



# Praxis News of Worship

Supporting and resourcing the liturgical life of the Church of England

## What is Praxis?

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

### Affiliation

The sponsoring organisations do not fund *Praxis* financially. The work that *Praxis* does is supported mainly by affiliation. If you are not an affiliate, why not consider becoming one? Just get in touch with the office—details on the back page.

### Website

Have you visited the *Praxis* website? View us online at [www.praxisworship.org.uk](http://www.praxisworship.org.uk)

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## Remembering Michael Vasey

**F**riends, former students and colleagues of the late Michael Vasey, for many years the Liturgy Tutor at Cranmer Hall, joined the current St John's College community on Wednesday 21 May for a Service of Thanksgiving in his memory, held in the church of St Mary-the-Less, Durham (the College Chapel). Past and present members of the Joint Liturgical Group, the Alcuin Club, GROW and the Liturgical Commission were among the congregation. Michael died on 28 June 1998 and continues to be remembered with affection and gratitude by many – a keen sense of loss was still much in evidence, particularly during the moving homily delivered by Robert Song and Margaret Masson.

The liturgy included several texts written by Michael, among them one of his psalm prayers and a setting of 'A Song of Anselm', with Peter Moger as cantor. The anthem, 'Bring us, O Lord God, at our last awakening' (sung beautifully by the college choir), picked up the themes of resurrection hope and longing for heaven found also in readings and hymns. The service closed in the churchyard, where choir and congregation gathered around Michael's

memorial stone singing the 'Litany of the Resurrection' from the *Common Worship* initiation services.

Invited guests shared a buffet supper before joining the audience assembled for the 2008 Vasey Memorial Lecture, given by David Kennedy (Canon Precentor of Durham Cathedral and Chair of *Praxis*). His subject was 'Biblical Tradition: Michael Vasey's approach to the teaching of Christian worship' and he began by paying tribute to the role Michael had played in his own development as liturgist and teacher. In preparing the text, he had drawn on notes taken during Michael's lectures by David Elleanor – sadly this former Durham ordinand had died, aged 59, on the very day when David Kennedy had located the notes, handed to him years earlier on his appointment to teach liturgy in Birmingham. The lecture, to be published in due course, was dedicated to David Elleanor's memory as well as to Michael's.

Anne Harrison

Music Editor, *Praxis News of Worship* and Editor of the RSCM's *Sunday by Sunday*

## Liturgical Conferences coming up soon

### Worship, Liturgy and Music in early modern England

Monday 8 – Tuesday 9 September 2008  
St. Chad's College, Durham University

This is a one-off conference bringing together scholars for a series of interdisciplinary discussions around the public worship theme of the Early Modern Worship Network.

The principal speakers will be:

- ◆ Roger Bowers (Jesus College, Cambridge)
- ◆ John Craig (Simon Fraser University)
- ◆ Christopher Marsh (Queen's, Belfast)
- ◆ Peter McCullough (Lincoln College, Oxford)
- ◆ Bryan Spinks (Yale Divinity School)

Limited bursaries are available to assist postgraduate students and other unwaged participants.

### Deep calls to Deep

Thursday 11 – Saturday 13 September 2008  
London School of Theology (Northwood)

Readers of *Praxis News of Worship* may recall a reference in the music pages of Issue 16 to a worship symposium being planned by the London School of Theology. More detailed information about 'Deep

calls to Deep' is now available online ([www.lst.ac.uk](http://www.lst.ac.uk)). David Peacock, Head of the LST's Department of Music and Worship, says that the aims of the event are to:

- ◆ deepen understanding
- ◆ broaden skills
- ◆ explore and experience current trends
- ◆ facilitate conversations across the worship streams

Anyone with 'a serious interest in worship' is welcome: worship leaders, worship theologians, musicians, church leaders and those involved in the creative arts. The first day (9.30 a.m. to 5 p.m.) is described as a 'Symposium Prelude' on *Worship: The Big Issues*, with input from Jonny Baker, Mark Earey, Joel Edwards and Graham Kendrick. Later on the Thursday evening, Geraldine Latty will lead a 'Worship celebration'.

On the Friday and Saturday there will be more worship, a plenary session with John Bell of the Iona Community, and a wide choice of workshops including 'Breathing new life into hymns', 'Lament in worship', 'Mission and worship', 'Worship for today's children' and 'Where is the worship song going?'

# Praxis Event Reports



## Reclaiming the Night:

A Praxis Midlands event in Birmingham Cathedral on 6 March 2008

The event attracted nearly 100 people and the keynote speakers - the Rt. Rev'd Gordon Mursell, Bishop of Stafford and the Very Rev'd John Irvine, Dean of Coventry - did not disappoint. Bishop Gordon delighted us with a thorough yet very personal summary of Biblical and early liturgical references to prayer at night. I suspect we have all experienced various 'prowlings of the Devil' in the small hours. The Bishop's source of protection is simply to reach out his hand to God. His full notes are available at [www.praxismidlands.org.uk/archives](http://www.praxismidlands.org.uk/archives).

