



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

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On another (liturgical) planet

Paul Roberts issues a challenge to the Church

With the Praxis Programme advertising our *On another Planet* events for the third year in succession, I am writing about some of the issues these days are seeking to address.

The Church is slowly waking up to the fact that a cultural and social gulf is opening up between most of the post-war generations and the Church. This is not merely a generation gap, it's a gulf in the ways people communicate, congregate, interact, aspire, hope, fear, presume, consume and develop their life understanding. Whole books have been written about this, from faith and non-faith perspectives. It used to be called 'Postmodernity' – now, it's so all-pervasive that the word seems to be too restrictive – let's just call it 'ordinary life'.

The Church can be a conservative institution, and is too often chronically out-of-touch with generations of young people. Amongst a rising adult population, it has slowly lost a hearing, and increasingly the right to be heard in the public arena of western society. To many in the younger half of the population we are little more than a religious curiosity from a past age.

Fortunately, among those in the Church concerned with contemporary mission, there are signs of many innovative

approaches to living as church and as Christians in this new situation. This sort of thinking was admirably summarised in the recent church report *Mission-shaped Church*. Less encouragingly, most liturgical thinking currently shows little sign of this level of contemporary cultural engagement.

Much in the liturgical consensus, that which still passes as 'liturgical good sense', is constructed upon a view of society and Church that was in vogue in the 1930s. The Liturgical Movement, which still influences the way most denominational churches form and reform their worship, was attempting to engage with Modernity, and was itself informed by modernist assumptions. It has little, if anything, to contribute to the contemporary setting of postmodern societies and cultures. The result at ground level is worship that, to many, comes across as culturally disengaged, and fails to address the imagination, thought and feeling of many people. It seems boring, not because it is badly constructed or written, but because it has failed to engage with current modes of communication and expression. This is shown, for example, by the way that younger people tend not to associate the word 'spirituality' with the word 'Church', still less with the word 'worship'. The activities

that take place in churches on Sundays are largely dissociated in their minds from any search for spiritual or existential meaning. There are also signs that this failure of our worship to engage with the spiritual yearnings of rising generations of people is also having serious, damaging effects on the spiritual lives of many within the Church, as well as ruining its missionary effectiveness.

What is needed is a radical, culturally informed rethink about what we think 'good liturgy' really is. This is already happening among 'emerging churches' and some of the more radical charismatic congregations, but the liturgical structures of many churches (not least the CofE) remain wedded to modernist structures and assumptions of how people and organisations work. There are, I believe, also many vested interests maintaining these structures, including retention of liturgical control and influence at the centre, rather than dispersal to the margins where mission operates most responsively and creatively. This dispersed model is assumed in recent mission thinking (and reflected in *Mission-shaped Church*), so why should liturgical development be the exception? Could it be that the future of the liturgy of churches in the West lies, not with the present liturgical scholarship, but with these

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Liturgists do it Rite!

It's more to do with food than texts,

says Chris Irvine, reporting on the SLS Conference



'Making connections' was the recurring theme of the recent biennial Conference of the Society for Liturgical Study, which met at the College of the Resurrection, at Mirfield, from the 24th - 26th August. As with most Conferences, there was the opportunity to catch up with colleagues and to make new acquaintances at meals and around an informal bar in the Common Room. Liturgists evidently enjoy meeting, and eating and drinking together... and perhaps it's this that makes them interested in liturgy in the first place. But the convivial social exchanges and the sharing of news and views were not the only way of making connections. The papers delivered by members of the Society demonstrated how a broad range of analytical tools, from structural analysis to kinetics (how we use space), are currently being employed in liturgical research.

In the past, the rules of the game were well known. Liturgists studied liturgical texts, even if they didn't really sit in corners offering to swap an *epiclesis* here for an *anamnesis* there! But new ways of approaching and understanding worship, such as liturgical theology, are coming of age and demand our attention. Then there is the real and pressing question: what is worship and what does it mean, and for whom? Of course, scholars engaged in the history and development of Christian worship, and those who compile our liturgies, can shed considerable light on the question. But what of the perceptions of the worshippers themselves? What does it really mean for them? Some of the conference papers, including an erudite account of ritual studies and a presentation of research using a phenomenological (a word easier to spell than pronounce!) approach to the study of worship, proposed that the methods of enquiry employed in

the human sciences might well help us to follow these questions and provide possible points of access to a broader understanding of the meaning of worship. Connections were certainly drawn, and for some of us, some new critical tools were put into our hands.

