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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 to provide and support liturgical education in the Church of England.

Affiliation

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

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One and the same

Angela Tilby offers the first in a series of articles to mark the 350th anniversary of the Book of Common Prayer

THE FIRST TIME I presided at an 8 a.m. BCP service of Holy Communion was a few weeks after I was ordained priest in the parish church in Cambridge where I was serving my title as a non-stipendiary curate. There were about eight people present, scattered throughout a big church. I approached the altar, found the place in the large, ancient altar book, and began. Apart from getting spectacularly lost at one point and leaving out the Prayer for the Church Militant, I got to the end reasonably unscathed. I was, however, exhausted. The sheer vocal power required to keep going, in what seemed to be a virtual monologue, was unlike anything I had ever done before. I also had no idea whether I had 'done it right'. There was, as far as I could tell, no communication at all from the members of the congregation. Their responses were so muted as to be inaudible; they were kneeling throughout, heads buried in their hands. I found the whole experience thoroughly disorientating. I was astonished to find later that my training incumbent loved doing the eight o'clock, and treated it as a spiritual preparation for the rest of the day's worship.

Trying to make sense of it all I went back into my memory of what it had been like to attend Holy Communion in this form as I had done in my late teens, both in my parish church at Muswell Hill in North London and as a Cambridge undergraduate. Liturgical reform was already on the Church's agenda, and it was not long before I was exposed to Series 2, then Series 3 (I somehow managed to miss Series 1).

As I reflected on my experience of

the BCP service of Holy Communion, I realised that I had found it an intensely interior spiritual encounter. I can still see myself, on my knees, listening. What I now think I was doing was moving through an overwhelmingly intimate prayer, spoken by the priest, that invariably exposed and expressed a need and longing for God. The priest's personality, opinions and theology were irrelevant. All he had to do (and it always was 'he' of course) was to articulate a prayer which each person present could own. This prayer included awe in the face of God's majesty, the recognition of responsibility, the response to Scripture, the acknowledgment of sin, the pleas for the Church, the world, the sick and the dead, a deep sense of unworthiness, and then the joy of invitation, reception, self-oblation and thanksgiving. It was an aural experience rather like music, where the more one knows the theme, the more it is possible to follow it. I realised too that I had very rarely used a book to follow the text (which was probably why I found it so difficult to follow when I first presided). It lodges, not on a page, but in the heart and memory.

Today I preside at an eight o'clock BCP Communion once every six weeks or so. I now see the role of the priest as the voice of the prayer of those present, and of myself. Although it might appear that the priest's voice dominates, I have come to suspect that there is a radical egalitarianism about the whole thing; whether it is your voice that speaks or your ears that listen, the prayer is one and the same. Modern liturgy with its responses, dialogues and more self-conscious presidential style cannot often achieve such strange harmony.

Reports

worship 4 today in the Diocese of Leicester

The *worship 4 today* course was developed by Helen Bent and Liz Tipple for the Diocese of Sheffield. It aims to

- nurture a foundation of personal worship
- provide a biblical and historical background
- understand worship styles across the Church
- develop new expertise and practical skills
- explore authentic worship for a mission-shaped Church.

We are currently running this course in Leicester with a mixed group of twenty-five participants. Our experience has been positive – although we have had much to learn. The course is well resourced, with lots of material, background information, PowerPoints™ and handouts. Where copyright is an issue, you are pointed in the right direction for additional resources, meaning that you have a rich resource at your fingertips. Conversely, there is lots of material ... and you therefore have to be selective in what you use, careful in approach, and tight on the timekeeping if you are to cover everything.

Our participants include cathedral servers, worship group leaders, experienced Readers looking for ministry development, and novices looking for guidance. We have skilled musicians, and some instrumentalists who have dug out their instrument from the back of the loft. It is nearly impossible to get it right for all of them at the same time. The course pattern involves whole group and smaller group input. It works well in small groups – where relationships are formed, mutual support given, and new skills developed in a supportive atmosphere.

As with any course, context is key to delivering the right stuff to the right people at the right time. The course is suitable for a parish or mission partnership, would work with a deanery, or across a diocese – as long as those who deliver it are skilled and willing to put the preparation and contextualisation in beforehand. This is not a course that you could pick up and run at 30 minutes notice, but one that repays investment and preparation.

At the time of writing, we are nearly

two thirds of the way through our first course. I think it does allow participants to 'nurture, provide, understand, develop, and explore' worship. It does this best when tutors and participants engage with the material, and with each other. This material will help you develop worship leaders and musicians – but it won't do it for you.

✉ *Stuart Burns, School for Ministry, Diocese of Leicester*

A participant's perspective

We have just completed the first half of the course. I had doubts when it was suggested that I apply for a place on the course, principally because of my age and because I am not a musician. However, I have really enjoyed every session. There are around twenty-five of us on the course, from different church backgrounds, some traditional, but mostly more 'modern'. It is a great bunch of Christian people and we are blessed with three excellent tutors who have obviously spent many hours preparing each session.