The Dean led us through the vision and planning which have enabled the monthly 'Cathedral Praise' at Coventry. 'Be prepared to start small and keep going for quite a while before serious growth begins,' is good advice. Things do take time to get established.

Canon Adrian Daffern, Precentor of Coventry Cathedral, offered wisdom from both Cathedral and Parish ministry. In one parish, with many funerals, he held a monthly memorial service which gradually "grew" the evening service so that it was larger than the morning one! His 'Quick Wins for Evensong' are worth pondering:

- ◆ Keep it moving
- ◆ Don't try to be King's College, Cambridge
- ◆ Choose wonderful hymns
- ◆ Keep the readings short
- ◆ Preach a superb sermon and lead lovely prayers
- ◆ Invite people along

- ◆ Stick to 1 hour
- ◆ Always serve refreshments
- ◆ Don't apologize for it – celebrate it.

Finally Adrian gathered together ideas from the floor as well as from the Bishop and Dean. These included:

- ◆ Remember the witness of a church lit up (inside) on a dark evening, especially if visible from a distance.
- ◆ Taizé, candles and story-telling work particularly well as the night draws in.
- ◆ There was a heartfelt plea for the use of silence ..... and to make sure it is long enough to be HEARD!
- ◆ At the other extreme, how about showing a film and then ending with compline?

The evening service was felt to be one where there could be a wide variety of worship over a year and a lot of opportunities to move outside the rubrics of the BCP and *Common Worship*. They could be used to mark the seasons with meditations and/or to use resources from (for example) Iona or the Northumbria Community. Why not major on a style of music and ideas ranging from Plainsong to Jazz, or weave traditional versions of the Magnificat and Nunc Dimittis into *Common Worship* Evening Prayer?

Altogether an excellent day – with enough ideas to last until the next event ('Rites on the way out – more than just funerals!' on Thursday 9 October 2008 at Birmingham Cathedral).

Janet Chapman  
Priest-in-charge, St Mary's, Banbury and  
Canon Liturgist designate,  
Birmingham Cathedral

## Praxis Yorkshire

Praxis Yorkshire invited Peter Moger to come and launch *Worship Changes Lives* at a day conference on 26 April. The invitation included an offer of the booklet sent post-free in advance for £2.50 (this being subsidized from the booking fees), and 29 people took up the offer, and came to the day with copies they had already read – the total numbers present were around 70 and on the day everyone had a copy.

Peter Moger, whose own input was both warm and compelling, was in part viewing the day as a trial run, and the actual form of workshops, of feed-back, and of structuring his own input (which included a workshop on 'Music in *Worship Changes Lives*' – which had a large take-up) was part of working out the best ways in which the booklet can be used to serve its overt purpose of changing lives.

Your reporter, who chairs Praxis Yorkshire, also ran a workshop, the contents of which can be accurately guessed from a certain column on the last page of this journal.

The Right Reverend Colin Buchanan

# Letter to the editor



## From the Reverend Mark Bennett

Dear Gilly,

I surely cannot be alone in noticing that because the new volume on Admission and Licensing of Readers 'will be of limited interest' it is going to be produced in a non-standard form, rather than as part of the carefully designed *Common Worship* series. Perhaps there are fewer services for licensing and admission of readers that ordination services, but they are significant events in the lives of those involved and in the life of the Church.

I would have thought that there might be a case for a book on 'Celebrating lay leadership' - encompassing established rites for Readers, Churchwardens etc (perhaps even notes on coronations), to admitting lay ministers of communion and resources for less formal occasions. That would be more use to the Church than a half-hearted acknowledgment that Readers exist - indeed it could fire some excitement and enthusiasm about lay leadership. But I fear that the decision on publishing the Readers volume, obviously mistaken as it is, does accurately reflect the current culture of the Church of England - and has

therefore passed rather unremarked through the committees which have considered it.

Best wishes,

MARK BENNETT

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*Correspondence to the editor is very welcome. Please include your postal address, if sending messages by email.*

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## Aspects of Worship

# Let us pray

Christopher Irvine reflects on the importance of intercessory prayer

**W**hen it comes to prayer, it seems that we are good at praise! Praise, especially exuberant praise, is contagious, and the renewal movement has done much to liberate congregations to offer praise in both song and prayer. Indeed, in many churches, praise has become such a dominant feature that the words 'worship' and 'praise' are almost used synonymously, for the task of the 'worship group' is primarily to lead the congregation in its praise. All this is understandable; not least when you reckon worship to be our response to all that God has done and continues to do for us in Jesus Christ, and in the power of the Spirit. But should we allow the element of praise to eclipse the element of intercession, our prayer for others? When we have gathered for worship, shouldn't there always be a call for prayer, a voicing of that traditional invitation to the congregation: 'Let us pray'?