It was a stimulating conference. Was there a down side? Well, I couldn't believe they served Angel Delight for dessert at supper on the first night... It was marketed back in the late 60s, and who would have thought it would appear in these more culinary self-conscious days? But that's brought us back to eating and drinking (with or without angels!). Well, that's liturgy for you!

Chris Irvine is Principal of The College of the Resurrection, Mirfield

Liturgists get it wrong?

◆ The order of service for the **Liturgical Commission's day for DLC reps** contained the following new translation of Mark 6.55:

People rushed about that whole region and began to bring the sick on mates, wherever Jesus was.

Lucky that they had some good strong friends...

◆ Try typing 'Dutch' into non-updated versions of **Visual Liturgy 4**. An example used at a training day last year at Church House, Westminster was inadvertently left in the software programme. You never know when it will come in useful:

O Lord, be good to all Dutchmen, and all Frenchmen. Amen.

◆ Delegates at a regional meeting of **IALC members** (International Anglican Liturgical Consultation) at Mirfield wrestled to find truly common features of international Anglican liturgical identity. It seems that the best they could agree on is (wait for it...) processions of Mothers' Union banners!

On another planet

(Continued from page 1)

innovative missionary congregations who are struggling with what it means to be true both to the gospel and to their wider social context? If the Church of England is willing to experiment with the modes its community life takes in the interest of reaching today's people more effectively, the kinds of community which emerge cannot seriously be expected to use forms of worship which were designed with completely different assumptions of what happens when Christians gather to express 'Church' in worship.

Praxis was aware of this some time before *Mission-shaped Church* was published. Our first *On another planet* day was held in 2003 in London, and brought together people representing established, traditional modes of Church and practitioners of new forms of Church. It was repeated earlier this year. Both events were very well attended. But the debate keeps changing, as more thinking and research is published. This year we are taking the event to two centres: York and Cambridge, and details can be found in the Programme. The challenge Praxis perhaps now faces is how we can stimulate the debate at a wider level

in such a way that change could be contemplated centrally, as well as at the margins.

Paul Roberts is a parish priest in Bristol and the Chair of Praxis

Writing for worship

Creating apt liturgy from scratch



One of the Praxis Training Days this year looked at 'Writing for Worship', exploring ways to write or compile liturgy to meet our local needs. In this article Christine Hall illustrates some of the pastoral needs of liturgy that she comes across as a Hospital Chaplain in Hackney.

Imagine, if you can bear it, being in hospital having just lost your baby. You might be a man or woman, but you've been looking forward to this new life for many months; getting excited and probably a bit worried. You may know this part of the feeling better than me – if you've had children! But then everything goes wrong and the baby miscarries, or is born dead. What liturgy?

There is none officially. We expect to welcome the new baby, to baptize her/him into the Christian family. We don't expect death at this time.

There are lots of theological questions:

- is this foetus a person?
- will these unbaptised children be

raised on the last day?

The theological note in Pastoral Services addresses these issues for stillborn children (more than 24 weeks gestation). It doesn't tackle the younger foetus.

The parents, though, know they have lost a child. I watched one mother meet hers for the first time a day or so after the birth. She was scared. What would it be like? To watch the love and wonder as she got to know her dead child was an experience I'll not forget – it was a glimpse of the love God has for each of us.

I put together a Naming Service for that child. There were elements that hinted of baptism – we formally named the child, and we lit candles. But there were also the elements of letting the child go. The service was a formal time to hold all the emotions before God, the mixture of joy turned to sorrow and grief for healing and acknowledgment. Is this what liturgy is for? Even for the majority who don't go to church and probably wouldn't have brought their child to baptism?