The syllabus is huge and it soon became obvious that things had to move along at a fast pace, and some items were passed over, offered instead on handouts to take away. Most important has been good group discussion. For part of each session we are split into three smaller groups to work on short projects. For example, each group had to produce a short evening service then lead it before we went on our way. There is a lot more homework than I expected but I have enjoyed doing it and it has helped to keep my mind on the course between the monthly sessions.

We have each kept a personal portfolio. At first we had difficulty with understanding exactly what this required, but slowly they are evolving. A personal project of our choice must be handed in by session 11. This can be as simple as brushing up on our musical skills or exploring different forms of worship to engage young people.

So far we have received insights into how worship has evolved through the ages, how to use music, different styles of liturgy, how to design worship and the effective use of prayer and praise. I look forward to the next six months.

✉ *Graham Sharp, St Leonard's Church, Swithland, Leicester*

Healing, dying and death

A Praxis North day

On 4 February, approximately eighty-five participants gathered at St Mary's Heworth, Gateshead, for a day to consider healing, dying and death. (The threat of snow deterred those who came from the hilly parts of the region.) Ian Wallis, Vicar of St Mark, Sheffield was the keynote speaker. He led us on a journey through the idea of healing as opposed to cure, his address the more poignant because it was based on his personal experience of severe illness, on his hopes and on his recovery.

Workshops offered diverse opportunities for the rest of the day. Ian Wallis spoke of *How funerals can be a source of healing* and how the funeral is one of the stages in the healing process. Pat Francis spoke of *Ministering to those with mental illness*. Mental illness takes many forms and ministry must be aware of these differences. *Ministry to the dying and their families* was the topic of Janet Jackson, who called on her years of experience as a hospice chaplain. Truth and integrity might be said to be essential parts of such a ministry.

Tom Jamieson talked about *Developing the ministry of healing in the parish*. The ministry of healing needs to be part of the regular ministry in the parish if it is to be pastorally successful. David Kennedy, a member of the Liturgical Commission when the *Common Worship* texts were composed addressed the *Ministry of reconciliation*, reminding us that the reconciliation of a penitent, even if in private, is part of the corporate activity of the Church.

Susie Thorp spoke about how to develop funerals for the Facebook® Generation. Susie spoke of the problems of trying to connect with those for whom the printed word is foreign and who rely on their smartphones for communication. John Chamberlin spoke of how we can devise memorial services. A memorial service is an opportunity to bring the Gospel to family and friends; a good choice of music and readings is essential to communicating our faith. The day closed with The Eucharist with Laying on of Hands and Anointing.

✉ *John Chamberlin, a retired priest in the Diocese of Newcastle*

Events

Additional Eucharistic Prayers

A series of Praxis training days on the new Additional Eucharistic Prayers, and other aspects of good practice for all who plan and lead worship with children present

Saturday 12th May

*St Matthew's Church, Westminster,
London SW1P 2BU*
9.45-3.30

Keynote speakers: Gill Ambrose and the Revd Gary Waddington

Thursday 17th May

*St Peter's Church, Hale, Altrincham
WA15 9BU*
9.45-3.30

Keynote speakers: The Revd Dana Delap and the Revd Dr Tim Stratford

Thursday 31st May

*St James and St Basil Church, Fenham,
Newcastle NE4 9EJ*
9.45-3.30

Keynote speakers: The Revd Dana Delap and the Revd Dr Tim Stratford

Wednesday 20th June

*Bar Hill Church Centre, near Cambridge
CB23 8EH*
9.45-3.30

Keynote speakers: Gill Ambrose and the Revd Dr Anders Bergquist

Saturday 23rd June

*St Philip's Cathedral, Birmingham
B3 2QB*
9.45-3.30

Keynote speakers: Gill Ambrose and the Revd Gary Waddington

Workshops at these events will include: Engaging the senses, Writing our own words, Festivals and seasons, Making sacred space, Music and worship, Worship Workshop.....

Booking links for each event are on the Praxis website.

Exploring the Freedoms of Common Worship

*Thursday 21st June
Praxis North West*

Mark Earey will help us get behind the text and the rubrics to understand the underlying aims and purposes of the liturgy and the surprising flexibility *Common Worship* offers.

St Helens Parish Church
9.30 till 3.30

To book, please contact Colin Randall, The Rectory, Mill Lane, Great Barrow, Chester CH3 7JF.