The prayer of intercession is certainly an ancient feature of Christian liturgy; it is there in Justin Martyr's description of the Christian worship in mid-2nd century Rome, and by the 4th century had evidently become a constitutive element in a number of Eucharistic Prayers through which the Christian community offered its sacrifice of thanks and praise. The Reformers were keen to restore the intercessions, and prayer for others, specifically those in sorrow, need, and sickness, was incorporated into the service of Holy Communion by Thomas Cranmer in his two English Prayer Books of Edward VI. Liturgical revision during the second half of the 20th century reinstated the Prayers of Intercession. Today, *Common Worship* Order One (Holy Communion), provides five different patterns for the prayers of intercession, and has also included an element of intercession (resisted by the compilers of the *ASB*, 1980) in two of the Eucharistic prayers. Both Eucharistic Prayers F and G have supplicatory clauses, and the formatting of the intercession section in G indicates that this element may be expanded by the President, although in my experience this rarely occurs.

With the arrival of Services of the Word, the element of intercessory prayer was given a place in the proposed template of ordered worship. In the Introductory chapter of *Patterns for Worship* (GS 898, 1989) some of the assumptions about the structure of a Sunday Service of Word were helpfully spelt out, and an outline given of the form of service: Introduction, Penitence, Praise,

Word, Prayer, and Ending. The point that was emphasised, and that is reiterated in *New Patterns for Worship*, is that of the need for a *balance* between the constitutive elements: 'This means that we should not have a service which is nothing but teaching, without praise and prayer; nor a service which is nothing but praise, without some word and teaching.' These were wise words, but I now wish that the authors had added the word 'prayer' to the final sentence.

My desire to see a firm place for intercessory prayer in both our daily prayer and our Sunday worship goes beyond a desire for neat liturgical structures, but springs from a deep conviction that intercessory prayer touches the very heart of our Christian vocation, of what it is that the baptised are called to do.

I was brought up in a church which was built in the heady days of the Parish Communion movement, and so was accustomed to the practice, which has continued throughout my adult life, of the intercessions at the Eucharist being led by members of the congregation. The intercessions were originally known as the Prayers of the Faithful, and it just seemed natural for them to be voiced by the people. The principle was more than one of increasing the vocal participation of the congregation, but rested on the conviction that this was the people's work, the task of the baptised to bring the cares and concerns of the neighbourhoods in which they lived and worked into the arena of the Church's prayer. The 16th century architect of Anglican polity, Richard Hooker, made the audacious claim that we were God's 'associates', and partners with God in Christ. The expression recalls St Paul's self-designation of being a co-worker with Christ, and this expression could be extended to our work of prayer for the world. I am intrigued by the implicit theology of prayer in Revelation where the prayer of the saints is likened to the rising incense, and the implication can be drawn that the Christian's prayer is somehow bound up with the unfolding of God's ultimate purpose in the redeeming and remaking of the world.

The Pastoral epistles urge us to pray, and to pray not only for the church and its members, but to extend our prayer to the wider social world in which our lives are set (1 Timothy 2.1). It is as though Christian prayer is to ripple out and be universal in its

scope of concern. This universal prayer is certainly corroborated by Justin Martyr, who spoke of how Christians pray 'for all human beings everywhere' (1 Apology. 65). The universal concern has certainly been recovered in the five headings of our general intercession in *Common Worship* Order One, which combines creation as well as human society in one of the five suggested concerns to be voiced in our intercessory prayer. The universal scope of our prayer was heightened in the Scottish Liturgy (1982) by the placing of 'the world and its people' first in its list of specified topics to be woven into the general prayer of intercession at the Eucharist.

There is a hymn in the preparatory rite of the Armenian Liturgy in which the creator God is asked to 'strengthen our arms with power that we may lift up our hands to intercede.' The image is striking, and reinforces the point that our prayer for others and for the world generally is our work, the putting of our shoulder to the wheel of the turning world with all its need and sorrow. In saying this, we need quickly to assert that the activity of prayer is not only a task, but also a *gift*, because without the Spirit, as St Paul insists, we could not pray at all. Again, it seems that our prayer, made *to* the Father, *through* the Son 'who ever lives to make intercession for us' (Hebrews 7.25b) and *in* the Holy Spirit, is somehow bound up with the divine work of releasing creation from its bondage to decay (Romans 8.19-27). So, let us pray!

Canon Christopher Irvine,  
Canon Librarian of Canterbury Cathedral

### Pre-Lambeth editorial musings

Bishops from around the Anglican Communion gathered in local dioceses before the Lambeth Conference and our editor was at two of the Pre-Lambeth services in Manchester Cathedral. Being in a multi-cultural diocese they involved four music groups at the first service: a Marathi group (with impressive drums), an Urdu/Punjabi group, a Tamil group (unexpected - but they were accommodated somehow) and a parish music group renowned for its international repertoire. The procession (the cathedral chapter and fourteen bishops) followed a 14-year-old Marathi drummer; and the highlight was the spontaneous episcopal dancing around the building, led by the diocesan bishop. The second pre-Lambeth service was Choral Evensong (no dancing)! We look forward to news of Lambeth worship.