There followed a funeral service, several weeks later. Many Hospital Chaplains conduct these for a very young foetus, certainly younger than 24 weeks. The services are kitsch. I sang *Twinkle, twinkle little star* at one. The 3 year old elder brother suggested it when music was discussed. I spoke about it at the funeral. It is probably questionable theology, but what is a sacrament if it isn't a sign pointing to something bigger? It hit the mark for that family. Is that what liturgy is for?

So what are we doing? What are we saying to the wider church? What would the wider church say about these and other informal liturgies? Is it an area for Praxis to input? Should we bring these kinds of liturgy into the open, or are these liturgies best left to be innovative and flexible without the full might of Synod debate and resolution?

National Worship Development Officer – good news from the July General Synod

Financial debates at General Synod rarely engender much excitement. Indeed, it is noticeable how the synodical mass of members thins out during financial business. However, the significance of this summer's budget approval has been met with some rejoicing for, contained within it, lay provision for a National Worship Development Officer. The post will be funded from July 2005, will be based in Church House, Westminster and is likely to be advertised early next year. No particulars are yet available. We hope

to be able to give a much fuller picture in the next issue of *Praxis News of Worship*.

Other Synod news

◆ *Times and Seasons*

A substantial package of seasonal and festival material was brought before Synod for a 'take note' debate. It now goes before the House of Bishops for commendation. Publication: this vast array of material will be published in two volumes, the main one of which will appear, it is hoped, in late 2005.

◆ *Weekday Lectionary*

This returned to Synod, having been tidied up in a Revision Committee. The Final Approval debate should be in February, to authorize the lectionary for use. Publication: in annual lectionary booklets for 2005-6. (Definitive tables will also be available from Church House Bookshop.)

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◆ *Rites on the Way / Reconciliation and*

Letter to the editor



From the Rector of St Mary, Kippax

Dear Gilly,

Oh dear, I am worried now!

In the July *Praxis News of Worship* you previewed the CW Ordination Service and added the note, "We cannot experiment with these services, since the candidates would not be legally ordained." If you are right, where does this leave me?

For also in July I celebrated the 25th anniversary of my ordination to the priesthood. While my deaconing in 1978

used the BCP

Rite, for my priesting (in Wakefield Cathedral with the Diocesan Bishop presiding) we used the ASB Ordinal, then in report form and not formally published until nearly 18 months later.

Does this mean that the ten of us (deacons and priests) were not legally ordained? If so what a hornet's nest this must raise, not least for all those couples we have presumably illegally married over the years, leaving aside all the other sacraments we have illegally

administered. Or is not the whole idea of such a narrow definition of 'legality' in liturgy rather a silly concept anyway?

Best wishes,

Bruce Carlin

PS Colin Buchanan is right to castigate the RC church for apparently wanting to move away from common liturgical texts. However (and I know Bishop Colin would be the first to agree with this) there is an element of the pot calling the kettle black here, for it was the Church of England who rejected the ELLC text of that most central common prayer of all - the one our Lord taught us to use.



Musical News



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

Edited by Anne Harrison

Ways of singing the Psalms

A booklet of simple responsorial psalms has recently been produced by Nigel Groome, Director of Music at St George's, Beckenham, and Music Adviser for the Diocese of Rochester. There are settings of 17 psalm texts, plus the Nunc Dimittis, with suggestions as to the appropriate season at which each could be sung. The publication seeks to address the neglect of psalm-singing in many congregations; while there is some overlap with Common Worship lectionary provision, the limited number of psalms presents a realistic target for those who might be daunted at the prospect of learning a new psalm each week. Further details from Nigel Groome, 27 Farnaby Road, Bromley, Kent, BR1 4BL (Tel: 0208 460 2439).

Sarum College Press has also produced a resource to enable the singing of many Common Worship psalm and canticle texts to simple chant. The pointing, along with a helpful explanation of how to use it, is

the work of Br Reginald SSF, and a card with unaccompanied psalm tones is provided; for those who would value a light organ accompaniment to support the singing, a separate booklet of harmonised tones is available. For more information, contact Sarum College Bookshop, 19 The Close, Salisbury, SP1 2EE (Tel: 01722 326899; Email: bookshop@sarum.ac.uk).

