



# 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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## What did the Bishop of Woolwich think he was doing?

Colin Buchanan, the Bishop of Woolwich, will be 70 years old on 9 August this year. He will be retiring from a working life led at never less than top speed. Two liturgists who have known Colin well pay tribute to his life, work and friendship.

### David Stancliffe writes...

I first met Colin Buchanan when I was a young DDO on my first visit round the colleges. Colin - always a class performer - invited me in to his lecture room in St John's to hear his well-known lecture on why you can only be baptised once, and why that was it even if you didn't remember it. I was engaged by the energy, directness and common sense of the approach of the style, and that started a friendship which has lasted for 26 years.

Colin has been a wonderful sparring partner, from whom I have learnt an immense amount. His knowledge is encyclopaedic, his oratorical skills second to none, and I love the chance he

generously offers for public disputation as he calls 'Supplementary!' when I'm answering questions in Synod. Synod will be a duller place without him, even if his Don Quixote-like tilting at his favourite windmills does not always win assent. No-one could be more generous with his knowledge, more constant in his convictions, and readier to be moved by a good argument. These skills were at their best in the Revision Committee on the Initiation rites, where Michael Vasey and I were battling to hold onto the hard-won theological consensus we had established.

We shall miss Colin in the public forum, but know that he will continue to be ever present in print.

*David Stancliffe is the Bishop of Salisbury and Chairman of the Liturgical Commission.*

### Trevor Lloyd writes...

Colin Buchanan, on reaching seventy this August, will

celebrate his retirement not only with the usual farewell service but with a lecture on church history, a town centre walkabout, a picnic and a trip down the river in a paddle steamer full of his friends.

Some people think of Colin only in political terms, because of his ability to sway the General Synod with an unwritten speech full of rapid-fire facts and arguments spiced with humour, or because the media interview him on his passionate advocacy of disestablishment, cogently argued in his 1994 book *Cut the Connection*.

Those who know him as bishop and friend in Birmingham, South London and across the Anglican Communion have found him a wise and gentle pastor committed to leading churches in mission, and with a theologically-based attitude to ministry from long before he was principal of St John's Nottingham that will see him at a breakfast seminar for his clergy at 8.00 am

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## New Chairman of the Liturgical Commission is announced

The Bishop of Wakefield, the Rt Revd Stephen Platten, is to be the next Chairman of the Liturgical Commission, taking over in November 2005 from the Bishop of Salisbury who, by then, will have chaired the Liturgical Commission for twelve years.

Stephen Platten moved to Wakefield in 2003 from being Dean of Norwich. He has a keen

interest in worship, and considers that liturgy 'should be at the vanguard of the Church's mission, ensuring those who come to our churches encounter services that are both inspiring and uplifting and so are drawn further into the worship of God and into a new or renewed faith'.

By the time that Stephen Platten moves into the Chair, the

Liturgical Commission should have completed its task of producing Common Worship texts, and will be concentrating on ensuring that the quality of worship offered in the Church of England is consistently high. A challenge, indeed—but the chairman-in-waiting has plenty of time to reflect upon how to go about it.

# Common Worship Ordination - What might it look like?



Avid followers of the progress of Common Worship will know that there is not yet a Common Worship version of the Ordinal. The ASB Ordinal is authorised for use until the end of 2005. There is not long to go, then, before the Common Worship Ordinal has to be up and running. The draft ordination services had their first outing at General Synod earlier this year, and are now going through their first stage of revision.

The best way to know what's in the draft texts is to have a look at them (details below on how to do this). In this article we take a look at the structure of the proposed services, giving special comment on specific points of interest.

## The Gathering and Presentation

- q A note allows for the possibility of candidates beginning the service within the congregation.
- q Another note allows for the candidates to be vested in robes appropriate to their order from the beginning of the service.

## The Greeting

- q After greeting the congregation, the president introduces the service, placing ordination within the wider context of the ministry of all the baptized.
- q This is followed by a description of the order into which the candidates are to be ordained is also described; each description is distinct from the others, avoiding duplication.

## The Presentation

- q Each candidate is presented to the president by an archdeacon or a deputy (Canon C3.2).
- q A note gives permission for the Presentation to take place immediately before the Declarations, later in the service, although this is the recommended position.
- q The notes to each service suggest appropriate categories of people to answer the president's questions regarding the candidates, in each case.

