

Transforming Worship: Living the New Creation

A Report by the Liturgical Commission

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1. Introduction

- 1.1 With the major task of the production of *Common Worship* texts now completed, the Liturgical Commission has considered ways of helping the Church of England to use all its liturgical resources to worship God in spirit and truth, and to engage in God's mission in the world. If the Church is truly to realize its calling to share in God's mission in the world, then its members need to be formed by worship. This document sets out the Commission's proposals in this direction, prefaced by a sustained reflection on the nature of worship and liturgy, their relation to God's mission, and their place in Christian living.

In this report, the words *worship* and *liturgy* are used in precisely distinct senses. If *worship* is the deepest response of redeemed humankind to God's loving purpose, then *liturgy* is the set of particular structured actions in which worship is expressed and by which worship is released. Liturgy is the occasion of worship.

It will be helpful to keep the term *liturgy* free from connotations of formality or church style, as if it were a starchier or high-church synonym for *worship*. In our use of the terms, 'café worship' will be just as much a liturgy as a solemn Eucharist in the catholic tradition: the pattern and order may be quite different in the two, but both of them depend on *a* pattern and *an* order of some kind so that worship may happen. Liturgies are much more than texts: although words are an important part of liturgy, so too are movement and silence and music, and the way in which they are all articulated in space.

Liturgy in turn can usefully be distinguished from *rite*. A *rite* is a particular liturgy intended for a particular purpose. So we may speak of baptism or marriage as a rite, or of the rite of Holy Communion, or the rite of praying for and anointing the sick.

2. Living the New Creation: the significance of worship

- 2.1 'God so loved the world that he sent his only Son' (John 3.16). Worship and mission are inextricably linked, because they capture between them our response to that Gospel announcement. The Father sends the Son, and the Son sends the promised Holy Spirit upon his disciples, that they may witness to the Kingdom of God in and for the world, the object of God's love. This is the *missio Dei*, the reaching-out of God towards the world in all its beauty and chaos, its goodness and its brokenness, a divine movement in which Christians are caught up as they respond to the divine work of re-creation and renewal. The pulse of this divine movement can be felt most immediately and intensely when Christians are engaged in worship: when we assemble together in the name of the Trinity, attend to the eternal Word, and open ourselves to the stirring of the Holy Spirit. All this is a response to the God who in Christ has come to be one with us, to die for our sins, and to be raised gloriously by the Father, and who is even now present with us in the Spirit.
- 2.2 The Gospel of John speaks not only of the 'sending' of the Son, but also of the Son's 'return' to his Father. The movement of God's mission is both a sending and a returning, a reaching-out and a gathering-in in order to 'restore all things in Christ' (see Colossians 1.15-20). This double movement is reflected in multiple ways in the structure of the Church's worship. When we gather to worship, we find ourselves 'returning' to the Father in penitence, through the Prayers of Penitence, and finding our peace with him in absolution, communion and blessing. When we worship, we are gathered at the beginning and sent out at the end: 'Go in peace to love and serve the Lord' (CW Holy Communion, Order One). Here is a *missio*, a challenge to engage with God's transforming work in the world. But the 'going out' at the end of the liturgy itself looks forward to a final 'return', to Christ's return in sovereign judgement, and to that end point when the Son's mission, already fully accomplished in his own death and resurrection, is completely realized in the perfection of a new creation. There is something necessarily eschatological about worship. It looks towards the moment, and it anticipates the moment, when Christ offers to the Father a new creation made perfect, a world wholly redeemed.

The summons to change the world in relation to justice is well expressed in two of the eucharistic prayers in *CW Order One*:

Lord of all life,
help us to work together for that day
when your kingdom comes
and justice and mercy will be seen in all the earth.

Eucharistic Prayer E

Look with favour on your people
and in your mercy hear the cry of our hearts.
Bless the earth,
heal the sick,
let the oppressed go free
and fill your Church with power from on high.

Amen. Come, Holy Spirit.

Eucharistic Prayer F

2.3 We must not let the familiar words of the dismissal mislead us into thinking that, while we are still at worship, our active service has not yet begun. The very phrase 'divine service' reminds us that worship too is service. It is the work of the people of God, and when we worship we are as actively involved in the *missio Dei* as in any practical act of witness in our day-to-day lives. This is especially the case in the Prayers of Intercession, when we bring before God our fragile earth and the human predicament in all conditions and circumstances in the 'offering prayers and praises for our creation and all the means of well-being, for the variety of creatures and the changing of the seasons' (Justin Martyr, *First Apology*, 32).