It is worth seeking out psalm settings in more general musical resources too, particularly if you need items suitable for music group rather than organ accompaniment. Margaret Rizza's most recent collection of music for contemplative worship, *Awakening in Love* (Kevin Mayhew, 2004), includes several pieces with psalm-based texts. Not all are simple enough for congregational use, but 'Miserere nobis' is built on a four-bar chant which can be repeated by all while verses from Psalm 51 are sung by a cantor or small group. Various instrumental parts are provided in the full score edition, in the manner of music from the Taizé Community,

and a CD recording is available. In a rather different style, Graham Kendrick's 'Praise the Lord from the heavens' is a paraphrase of most of Psalm 148. It can be found, along with a number of others songs drawing on psalm texts, in *Spring Harvest Praise 2004/05*.

Individual psalm-settings, for music groups or choirs, can also be useful. A beautiful new setting by Christopher Walker of part of Psalm 46, 'You are my refuge and strength', might be suitable for the principal service on Sunday 21 November this year. Copies (£1 each) are available from Decani Music (Oak House, 70 High Street, Brandon, Suffolk, IP27 0AU; 01842 819830). The piece was sung under the composer's direction in Birmingham at the conference of the National Network of Pastoral Musicians in July as well as in a Daily Service broadcast on Radio 4 not long afterwards.

Music for Holy Communion

Two years ago the RSCM published six new Communion settings, some

for congregation alone, some for choir and congregation. These included *The Classical Communion Service* by Sir Philip Ledger, which uses adaptations of melodies by Mendelssohn, Dvorak and other classical composers. For details, contact the RSCM's Music Direct (Tel: 01306 872811; Email: musicdirect@rscm.com).

The RSCM can also supply copies of David Ogden's *Mass of New Wine*, which may be sung in unison or in a choral version. The lively Gloria from this setting appeared in *Music for Common Worship*, the RSCM's book

of musical resources for Sunday services published in 2000.

Also worth exploring is David

Thorne's *Mass of St Thomas*, which has a particularly strong Gloria that can either be sung throughout by the congregation or can be led by a cantor or choir with a congregational refrain. It is available through Culver Music, a mail order service specialising in choral and organ music, at 17 High Street, Brasted, Westerham, Kent, TN16 1JA (Tel: 01959 561109; Email: culvermusic@which.net).

Kevin Mayhew recently produced a sampler CD of 'Inspirational Sacred Music' which includes extracts from

several Communion settings in a gently popular style. Although these tend to demonstrate how difficult it is for contemporary composers to write music which achieves accessibility

while avoiding banality, there may be some useful material here. Music groups attracted to a Celtic style might like to investigate *The New Raemoir Communion* by Barry Hart; a photocopyable congregation part and a CD to assist in learning the setting are included with the music book, priced £9.99.

News of John Harper's new setting for the Welsh Eucharistic rite will appear in the next issue of *Praxis News of Worship*.

Opportunities for study

It is often claimed that church musicians need to understand more about liturgy and that clergy need to understand more about music. Various academic courses may help



to address this need, and it can be particularly valuable for clergy and musicians to learn alongside one another. Sadly, the MA course in Music and Liturgy, one such opportunity offered by the University of Leeds for the last few years, will not be running during 2004-2005, but it may be re-established in the future.

Thirteen students have enrolled for the new Sacred Music Studies course developed by the University of Wales, Bangor, in association with the Royal School of Church Music. The initial distance-learning programme concentrates on three areas: Introduction to Worship and Ministry, Introduction to Music in Worship, and Basic Skills of the Church Musician. Full details of the modules and assessment procedures can be found on the RSCM website (www.rscm.com) or by requesting a copy of the prospectus from the Sacred Music Studies Administrator, School of Music, University of Wales, Bangor, LL57 2DG.

Successful completion of the three initial modules will lead to the RSCM Preliminary Certificate; further levels of study will be available, with the Certificate of Higher Education in Sacred Music Studies (equivalent to the first year of undergraduate study) awarded on successful completion of the whole course. Another cohort of students will join the programme this autumn and enrolment is underway for the next intake, due to begin their studies in February 2005. For more information, please contact the Sacred Music Studies Administrator at the address given above, or via e-mail: mus006@bangor.ac.uk.