## The Collect

- q This may be the Collect of the Day or the fourth of the Common Worship Collects for Ministry.

## The Liturgy of the Word

- q Readings of the day are to be used on Principal Feasts and Festivals.
- q Alternative options are given for each service, for other occasions.

## Reading

### Gospel Reading

## Sermon

## Liturgy of Ordination

### The Declarations

#### Addressing the ordinands

The addresses at the beginning of each Declaration have been entirely rewritten. Some of the ASB material has been adapted for use elsewhere in the service.

#### Questions

The BCP varied several of the questions to candidates, depending on the order into which they were to be ordained. The ASB used almost identical questions for candidates of each order. The Common Worship draft draws on both. Questions are varied according to each order, and some are adapted from the 1662 services, yet many of the ASB words are retained. (Some of the 'core' questions occur for all three orders, although it is the intention that many of the questions are understood as cumulative. A deacon being ordained into the priesthood, for example, has no need to reiterate the specifically diaconal questions, since he or she is still bound by them.)

#### Prayer

Continuing to address the candidates after the questions, the president reminds the candidates of the 'greatness of the trust' that is about to be committed to their charge, and urges them to pray for the gift of the Holy Spirit.

What follows is intended to be one, single continuous flow of prayer. The president commends the candidates to the prayers of the people. **Silent prayer** moves into **Veni Creator** (except at the ordination of deacons) which is followed by **The Litany** (as provided or an alternative form, allowed by a note) and this leads into the **Ordination Prayer**, which contains the laying on of hands within it, as an integral part of the prayer, even though the formula is repeated for each candidate (see note about the Ordination prayer, below). Only at the great **Amen**, has the end been reached.

## The Litany

The Ordination Litany has been revised.

## The Ordination Prayer

- q Particular effort has been made to help congregations to grasp the unity of this prayer.
- q Suggestions in a note encourage this by proposing that a response invoking the Holy Spirit, be said or sung at the end of each paragraph, as indicated by **R** in the text; or that a continuous chant be sung by the congregation as the president says or sings the text of the prayer.
- q The notes are also clear that any laying on of hands should not involve such movement as to detract from the unity of the prayer.
- q The ordination prayers are modelled on those in the ASB – a distinct prayer for each order, all following a similar pattern.

## The Giving of the Bible

This comes immediately after the Ordination Prayer in the text, as in the BCP and ASB, yet with a new congregational response for each service. A note allows this symbolic action to be moved to the beginning of the Sending Out.

Further notes allow for the following at this point:

- q The anointing of priests and bishops (or before the blessing). This is the first time that anointing has appeared in a Church of England ordination service.
- q Footwashing (ordination of deacons only). This is also a new feature.
- q Presentation of symbols of office (ordination of priests only – chalice and paten), similar to the ASB note. Alternatively this may take place before the Blessing.

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## The Welcome

*(What did the Bishop of Woolwich think he was doing?—continued from page 1)*

on his last Saturday.

### A wide range of interests

Colin has a wide vision and range of interests. He advocates proportional representation as a matter of justice, and is a vice-president of the Electoral Reform Society. He served on the Doctrine Commission when it was working on *We believe in the Holy Spirit* (1991) and drafted the Church of England report on the Charismatic Movement (1981). He is committed to working ecumenically, has been a member of the CTBI (Churches Together in Britain and Ireland) assembly and was one of the authors (with Graham Leonard, Jim Packer and Eric Mascall) of *Growing into Union* (1970), a proposal for the gradual coming together of the churches in England.

### A scholarly and creative liturgist

But those who read this journal will know Colin as a scholarly and creative liturgist with an international reputation, recognised by his award of a Lambeth DD in 1993.

His worldwide travelling and influence are reflected in his major three-volume work *Modern / Further / Latest Anglican Liturgies* (1968, 1975, 1985) telling the story of liturgical development in the Anglican Communion from 1958 to 1984. He is a founder member of the International Anglican Liturgical Consultation, and has worked hard to encourage liturgists from the (financially) poorer provinces of the Communion.

