



# 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 are 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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## How can I say I'm sorry?

*David Kennedy introduces us to the new Common Worship material for reconciliation and restoration*

The Liturgical Commission has now completed work on services of reconciliation, which are due to be commended by the House of Bishops and published in the forthcoming volume *Common Worship: Initiation Services* (late 2005). The provision includes a theological introduction, A Corporate Service of Penitence, The Reconciliation of a Penitent (2 forms), and a bank of resources for use at the Eucharist or A Service of the Word.

### Theological Introduction

The introduction places reconciliation firmly in the context of the renewal of the baptismal covenant. Baptism is *the* sacrament of the forgiveness of sins as stated in the Nicene Creed; reconciliation recalls the church to its baptismal status and celebrates the forgiveness and restoration which are at the heart of the gospel. The introduction also makes an explicit link with the Church's ministry of healing, part of which includes forgiveness and the restoration of right relationships. For this reason, the Initiation volume will include A Celebration of Wholeness and Healing from *Common Worship: Pastoral Services*.

### A Corporate Service of Penitence

This service has been designed for diocesan, deanery or parish occasions. It draws in part on the penitential services in *Lent - Holy Week - Easter: Services and Prayers* (1984). The intention is that this corporate service should be part of the regular liturgical life of Anglicans, used appropriately in the penitential seasons of Advent and Lent, and as part of a process of preparation for times of renewal or celebration. The service has the following structure:

- The Gathering
- The Liturgy of the Word
- Prayer and Penitence
- [The Liturgy of the Sacrament]
- The Sending Out (including Thanksgiving for Holy Baptism from CW *Daily Prayer* or Dismissal Gospel)

In the section 'Prayer and Penitence', while any form of prayer may be used, an appendix provides the following forms:

- The Beatitudes or extended form of penitence based on the Beatitudes (from *Lent - Holy Week - Easter* (1984)

- The Ten Commandments
- The Summary of the Law
- A Litany of Penitence (adapted from the Roman Catholic *The Rite of Penance*)
- A Biblical Reflection on Penitence (also adapted from *The Rite of Penance*)
- The Veni Creator

This is followed by a general confession and general absolution. The rubrics also allow individual reconciliation to be celebrated within the rite or in response to it, while provision is also made for individual prayer ministry and the laying on of hands, and anointing with oil.

### The Reconciliation of a Penitent

Two forms are provided as well as extensive explanatory notes and guidelines. The two forms have a common structure:

- The Gathering
- Liturgy of the Word
- Confession and Counsel
- Reconciliation
- The Dismissal

The rites are flexible for use in diverse pastoral circumstances.

### Form One

... follows the traditional pattern of the western tradition.

In *The Gathering*, the text of the welcome is adapted from Australia:

The Lord Jesus, who came to reconcile sinners, welcomes all who are penitent.  
Grace, mercy and peace be with you  
**and also with you.**

*The Liturgy of the Word* includes optional use of an exhortation drawn from the BCP absolution at Morning and Evening Prayer or 1 John 8.9, verses from Psalm 51 or other suitable readings from Scripture.

*Confession and Counsel* includes an invitation to confession, provision for the penitent to make confession in her/his own words, or to use a set form with provision for the naming of particular sins:

*The penitent makes confession of sins in his or her own*

*(Continued on page 2)*

(Continued from page 1)

words, beginning

**I confess to Almighty God,  
before the whole company of heaven and before you...**

or this form may be used

**Almighty God,  
long-suffering and of great goodness:  
I confess to you,  
I confess with my whole heart  
my neglect and forgetfulness of your commandments,  
my wrong doing, thinking and speaking;  
the hurts I have done to others,  
and the good I have left undone.  
In particular I confess [since my last confession in...in this  
my first confession]...**

**O God, for these and all other sins  
that I cannot now remember,  
I ask your forgiveness.  
Forgive me, for I have sinned against you;  
And raise me to newness of life;  
through Jesus Christ our Lord.  
Amen.**

The priest may then give appropriate counsel or guidance.

*Reconciliation* includes an act of contrition, the absolution and an act of thanksgiving.

*The Dismissal* includes provision for a blessing and liturgical dismissal.

#### Form Two

... is sub-titled *An Individual Renewal of the Baptismal Covenant after Sin*. Use of this form presupposes particular pastoral circumstances, such as the restoration of someone who has lapsed from the worshipping life of the Church and wishes to be restored by a conscious re-calling of baptism. The form may be celebrated at the font, and the baptismal context is made explicit by texts such as the invitation to confession:

At your baptism you repented of the sins that separate you from God and your neighbour, you were cleansed from sin and born again, you were washed with the Holy Spirit and made clean.