Qualifications in church music are also offered by the Guild of Church Musicians, a voluntary body which administers examinations for the Archbishops' Certificate in Church Music, the Archbishops' Certificate in Public Worship, and the Fellowship Diploma of the GCM. Details can be found on their website (www.churchmusicians.org/exam.html). Candidates must be members of the Guild with 'a serious interest in the worship of any denomination of the Christian Church and the role of music in that worship and liturgy.'

Diocesan training programmes

In several parts of the country, initiatives have been taken at a local level to meet some of the pressing needs for training in the area of parish church music. In the Diocese of Durham, for example, a basic course taking up six evenings and leading to the Bishops' Certificate in Music for Worship has now been run three times under the auspices of the Diocesan Liturgical Committee. This has given participants in different parts of the diocese the opportunity to reflect on different styles of music and to engage with some of the practical issues facing church musicians.

A more sophisticated programme has been running for a year in Salisbury, where the Diocesan Certificate in Church Music is a two-year programme delivered through group study with local tutors. The students also meet together for occasional lectures and repertoire sessions, drawing on the Church Music Resource Library at Sarum College. There are written assignments and assessments of practical skills; helpful notes and book lists are provided for each element of the course.

Topics include 'The singing voice in worship', 'Using psalmody', 'Worship planning and management' and 'Children and parish worship: connecting school with church'. Robert Fielding, who helped to set up the course, reports that the students already enrolled are coping well with the various demands made on them, and are giving useful feed-back which will help to share the course as it develops further. More details about the programme can be found on the Salisbury diocesan website, at <http://salisbury.anglican.org/dccm>.

Book Review

Sing Psalms: New metrical versions of the Book of Psalms

The Free Church of Scotland, 2003
(Music edition £21)

The first surprise on opening this book (to anyone unfamiliar with the format used in a number of Scottish psalters) is to find that, apart



from short opening and closing sections, its pages are split in two. This might call to mind books from childhood where bizarre effects could be created by combining heads, bodies and legs from different characters, but obviously the device here serves a more serious purpose. The tunes printed on the top part of each page can be matched with appropriate texts (from the lower portion) anywhere in the book. In longer psalms with words spread over more than one page, the music remains visible as the lower page-sections are turned.



The Psalmody Committee of the Free Church of Scotland has produced a splendid collection of texts in a variety of metres, which will clearly be valuable to congregations which maintain the Reformation tradition of metrical psalm-singing but which also deserves to be explored more widely. These are metrical translations, not paraphrases, but they generally avoid the grammatical contortions associated with many older Scottish psalm versions. Particularly attractive, as demonstrated when it was sung at a recent conference of the Hymn Society of Great Britain and Ireland, is Psalm 23 with its six three-line verses. Two tunes are provided for this unusual metre (11.11.11).

There are well over three hundred tunes in all, a number of them composed or arranged specifically for this publication, but others gathered from many sources both new and old. For example, a tune by Norman Warren which is often sung to Timothy Dudley-Smith's 'Safe in the shadow of the Lord' is paired here with a translation of Psalm 1. I was also delighted to find Vikki Cook's melody for 'Before the throne of God' as one of the recommended tunes for Psalm 103.

Permission is given for the reproduction of up to six psalm texts at one time 'in non-saleable media', which enhances the usefulness of this volume if you are looking for straightforward ways of enabling your congregation to sing psalms.

Anne Harrison

Have you seen...?

Book reviews



Repitching the Tent (re-ordering the church building for worship and mission: third edition)

Richard Giles
Canterbury Press 2004

£20.00

I was fortunate enough to spend a few days with Richard Giles in Philadelphia very soon after he had become the Dean, and saw the interior of the Cathedral before its re-ordering. The front cover picture of this 3rd edition of his important book shows the inspiring result of his work. It was something of a disappointment to me that this was the only picture of the re-ordered Philadelphia Cathedral and that the main body of the text and the wonderful pictures have not been added to or reviewed since the last edition. The few changes that occur are; an updating of the list of 'Contacts', an additional Appendix headed 'Organisations specialising in Christian and Church Art' and a handful of newer books listed in the Bibliography. If you already have the previous edition then it is difficult to recommend that you buy this one, *however*, if you have not read this book and are concerned about how the church building aids and abets the mission of the church, and if you

are considering any form of re-ordering this is essential reading.