2.4 The mirror image of this point is also important. If worship is an engagement in divine mission, mission is an engagement in worship. Precisely because 'going to church' is not to be divorced from 'going to work' or 'keeping a household', as if these were separate and unrelated spheres of being and action, our Christian service outside the liturgy, our striving after justice, our performing acts of practical kindness, could all be called a 'liturgy after the liturgy', a way in which we worship. It then becomes an important function of the liturgy to make us more attentive and responsive to those around us, to help us to have

- what St Paul calls 'the mind of Christ', so that we can be sent out to express that mind of Christ in our attentive dealing with the needs of individuals and the pressing issues of our society. What unfolds in the drama of worship is lived out, and becomes the work of those called to be co-workers of Christ in actively promoting peace and human flourishing among the harsh and un-reconciled realities of the world.
- 2.5 Christian worship cannot be understood apart from the life of the Trinity. Like individual prayer, the collective prayer of the Church is prayed to the Father, through the Son, and in the power of the Holy Spirit. The Son offers himself for the sins of the world, and offers to his Father a world redeemed and made whole; in Christian living we receive through the Holy Spirit what the Prayer Book calls the 'inestimable benefit' of Christ's death, and we share in the Son's gift to his Father of a mended world. In the dialogue of prayer, which the Spirit alone makes possible, we learn afresh the vocabulary of the Word made flesh, and hear the creative and liberating words of love and forgiveness.
- 2.6 'I worship through matter the God who became matter for my salvation.' These famous words of St John of Damascus encapsulate the fundamental truth that liturgy is always embodied in material things, because the Word was made flesh for our salvation, and that salvation is mediated through the crucified and risen body of the Saviour. Baptism requires water; the Eucharist needs bread and wine. Words are not only spoken in worship, they are embodied, through posture, symbols, and ritual actions. Through a faithful participation in worship, Christ seeks to 'dwell in us' that the worshippers themselves may 'present their bodies as a living sacrifice' (Romans 12.1). This is part of the unfolding mystery, the drama of salvation played out in worship: 'Christ in you: the hope of glory' (Colossians 1.27). The necessary materiality of the means of worship becomes especially pertinent at a time of ecological crisis, when we are challenged to reflect how our handling of these creaturely gifts in sacramental celebrations and in pastoral rites can also speak of our care for the natural world, and our belief that God's transformative process is renewing and redeeming his whole creation (Romans 8.18ff).
- 2.7 The use of the word 'mystery' in the previous paragraph recalls the German Benedictine monk and liturgist Odo Casel (1886-1948), one of the greatest voices calling in the twentieth century

for a deepening of life in the Spirit through an attentive participation in worship. 'Mystery' was the central concept in Casel's understanding of worship, and however much recent liturgical scholarship has gone beyond him in method, 'mystery' remains a key and unifying concept of what happens when Christians open themselves to worship in spirit and in truth. The term is rooted in the language in which the New Testament seeks to spell out the economy of God's salvation, at a number of related levels of understanding and experience. There is the mystery of God, who 'dwells in unapproachable light' (1 Timothy 6.16); there is the mystery of the incarnation, death and resurrection of Christ Jesus, God among us unfolding the 'mystery that has been hidden throughout the ages' (Colossians 1.26); and there is the mystery of Christian worship, where through Word and Sacrament the grace of God is given to those whom he calls. This early Christian appreciation of sacramentality, of God's communication of himself to those whom he calls to worship, is reflected in the *Book of Common Prayer*: the gifts of Communion are 'these holy mysteries'; baptism is 'a mystical washing'.

- 2.8 At its heart, Christianity contains not a system of philosophical ideas or ethical principles, but a narrative, an account of how 'God so loved the world that he sent his Son', and of that Son's gift of himself on the cross, and of his rising on the third day. The Church's worship is essential to the way in which the fundamental Christian narrative is transmitted from one generation to another. The four Gospels show traces of the way in which they have been shaped by their use in the liturgy, especially in their accounts of the Lord's passion, and the New Testament epistles often quote what seem to be fragments of early Christian liturgy. The liturgy of the Lord's Supper has above all been the way in which the church has, from the beginning, transmitted its core memory of Christ's sacrifice: 'I received from the Lord what I passed on to you', writes St Paul to his Corinthian correspondents, 'that the Lord Jesus on the night when he was betrayed took a loaf of bread...' (1 Corinthians 11.23). The historical continuity of the Church's liturgy is not simply a matter of antiquarian interest; it is fundamental to the Church's integrity as the community of those who were bought at a price.
- 2.9 Because it gathers Christ's people together in worship, the liturgy is essential to the formation of Christian community. But