Do you desire once again to walk in newness of life by confession of your sins?

**I do.**

Provision is made for the penitent to make the sign of the cross with water from the font.

Because the form of the absolution was controversial in the abortive attempts to authorize a rite of reconciliation in 1982-83, neither form includes any text of the absolution, but rather a rubric:

*The priest lays hands on, or extends hands over, the penitent. The priest may make the sign of the cross over the penitent or on the penitent's forehead. The priest pronounces an authorized Absolution.*

The absolution texts appear in the bank of resources. Six texts are provided: the BCP Absolution from the Visitation of the Sick - but with 'you' instead of 'thee', and five forms of Absolution from the main volume of *Common Worship*.

#### Resources

The resources section includes sentences of Scripture, an opening prayer (suitable for A Service of the Word), invitations to confession, kyrie confessions, a table of readings, gospel acclamations, a form of intercession, introductions to the peace, a prayer at the preparation of the table, eucharistic prefaces (short and extended), acclamations, and blessing and endings. Such resources are suitable for eucharistic or non-eucharistic worship on any suitable occasion. The section also includes two forms of individual confession and the bank of authorized Absolutions.

*David Kennedy is the Vice-Dean and Canon Precentor of Durham Cathedral, and a member of the Liturgical Commission.*

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## Letter to the editor



*From the Vicar of All Saints', Aspley Bridge*

Dear Gilly

As someone whose church appears in the report *Mission Shaped Church* (albeit as a fairly conservative example) may I make a couple of observations on Paul Roberts' challenge to the Church in the last issue of *Praxis* news of *Worship*?

First, liturgical scholarship may be more important than he allows. The removal of chairs for liturgical movement, Services of the Word, use of incense for adult and school worship, alternative postures of prayer and use of body, pictures for meditation (poster or PowerPoint) have all been introduced here as examples of how in earlier periods and different places the

Church, often in a missionary situation, has sought to express its common life. People in our churches need history and scholarship to help give them courage and rationale for change and recognize that 'tradition' is not a preserve of the 19<sup>th</sup> Century.

Secondly, is it possible that the 'failure of worship' that he perceives is due to the growth of spirituality? In the popular mind this seems to have little to do with meeting the Divine Other only the divine self. Thus the main task may not be Alternative Worship but the development of an apologetic that allows the definition of spirituality to include worship.

That said, given the prevalence of

'individuality' – a cornerstone of Modernity that is being converted into a different 'anthropology' by Post Modernity (not rational individual but pick and mix self select individual) do we need to understand that the primary focus for mission liturgy should be Christological? That way one individual (Post Modern/Ordinary man/woman) can meet another individual – Jesus. It may be that much worship echoes 18<sup>th</sup> century deism rather than an older Christology and all worship, Alternative or Standard, can be avoidance rather than encounter.

Best wishes

Ian Dewar

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# A new Order for the Holy Eucharist and an approach that takes children into account

*Robert Paterson writes a personal reflection on the new liturgy of the Church in Wales.*

The Book of Common Prayer of the Church in Wales, published in 1984, has been enlarged twice: in 2003, by a new Calendar and Lectionary, with Collects and Post Communion Prayers, and in 2004, by a new Order for the Holy Eucharist. Both of these are now part of the Prayer Book of the Church in Wales – no longer ‘experimental’ nor ‘alternative’.

## The Holy Eucharist 2004

### The Gathering

The penitential section begins with the Kyries, which may be expanded by the use of the additional verses, Commandments, the Lord’s Summary of the Law, or one or more of the Words of Assurance. The latter may be read *after* the absolution. I’m sure Cranmer took the view that absolution comes “by the ministry of God’s holy Word” and, therefore, that a declaration of forgiveness is sealed by the Word. This principle has been introduced to the Ministry of Reconciliation in Appendix IX, where scriptures introduce the ministry and follow the absolution.

*Gloria in excelsis* and the Nicene Creed are in the 1975 ICET form – on stylistic grounds.

The Collect concludes the Gathering and is *not* part of the Proclamation of the Word nor intended to match the theme of the readings. The Church in Wales hasn’t faced many requests for dumbing-down these prayers.

### The Proclamation of the Word

The Apostles’ Creed, together with an abbreviated form of baptismal commitment are supplied as alternatives to the Nicene Creed.