### Grove Books

We met at Oxford, where I succeeded him as president of the Bishop Jewel Society as plans were being made to establish Latimer House, a study centre to defend

the place of evangelicals in the Church of England. It was the Latimer House Liturgy Group which later became GROW (the Group for Renewal Of Worship) and began publishing Grove booklets: Colin owned Grove Books until 1985, contributing to the series not only by writing but by his dynamic chairing of the Group and encouragement of younger liturgists.

### The Liturgical Commission

Colin joined the Liturgical Commission while still a curate in 1964 and moved from a position of having to dissent from some of the Commission's work to become one of the most forceful creators of the Alternative Service Book, using his debating ability particularly to steer Rite A through the Synod. That evangelicals have moved from a position of dissent to innovative and scholarly leadership is in no small part due to Colin's work. We wish him and Di a long, happy and productive retirement in Yorkshire, not too far from their daughters Steph and Judith.

*Trevor Lloyd is a retired Archdeacon of Barnstable, a former member of the Liturgical Commission and a member of the Group for Renewal of Worship.*

*Footnote:* Colin Buchanan will, undoubtedly, continue to do many things whilst in retirement. We are delighted that he will be making his contribution on our back page for some time to come.

*Editor.*



# Musical News



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

*edited by Anne Harrison*

## Choosing the Hymns by Peter Moger

'What we hear in church, we forget, but what we sing, we remember.' The hymns and songs we sing in worship are among the most effective influences upon our theology and spirituality – a principle that has been recognised through the ages by such diverse figures as Martin Luther, the Wesleys, the Tractarians and William Booth. The right hymns – chosen with care and sensitivity to the flow of a service and its content – can strengthen faith and enable worship. The wrong ones can wreck both.

But how do we choose well? For many years, those who planned worship relied on the ASB's 'Sunday themes', using the handy lists in the back of standard hymnbooks. There were problems with this. First, it tended to encourage hymn-choice on auto-pilot: choosing the four or five most popular hymns from a list, without necessarily thinking about how they relate to the liturgy. Second, the 'Sunday themes' approach encouraged choice without necessarily referring to the appointed Scripture passages. And third, it led in many cases to a severely restricted base from which choices were made.

The adoption of the *Common Worship* lectionary at Advent 1997 put an end to Sunday themes and forced musicians and worship leaders to get 'back to basics' and think more carefully about hymn and song choice.

### Taking the seasons seriously

Human beings are seasonal creatures. The Church recognises this, and the Christian Calendar provides a helpful framework for the ordering of worship. What is crucial is that music works with the Calendar and not against it. A feature of the *Common Worship* Calendar is that, outside Ordinary Time, most Sundays are 'of a season, rather than 'after' a festival, with a strong sense of seasonal identity. So, for example, Epiphany runs from 6 January to 2 February and is the second part of the composite 40-day period from Christmas Day to Candlemas. Theologically, this season reflects on Christ's incarnation – and the significance of that as his baptism, signs and ministry reveal God's glory in the world. Hence, hymns which explore the incarnation are in many cases suitable throughout the whole season. One of the best choices

with which to round off the season on 2 February is 'Angels from the realms of glory', which draws together in one text references to Jesus' birth, the Shepherds, the Magi and the Presentation.

This is just one example. Another short season which offers a challenge in the choice of music is the ten-day period from Ascension to Pentecost: less a time for reflecting on Christ's Kingship than anticipating the gift of his Spirit. If we are to take the seasons seriously, we shall have to be prepared to reassess the principles behind our choice of hymns, and to be clear about why we sing what we sing.

### Taking Scripture seriously

Arguably the biggest challenge for hymn selection is offered by the long 'green' season of Ordinary Time. Here there is no clearly-defined seasonal flavour, but a consecutive reading through the Scriptures. At these times, more than ever, it is vital that what we sing helps us deepen our engagement with these passages and our understanding of them. The index of *Common Praise* includes a list of hymns linked to Biblical passages and other books do the same (though Anglican collections have not traditionally been good in this regard!). Helpful resources include *Sing God's Glory* (Canterbury Press) and *Sunday by Sunday*, the RSCM's weekly liturgy planner sent to all affiliated churches. Another invaluable help in relating hymns to readings is *HymnQuest* (Stainer & Bell), a CD-ROM database of around 9,000 hymn and song texts, comprehensively indexed according to theme and Scripture reference. It's not cheap but it is very worthwhile.