# Musical News



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

*edited by Anne Harrison*

## News of resources

Those working with children may like to know about an enlarged version of **Junior Praise**. Two volumes were published by Marshall Pickering in the early 1990s, and now the 500 songs in these have been supplemented with over 100 extra to make up *Complete Junior Praise* (Collins, 2008). The full music version is priced at £35 and the words-only edition costs £5.99. A review will be included in a future issue of *Praxis News of Worship*.

Meanwhile **Mission Praise** is to be made available digitally, according to a press release from HarperCollins: visit [www.missionpraise.com](http://www.missionpraise.com) to find out more. There are plans to develop the website to enable people to download Bible readings and liturgical material as well as hymns and songs.

Another online resource for music is [www.resoundworship.org](http://www.resoundworship.org), a new project of the Jubilate Group. The website makes available songs for worship by young writers including Joel Payne (Music Minister at St James, Muswell Hill) and Chris Gasson (Worship Director at St James and Emmanuel, Didsbury). They aim to promote a sung repertoire which is biblical, inclusive, 'content driven' and contemporary. By working through a process of reflection and critiquing each other's songs, they feel able to describe the material as 'honed'.

## Celebrating Vaughan Williams

As Sunday in October will see many congregations singing hymns associated with English composer Ralph Vaughan Williams, music editor of *The English Hymnal* (1906). He was born on 12 October 1872 and died on 26 August 1958. The Archbishop of Canterbury has lent his support to a suggestion made by the Ralph Vaughan Williams Society that the fiftieth anniversary of the composer's death should be marked by the singing of his hymn tunes in churches on 12 October 2008. One particularly appropriate hymn for those wishing to honour his memory is 'Come down, O Love divine' sung to the tune 'Down Ampney' (named after the Gloucestershire village where Vaughan Williams was born).

## Accompanying the Sacred: Percussion and the Profound

*Philip Roderick, Anglican priest, educator and percussionist, describes some imaginative approaches to music in worship*

Is it possible to preserve the integrity of a sacred text by clothing it in the vesture of the contemporary? Can a liturgical resource from antiquity resonate with the sound of a very different accompaniment? From the outset, Contemplative Fire has seen the validation of the dynamic of tradition – both in the deconstruction and reconstruction of the language of theology and in the re-imagining of liturgy – as integral to the development of its own life as an emergent 'community of Christ at the edge'.

As a percussionist for the past forty years I have, more recently, been inspired by the congregational potency of Scriptural chant and short, liturgical phrases, when led by a cantor and sung to simple rhythms. At a recent Holy Week gathering of Associate Missioners of Fresh Expressions, I therefore welcomed with enthusiasm the invitation to sing the Litany in contemporary mode for the Morning Worship. With the words, refrains and sections of the ancient Litany on a screen, and with my Djembe and Hang drums as accompaniment, I taught a simple verse and rhythmic response. The sense was that the dignity of the original text was validated, even whilst being expressed in gentle, foot-tapping tempo.

As regards the fashioning of music for worship, the two most significant influences on me over the years have been African rhythm and Russian Orthodox tonal chant. African rhythm I experienced in the late '60s when, whilst doing voluntary work, I was invited to sit with the nine percussionists of Karezi Party (from the Ankole tribe near the Mountains of the Moon in Western Uganda). Russian Orthodox harmonic structure I imbibed whilst a novice monk in an Orthodox Hermitage in the UK in the early 1970s. The auditory impact of three monks chanting in harmony in a converted, candlelit and icon-soaked cowshed had the felt sense of a gateway into paradise! Flowing from these two very diverse musical traditions comes something of the tenor and texture of Contemplative Fire worship. In different dioceses, our liturgy

(symbols and structure fashioned anew each time by a small group sitting with the lectionary readings, in the context both of the Church year and of a *lectio divina* process) takes place in a wide variety of settings, from school halls to abbeys, from barns to beaches.

Contemplative Fire, as a network fresh expression of church, committed to honouring and re-visioning the ancient pattern and substance of liturgy, has a contemplative-apostolic charism. We seek to celebrate and nurture creativity in all forms as an integral dimension of faith, formation, Christian life and outreach into culture and sub-culture. We regularly invite visual artists, sculptors and craftspeople to inform and speak to their work in eucharistic settings.

What increasingly intrigues me, in our discernment and development of different ways through which to present the mystery of life in Christ, is the often neglected arena of what has been described as 'sonic art'. I do believe that there is a quality of sound healing that has been part of the rich legacy of liturgy as life in God. This now needs to be brought back into prominence today. One small example is 'Sheer Sound', the musical venture I lead which explores intersections between tonal harmonics and jazz, between ethnic and early medieval cadence. With guest musicians we are exploring the resonances of sacred texts when sung, and the highs and lows of praise and lament, of poignant intercession and of quiet meditation.