Giles writes in an engaging, witty and thought provoking way that encourages the whole Christian community to grapple with the underlying theological assumptions about how and why their buildings are ordered the way they are, and how that ordering does and does not help the task in which they are engaged. History and theology are combined with practical wisdom and insight that will give fresh heart and courage to those who wish to engage in a re-ordering that goes beyond minor tinkering and aims to release the church building for worship and mission in new and exciting ways.

Mark Bonney
Canon Treasurer, Salisbury Cathedral

Editorial note: Mark's disappointment regarding Philadelphia Cathedral can be dispelled by Richard Giles' new book - 'Creating Uncommon Worship' which contains a great deal about the re-ordering. Watch out for a review in the next issue.

Reconciliation Services

Donal Neary, SJ
Columba Press 2004

This is a delightful and useful book brimming with ideas for memorable services of penitence and reconciliation. It has a welcome emphasis on celebrating reconciliation, as well as the confession of sin and failure, and avoids lectures about sin. As the introduction explains, the liturgy is "meant to invite us into God's mercy more than into a list of what might have gone wrong".

Neary includes liturgies for a variety of occasions where penitence might be appropriate. This encompasses not only the obvious (church services in Lent and Advent) but also the less obvious - for example where the

setting is a youth group, a retreat, or a day focusing on justice. Each liturgy is prefaced by a note of the occasion for which it might be suitable, and a list of what will be needed. The emphasis is on making this your own service, with frequent encouragement to select, adapt and combine material from the various services to suit the particular circumstances. As the book comes from a Roman Catholic context this will often be appropriate, for it assumes (for example) individual confession and the use of a Catholic service book.

It is the creative ideas that are so stimulating, for this is not a book of words. There are suggestions for creative worship-setting, for action, for meditation, and for the use of symbol. Earlier this year I combined

A History of Women in Christian Worship

White, S.J.

SPCK London 2003

351 pages, ISBN 0-281-05647-1

This is a most interesting book recovering the history of women in Christian worship. Worship here is not just about the liturgy of the church but also about the life events of women in church and home. Susan White has gathered an enormous amount of information from autobiographies, diaries, court cases, and other documentation to weave together a neglected side of liturgical studies.

I was interested by the comparative absence of women in baptism in some periods and their key roles in part of the death process in other periods. While this is a history, the approach is thematic, which leads to a certain amount of jumping around from places and times even in the same paragraph, which I found a bit confusing. The story only mentioned but not told is of abbesses, and the story neither mentioned nor told is of women in leadership of worship (ministers and priests) – the latter being a recent phenomenon in only certain churches or missions. This is because of starting with a feminist critique, though I think White is clear there are limitations to this method – here it has selected out abbesses, women missionaries and women ministers, all of whom work from positions of power in the assembly. Nevertheless this is a good book that adds an important and neglected strand to liturgical studies.

Phillip Tovey
Diocesan Training Officer
in the Diocese of Oxford

ideas in two of the liturgies and used them in a short reflective service for a mixed group within a secondary school. The combination of words, symbolism and action was appreciated by all who attended.

Anna de Lange
Chaplain to Durham School

Healed, Restored, Forgiven

liturgies, prayers and readings for the ministry of healing

John Gunstone
Canterbury Press
2004

John Gunstone knows what he is talking about. Not only was he co-editor of the Church of England report *A Time To Heal*, but he understands how much we need simplicity in our prayers and services relating to healing. One of the regular complaints about *Common Worship* is the plethora of material, and the complexity of the services. In this book, John Gunstone offers his own material and some material from *Common Worship Pastoral Services: Wholeness and Healing*, arranged thoughtfully and for a local church context. The book is designed as a companion for clergy and laity engaged in the ministry of healing, providing resources for individuals, ministry teams, prayer meetings and parish services of healing.