### The Intercession

Considerable freedom may be exercised in the Intercession, which is little more than a list of headings and some responses, with three short litanies as alternatives. Mention is made of “the communion of saints” but there are no mandatory prayers for the departed.

The Intercession may or may not be followed by one of the Prayers of Approach, the second of which is unique to the Church in Wales.

### The Peace

The collection may be part of this section, not of the Thanksgiving, but no guidance is given to avoid the confusion with taking the elements. When there is a whip-round, the simplest way out of the problem is a prayer

or response about the collection immediately after the peace.

The elements are taken in order to bless, and the bread is broken in order to share, under two headings, ‘The Thanksgiving’ and ‘The Communion’.

### The Thanksgiving

The taking of bread and cup is appropriately accompanied by the verse, “We celebrate together the gifts and grace of God” and its response. In addition, ‘offertory prayers’ are provided. In 1965 the eminent Anglo-Catholic liturgist Arthur Couratin asked if anything else is necessary apart from ‘the placing of sufficient bread and wine upon the Table’? His reply was clear: “Not a prayer asking God to accept the bread and cup. That is the purpose of the Prayer of Consecration, and does not need saying here.”

There are seven eucharistic prayers, five for general use and two for use when a significant number of children is present. The first reflects the view that the culmination of the eucharistic prayer is the Sanctus. All are a step back from the strong expression of eucharistic oblation in the 1966-84 rite and have a more nuanced approach to the epiclesis. In the 1966 and 1984 rites the prayer is broken up by a change of posture but in the 2004 rite this is explicitly forbidden.

The rubric at the heading of Prayer 7 provides an excellent opportunity for children present to have prepared their own ‘prefaces’.

The Lord’s Prayer is in the amended traditional form (in both languages) and in the ELLC 1975/88 form and its Welsh version.

### The Communion

The *Agnus Dei* is provided in the two ELLC forms. Unfortunately, the Church in Wales has preserved a typographical error in the second version: “take away the sins [sic] of the world”.

After communion, it is suggested that an appropriate sentence from the readings may be read, linking the Word proclaimed with the Sacrament received. This is followed by a period of silence.

### The Sending Out

The Post Communion Prayer of the day or week may be used.

## Appendix IX - The Ministry of Reconciliation

What is provided here is a simple form of confession and absolution set in the context of a ministry of the Word.

### An Outline Order for the Holy Eucharist

The suggested structure here is different from that of the main rite, with preference being given to sharing the peace at the beginning and using penitential material after the intercession. The confession is brief because it is assumed that any eucharist in this context will be considerably amplified with other material.

### Children

In 2002 the Church in Wales published two booklets on the admission of children to Communion: *Children and Holy Communion – Guidelines and Resources for Parishes* (ISBN: 0-85326-111-3) and *Blessed be God for Ever – Nurturing Children in Holy Communion* (ISBN: 0-85326-110-5), available free from the Children & Families Team, Council for Mission & Ministry, 39 Cathedral Road, Cardiff, CF11 9XF.

### How to obtain the Welsh material

The Calendar and Collects have been published by Canterbury Press (ISBN: 1-85311-549-5); a version of *The Word of the Lord* with psalms will also be published by Canterbury Press early in 2005. The 2004 Eucharist is available from Canterbury Press in two editions: a pew edition (ISBN 1-85311-617-3) and a large-print (altar) edition (ISBN 1-85311-616-5); both including the 1984 rite. The bilingual policy of the province ensures that all liturgical material is printed with the Welsh text on the left page, English on the right. All are available from Church in Wales Publications, 39 Cathedral Road, Cardiff, CF11 9XF.

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*He was a founder of the Four Nations Liturgical Group in 1992 and is a member of the Group for the Renewal of Worship (GROW). He is a metropolitan canon of the Church in Wales.*



# Musical News



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

Edited by Anne Harrison

## Music for Wales – and beyond

In our first issue (March 2004) we reported on a setting by John Harper of the new Welsh eucharistic rite (see also Robert Paterson's article on page 3 of this issue). John Harper's setting was heard for the first time at a festival service for choirs affiliated to the Royal School of Church Music on Sunday 6 June in St Asaph Cathedral.