If you would like to find out more about Contemplative Fire's 'Sing the Scriptures: Live the Liturgy' or the work of 'Sheer Sound', do email me ([philip@contemplativefire.org](mailto:philip@contemplativefire.org)). For those wishing to nurture the contemplative dimension of discipleship and ministry, please log onto the website ([www.contemplativefire.org](http://www.contemplativefire.org)).

*The Reverend Philip Roderick*

## New regional initiative

A church in Shrewsbury is the base for a new educational project, the Sam Baker School of Church Music. Founded in 2007, it was named after a local church musician who died some years ago and is the brainchild of David Leeke, a former chorister of Sam Baker's and now Organist and Director of Music for the Parish of Central Shrewsbury.

A Harrison & Harrison organ which used to be in the chapel of Addington Palace has been loaned by the RSCM to St Alkmund's Church, where it is being used for teaching and concerts as well as services. Vocal lessons and other training opportunities are also available. The 'Aspirans' programme aims to help anyone involved in leading the music in their local church in the West Midlands, the Welsh Marches and Mid-Wales.

## Mary Berry RIP

Dr Mary Berry, who was awarded the CBE in 2002 for services to plainsong and Gregorian chant, died on 1 May 2008 at the age of 90. In 1991 she was made an honorary fellow of the Guild of Church Musicians. For the Royal School of Church Music she wrote *Plainchant for Everyone* (1979, revised in 1987 and 1996) and she became an honorary fellow in 1995.

Besides working hard to encourage the singing of plainsong by choirs and congregations she was also a member of a religious order and a distinguished musicologist, based at Newnham College, Cambridge. Her recordings, as director of the Schola Gregoriana of Cambridge, are available on the Herald label.

## Search for peace

Peace is the theme of the RSCM's 2008 Young Voices Festival. Services will be happening in a number of schools, churches and cathedrals in October. Advice for anyone interested in putting on

their own 'Search for Peace' service is available on the RSCM website ([www.rscm.com](http://www.rscm.com)). The music is taken from the *Voice for Life Songbook*, with liturgical material provided on a CD-ROM.

## Distance Learning

*Earlier this year Praxis News of Worship asked the Reverend Christopher Clinch about his experience as a student on the Sacred Music Studies programme.*

### **What made you decide to enrol for the RSCM's Sacred Music Studies programme?**

I had been working within the Diocese of Newcastle for a number of years not only as a parish priest but as Chair of the Diocesan Liturgical Group and as the Educational and Training Officer for the RSCM in the area. I was looking for some means of both improving some of my practical skills in worship and music but more importantly having time to understand how and why music and worship have such a key role in our church life.

### **Did you have to travel to Bangor in order to participate?**

No, nearly all the work was done within my study, or in the church next door! The course is about learning within your context, although clearly you need to be aware that there are many different traditions within the church from which to learn. There was the opportunity to go to a summer school in Bangor but I could not make it.

### **What kind of distance-learning material was provided for you to work on?**

The material came in workbooks for each module, not dissimilar from the material the Open University provides. You had regular assignments to complete, both written work such as essays and projects, and practical work based upon the skill you wished to

explore. In my case I chose to submit compositions, and had to provide recordings as well. My small church choir are *just* still talking to me!

### **Which part of the course did you find particularly interesting?**

Most of it was good - which says a lot for a course of this length. I enjoyed exploring the theology of worship and music, and also liked the opportunity to write music and have it assessed - although that can be quite scary as well!

### **Were there things which were harder than you expected?**

You had very little time to stop studying and you had to find the motivation to get on by yourself, so you need to be clear about your priorities.

### **Did you meet other students?**

Only by chance. Indeed, you feel a bit isolated doing the work. The main source of contact with tutors is by e-mail and you had to wait sometimes to get any guidance.

### **How long did it take you to complete?**

It took two years of part-time study [for the DipRSCM] and you need to find about 10 hours a week to complete the work - although there were holiday breaks.

### **What kind of impact has the study had on your own ministry?**

I feel more confident now talking about liturgy and music. With the present agenda in the liturgical world being about liturgical formation, this course lets you think about how that formation takes place, and about how musicians and worship leaders can shape that formation through the choices they make and the way they work. Context and authenticity have become two big words for me as key components in planning worship.

*A growing number of people have now completed modules from the Sacred Music Studies programme run by the Music Department of the University of Wales, Bangor, in partnership with the Royal School of Music. This flexible, part-time, distance-learning course has core strands of study in 'Ministry and Worship', 'Music in Worship', 'Church Music Practice' and 'Skills for Church Musicians'. A podcast featuring students speaking about the course is available on the RSCM website ([www.rscm.com](http://www.rscm.com))*

The Reverend Christopher Clinch helps to run Praxis events in the North-East.



# Have you seen...?

## Book reviews



### **Making the Most of Weddings - a practical guide for churches**

Andrew Body

Church House Publishing 2007

£6.99

Weddings are big business, with all kinds of guides and offers for prospective couples. What have the churches to offer in this competitive market? Andrew Body has produced a very positive, practical little book which should be read by everyone who takes weddings - even if they know most of the answers and whatever the popular media think of it. It is good to have a refreshing review of what we have to offer to the couples who are returning to the churches for that something 'extra'. Every wedding matters and is an opportunity for opening up the possibilities of mission. This book reminds us of those possibilities.