### The right hymns in the right place?

I was once asked to sing the hymn 'Strengthen for service, Lord, the hands / that holy things have taken' at a Parish Eucharist. Fine – except that the hymn had been chosen as a Gradual: before the reading of the Gospel. At that point in the service, our hands had not taken anything, except perhaps a hymnbook! By singing this hymn here, we completely lost its impact as a fine post-communion hymn.

The correct placing of hymns within a service is crucial. When we put together

a service, we should ask of each hymn or song:

- What job are we expecting it to do?
- How does it fit within the shape and flow of the liturgy?

The Eucharist, in particular, has an in-built sense of flow which hymns should help along.

A *Common Worship* Order One Parish Communion might have five hymns or songs, each of which has a clear liturgical function:

- **An opening hymn (which might cover a procession)**

This needs to gather the congregation in worship and set the tone for the service. If there is a theme for the worship, it might set out that theme. An opening hymn should be well-known, and if it is to cover processional movement it should be long enough for this.

- **A Gradual hymn before the Gospel**

This will focus on the readings or on the person of Christ as revealed in the Gospel reading. For this hymn, the shorter the better. This is often the most difficult hymn to choose: we need to make good use of the scripture indices in the back of hymnbooks. A worship song (or group of songs) can work well at this point.

- **A hymn at the preparation of the gifts ('Offertory')**

This hymn should be long enough to cover the preparation of the altar and gifts (and perhaps also the taking of a collection), but its liturgical purpose is to manage the 'gear-change' from word to sacrament. It does not necessarily have to have a sacramental focus. Coming before the *Sursum corda* at the beginning of the Eucharistic Prayer, this hymn can be a powerful means of encouraging the congregation to prepare to join in the worship of 'the whole company of heaven.'

- **A hymn during the administration**

This is the place for a devotional hymn or song which enables the congregation to meet with Christ in the sacrament. The volume of this hymn is crucial: unaccompanied singing is often

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preferable here, as is the use of Taizé chants or quiet worship songs.

• **A post-communion hymn**

The job of the final hymn is to sum up the worship and send out God's people 'to live and work to his praise and glory.' *Common Worship* makes it clear that this should come before the blessing and not as a recessional hymn. Hence it does not necessarily have to be over-long.

The need for careful planning of hymns is essential. It is best done well in advance and, ideally, spanning several months at a time. It is certainly worth planning each season of the Church's year at one sitting, in order to give cohesion and a clear sense of direction.

Hymn selection, though, is not easy, and is always a delicate balancing act. Within the constraints of season, theme and liturgical framework, it is good to go for a variety of styles, origins and metres. New hymns need to be carefully placed – not (usually) as opening hymns – and it is always a good idea to rehearse them with a congregation beforehand. There are a number of excellent resources to help with the choice of hymns. *Sing God's Glory* (Canterbury Press) gives suggested hymns and songs for all Sundays and seasons of the *Common Worship* lectionary, listing from thirteen commonly used books. The RSCM supplies comprehensive hymn lists in *Sunday by Sunday*. Hymnbooks also carry suggested hymn lists, with those in *Common Praise* being especially helpful.

A final note. It's important to keep a record of the hymns that are sung – partly to avoid undue repetition, and also to counter the inevitable comment that "we never sing 'Summer suns are glowing' any more"!

*Some of the above appeared first in 'Hymns and the New Lectionary' in Introducing the New Lectionary, Grove Worship Series (W141) © 1997 Peter Moger*

*Peter Moger, formerly Precentor of Ely Cathedral, is the Vicar of Godmanchester.*

*Details of the 'HymnQuest' CD-ROM database can be found on the Stainer & Bell website: <http://www.stainer.co.uk/hymnquest>.*

## Worshipping through Psalms'

A weekend conference organised by the Methodist Church Music Society in association with the Royal School of Church Music is to take place at the Hayes Conference Centre, Swanwick, in October 2004 (Friday 22nd – Sunday 24th). It aims to explore ways in which the Psalms can be used effectively in today's worship; the organisers also hope that it will give the opportunity to consider how the MCMS and the RSCM might work collaboratively in future, particularly in the light of the Anglican-Methodist Covenant.