The music fits both Welsh and English versions of the liturgical texts, and has now been published by the RSCM. Designed to be suitable for churches with varying musical resources, the setting can be sung by congregation only or by a choir in two, three or four parts. It can be accompanied by the organ or by keyboard or guitar, while certain movements may be sung without accompaniment. The instrumental part could also be adapted for playing on the harp. Stuart Robinson, RSCM Wales Co-ordinator, thinks it will interest a number of churches: 'The work itself has a definite Celtic feel and will match the service texts of other denominations too.'

## Two languages and cultures

John Harper writes in the introduction to the published edition, 'In Wales the celebration of the Eucharist is not only the coming together of a worshipping community in thanksgiving, it is also the coming together of two languages and two cultures. This musical setting seeks to bring together the distinctive languages and cultures of Wales. *Cymun y Cymry / The Welsh Eucharist* enables both Welsh and English texts to be sung to the same music, allowing for the nuances of both languages.' It is even possible, with care, for a congregation to sing the setting in both languages simultaneously. The composer hopes that other musicians will be inspired to create liturgical settings

which can be used in a bilingual context.

## A choice of settings

- There are two settings of the Kyrie, the first of which could be used with a 'Kyrie confession'. Penitential sentences would be spoken over the four-bar phrases which lead into the sung 'Arglwydd, trugarha' / 'Lord, have mercy' and 'Crist, trugarha' / 'Christ, have mercy'.
- The first setting of the Gloria (with an English text identical to that in *Common Worship*) makes much use of a lively five-note rising phrase, first in the accompaniment and later in the vocal part. The second option sets Christopher Idle's metrical paraphrase, which can also be found in a number of hymn books, including *Common Praise* and *Sing Glory*. The music is through-composed (i.e. does not repeat the same music for each stanza), so has a different feel from the singing of a hymn.
- There are also alternative settings of the Sanctus and Acclamation ('Christ has died. Christ is risen. Christ will come in glory.'), each with a separate 'Amen'.
- The Agnus Dei movements (the first of which has inspired particularly favourable reactions) use two different texts, both in their English versions matching the alternatives in *Common Worship* (apart from the plural 'sins of the world' in the first).
- On the final page is a suggestion for sung intercessions with a setting of the 'Trisagion' as a possible conclusion. This ancient text ('Holy God, holy and strong, holy and immortal, have mercy upon us), appears in the main *Common Worship* volume on pp.114 & 131 and as part of one

of the Forms of Penitence in *CW Daily Prayer*.

## Transferable to the UK

There is much here that could be helpful to congregations in other parts of the United Kingdom, particularly in churches where sung liturgy is valued but musical resources are limited. Full music copies, priced at £3.50 (less 25% for RSCM affiliates), can be ordered from RSCM Music Direct, Cleveland Lodge, Westhumble, Dorking, RH5 6BW (01306 872811). An edition with melody line and chord symbols only is also available, both on paper and as a CD-ROM, so that any section of the music can be inserted into local service books. And if you want to 'hear before you buy', you can send for the 'modestly priced' demonstration CD.

## Hymn tunes on the web

If you have a sound card in your computer and can play MIDI files, you might like to know about the *Cyber Hymnal* ([www.cyberhymnal.org](http://www.cyberhymnal.org)). This website enables you to hear the tunes associated with over 4,000 hymns and Gospel songs (mostly out of copyright), which may be useful if you are unable to read music. You can search by the first line of a hymn, by the name of a tune and by metre. Some hymn tunes can also be heard on the *Oremus Hymnal* website ([www.oremus.org/hymnal](http://www.oremus.org/hymnal)).

## Changes to Wild Goose copyright arrangements

Do you ever reproduce in service sheets hymns or songs by John L.



Bell and other members of the Iona Community's Wild Goose Resource Group? If so, you will know that until now permission has been freely granted for one-off non-commercial reproduction of WGRG words, provided that the correct copyright ascription has been included (with a small charge being made for reproduction of the music). However, this is set to change: an announcement made recently in the Group's newsletter, *GOOSEGander*, explains that they are in the process of joining the Christian Copyright Licensing scheme.

A number of factors have led to this change in policy. The income generated by joining the scheme (which distributes payments to the authors and composers of hymns and songs, based on the annual returns of churches and schools which hold CCL licences) will help to support the work of John Bell, Graham Maule and their colleagues. They aim 'to enable and equip congregations and clergy in the shaping and creation of new forms of relevant, participative worship.' It will also become possible for the Group to give financial support to other imaginative projects with which they have sympathy, for example among Christians in Romania who are trying to preserve and develop authentic Romanian expression in their worship, particularly through their music.