Certainly what Andrew writes rings true to my current experience of doing over twenty weddings a year in a popular northern parish. In our current wedding liturgies so much appears to hang on the priest as producer/director/presider and how s/he prepares for and conducts the wedding. This is one of the special shop windows of the church and Andrew gives meticulous detail and commentary on how things might be done to best effect in any given context. Occasionally his idealism perhaps seems a little over the top, but on the whole he is right to underline that the devil is in the detail of the whole process. The important thing is to let God come through!

If we are to see weddings as opportunities for mission then we should pay this kind of imaginative attention to making the 'getting married' experience an appropriately

thorough process. The wedding couples will certainly appreciate it. I particularly liked the reminders about referring on these wedding couples, which used to be standard form. These days they mostly appear to have already established themselves and come to the church for a final blessing on their relationship. There is much from this little book which can remind them that it is not just a question of arranging things, but of being open to the experience of God's love for them.

This is also the kind of little book I would pass on to my lay people who help in the wedding preparation process. I would pass it on to the director of music as well, though s/he will not find much from his/her own department mentioned. However, Andrew certainly lives up to the apostolic calling of his namesake in this book. It is part of our duty, I believe, to draw in the whole of the church's team to help in this mission of encouraging and communicating what Christian marriage means. Andrew's book should help us - as will his recently revised follow-up publication. This is a complete seven-week marriage preparation course and accompanying CD called *Growing Together*, published by Church House Publishing. Start with *Making the Most of Weddings* and then consider whether you can train other laity to run Andrew's course for the church. It is slightly more expensive at £19.99, but full of good things.

Canon David Knight  
Vicar of St John's, Ranmoor, Sheffield

### **Sunday by Sunday**

#### **- Music for the Second Service Lectionary**

Anne Harrison, John Henderson, Peter Moger and David Ogden

Canterbury Press 2008

384 pp, £25.00 pb, ISBN 978-1-85311-840-1

This volume is a companion to the RSCM's *Sunday by Sunday* quarterly planner, and has been compiled by members of the same RSCM team, in the instantly recognisable *Sunday by Sunday* format.

Anyone who plans services at which the Second Service Lectionary is used will find this to be an invaluable resource, with a wide range of suggested hymns, songs, psalm-arrangements, anthems, children's

songs and organ music that correspond to the specific Bible readings as well as the liturgical season, for years A, B and C of the *Common Worship* calendar. The same provision is also made for various Principal Feasts and Holy Days, and Festivals.

It is an excellent book that could not have appeared too soon.

Editor

### **Let the Children Come to Communion**

Stephen Lake

SPCK 2006

£10.99

The subject of this book is close to my heart, since all three of my children have been admitted to communion and, to date, none are confirmed. My oldest, now 13, asked for communion at three years old, after I asked her to join me in saying 'though we are many, we are one body...' As she rightly responded, she did not share in the one bread, and as far as she was concerned that wasn't fair. Two years later my daughter and her brother were admitted to communion, after General Synod agreed Guidelines in 2000.

This book acknowledges the history of the debate, and briefly details the biblical and theological rationale of allowing children to receive communion on the basis of their baptism. There is practical advice on introducing a church to the practice, and a case study detailing how the reality can bring to a parish painful discussions and healing resolutions. This is an accessible and down to earth book, and considerably more exhaustive than anything else written on the subject in the Church of England.

In 2005, the General Synod authorised Regulations replacing Guidelines on admission to communion before confirmation. This has allowed greater security to those children already admitted on the basis of their baptism, as well as encouraging the Church of England to recognise the contribution this makes to the mission of the church. Quotes from the speeches of the Archbishop of Canterbury and Bishop of Dover at the final debate on Regulations make particularly moving reading.

The most engaging parts of the book for me were interviews with people most closely connected with taking the issue forward in the church, including bishops, a member of Archbishops' Council, and national officers. These engaged with the reality of the debate both at local and national levels, and their conversations with Stephen Lake were fascinating.

I did wonder if this book was written for the faithful already committed to children fully participating in the Eucharistic community. I hope that others will be encouraged to read it, and that more and more churches understand the issues around denying children communion after baptism. Stephen Lake writes of the mission opportunities opened up for children, families and the wider church when children are admitted to communion, and the Church of England does need to hear this.

Dana Delap  
Reader and Prison Chaplain in Durham

## The Sacramental Life: Gregory Dix and His Writings

Simon Jones

Canterbury Press, Norwich, 2007

xxiv/162 pp, £16.99 pb, ISBN 978-1-85311-717-6



Simon Jones, the chaplain of Merton College, Oxford, gave us fair warning three years ago of his live interest in Gregory Dix, when he edited the 60th anniversary edition of 'my fat green book' (viz, *The Shape of the Liturgy*) as Dix dubbed it. He has now researched Dix' own papers – correspondence, retreat addresses, memoranda, and *obiter scripta* – and compiled a collection of such writings, along with editorial continuity.