It is not always easy for congregations, whatever their denomination, to sing psalms, and yet they have a central place in Christian worship. This weekend should provide some fresh ideas and renewed enthusiasm, with input from a range of traditions. Roger Jones, best-known for his musicals, will be presenting some of his psalm-based songs, and Alison Adam (who until recently worked with the Iona Community's Wild Goose Resource Group) is also among those due to take part.

Booking forms are available from the Rev Graham Tidmarsh, 20 Berens Road, Shrivvenham, Swindon, SN6 8EG (Tel: 01793 782584; Email: [grahamtid@aol.com](mailto:grahamtid@aol.com)), or can be downloaded from the MCMS website: [www.methodistmusic.org](http://www.methodistmusic.org).

## Music & Worship Foundation

A series of regional training events for musicians and church leaders from any denomination is being offered on Saturdays (10 a.m. - 4.30 p.m.) between October 2004 and May 2005. The aim of the Music & Worship Foundation is 'to envision, resource and train Christian worshipping communities to use a breadth of worship expressions and musical styles, combining creative skill and integrity of heart.'

The first event, 'Awesome and Intimate', will be held in York on October 9th and is to be repeated on five other occasions in various parts of England. Among the leaders will be John Leach, former Director of Anglican Renewal Ministries, who has recently taken up a post as Parish Development Adviser in South Wales.

'Worship Without Walls' will address issues of music, worship and mission in the 21st century and is due to happen five times, beginning in Berkhamsted on October 23rd. The leaders for this training day include Chris Jack, who lectures in the theology of worship at the London School of Theology (formerly London Bible College).

For further details, visit the Music & Worship Foundation website ([www.mwf.org.uk](http://www.mwf.org.uk)). Booking forms are available from the Regional Training Administrator, Heidi Longworth (Tel: 01442 878114; Email: [heidi@mwf.org.uk](mailto:heidi@mwf.org.uk)).

## London Festival of Contemporary Church Music

St Pancras Parish Church in Euston Road, London, hosted its third annual festival celebrating contemporary church music in May. The eight-day programme of services, concerts, masterclasses and talks included a live broadcast of Choral Evensong on Radio 3, during which music by four contemporary composers was heard; the canticles were sung to a beautiful setting by Antony Pitts (born in 1969), commissioned for last year's Festival.

The attendance was disappointing at the Thursday evening 'Contemporary Hymnody and Psalmody Event', when hymn-writer Michael Saward spoke about recent developments in hymnody and warned of various pitfalls which aspiring writers should avoid. However, those present had the opportunity to sing through several interesting new hymn-tunes, including 'St Ursula', an attractive and musically satisfying tune composed for Brian Wren's text 'Christ is alive!' by Christopher Batchelor (Artistic Director of the Festival and in charge of the music at St Pancras).

More unusual and challenging was Antony Pitts' music for 'There is a green hill far away', which prompted some debate on the impact of using a new tune for familiar words. While this can be upsetting and distracting for worshippers, there may be occasions when different music is able to shed fresh light on a text which has become so well-known that we sing it almost without thinking of its meaning. This particular piece might work best when sung by a small vocal group, with the congregation invited to join in the last verse. Details of the composer and his output can be found on the website [www.tonusperegrinus.co.uk](http://www.tonusperegrinus.co.uk).



# Have you seen...?

## Book reviews



### A House of Praise: Collected Hymns 1961-2001

Timothy Dudley-Smith  
Oxford University Press/Hope  
Publishing, 2004

£20 – paperback

It's a good title. Many churches boast a hymnal of ancient castles (some half-ruined) and others tolerate cardboard shacks, mock-gothic follies or some mix of the lot. Timothy Dudley-Smith has built a house on firm foundations with careful brickwork, practical proportions, stylish lines and windows open to the world.

It's not, of course, a hymnal; this latest single-author collection (a once sparse but now plentiful species) suggests and indexes tunes but does not print them. It challenges the false but frequent choice between, or blend of, old hymns and new songs. These are *new hymns*, a genre whose authors rarely star on stage and screen or compose, sing and play their own music. Their work attracts some fine tunes which lend wings to the words, but what a difference it makes when congregational singing is led by Scriptural and poetic content rather than melody, rhythm or noise!