Telephone: 01829 740 263 e-mail: colinrandall@mac.com

Initiation

*4th September
Praxis South West - Exeter*

This is the launch event for the newly reformed Praxis South West. The day will be chaired by the Bishop of Exeter and Tim Stratford will be the keynote speaker. The Chapter House, Exeter Cathedral
9.30 till 3.00

For further details, please contact Perran Gay (perran@perrangay.com)

Liturgy and Lament

*20th September
Praxis Midlands*

The speakers will be Gordon Mursell, who is a former Bishop of Stafford, and John Bell of the Iona Community.

The Cathedral Church of St Philip, Birmingham
10.30 till 3.30

For further details, please contact Janet Chapman at canonliturgist@birminghamcathedral.com

Make a Joyful Noise

*Saturday 27 October
Praxis North West*

Manchester Diocese is holding its second *Make a Joyful Noise!* music day at Manchester Cathedral and other city centre venues. It is a day to encourage and equip all who want to see music flourish in their church worship. Offering a wide range of workshop choices, this day offers something for everyone! The day ends with a combined act of worship in the

cathedral, at 3.30 pm.

9.30 till 4.30

Full details will be released nearer the time: please contact Colin Randall at colinrandall@mac.com.

God Save our Gracious Queen: Liturgy at times of national importance

*Friday, 20 April 2012, 10.00 till 4.00
Sarum College course in Salisbury*

This year the Queen celebrates her Diamond Jubilee. At times of national celebration or national mourning, individuals and communities instinctively still turn to the Church to give expression to their feelings and hopes. But what is our underpinning theology of such events? What kind of opportunity do they offer for us to share the gospel with those who are not regular church goers?

Dr James Steven, Director of Liturgy & Worship at Sarum College and The Revd Jonathan Ball, Chaplain to the Bishop of Salisbury

Cost £45 (including lunch)

To book contact courses@sarum.ac.uk, 01722 424800

Can we still worship with the Book of Common Prayer?

*Friday 15 June 2012 10.00 till 4.30
Sarum College course in Salisbury*

The Book of Common Prayer is foundational for Anglican liturgical and theological identity but only selected parts are still used today. The day will focus on the theology and liturgical background to Morning and Evening Prayer, Holy Communion, The Burial Service and Holy Matrimony, asking whether social and ecclesial context affects what we might and might not want to use.

Gordon Jeanes is the Vicar of St Anne's Church, Wandsworth and author of *Signs of God's Promise: Thomas Cranmer's Sacramental Theology and the Book of Common Prayer*.

Cost £45 (including lunch)

To book contact courses@sarum.ac.uk, 01722 424800

Book reviews

God's Transforming Work

Nicholas Papadopoulos, London, SPCK, 2011, 978-0281063901, 165 pages, £14.99

Nicholas Papadopoulos deserves our thanks in bringing together a stellar cast for this popular festschrift-style paperback, subtitled 'Celebrating Ten years of *Common Worship*' with an engaging tribute to David Stancliffe as an Afterword.

At first glance it might look like a disparate collection of essays, but the threads running through the book reflect some of David's major concerns – music, ministry, formation, the centrality of baptismal symbolism, architecture and the use of space. Rowan Williams sets one of the main themes – worship as transformation towards heaven, echoed in many of the subsequent chapters: 'The service given to the church of the future by liturgists and liturgiologists is not simply about liturgical scholarship in the narrower sense, but about the revitalisation of that liturgical theology which understands liturgy as the transformation of the time-taking body within the material world.' In other words, worship changes you, prepares you for heaven as you are lifted there. The themes of otherness, transcendence, movement and progression take us into the world of cathedrals and the paschal liturgy with Richard Giles and Jeremy Davies reflecting on Portsmouth and Salisbury. And yet there is also another, very practical, theme, of a church coping in its worship with post-modern diversity, with Jeremy Fletcher exploring this in terms of A Service of the Word and Anders Bergquist on ordination, raising the problem of some commissioning to non-ordained ministries looking very like an ordination, part of the clericalization of lay ministers in terms of both dress and function. Peter Moger highlights the 'new way of doing liturgy', in a mixed-economy church demanding more resources for formation and training at a time when the church is drastically reducing them. All but one of the contributors seek to build on the *Common Worship* foundation. The exception is Angela Tilby's trenchant questioning of the initiation services – 'Whatever happened to original sin?' It is a well-argued piece, a 'must-read' for those currently discussing the revision of the baptism service, tracing the erosion of the concept of sin in our liturgy. But does her caricature of a 'warm welcome ceremony to the church club' really do justice to the

'grand design' of the initiation services conceived (with Michael Vasey and John Sweet) by David Stancliffe himself? This book is an excellent discussion starter on a whole range of issues that should concern those who shape the worship of the church in the future.