There is a delightful Foreword by one Rowan Williams, who says of *The Shape*, 'Dom Gregory never wrote anything else quite like it' and of Dix' ecclesiastical politicking, 'He was an inveterate and indiscreet ecclesiastical politician' – though he is also making the point that Dix' politicking arose from his having 'so little time for church arguments that showed no theological integrity'. He was, as we all know, wonderfully mocking of inadequate argument – and of pomposity. Rarely elsewhere in history has any such a devotee of episcopacy poured such sustained scorn upon the actual episcopate of his day. He did, of course, retouch history to suit his own purposes, but that is saying no more than

that *all* histories carry some subjective stamp upon them (yes, really).

Simon Jones has shaped the material as itself 'Shaping the Liturgy', 'Shaping the Spiritual Life', 'Shaping the Religious Life', and 'Shaping the Church's Ministry', with representative and illustrative extracts from large works, and chosen *opuscula* entire, to present Dix' thought and theology. I found the material from his last twelve months very moving.

I enjoyed some years ago Simon Bailey's biography of Dix, *A Tactful God*, and I have spent much of my ministerial life engaged about liturgy with Dix' ghost, and I have occasionally admitted to a kind of nightmare of the might-have-been – namely, what would liturgical revision have been like in the 1960s and 1970s if Dom Gregory had lived to fasten his stamp upon it? He was, after all, years younger than Ratcliff, an exact contemporary of Arthur Couratin. But here he is, larger than life, as he was in his life, and with plenty both to throw light on his ecclesiastical times, and also still to say to us today. Many thanks, Simon.

The Right Reverend Colin Buchanan

## Look

- no paper!



A guide to technical things in worship

by Tim Lomax & Tim Stratford

Number 2: Do it beautifully

Richard Giles writes, 'A liturgist is ... someone who weaves together ... texts, and resources, and music, and images and symbols to help a community to become itself for the first time and to step out with boldness and joy into God's calling' (*Creating Uncommon Worship*). His church re-ordering in Philadelphia stripped the church first and made a blank canvas which was then remodelled.

New multi-media resources provide the worshipping community with oodles to enrich prayer and praise, learning, meditation and sacramental action. Yet the technology is often woven into the architecture far less well than the stained glass windows, organs and bookshelves. A modern church might include a well integrated sound system and some plain prominent wall space where colours, images, movies and words can be projected. A gothic church is unlikely to provide this even if returned to *tabula rasa* (blank sheet).

Liturgists wanting to use modern graphical resources will normally need to resort to removable screens and lots of cables. For most corporate worship a single display will be preferred to multiple screens because of the loss of focus created by everybody gazing in different directions. Multiple displays and projectors do have the advantage that a number of images and words can be presented at the same time.

The appropriate placement of a single screen in a church building is probably the first decision that must be made well. Screens that are so high worshippers have to lie back to look at them, that are so central as to obscure traditional symbols and imagery in the church, so small that they cannot be easily followed, or so faint that they cannot be read are amongst the most obvious pitfalls. Screen size, placement and portability along with projector mounting, brightness and wiring need to be carefully selected. There are few general rules as church buildings vary so widely. But there are two important rules of thumb: try before you buy and never sit anybody at a distance away from the screen that is more than twelve times the height of the illuminated screen. Then think also about the rest of the building - and do it beautifully.

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

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

Tim Stratford is Team Rector of Kirkby on the edge of Liverpool.

## Online - In brief

### Worship Changes Lives

Supporting materials, including questions for group study, are now available to download from the Transforming Worship website

[www.transformingworship.org.uk/TransformingWorship/?page\\_id=140](http://www.transformingworship.org.uk/TransformingWorship/?page_id=140).

Alternatively, to open the links within the Transforming Worship website, you should right-click and then select 'open' from the drop-down menu.

### Admission and Licensing of Readers

These resources (see the report in Issue 16 of *Praxis News of Worship*) are now available on line

[www.cofe.anglican.org/worship/downloads/pdf/admissionreaders.pdf](http://www.cofe.anglican.org/worship/downloads/pdf/admissionreaders.pdf).

### Weekday Lectionary

The 'non-trade' (ie in the format of a General Synod document rather than a glossy book) definitive version of the Weekday Lectionary is now on sale from Church House Bookshop. It also usefully contains all the corrections and amendments made since 2000 to the *Common Worship* Lectionary for Sundays, Principal Feasts and Holy Days, and Festivals. It is available online, in an interim RTF format ([www.cofe.anglican.org/worship/texts/lect](http://www.cofe.anglican.org/worship/texts/lect)).

## Scripture and Liturgy Conference 2009

Advance notice is being given of an exciting plan for 2009: St John's College, Durham, will be hosting an international conference on scripture and liturgy as part of the college's centenary celebrations. This will pick up one of the

most important themes in Michael Vasey's work, and will include the 2009 Vasey Memorial Lecture. Speakers include Geoffrey Wainwright, Steve Croft and John Bell. The dates are Tuesday 24—Thursday 26 March.