it not only gathers together, it also plays an important part in structuring that Christian community, and indeed in structuring human community (even in a highly secularized western society). Baptism, ordination and marriage are all excellent examples of what social anthropologists have (since van Gennep published his celebrated book of this title in 1909) called 'rites of passage', rites whose purpose is to effect the transition of a person or group from one status to another within the Church or society. Funerals too are rites of passage; one of the purposes of a funeral is to effect the social transition by which a person, who is already biologically dead, passes from the society of the living. In all rites of passage, it is vital that the rite is properly performed by a person properly qualified to perform it: here the question of 'ritual competence' becomes important. We are familiar with the idea that a marriage in church may not be recognized in English law (with unhappy practical consequences for inheritance) if it does not meet certain criteria of 'proper performance'. It must be performed by a person properly qualified to perform it, in a church building licensed for marriages, within the permitted hours, and 'according to the rites and ceremonies of the Church of England'. Here the criteria of proper performance are legally defined, but it is just as important to the effectiveness of other rites of passage that they are celebrated by the right person in the right place, at the right time, and in the right way.

- 2.10 The experience of encountering a community engaged in authentic worship is powerfully attractive. The central importance of worship and liturgy is implicit in each of the 'Five Marks of Mission' developed by the Anglican Consultative Council between 1984 and 1990, although this importance is not always recognized when the Marks of Mission are discussed.

The Five Marks of Mission are:

- to proclaim the good news of the Kingdom
- to teach, baptize and nurture new believers
- to respond to human need by loving service
- to seek to transform unjust structures of society
- to strive to safeguard the integrity of creation and sustain and renew the life of the earth

Mission in a Broken World: Report of ACC-8, Wales 1990 (London, 1990), p. 101

- 2.11 Good liturgy, when it makes possible true worship, attracts others into the worshipping community. Bad liturgy tends to do the opposite. Through the work of the Holy Spirit, worship is of course still possible when the liturgy is poorly prepared and poorly celebrated, and there is an obvious danger that a concern for the liturgy to be well-prepared and carefully celebrated can develop into liturgical fussiness and perfectionism. But we still have to take responsibility for planning and celebrating our rites to the best of our ability, and we will normally find that good and well-prepared liturgy (including preaching which explores the excitement and challenges of life in the Kingdom) will inspire the Christian community to joyful living and costly service, in ways that are deeply attractive to those outside or on the edge of the church.
- 2.12 Liturgy and doctrine are closely connected, particularly for Anglicans, who have defined their beliefs to a significant extent by their public prayers rather than by formal statements of doctrine, like the Augsburg Confession for Lutherans or the documents of the *magisterium* for Roman Catholics. At their ordination, and on many subsequent occasions, clergy of the Church of England declare their belief in 'the faith which is revealed in the Holy Scriptures and set forth in the catholic creeds and to which the historic formularies of the Church of England bear witness'. Two of these formularies (*The Book of Common Prayer* and the Ordinal which is attached to it) are liturgical texts, while the third (the Thirty-Nine Articles) is also published in the Prayer Book. We have already noted that liturgical texts are embedded in the writings of the New Testament, and the close connection of liturgy and doctrine is characteristic of the early Christian centuries. At a time when some Christians disputed whether the Holy Spirit could really be said to be God, consubstantial with Father and the Son, Basil the Great could appeal decisively to the fact that the Holy Spirit was named equally with the Father and the Son in the formula of baptism (cf. Matthew 28.19). 'As we pray [i.e. in the public liturgy of the Church], so must we believe [i.e. in our public statement of doctrine]'. We must affirm our belief as the liturgy directs us. Put inversely, it means that the width of possible diversity in the Church of England is in the end bounded by the Declaration of Assent
- 2.13 The Church is always in a particular place and time, at the same time as it is of every place and time. It is an important function