✉ Trevor Lloyd, member of the Liturgical Commission 1981-2002

Finding your way around Common Worship

Mark Earey, CHP, 2011, 978-715142363, 128 pages, £9.99

An accessible and clear guide to using the potentially bewildering range of *Common Worship* resources, this user-friendly resource has the all the ease of engagement but none of the patronising nature of the Idiot's Guide style of publications. Mark Earey convincingly meets his stated aim, 'to familiarize worship leaders with the basic information they need in order to make good decisions about how to use *Common Worship* in local settings.' Insights into the flexibility and adaptability of *Common Worship* are woven throughout each section and made very clear, with the tables showing 'elements to be included' in a range of different types of service. The book draws the reader into an appreciation for the freedom within structure allowed by *Common Worship*, which will hopefully lead to familiarity and confidence with the structure in order to optimise its capacity for contextually relevant variation. Not least of the strengths of this concise volume, is the scope of the table of contents, index and glossary, making it able to function as a tutor to accompany the worship leader through each new *Common Worship* challenge. Ten years experience in using and guiding others through their use of *Common Worship* has enabled Mark Earey to offer 'Quick Tips' and answers to FAQs that are invaluable, particularly to the inexperienced. Extremely helpful, for an ordinand yet to navigate these waters, is the table offering examples of *Common Worship* funeral materials used in different scenarios. The passion that one assumes must be necessary to author such a work is implied, not explicit, as the tone and brevity, ideal for a manual, are sustained through the absence of anecdotal distractions to the practical advice. I wonder if a future edition will include insight into mobile phone 'apps' for *Common Worship*?

✉ Sonya Doragh is an ordinand studying at Trinity College, Bristol

A response to *The Journey of Christian Initiation: theological and pastoral perspectives*, Church House Publishing, 2011, ISBN 978-0715142370, £16.99

The Faith and Order Commission (FAOC) is a new baby born from the merging of the Church of England's Faith and Order Advisory Group with the House of Bishops' Theological Group and the Doctrine Commission.

This report on Christian Initiation is described as the swansong of the Faith and Order Advisory Group which had a particular ecumenical dimension, an emphasis reflected in this publication. While there are moves internally in the Church of England for revision of the baptism service, *The Journey of Christian Initiation* (JCI) brings questions from the ecumenical perspective. These are not spelt out explicitly at the beginning, but two separate issues are raised through the essays about confirmation in the Anglican Communion today: on the Roman Catholic and Orthodox side there are questions about the status of confirmation as a sacrament; while the Baptists and Pentecostals are looking for a proper emphasis on the adult profession of faith and the activity of the Holy Spirit as witnessed in Anglican initiation. The timing of the report seems to be entirely coincidental with current debates in Synod and the Liturgical Commission. Indeed a more sustained internal critique of where Church of England practice now lies might have helped FAOC's case.

Confirmation in Anglicanism

The aim of the report is to recover confirmation. The drift of the various essays is entirely conservative, even reactionary, in that respect. Indeed there is much at stake. Personal affirmation of faith by a Christian who was baptised as an infant, proper instruction in the faith, and due emphasis to the Christian life in the power of the Holy Spirit are all associated with confirmation and cannot be neglected. The current move into admission to communion before confirmation is leading not only to admission to communion without confirmation but also to weakened instruction and a neglect of a mature confession of faith.

The chequered history of what we today call confirmation is well known. JCI sets out to restore the traditional view of confirmation as a sacrament following the example of the

Book reviews

apostles' laying on of hands for the gift of the Holy Spirit (p.3). There is an awareness that this is a difficult line to take but no real discussion of the historical problems inherent in that position. The genius of the Anglican contribution to ecumenical debate has often been its close attention to the uncomfortable facts of history, and so the report has let down more than just the Church of England or the Anglican Communion. But at the same time it would be self-defeating to be caught up in this response simply with the history. There are other issues at stake, and it might be useful briefly to summarise some suggestions about where the conversation might be focussed.

On the Way?

JCI is picking an unnecessary fight in setting itself against the idea of 'baptism as complete sacramental initiation' (what it calls BACSI). That principle had been defined against the 'Mason-Dix' vision of baptism and confirmation, and can be accessibly found in the first ever Grove Liturgical Study: E.C. Whitaker's *Sacramental Initiation Complete in Baptism*. BACSI was a defence of baptism against an idea which, in its 'hard' version, claimed that baptism and confirmation were two parts of the same sacrament in the same way that the Eucharist is composed of the two elements of bread and wine. As a principle BACSI was based not only on sound history (e.g. Syrian baptism, no idea of a discrete rite for the giving of the Holy Spirit in the West until Tertullian, no sound links with whatever was happening in Acts) but also on Anglican sacramental theology (a sacrament has to be instituted by Christ, not simply imitative of apostolic practice). But BACSI was a correction of 'Mason-Dix', and the more recent insight into 'initiation as process' (see the report, *On the Way*, CHP, 1995) has allowed us to move on from those old debates without prejudicing the status of baptism. To a large extent 'initiation as process' has been fed by RCIA and the catechumenate, but Bryan Spinks, for example, has applied the approach to the classic Prayer Book structure of baptism, catechesis and confirmation, admission to communion. (*Studia Liturgica* 32 (2002), pp.98-110). JCI would be on firm and safe ground there and could build a sound case without getting into a historical and theological tangle. The principle of the 'appropriation of baptism' (e.g. p.16) as an approach to understanding post-baptismal rites and the life of faith gives more than

adequate space for exploring the various elements without seeming to detract from the dominical sacrament. This approach is in continuity with *On the Way* (see in the latter e.g. pp. 27-28, 34-35).