I particularly enjoyed the personal prayers for use in home and hospital, from feeling unwell to discovering terminal illness, and the equally diverse and fascinating readings from contemporary religious thinkers. The absolution given in the individual

ministry of reconciliation is from *Lent, Holy Week and Easter*, and it may not be acceptable to everyone. (The Liturgical Commission's material for *Reconciliation and Restoration* was sent by General Synod to the House of Bishops for commendation in the autumn; these services are more 'Anglican', and offer fuller provision for this ministry.) *Healed, Restored, Forgiven* ends with thanksgiving, praise and recovery. How appropriate.

This book does all that it promises. The new material balances theology with strong imagery, reality with hope in God. Although his particular style of writing may not be to everyone's taste, I cannot think of any congregations who in the course of their worshipping life would not find Gunstone's book useful. My only sadness is that Canterbury Press did not provide the resources on a CD to accompany the book – I fear that prayers will not be disseminated to those individuals in need who would benefit from them. I shall have to start typing them out!

Dana Delap
Reader and Substitute Chaplain at
HMP Low Newton

New Praxis Programme

Affiliates of *Praxis* will have been sent a copy of the Praxis Programme of events 2004-5. If you have picked up this copy of *Praxis News of Worship* without seeing the programme, and are interested in finding about the training events coming up, please contact *Praxis* at the address at the bottom of page 8.

Events still to come include:

- ◆ Holy Communion in an ecumenical context (in Durham).
- ◆ Introducing *Times and Seasons* (in Birmingham and St Helen's).
- ◆ Reconciliation and Restoration (in Birmingham).
- ◆ 'On Another Planet' (in York and Cambridge)

Correction

Please note that the *Times and Seasons* event in Birmingham is on Thursday 21 October 2004 (and not Friday, as stated in the programme).

General Synod News

(Continued from page 3)

Restoration

These two sets of material were also given an airing for Synod's response - although neither will need full authorisation (lawyers have advised that the penitential provision is not an alternative to anything in the *Book of Common Prayer*). Official provision of both types is new in the Church of England, and they will enrich the Common Worship package of resources. It is hoped that these will go before the House of Bishops in January 2005 (lightly revised by the Liturgical Commission in the mean time) and that they will be published in a new definitive edition of the Initiation Services towards the end of 2005.

◆ *Marriage (venues)*
Not strictly liturgical, but definitely affecting an aspect of worship - Synod has asked for draft legislation to be prepared that would pave the way for people to be married in a church of their choice (as long as they have a 'demonstrable connection') with it. This process is likely to take some time, but the consequences of such legislation are well worth bearing in mind for the future.

Hunger for Justice

Hymns and Songs to change the World

Christian Aid with Kevin Mayhew
2004

It's always difficult to find good music which expresses the Christian concern for justice, so Christian Aid has filled a definite gap in the market. The majority of songs here can be found in other books, but it is useful to have them all together in one collection. This is a mixture of many familiar songs found in older collections, including those from the Iona Community; newer hymns and songs; and plenty of new words set to existing hymn tunes. There are a few – not many – items from around the world, and even fewer suitable for children, which is a pity, given their concern for the world in which they will grow up.

Although most of the songs are congregational, a few of them would

be better performed by a soloist or small group in order for the lyrics to be most effective.

An added bonus is the very useful section of performance notes, giving either musical ideas for the songs, or symbols to use with them. The song pages are also interspersed with prayers and quotations from the Bible and from Christian Aid.

The songs are in alphabetical order and my main criticism of this book is that there is no index of any kind apart from the alphabetical list of first lines. In spite of that, this is a useful addition to a musician's bookshelf, and hopefully to a congregation's repertoire.

Liz Simpson
Priest-in-charge of West Buckingham
and secretary of the Group for
Renewal of Worship



Colin's Column

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

I believe that it is part of my brief to be cheerfully irrelevant (was that how NOL was seen?). So I share with you an old file I found when about to move house, containing a fairly random set of odd eucharistic bits from the early 1960s, which had languished in liturgical limbo until now.