Following *Lift Every Heart* (1984) and three added booklets since, these 285 items bring us almost up to date with TDS. Almost, because more work waits to be published, even written. Most readers may be aware of the distinctive qualities of this hymn-writing bishop: careful workmanship in rhyme, syntax and stress, the sound of syllables and the flow of stanzas; a love for God and his (*sic*) Christ, for Bible and church, where even in his substantial Christmas output we are drawn beyond the manger to the cross and the living Lord. And often, that indefinable, unmistakable near-Wesleyan flair which gives crucial lift-off.

I am struck afresh by four more factors:

- How many hymns were requested for particular churches, groups, editors or events worldwide. Cathedral celebrations, civic services, school anniversaries, conference themes are all documented in the detailed notes following the texts. The hymns invariably rise above their immediate origins to be widely usable.
- How many face the desperate needs of today's world! In choosing hymns (for Harvest, Remembrance or a series on Amos) we often hover between stately verses whose Victorian authors knew nothing of global warming or global terrorism, and radical protest songs which are metrical sermons. Here are relevant hymns which remain congregational but can have been written only in our day.
- What metrical variety! If Watts was restricted and Wesley adventurous, Dudley-Smith is literally today's hundred metres champion!
- And what a cast of characters we meet in the notes! The bishop's wide reading feeds his praying, preaching, writing and singing, and can feed ours too.

*Christopher Idle, hymn-writer and former Editor of 'News of Hymnody', Bromley.*

*Readers interested in a more detailed review than space here permits may like to know of hymn-writer Martin Leckebusch's contribution to the website [www.newsofhymns.co.uk](http://www.newsofhymns.co.uk).*

### The Church of Ireland The Book of Common Prayer 2004

Columba Press, Dublin  
Various editions

The last edition of *Praxis News of Worship* had a first impressions review of the Church of Ireland's new *Book of Common Prayer*. Avid collectors of these things will want to get a copy, though those used to *Common Worship* will find little that they don't already possess. If, however, you are wistful for the days of one beautifully produced book with all the liturgy you need, perhaps you should move across the water.

That's the point, and the problem, with this new book. The point is that the combination of the liturgical movement and Ireland's unique history has meant that a new prayer book has to be a unifying thing in its own right. The book itself has to symbolise a church which unites together around and within its worship, and *BCP 2004* does this admirably. Worshipers are to use the same book wherever they go, an impossibility over here.

But one book with all the liturgy in 799 pages is also a problem. There is little seasonal material, apart from a rogue Ash Wednesday service and propers for the Eucharist. There is provision for all the pastoral rites, but without the extended material we have here. Daily Prayer is neatly done, but you need to be nimble with your fingers and have lots of ribbons to find a rich diet of canticles and prayers. There is much material in the book, but only printing things once means lots of page references in subsequent services. The Ash Wednesday service is a case in point: in its four pages are nine references to prayers in other places.

The book itself has a clear message: all our worship is here. In its way it is a 'sacramental'; you can hold in your hands the worship of the church. But then you find A Service of the Word, and a note allowing for the use of *Patterns for Worship* (which should, I think, be *New Patterns for Worship*), and the as yet unpublished *Common Worship: Times and Seasons*. It will be interesting to see what life is like in the C of I in say 15 years time, and whether the covers of this excellent book have been

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## Preaching a Sermon Series with Common Worship

Phillip Tovey

*Grove Worship Series (W 178) 2004*

£2.75

Phillip Tovey is Training Officer in the Diocese of Oxford. His *Preaching a Sermon Series with Common Worship* is very good and well worth looking at both by those who might be reluctant to preach sermon series and by those committed to the idea.

The booklet begins with the question, 'Why do many churches not preach sermon series?', and Tovey suggests one or two reasons for this. However, he soon settles into the positive reasons for doing so, and these are all to do with providing people with a better understanding of the scriptures. Such an understanding is essential if Christian people are to

become able to formulate their own mature readings of the text for life, morality and Christian thinking.

After setting out historical examples of the use of sermon series, Tovey gives practical hints on how to go about arranging sermon series; examples are provided for those who might be nervous about planning them; and the question is wisely put about whether following the lectionary is always the best option. The value of preaching teams is considered, as are both planning and review.

The booklet is to be commended wholeheartedly - with the observation that it seems a pity that such a publication is necessary. Preachers have to convey an excitement about the biblical text, yet even in the most 'biblically based' of churches, there can often exist a sad lack of attention to what the text of the scriptures actually says. And more preachers should study to learn the original languages!