What is baptism?

A confident enunciation of the Anglican theology of baptism is somewhat lacking in this document. Paul Avis refers to the relevant, very useful chapter in his *Identity of Anglicanism*, but could have usefully incorporated more of that material or at least made it more prominent (we get closest to it on pp.16-18). Not only would it have provided a keystone to a 'process of appropriation of baptism' but it would also have informed our approach to ecumenical discussions elsewhere in the book. The Anglican theology of baptism as a means of grace and effecting what it signifies is in sharp contradiction to what, for example, many Baptists (probably the vast majority) believe with their emphasis on baptism as the candidate's declaration of faith. I have often been struck by the similarities between Baptist believer's baptism and Anglican confirmation: both had their origin in the Reformation with an emphasis on the personal affirmation of faith. But do the Baptists have anything equivalent to Anglican baptism?

Sacrament or charism?

A discussion of the integrity of sacramental acts would have bolstered both baptism and confirmation. The traditional Anglican theology of baptism is even weaker in Anglican circles than the traditional practice of confirmation. The emphasis on personal faith and current active church attendance is the working definition of a Christian even, it would seem, for JCI - see for example p.1, first bullet point, where it is asked: 'Should a new Christian, who has been baptized in infancy, be baptized again on profession of faith?' Even Zwingli allowed a baptised person the title of Christian! There needs to be a more robust understanding of the relation between the 'sacramental' and the 'charismatic', and this is a much more important topic than the sacramental status of confirmation.

Confirmation: a versatile rite?

While, as I said above, I shall overlook the problems in JCI on the history of confirmation, there are positive and creative ways of writing that history. One way might be to explore the versatility of confirmation

over the years. The Reformation adaptation to link it to catechesis and personal affirmation of faith was among the most radical and creative of many changes, but its role in maintaining the episcopal role in initiation is also important, and some examination might be made of its new role today in England of being less a 'coming of age' for teenagers and more a rite of re-integration into the Church for adults who faded away in their childhood or teens. The idea of confirmation as a versatile rite might have saved Martin Davie from distancing our modern rite from Orthodox chrismation of an infant because the latter does not include a personal response (p.86) which, given the essayists' overall claim of continuity back to the early Church and the New Testament, is tantamount to sawing off the branch on which they are sitting!

A way forward?

I was surprised that, in looking at the various elements of initiation (sacramental and non-sacramental) there was no discussion of what should be included in the process and how it might best be embodied. When elements are discussed (e.g. on p.15) they are presented in a conservative mode which assumes the Anglican traditional use of confirmation as the desiderandum. Given the ecumenical context and concerns of this book, a more useful approach might have been to take the various elements (conversion/declaration of faith – forgiveness of sins – instruction in the faith – gift of the Holy Spirit – joining the institutional Church, etc.) and examine how they are expressed in different traditions or different situations, and how well they are embodied in modern Anglican liturgy. For example a by-now classic problem in the traditional Church of England order of infant baptism – confirmation – admission to communion is that it drove the age of confirmation so low that it diminished the possibility of the candidate making a mature profession of faith.

As stated at the beginning, I hope this response might provide ideas for taking forward the conversation on an important issue. The questions raised in JCI need to be developed in a manner which is theologically and historically robust as well as pastorally and ecumenically creative.

✉ Gordon Jeanes, Vicar of St Anne's Church, Wandsworth

Musical news

'Songs in the night'

The editor of our music pages, Anne Harrison, is at present recovering from serious illness and the shorter music contributions reflect her absence. We wish her well in her recovery. Here she reflects on what has sustained her through this difficult period.

THE LOVELY HYMN 'My life flows on in endless song', probably based on an early Quaker song, includes the words 'What though the darkness round me close? Songs in the night he giveth.' Earlier this year I had good reason to be thankful for such 'songs in the night' while battling with a serious infection. The experience reminded me of the importance for Christian believers of building up a store of hymns and songs familiar and deep enough to sustain us in difficult times. Among the music which came to mind and strengthened me was Gerard Markland's song, based on verses from Isaiah 43: 'Do not be afraid, for I have redeemed you. I have called you by your name; you are mine.'