Many worshipping communities will already have a CCL licence or will not find it difficult to acquire one. The Iona Community is aware of the fact that for some groups, for whatever reason, this will not be possible; revised guidelines will be produced in due course. If you would like to be put on a 'copyright mailing list' in order to receive more specific information once it's available, contact the WGRG Copyright Administrator, Victoria Rudebark, (Tel: 0141 332 6343; E-mail: victoria.rudebark@gla.iona.org.uk).

### Conference report

'Worshipping through Psalms' was the title of this year's Methodist Church Music Society conference, held at Swanwick in October with support from the Royal School of Church Music (an ecumenical body

but with a particular responsibility for music within the Church of England).

A number of Anglicans were among the participants, and one of the acts of worship was a service of BCP Choral Evensong led by Geoff Weaver and a group of young singers, mainly members of the RSCM's Millennium Youth Choir. Teresa Brown, a Roman Catholic musician, directed the singers and instrumentalists at the Sunday morning Communion service.

There were ample opportunities to try singing psalms in different styles, both in the main sessions and in workshops led by, among others, Roger Jones (better known for his musicals than his *Psalm Collection*) and Alison Adam, who introduced psalm-based material from the Iona Community, the world church, and Roman Catholic composers such as Bernadette Farrell.

Several speakers mentioned *Psalm Songs*, the three volumes of settings published by Cassell in 1998 but now available through Continuum. Examples were also taken from *Hymns and Psalms*, the official Methodist hymn book, including Gelineau's setting of Psalm 23, Stanford's magnificent chant for Psalm 150, and a metrical paraphrase of Psalm 98 by Timothy Dudley-Smith.

Saturday morning's keynote address was given by the Rev Dr Stephen Dawes, who presented an erudite but entertaining overview of recent scholarship relating to the Book of Psalms and addressed some of the problems which Christians find in worshipping with these ancient texts. This provided helpful background to the more practical sessions, and may well have persuaded many leaders of worship to make better use of the resources offered by the psalms. God's people need these riches as they engage with the struggle of faith and with key questions about the world as they see it around them.

Appreciation was expressed by many that two organisations had worked together to prepare the conference, and that resources could be shared between denominations. The dual challenge facing many church music support agencies today was neatly expressed by the Chair of MCMS, the

Rev Nick Young:

- to continue to celebrate and nurture tradition;
- to celebrate and learn from current trends.

### Common Worship musical resources

Publisher Kevin Mayhew has produced a new anthology of psalms, similar to *Sunday Psalms* which was compiled by Andrew Moore. Colin Mawby has drawn on his own and others' music in *New Psalms for Common Worship* (£15.99), which again provides a response and a psalm tone for all 150 psalms, in numerical order.

Sub-headings for each psalm show to which service on which day that text is assigned, and there is also a complete table according to the liturgical calendar and the CW lectionary in the introductory pages.

The book includes responsorial settings of a number of CW canticle texts as well as the Psalter, and a selection of Gospel Acclamations. One feature not found in the earlier anthology is the provision of optional instrumental descants to supplement the keyboard accompaniment to the responses.

A new choral music catalogue, with full details of this and other liturgical publications, should be available from Kevin Mayhew by the end of 2004; some prices are likely to rise by 5-10% in 2005.



# Have you seen...?

## Book reviews



### Eucharistic Origins

Paul F. Bradshaw

*Alcuin Club Collection no 80*

*SPCK 2004*

£17.50 paperback, pp x/166

Paul Bradshaw's recent work on Christian origins was characterized by his methodological distinction between 'lumpers' and 'splitters' - implying the higher righteousness of the splitters of which he himself is chief. Here his thesis is that from the New Testament onwards the evidence suggests very different strands of practice in the Lord's Supper, and the very differences of the New Testament may well have begotten and reinforced the later variants visible.

The evidence of the first three centuries is infinitesimal. Suppose a plane flew from Cairo to the Cape over cloud with breaks sufficient to take a single quick photo every 1,000 miles. And suppose the photos provided two shots of water, one of desert, one of a snow-clad mountain, one

of thick jungle, and one of an ostrich farm - what could then be said about Africa? Lumpers might have a go, but splitters would know they had less than one thousandth of the evidence needed to make a judgment at all.

Bradshaw's variants are an inverse cup-bread order (shorter Lukan text and Didache), a bread-only rite, the continuance of separate thanksgivings (even in Justin), and differences in the larger meal context and the time of day - all illustrated by every wisp of evidence available. Gregory Dix catches it on the chin! I lack Bradshaw's range of expertise, yet I have some questions for the arch-splitter.