## Colin's Column

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

How does one differ in public not from one's opponents, but from one's friends? (It is the sort of question rebellious backbenchers will have been asking themselves in Parliament.) So here am I, delighted that people I trust – in this case Paul Bradshaw and Peter Moger - have edited *Worship Changes Lives*, and yet really finding the Liturgical Commission's booklet, brilliant though it is, with serious shortcomings. It is no part of partisan journalism to be even-handed – I have a case to make (the angelic advocate?), and I make it one-sidedly as I think it ought to be on record somewhere.

At a fairly surface level, my problem is simply that, among all their colourful two-page spreads showcasing various features of public worship, preaching or ministering the word has been completely omitted. It is actually quite a remarkable feat – the two pages on 'Scripture' (18-19) never mention any ministering of the word, beyond its being read aloud; the pages on holy communion (22-23 and 30-31 and 42-43) never mention any ministering of the word (beyond the faintest hint on page 30 in 'we reflect together on the Scriptures', but that looks as though it means we hear them read aloud, and then meditate); baptisms (20-21), marriages (24-25) and funerals (26-27) are all conducted without a hint of anyone ministering the word at them; and A Service of the Word (a major feature of the *Common Worship* provision) does not figure as such at all. In this last case some components like confession and forgiveness (32-33) or praise and thanksgiving (40-41) do get space – but preaching, teaching or otherwise ministering God's word do not. (There is a spread not for a congregation's non-sacramental service, but for 'Daily Offices' (44-45), and these are to give us patterns of prayer – but not a hint of scripture). In *Common Worship*, there is encouragement to vary the communication – Note 7 to A Service of the Word on page 27 of the *Common Worship* main book tells us 'The term 'sermon' includes less formal exposition, the use of drama, interviews, discussion, audio-visuals, and the insertion of hymns or other sections of the service between parts of the sermon'. Wonderful – but not a hint of it reaches our booklet.

Just beneath the surface, you can hear my muttering and complaining, 'Does teaching, preaching and ministering the word *not* change lives?' Is not communicating God's word to people's needs the most fundamental spiritual dynamic – a life-changing one?

Getting just beneath the surface then takes me down deeper still. I submit that this booklet treats our worship patterns and forms as somehow autonomous features of church life. They do happen to include reading the Bible aloud (no hint of a lectionary, or sustained reading, by the way), but the worship forms are theologically prior to any inclusion of the Bible within them. The possibility that God's truth is 'uniquely revealed' in the Holy Scriptures (as the preamble to our Declaration of Assent states - see *Common Worship* main volume p.xi), and that all our ways of expressing ourselves in worship stem from that is completely lacking. Even the creed (38-39) comes independently of scripture – and our hymns and songs are there because the sound of music (36-37) will inspire us, but not a hint that they are to carry scriptural truth into our lives. Scripture occasionally *illustrates* some point being made (as, eg, that worship is a foretaste of heaven), but the notion that it underlies and shapes all that we are to do when we meet, that 'the word of Christ should dwell in us richly' when we meet – no, there is hardly a hint at all. Quite the reverse – words are at a discount (10-11).

As Spring turned to Summer this year Gordon Brown got beyond stonewalling about his abolition of the 10% tax-rate, and started to say 'we missed things out'. Thus far I have found Commission members still at the defensive stage. But I think a more compelling – and more life-changing – booklet would run from that 'uniquely revealed' point of origin to the 'bringing the grace and truth of Christ to this generation' point of impact. Surely somebody somewhere in liturgies of some sort is going to present, teach, preach and proclaim the word of God, and it needs vast affirmation?

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

## Notice board



### DLC reps day 2008

The Liturgical Commission's day for Diocesan Liturgical Committees will take place on Monday 20 October at St Peter's, Eaton Square, London: 11.00 am—4.30 pm.

### Joint Liturgical Studies

Alcuin/GROW Joint Liturgical Study no.65 was published (as part of the two-per-annum cycle of the Studies) by SCM-Canterbury in June for £5.95. It is edited by Chris Irvine from Canterbury Cathedral, and it brings together two papers delivered to the International Anglican Liturgical Consultation in Prague in 2005 (IALC-7) and an edited version of one of the preparatory papers circulated in advance, under the overall title, *Anglican Liturgical Identity*.

These three papers, the first two by Louis Weil from California and Trevor Lloyd from England, and the third by Cynthia Botha from South Africa, open up both the commonalities and the divergences in Anglican worship across the world. The editor stitches it together deftly in his editorial. It would be comforting to think the bishops at Lambeth this Summer would all have been buying it – one suspects they may have had other matters, rather than worship, on their minds...

**The most recent booklets in the Grove Worship Series are... No. 194 *How to Plan and Lead All-Age Worship* by John and Chris Leach and No. 195 *Mapping Common Worship* by Phillip Tovey.**

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

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