I also found spiritual sustenance via my iPod (to which I could listen without disturbing my husband's sleep!), particularly through some relatively new material by Stuart Townend and others, recorded on the album *The Journey* (2011 – details on www.stuarttownend.co.uk). The final track, 'Christ be in my waking', has resonances of 'God be in my head' and of Celtic prayers such as 'St Patrick's Breastplate'. I hope it will soon appear in a publication which will enable and encourage congregations to sing and memorise it.

Lindsay Gray to leave RSCM

Lindsay Gray, the Director of the Royal School of Church Music, will move on from the post during the autumn of 2012 to pursue other professional interests. He says 'I consider it a wonderful privilege to have held the post of Director; I have thoroughly enjoyed my time leading the RSCM, and believe it is currently in a position of some considerable strength. I would still like to do other things at this stage of my career and, with the organisation in very good heart, I feel that now is the right time to move on.'

Paying tribute to Lindsay Gray's work, Lord Gill, the Chairman of the RSCM Council, says, 'Lindsay is an inspirational leader who has given great support to our staff, and to our network of volunteers, affiliates,

members and donors. He has steered the RSCM through difficult economic times and leaves the organisation in good shape. All of us are sorry to see him go.' The search for a successor begins immediately.

National Network of Pastoral Musicians' Conference

July 20-22 Worth Abbey, Sussex

The conference will focus on the Psalms 'a subject which can unite members of all denominations and especially musicians, who bring these ancient sung prayers to life'. Among the speakers will be John Bell. For further details see: http://nnpm.org/National_Events.html

Celtic Islands Tour

Keith Getty and his wife Kristyn are undertaking what is described on their (American) website as a Celtic Islands tour (taking in Liverpool and Gateshead at the edges!) Stuart Townend will join them for some of the events and there will be locally-recruited choirs in Scotland (see <http://newscottish.org/>).

30 May, Philharmonic Hall, Liverpool; 1 & 2 June, Belfast; 5 June, Londonderry; 6 June, Inverness; 7 June, The Sage, Gateshead; 8 June, Aberdeen; 9 June, Usher Hall, Edinburgh
More details at <http://www.gettymusic.com/tour.aspx>

CCLI innovation

Guildford Diocese has established a partnership with Christian Copyright Licensing International (CCLI) whereby the Diocese will be invoiced for all licences provided by CCLI to Church of England churches in the Diocese. All churches are covered for the copying of words and music of copyright material - the Church Copyright Licence (CCL) and the Music Reproduction Licence (MRL) and annual bills will no longer be sent to parish treasurers. See the Guildford Diocese website: <http://www.cofeguildford.org.uk/parish-life/christian-copyright-licence/>

Decani Music

Decani Music is having a sale. There is an eclectic range of items at prices mostly between £1 and £3. Have a look at http://www.decanimusic.co.uk/acatalog/copy_of_Sale_Items.html.

From The Liturgical Commission

Readers of Praxis News will be interested in what the Liturgical Commission is up to. Anders Bergquist, who has been a member since 2000, sends this report 'from our own correspondent' of the most recent meeting, on 10-12 January 2012.

Additional Eucharistic Prayers

One of the Liturgical Commission's primary tasks is to work on the Church of England's prayers, found in the *Common Worship* services. The Additional Eucharistic Prayers, for use when children are present in significant number, were the result of three years' work by the Commission. They are now out of its hands, and following a debate at the February Synod, await final approval in July. Some time was spent agreeing the contents of a new Pastoral Ministry Companion to be published by CHP. This will bring together material that is already authorised or commended into a handy small volume that can be carried in a pocket or handbag when visiting the sick and dying.

Baptism revision

Revision of the Baptism rite is now under consideration and will form the work of future meetings. The Commission typically works through small sub-groups, and the sub-group that has been tasked with this is hard at work on its first drafts. To help them, there was a substantial conversation at the meeting about the nature of the task. In preparing or revising texts, the Commission takes its instructions from the House of Bishops, and they have asked for a 'light touch' revision in the form of alternative provision, looking principally at the words of the Decision, the Prayer over the Water, and the Commission. At the same time, it is clearly necessary to address the concerns that have been voiced about the CW Initiation rites. These are partly about the way in which an unfamiliar kind of language is foisted on baptism families ('you see their eyes glaze over', as someone said), but they are also about a perceived lack of mystery and depth in the rites, and about the apparent marginalisation of a theology of regeneration – not absent, but somewhat screened by the dominant imagery of life as journey. This was a complex set of issues to tease out, in a very good conversation primed by two excellent papers from Commission members.

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Additional Eucharistic Prayers - *The last lap*

General Synod requested the Additional Eucharistic Prayers in 2008 for use on occasions when the majority of those present are children. The final drafts returned this February to complete their Revision Stage. They had been with the Revision Committee since the July 2011 Synod and have received only some very light revisions. These included:

In Prayer One

- Reducing the number of references to God as Father
- Some rewording to improve resonance with biblical texts
- Changing the rendering of 'covenant' from 'the new promise of God's love' to 'the renewed promise of God's unchanging love'.

