because God is God. But the Church is looking down an evangelistic cliff of monstrous proportions. Against the vast battalion lines of secular materialism, consumerism and self-interest we are losing the battle for the Christian soul of the nation. At the Parish of Old St Pancras, we have thought about growth in two ways: qualitative, growth in depth of faith and discipleship, and quantitative. Liturgy must be at the heart of any Mission Action Plan. Getting Sunday right must always be the starting point. At Walsingham I inherited a Youth Pilgrimage which was supposedly a gathering of young servers, choristers and youth group members. As the event grew, I realised that the majority of the participants had in fact little or no understanding of the faith. So we made it into an evangelistic event. And large numbers of young people came to faith through finding Jesus in the Eucharist. When we celebrate the Eucharist, we show the world Jesus. I am aware that I have not answered this question in quite the way you may have expected. But I have answered it honestly and I very much look forward to your own insights as to how liturgy can be fuel for growth.