Firstly, is it necessary to sunder Luke from Paul? If the Luke who travelled with Paul knew what Paul had 'received from the Lord' (and how could he not know?), does he represent an independent tradition?

Secondly, is it requisite to drive a wedge

between 'thanksgiving' (eucharisteo) and 'blessing' (eulogeo)? 1 Corinthians 10 and 11 were surely written by the same author with the same framework of thought and even within a few minutes of each other?

Thirdly, is it crucial to distinguish 'body' from 'flesh'? New Testament references to the incarnation use both *sarx* and *soma* frequently - the Johannine going for *sarx* and the Pauline for *soma* - and are surely relevant?

Fourthly, can we accept a predominance of evening meetings? Bradshaw dismisses Saturday evening, but locates early usage on Sunday evening, perhaps placing too much weight on Acts 20. Yet he says Easter involved an early morning celebration (as appears to be so with Justin's account of baptism). So in Justin, it is surely difficult to read into the weekly celebration that it occurred during the evening?

If a few splits are made deeper than is warranted, yet I confess that the splitting thesis stands and is brilliantly put into execution in this book.

*Colin Buchanan is an Assistant Bishop in the Bradford Diocese.*

### Common Worship Considered

Peter Toon

*Edgeway Books 2003*

£16.80 - hardback pp 160

Dr. Peter Toon does not like *Common Worship*. At all. He takes issue with its doctrine, shape, style, language, content, translation of the psalms and use of the Bible. Even the title is wrong (*CW* is not 'common'), and any fool can see that the font (Gill Sans) is a disaster. The Initiation Services are suspect because they derive from the USA or Canada (which are dubious doctrinally), and *CW*'s frequent use of the word 'journey' as a metaphor is just wrong headed.

Dr. Toon holds *Common Worship* up to

scrutiny, using the *Book of Common Prayer* as the standard of measurement. In fact his *BCP* is an elusive one. At various points 1549, 1552 and 1662 are used as exemplars, and even the proposed twentieth century revisions help him make a case, though I'm sure that other aspects of 1928 would be anathema to him. It is not as if he is against change and development. A perfectly viable "Family Service" could be constructed with choice bits from 1662 (including the Commandments). It is just that *CW* departs from the Prayer Book tradition, and this is not good.

There are amusements along the way. *CW* is so bad that there is even a twinge

of nostalgia for the ASB. The removal of the word 'him' from 'It is right to give thanks and praise' is seen as the worst example of pandering to feminist theology, even though it was never there in the *BCP*. Amidst the scattergun there is a shot which hits home. In the late 1990s, he says, the Commission lost control of *CW*, and *CW* began to run the Commission. As our services proliferate, it is not difficult to wonder whether he has a point.

*Jeremy Fletcher is the Canon Precentor of York Minster and a member of the Liturgical Commission.*

## Further Common Worship material - revised publication dates

In the Autumn issue of *Praxis News of Worship* we wrote of various potential publication dates in the near future. These have since been revised, and currently stand as follows:

### Daily Prayer

The final edition of Daily Prayer is being proof-read as this issue of *Praxis News of Worship* goes to press, and is due to appear (with ribbons) in May 2005. We hope to bring more news of the revision of the preliminary edition, and of the differences that you will discover, in

the next issue.

### Weekday Lectionary

This will first be published for the 2005 - 2006 annual booklet (due out soon after Easter next year).

### Initiation Services

As mentioned in our front page article, this expanded edition will also contain *Rites on the Way* and *Reconciliation and Restoration*. It is due to be published in November 2005.

### Times and Seasons

This is the big wait. Due to the sheer enormity of the project, and the relatively slimmed-down capacity of Church House Publishing (since the heyday of *Common Worship* publication at its introduction) we are going to have to manage with our old copies of *Promise of His Glory* and *Lent - Holy Week - Easter* for a bit longer yet. Publication is now aimed for May 2006.

*Editor*

## A liturgist remembered

David Mann reflects on this year's Michael Vasey Memorial Lecture



'Jerusalem the golden', the opening words of a hymn attributed originally to Bernard of Cluny (c.1140), mark the stone and resting place of Michael Vasey in the grounds of St Mary-the-Less, the chapel of St John's College with Cranmer Hall, Durham. He asked for this hymn to be sung at his funeral. The words speak, of course, of that 'home of God's elect', to which we, untimely, commended Michael some six years ago. They resonate also with his Jewish background. Who, of the many present that day, will forget the Kaddish, proclaimed at the end of his funeral service by one of his Jewish relatives from the States? Michael, remembered as a liturgist, actually began his ministry at St John's in 1975 teaching Old Testament studies. He was proud of the religious tradition of his family and it was an important part of that cocktail that composed a complex but rich personality.