In Prayer Two

- Review of the prefaces and provision of a new preface with urban imagery
- Rewording of the epiclesis to be more directly parallel with other CW epicleses
- Reworking of the seder-style answers from 'Listen and you will hear' to 'Listen, and we will hear'
- Significantly reworking the final paragraph.

The debate in February was overwhelmingly in favour of the prayers being given approval. Two recomittal motions were proposed but neither received the necessary number of members standing to be debated. The first asked for a direct reference to the Ascension in Prayer One; the second sought direct references in Prayer Two to our being made in 'the image of God', to the Ascension and to the Parousia.

The Prayers are now remitted to the House of Bishops before being brought back for Final Approval in July. If they enjoy a smooth passage, they will most likely be authorized for use in September when they will be published along with their guidance notes. The guidance notes are published by the House of Bishops and are not subject to synodical approval.

(The prayers are currently available on the Church of England web site at <http://www.churchofengland.org/media/1385989/gs%201822a%20-%20additional%20eucharistic%20prayers.pdf> or do a Google search on GS1822A)
✉ *Tim Stratford, Diocese of Liverpool*

Praxis and the future of liturgical formation

Jo Spreadbury, Chair of Praxis, writes

THESE ARE CHALLENGING TIMES for the church – and for all involved in the church's primary purpose of bringing people to the worship of God. Therefore these are challenging times for Praxis too!

I have been Chair of Praxis now for six months, and it has been a challenging time for me, but also huge fun. Meeting all sorts of gifted and generous people, joining the Liturgical Commission, attending a GROW residential, linking up with the Alcuin Club, getting in touch with the important work of the regional committees – it has been a steep but rewarding learning curve. And it has been exciting to become more fully aware of how much Praxis has achieved over the years and just how much we currently have to offer.

Liturgy in ministerial training

As well as the important training opportunities of the Additional Eucharistic Prayers and, in due course, the additional Baptism provision, Praxis had also been asked to take a key role in national provision for liturgical formation. As you will be aware, there are new plans taking shape for ministerial development in all areas of IME and CMD. The aim is to achieve some effective joined-up thinking on two fronts: first, to bring about greater parity in ministerial formation for ordinands and Readers-in-training, respectively, in the different courses, colleges and schemes around the country; second, to link initial ministerial education more fruitfully with further training after ordination or licensing (hence talk now of IME 1-7), and on into CME. A significant step was achieved at General Synod recently with the approval of Ministry Division's recommendation of a single suite of HE awards and validation arrangements nationally.

The involvement of Praxis

So what part will Praxis play? To begin with there will be the chance to make suggestions about the essential liturgical content of the new 'national curriculum', and to make submissions to the curriculum design group headed up by the Bishop of Sheffield. In the original

Learning Outcomes document which has shaped much of the thinking about the aims of IME, only 38 words addressed the issue of liturgical formation for ordinands. We have some work to do to redress this, clearly! The work already underway (by David Kennedy, Peter Moger and John Chamberlin) on a Praxis 'syllabus' for IME 1-7 will form the basis, we hope, for detailed input into the liturgical curriculum design.

As we approach implementation in September 2013, Praxis will offer its expertise and local talent to dioceses and regions who must meet the new requirements. This may mean offering core training events, or responding to requests for particular requirements where local provision is not available – for example where a college or course does not have someone who teaches liturgy on their staff. We are beginning discussion with the regions about how best to put together a directory of local practitioners so there is information to hand about the availability of people with the necessary expertise, enthusiasm and communication skills! Next will come the incorporation of liturgical review within clergy appraisal under the new Terms of Service Measure, with parallel possibilities for Readers and lay ministers also. One particular focus may be liturgical training to assist incumbents with new curates and newly-licensed Readers, where good modelling provides an essential foundation for future competence to feed and form God's people through worship.

Inspiring

The experience of transforming worship often plays a crucial part in inspiring people to offer for ministry. Those influenced in this way should become worship leaders who develop enriching and inspiring worship. I hope that Praxis can play its part in helping to overcome what one might call the vicious circles of ignorance and negligence in worship (to use a penitential image, appropriate to the fact that I am writing this in Lent) and establish virtuous spirals of worship provision that builds up the Church, and is, above all, worthy of God and his eternal kingdom.