First are two Roman Catholic pamphlets: 'The Rite of Low Mass: The Official Text of the English to be used in the Mass as from the First Sunday of Advent 1964' (I picked it up that day) – very limited use of English – no intercessions; but then 'The Prayer of the Faithful (Bidding Prayer)' to be used 'in all public Masses on Sundays and Holy days of Obligation on and after July 4, 1965'. This was the first vernacular intercession in the Roman Mass – short sentences of intercession with a versicle and response – it impacted Series 2 intercessions...

The next is 'Minchin 5D: An Experimental Liturgy'. Basil Minchin's draft uses BCP language, but is partly eastern – creed after the intercessions, hints of South India in the eucharistic prayer. Minchin wrote almost the first publication I reviewed, commending the 'westward' position before it was widely done.

Then comes an article by the remarkable evangelical layman, Albert Mitchell (in *Churchman* in 1929, after the 1928 Prayer Book). The article was brave for, when evangelicals were rallying to the 1662 Book of Common Prayer, he aired new ideas – westward position, Old Testament, a fairly amazing 'epiclesis' (no room for it here), and a new form of supplementary consecration.

Next Anthony Stephenson, a Jesuit, wrote in a 1962 issue of *Reunion*. He sent it to me later (after leaving Rome), wrestling with whether Article XXXI does react against official doctrine of the mass, or only against extreme popular devotion.

The Bishop of Jamaica sent a typescript experimental eucharist around 1965, differing from the West Indies provincial rite of 1959. I never heard of it again...

Then an article in *New Christian* (July 1966) by 'The Bishop of Woolwich'. John Robinson had just discovered St Mark's-in-the-Bowerie (see *But that I can't believe*), and wrote it up. It never took root in the Woolwich area.

Then there is 'An Evangelical Eucharist', compiled largely by Leo Stephens-Hodge around 1963 (a report came in *Studia Liturgica*). He attempted, like Albert Mitchell, to show that evangelicals were unafraid of change. It has a long eucharistic prayer, with a simple anamnesis, and an epiclesis on the people.

Ah, my own notes from discussing a draft *A Liturgy for Africa*, sent for comment by Leslie Brown in 1962-63. I don't think he gave the comments much weight in the final version of 1964.

Any liturgist worth his salt revels in the history and archaeology of liturgy. But whether digging at random in one's own back garden for the liturgical detritus of forty years ago counts as true archaeology, let the reader decide.

I am now available on COBtalk@onetel.com (I live in Leeds) – and I still sell books, and (wonderfully) *Common Worship Today* has reappeared - £10 post-free...

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

Notice board



Conference 2005

The Liturgical Commission's Conference will take place at St Anne's, Oxford between 19 and 21 September 2005. More details in the next issue.

Subscribing to overseas liturgical publications

There are a wide range of English-language liturgical publications available from around the world, addressing a variety of needs. They have proven themselves to be of great value in assisting clergy and other liturgical ministers to deepen their understanding of the liturgy, and helping them to develop their ministerial skills.

The Liturgy Office, part of the Roman Catholic Bishops' Conference Department of Christian Life and Worship, is now offering a one-stop subscription service for a range of publications from Australia, Canada and the United States. The scheme is open to anyone in the United Kingdom. Full details of the scheme, including titles and brief descriptions of magazines available are given on the Liturgy Office website: www.liturgyoffice.org.uk

More Musical News

Rosemary Field, the Sub-Organist at Portsmouth Cathedral and Music Adviser for the Diocese of Portsmouth, has been working enormously hard on training initiatives in her area for several years. She was delighted by a recent decision of the Diocesan Synod to assist with the funding of her work, under the umbrella of the Board of Mission, and would be glad to let others know about the courses she runs. Her telephone number at the Cathedral Music Office is 02392 362112 (e-mail rosemary@rmfield.freeserve.co.uk).

The most recent booklet in the Grove Worship Series is No. 180 - Labyrinths and Prayer Stations by Ian Tarrant and Sally Dakin.

This is available from Grove Books at www.grovebooks.co.uk or telephone 01223 464748.

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