It seemed singularly appropriate that Christopher Cocksworth (principal of Ridley Hall, Cambridge), in this year's Michael Vasey Memorial Lecture given at St John's in October, should explore the breadth of spirituality needed to undergird a liturgy for today. The choice of Chris was appropriate, also, as he was one of the many evangelicals of that generation encouraged by Michael to take the study of liturgy seriously and who benefited so much from membership of the Group for the Renewal of Worship.

I have heard Chris on this theme before, when he disarmed a much more theologically hostile audience of Diocesan

Directors of Ordinands with his breadth and experience of Christian spirituality – I don't think they expected an evangelical so comfortable with iconography, patristics, liturgy, the saints of the north of England, retreats, pilgrimages etc.

In a more rigorist manner, Chris made the case for a 'Catholic Evangelical worship, in the Spirit' and an urgent plea for a more confident (though not uncritical), grateful and Spirit-led exploration of the church's history, liturgy and catholicity. It would be perhaps simplistic, but possible, to summarise a complex lecture, Trinitarian in theology, rooted in the cross and gospel, as an invitation to plunder and appropriate aspects of other traditions and the traditions of the past.

In question-time the 'old guard' evangelicals were perhaps left a little suspicious of such a Blairite agenda, and the challenge, of course, was how all this could be used to reach a generation where the church, its liturgy and history seem an irrelevance – the issue for a subsequent memorial lecture? Whatever, it's to be hoped that this and previous excellent memorial lectures could be given a wider audience in print, and a greater scrutiny by those more able than I.

*David Mann is the Vicar of Holy Trinity, Ripon*

## National Worship Development Officer

Jeremy Fletcher tells us about the new post and alerts would-be applicants to watch out for adverts in the Church press in the New Year.

As reported in the last *Praxis News of Worship* the General Synod has approved a budget which includes a new post, that of the National Worship Development Officer. The difference between this post and the *Praxis* post held until 2001 by Mark Earey is that the NWDO is to be part of the Church of England's central staff, funded as part of the core of the church.

The NWDO will be involved in liturgical education and training, in formation, and in promoting and sharing good practice across the spectrum of the worship of the Church of England. A key role will be to liaise with other bodies in the church which affect worship. Centrally these include the Ministry Division, the Board of Education and the Council for the Care of Churches. Nationally they include the RSCM, *Praxis* and Diocesan Liturgical Committees. This national perspective means that there will

be work to do at Church House Westminster, where the officer will be based. The person appointed will need to spend appropriate time at Church House (as well as in the dioceses and training institutions), though this does not necessarily mean living in London.

The person appointed will be comfortable with the range of worship styles in the Church of England, be knowledgeable about liturgy and music, have led worship in the Church of England in a licensed or authorised capacity, and be able to communicate clearly and effectively.

Adverts will appear nationally in January, with interviews in the Spring. It is hoped that the person appointed will start work in July 2005.

## Notice board Part One



### Liturgical Commission Conference

Monday 19 – Wednesday 21 September 2005  
St. Anne's College, Oxford

*A notice from the Liturgical Commission*

Every five years the Liturgical Commission hosts a residential conference. In 2000 the largest ever conference had all of *Common Worship* to look at. Five years on we will, of course, be able to 'take stock', and to consider the resources which have emerged since.

It would be boring however, and indeed blinkered, to look only at texts. The life of the church has itself developed in the last five years, and there is a clear recognition that we live in times where structures and patterns need to relate to the missionary imperative. So the key theme of this conference will be worship and mission. How can we develop ways of worship which will refresh the existing church and enable the emerging church?

Initially Diocesan Bishops will be asked to nominate a number of people from their dioceses, not just 'liturgists', who can engage with these issues. In February, once this process is complete, the conference will be opened up to others who wish to come as individuals. We will publicise the details widely through mailings and electronically.

### *The Shadow of Death: Rethinking Burial and Cremation*

The ecumenical Churches' Funerals Group is holding a conference on 7 March 2005 entitled *The Shadow of Death: Rethinking Burial and Cremation*. This will be held at the University of Notre Dame, 1 Suffolk Street, London from 11.00am until 5.00pm.