I have just three questions:

i) Is there is a danger that series of exegetical sermons can create a sense that we have to think only 'biblical' thoughts?

ii) Is there is a danger that we will get to think that the Bible is always right? Tovey himself refers to the value of reading, say, Phyllis Tribble on *Texts of Terror*, as an antidote to patriarchy in the Bible.

iii) Is there is a danger that we will think that the Bible has to have the last word, when its role is to have the first, as the origin of the gospel message?

*Martin Kitchen, Vice-Dean of Durham Cathedral*



## Common Worship Publications

From Church House Publishing

Several new publications have appeared from Church House Publishing in the familiar *Common Worship* style, mainly in the area of collects and funerals...

### Alternative Collects

A slim paperback containing all the newly composed and authorised collects to use as alternatives to the original *Common Worship* set. Price: £3.50

### Collects and Post Communion in Traditional Language

This collection is for the Lesser Festivals, Common of the Saints and Special Occasions only (so it is not as comprehensive as the 1999 edition that it replaces). However, the traditional language collects for Principal Feasts and

Festivals are already in the *Common Worship* main volume. This book makes a useful traditional language compliment to *Exciting Holiness* (Canterbury Press) and would be useful with any traditional language service. Price: 5.95.

### Collects and Post Communion (in contemporary language)

This pleasantly bound hardback book gathers all the authorised *Common Worship* collects in contemporary language - the collects and post communions from 1997 and the recently authorised alternative collects. There are not as many alternative collects as there are original ones - only key days have been provided for - but when there is an alternative, all three prayers are presented on one page so that the options are clear for the service leader to see. The book opens flat and stays open; it has a ribbon-marker and the print is in a

fair size and easy to read. Price: £25.00.

### The Burial of Ashes and The Committal and The Dismissal (of the Funeral Service - Burial)

Excellent - waterproof cards for out-door use that can be used for ministers and congregation! I have waited for these ever since the snowy day when the pages of my book were ruined (and when, incidentally, I failed to notice an icy spot and almost slipped into the grave myself). The cards don't contain everything that might be used, but there is plenty there, and the cards are user-friendly. I gather that they have been well-tested against the elements. Price: £2.95 each.

*Editor*

(Book of Common Prayer 2004 -Continued from page 6)

strong enough to take the strain.

Two final words of thanks. There is a super thematic index of prayers, and the final paragraph of the Preface of the 1878 Prayer Book is a masterpiece of wearied reflection on liturgical change. The final sentence says this: "men's judgements of perfection are very various, and...what is imperfect, with peace, is often better than what is otherwise more excellent, without it".

*Jeremy Fletcher  
Precentor, York Minster*

## New ICEL texts—some samples from the Roman Catholic liturgy

(see comment in 'Colin's Column' on page 8)

- (a) **Glory to God in the highest,  
And peace on earth to people of good will.  
...we give you thanks for your great glory...**
- (b) **...begotten, not made, one in being with the Father  
...by the Holy Spirit became incarnate of the Virgin Mary...**
- (c) Blessed are you, Lord, God of all creation,  
for of your bounty we have received bread,  
which we offer you...
- (d) The Lord be with you.  
**And with your spirit.**  
Let your hearts be lifted high.  
**We hold them before the Lord.**  
Let us give thanks to the Lord our God.  
**It is right and just.**
- (e) **Holy, Holy, Holy Lord,  
God of mighty hosts...**



## Colin's Column

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

Well, Rome has now spoken, but surely the case is not closed? And, if this seems cryptic, let me explain. The Tablet on 22 May blew into the open the full new English texts proposed for the Roman Catholic mass. And, in my judgment, our worst fears have been realized – so I virtually stopped the press running, removed my much less up-to-date draft column, and persuaded Gilly to slip this in as the hottest (and perhaps saddest) news in liturgy which is around.

There is a background, and I need to paint it in before actually setting out the texts. Rome, of course, functions centrally. The Congregation for Divine Worship (CDW) has to approve of all translated texts before they can be used. Proposals are made to it by Conferences of Bishops from (in this case) English-speaking nations. Since 1969 the various English-speaking Conferences have entrusted the work to a highly professional agency they set up, the International Commission on English in the Liturgy (ICEL). ICEL has also been crucial to both the membership and work of the international ecumenical agencies, the International Consultation on English Texts (ICET) in the 1970s, and the English Language Liturgy Consultation (ELLC) since the late 1980s. It is these two latter bodies which, with weighty ICEL participation, have produced the international texts of the Lord's Prayer, Creeds, Opening dialogue and Sanctus etc in the Eucharistic Prayers, and a whole set of canticles.