Colin's column

WHEN I JOINED the Liturgical Commission in 1964, Arthur Couratin's draft of Series 2 communion appalled me – at first sight a partisan Anglo-Catholic text (this was true, but not the whole truth). I had to learn how, as the newest member, to object to that which the whole Commission supported. However, I encountered a cross-current – Anthony Hanson, the Irish observer, muttered something like 'Don't worry about Anglo-Catholicism: it's the South Bank to be watched here' (this was 18 months from *Honest to God*). The South Bank was literally present in Mervyn Stockwood and Ernie Southcott, Bishop and Provost of the South Bank, but they, while close to radical theologians, were not originators of existentialist theology. So I retained my vigilante role re Arthur Couratin, but I kept another eye open also. I had recently written an essay on Michael Ramsey's *From Gore to Temple*, and had penned 'There never was a truly modernist monk' (for traditional liturgy – in bulk! – keeps its practitioners conservative in theology). Was this over-sweeping? Well, in my lifetime, credal Christianity has been in greater

danger from the theologians than from the liturgists. So what threats came up (still, of course, light-years from considering same-sex 'marriage' liturgies)? The Commission flirted briefly with 'sinned against ourselves'. But much more seriously at risk was the atonement – for the Eucharist was being drafted to be not-1662, and 1662's concentration on the cross ('who made there, by his one oblation of himself once offered, a full perfect and sufficient...') was bound to be diminished, and might reduce to simply a statement Jesus had died, with no reference to the vicarious significance of the cross. The trend went far in the authorized Series 2 Communion – and the slightly restored proclamation of the atonement in *Common Worship* may yet be a bulwark against attempts to dispense with any sacrificial doctrine of Christ's death. But the early battle was over eschatology. Cranmer inserted 'until his coming again' into the Communion from 1 Corinthians 11.26. With commemorating Jesus' death and resurrection in the anamnesis, were we to proclaim his second coming? Mervyn proposed 'the coming of

his kingdom'. I said the ancient liturgies (the correct point of appeal!) had 'looking for his coming in glory'. Mervyn replied 'I know you Tyndale Hall men, out in the garden with your telescopes looking for Jesus' coming'. I countered 'It is odd that in the diocese of Southwark the kingdom can come, but the king mustn't'. He won with Series 2, I with Series 3, where we now also had acclamations. For these the Commission wrote 'Christ has died: Christ is risen: in Christ shall all be made alive' – but Bishops over-ruled us (mercifully) with 'Christ will come again'. Thus it is today. But CW Order One had the ASB's second Eucharistic prayer (descended from Series 2) collapsed into the first Eucharistic prayer (descended from Series 3), and, quite incomprehensibly, 'we look for the coming of your kingdom' trumped Christ's second coming in Prayer A's cobbled-up anamnesis. Oh yes, and 'make the memorial' got in too. But these result less from liberalism than stupidity.

✉ Colin Buchanan is a former Bishop of Woolwich

From the Liturgical Commission

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The Liturgical Commission maintains a constructive dialogue with all sorts of partners. One key conversation is with Praxis. For most of the period 2005-10, when Peter Moger was in post as a full-time National Worship Development Officer, quite a few Transforming Worship events were delivered through his office. The national picture is very different now, and the need for competent agencies to help the liturgical formation of the Church is clear. So members discussed how Praxis could be more central to the delivery of that work. The Ministry Division's ongoing project of a kind of national curriculum for ministerial formation presents one important opportunity. Praxis might lay on training events commissioned by those who hold the responsibility (and modest budgets) for providing IME1-7, but who do not have the necessary expertise themselves. Praxis must flourish, and its relation to the Commission needs to be close. That means making sure, for example, that the Chair of Praxis joins in the conversations that the Commission's Formation Group has with the Ministry

Division.

Another substantial dialogue at this meeting was a briefing from Lucy Moore of Messy Church leading to an exploration of the liturgical issues that are beginning to emerge out of its work. A recent 'messy confirmation' had highlighted some of these. Curiously the phrase 'messy church' seems untranslatable into any other European language!

These were particular discussions. At every meeting, members try to stay in touch with what is going on in other churches (the Roman Catholic and Methodist observers are vital here), and elsewhere in the Anglican Communion (especially in other British provinces), in the RSCM and in the world of liturgical publishing. The Commission is not itself responsible for Visual Liturgy, but it gives advice and stimulus, and was much heartened to hear that plans are in hand for a significant revamp of VL.

Worship together

Last, but perhaps most important of all, worship is an integral part of the

Commission's life – Morning Prayer, the Eucharist, and Evening Prayer are offered every day. Sometimes the worship is an opportunity to try out new material, but we really are like the 'scribe trained for the kingdom of heaven', and bring out of the Cof E's treasure things new and things old. So, typically, we enjoyed one CW office according to the use of Truro Cathedral, and another according to the BCP. The Chapel is at the heart of the meeting.

Joint Liturgical Study 73

The next Alcuin/GROW Joint Liturgical Study, to be published in May, is *Ordo Romanus Primus: Translated with Introduction and Notes* by Alan Griffiths. This adds a further valuable text to the extensive library of patristic texts in English published in the series. The usual price of £5.95 is sustained without increase by the publishers, SCM-Canterbury.