There will be three speakers:

- A representative from the Home Office will introduce the Government paper on the review of burial law
- Professor Douglas Davies (Durham University) will offer a sociological analysis of changing patterns of funeral rites in relation to religious, secular and ecological forms of burial and cremation.
- The Rt Revd Dr Geoffrey Rowell, Bishop of Gibraltar in Europe and Chairman of the Funerals Group, will develop the issues facing the Churches in this area.

The cost for the day is £20, which includes lunch. To register an interest in attending, please contact Sue Moore at Church House, Great Smith Street, London SW1P 3NZ, tel: 020 7898 1376/e-mail: sue.moore@c-of-e.org.uk .



## Colin's Column

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

The Thanksgiving for the Gift of a Child is in my mind as, visiting Australia last month, I was to lead a seminar on a locally produced rite, after attending a use of it. In this area of Newcastle (NSW) diocese whisps of Christian folk-religion linger, and requests for post-natal rites reach the rector regularly. He gives the enquirers a four-page leaflet, of which the following is page 4:

*To help you to make the choice which service would be the better option for you, please read the statements below and tick which would be true for you.*

### Thanksgiving Service

- I believe in God and need the assurance that God knows my child.
- I feel the need to celebrate the birth of and to name my child.
- I believe you don't have to go to church to be a Christian.
- Being a good person is enough for a blessed journey.
- Attending Christian Worship is important to me at special times.

### Baptism Service

- I believe in God and need the assurance that God knows my child.
- I feel the need to celebrate the birth of and to name my child.
- I believe that Jesus' actions invite a faith response from me.
- I am a disciple of Jesus Christ and want to teach my child to follow him.
- A deep and regular commitment to the Faith Community is important to me.

*Now... please add up the ticks - the column with the most ticks will point you in the right direction.*

A number do find the left column is pointing them to a thanksgiving, and then the rite itself comes into play - including items of which we never dreamt in England. For the rector concerned has taken the Australian inheritance as the context for celebrating birth, thus becoming much more specific in the realm of creation. In the crucial 'blessing' there comes:

*'...we also seek to connect our spirituality to the Spirit of this land. In this desire we have much to share with aboriginal people.*

*'In this land the smoke of the eucalypt reminds us of the fragility of creation... Ochre reminds us of the dust of the earth...*

*'We honour the ancient tradition, this place, the Spirit of the land and its custodians and pray that Sara may grow and be nurtured by all that is good around her.*

*'Sara may this land surround you in her blessing, nurture you in your growing, sustain you in your living and receive you at the end of your journey. (Sara is passed through the eucalypt smoke)*

*'Sara may the Spirit of God dance with your spirit into the ages of ages. (Sara is anointed with ochre) Amen.'*

The parish rationale states that the parish 'supports a project of the local Aboriginal eldership', hence the eucalypt and ochre. But it raises a question about procreation and birth occurring in a specific community context, and the illuminating of that context as a feature of celebrating the birth. What, I wonder, might be said or done of a local sort in England in a multi-ethnic community, or a high-rise community, or a suburban community (or a fox-hunting community...)? Does the locally specific weaken the general thanksgiving for birth into the human race, or does it focus and enhance it? I am still thinking.

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

## Notice board

### Part Two



### Godly Play study days in Cambridge

The Ely Diocesan Board of Education and Training is holding a number of Godly Play study days in 2005. The basic study days are monthly, alternately on a Saturday or a weekday. There are also days on using Godly Play stories to explore and teach about the Eucharist, and days focussing on the Godly Play stories for Lent, Holy Week and Easter, and Advent and Christmas.

Cost £20 for a single individual, £15 for more than one person from the same organisation (including lunch and all handouts and materials).

For more details contact the Diocesan Children's Work Adviser, Gill Ambrose at  
Email: [gill.ambrose@ely.anglican.org](mailto:gill.ambrose@ely.anglican.org)

Telephone: 01223 511717

**The most recent booklet in the Grove Worship Series is No. 181 - *Liquid Worship* by Tim Lomax and Michael Moynagh.**

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

**Look out for the forthcoming Joint Liturgical Study, No 58 - *Celebrating Forgiveness*. This is largely based on the work of Michael Vasey, and is the last JLS to be available from Grove books (see above). *Praxis News of Worship* will keep readers posted regarding the future distribution arrangements.**

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Getting in touch with *Praxis*...

For general enquiries, affiliation and programme information, contact