Those who followed my reports in NOL will know that in early 2001 the papal encyclical, *Liturgiam Authenticam*, virtually killed the whole ecumenical project. ICEL were forbidden to handle any tasks save the translation of Latin texts sent from Rome and were by the same token required to withdraw from ELLC – and they were bidden to remember that liturgy requires a sacral or hieratic kind of language and that the Latin texts must be followed very closely indeed. In fact the 'top staff' (to use *The Tablet's* wording) of ICEL resigned in 2002, and (again in *The Tablet's* words) there was a 'replacement by others sympathetic to *Liturgiam Authenticam*'. So we have more or less known that something reactionary was in store for English-language texts. There have been forecasts that the present texts (dating from 1970) would be eliminated within five years, and Roman Catholics would be returning to something like the word-for-word translations of Latin that used to appear for private reading opposite the Latin texts in pre-Vatican II days.

The sense of waiting with bated breath has been very real, for ICEL had submitted new texts to Rome as far back as 1998 – texts that had the backing of eleven English-speaking Bishops' Conferences. Recognition was refused, and a kind of stalemate emerged, in which the ICEL that then was went either tight-lipped and silent, or breathed wrathful frustration without being able to go into details. But those texts exist, and ICEL wanted to negotiate on the basis of them.

All that has now been swept away. The new ICEL under the new guidelines has now come up with proposed texts. They were apparently sent to Bishops' Conferences in January, with a request that they respond by 15 May. When the date passed, *The Tablet* felt free to print the texts. We do not, of course, know how the various Conferences have responded. One dares to hope their assessments have been near apoplectic. *The Tablet* completes the picture by publishing a longish article ('Our Missing Partner') by Horace Allen (a Presbyterian liturgist, and erstwhile chair of both ELLC and the North American Consultation on Common Texts (CCT)) telling how *Liturgiam Authenticam* 'chilled at the roots the remarkable new shoots of international collaboration over liturgical texts'.

So let the newly translated texts now speak for themselves. Have a look at some 'common texts' in the box on page 7.

Most of these texts look as though they have been deliberately chosen to be different – even to irritate. Indeed, apart from the ludicrous *Sursum Corda*, they are perhaps not noticeably that much more Latinate at all. But, in texts where ICEL itself set the standards, and worked through ICET and ELLC to bring all English-speaking Christian texts to an agreed shared form, the new puppet ICEL has not just gone 'missing' – it has gone hostile.

I wrote two days ago that I only hoped those Bishops' Conferences had kicked the provocative changes into touch. I have since learned that the *Catholic Herald* reports that they have.

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

## Bits and Pieces



### A laughing matter...

Have you seen the spoof Cathedral website? Go to <http://www.dioceseofwenchester.co.uk>. The promise of liturgies is misleading—but there are several tongue-in-cheek hymns.

### What the Spell-check won't tell you...

Following in the tradition of *News of Liturgy* we will publish original, amusing and worrying mistakes in our liturgy - not due to human error alone. This time we move onto the auto-correct. The Bishop of Thetford's computer clearly takes good etiquette seriously. Take a look at David Atkinson's version of the Lord's Prayer:

*For the kingdom, the power  
and the glory are Yours sincerely,  
now and forever.  
Amen.*

### Irish revision—a step too far?

The Irish liturgists are good at admitting their mistakes, and the new prayer book came along with a small errata slip, sitting inside the front cover. Tucked away near the back of the new Irish Book of Common Prayer, however, lie the Ten Commandments. Have a look at number ten, if you have a copy (*you shall not cover your neighbour's wife...*). Now they didn't admit to that one.

**The most recent booklet in the Grove Worship Series is No. 179 - *Confessing our sins* by Andrew Atherstone.**

**Also of interest: the Grove Spirituality Series No. 89 - *Gospel and Sacrament: Reclaiming a holistic Evangelical Spirituality* by Philip Seddon.**

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

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