of the liturgy to connect the local church to the universal Church. Indeed, one of the roots of the ordained ministry, and of the special role of the ordained in relation to the liturgy, is precisely the Church's need for a visible human mechanism to connect the Church's local life to its universal life. Because the Church must always be local, its liturgy will need to be always at home in the particularities of culture, place and time. Liturgies need to be indigenized, in the soil of the countryside or the concrete of the city or the trim gardens of suburbia; and there is a place for liturgy which draws on and celebrates particular cultural diversities, or which expresses the Christian life of particular cultural or ethnic groups. At the same time, because the Church is universal, its liturgy has to transcend the particularities of culture, place and time. It is not properly possible to take a liturgical text, and to 'perform' it without any reference to the context in which the rite is celebrated; conversely, if the local context is allowed to shape a particular celebration so completely that there is no sense of connectedness with the wider Church, something less than the purpose of liturgy has been realized.

- 2.14 At a profound level, the Church's liturgy should sustain and express its unity. When the people of God gather together in a given place, in solidarity with their brothers and sisters around the world, in obedience to Jesus' own command to 'do this in remembrance of me', in penitence because of human sinfulness and in hope because of divine forgiveness, to attend to the word of God, to pray for the Church and the world, to receive the sacramental signs of God's love, and to recommit themselves to a Christ-like way, the unity of the Church is expressed and strengthened. It is also and sadly true that Christian division expresses itself in liturgy. But when Christians worship in spirit and in truth, it is impossible that they are not drawn together in the Spirit.
- 2.15 Throughout Christian history, the Church has shaped its worship by combining patterns of prayer, readings, silence and song to create a liturgical order, an order which can shape our own response and participation in the Christian story. In our preparation for particular acts of worship, as we draw on authorized and commended resources, and plan which alternative texts to use, it can again be said that we shape our worship. In that sense worship is the work of people who make up the Church. But liturgy is also the work of God. The Rule of St. Benedict speaks of daily prayer as *opus Dei* (literally, the

work of God). As we reflect on the meaning of worship, we realize that something happens beyond what we, the worshippers, actually say and do. God addresses us as we declaim the readings of Scripture, and in our prayers of invocation ask the Lord to be present and active among us. As we gather together for worship, we enter the privileged space and occasion of God's covenanted presence (Matthew 18.20: '... where two or three are gathered in my name'). This sense of liturgy as *God's* work is heightened when we recall how we gather for worship on the Lord's Day, and how the Holy Communion is not our (let alone 'my') celebration, but the Lord's Supper, at which we are invited to his table. The history of Christian worship is the story of how Christians at different times and in different places have shaped their worship, but the fullest story also tells how individual Christians and their communities have themselves been shaped by the liturgy, as their stories come to find their coherence and meaning in the story of God.

- 2.16 This leads to a cardinal point about the understanding and management of liturgical change, which must be an important part of liturgical formation for those called upon to lead worship. The twofold aspect of liturgy, as both human construction and divine gift, can be related to two broadly different approaches to liturgical change, which sometimes stand in considerable tension to one another.
- 2.17 In the first approach, which is the most widespread in traditional societies and which cultural anthropologists would regard as the more usual, liturgies cannot be changed by processes of explicit negotiation, because they just *are*. They are earthly copies or manifestations of transcendent divine realities; Moses was simply given the plan of the sanctuary by God (Exodus 26). This view of liturgy is highly characteristic of the (eastern) Orthodox tradition. Of course, the liturgies that are commonly used for the celebration of the Eucharist in the Orthodox churches, such as the Liturgy of St Basil or the Liturgy of St John Chrysostom, have come into being in a process of historical development, but the study of that development tends to interest only scholars (whether Orthodox or not) who are trained in western traditions of historical liturgy. Orthodox worshippers simply accept the liturgy as given, and it is just this sense that an unchanging heavenly reality is breaking into our present world through the liturgy – the liturgy of the angels leaking for a moment into the earthly realm – that makes the Orthodox liturgy so powerfully

- attractive to many western Christians. On this view of liturgy, you cannot negotiate liturgical change, and the point is never to change the liturgy but to allow the liturgy to change you.
- 2.18 This approach is in marked contrast to the view of liturgy that has been prevalent, usually unconsciously, in the mind of successive Liturgical Commissions, and dominant among those responsible for the liturgies of the western churches in the twentieth century, for whom the liturgy is a thing to be consciously and thoughtfully shaped, so that it becomes the most effective means for helping us to worship. Indeed, for some who take this view of liturgy, the process of re-shaping must always be going on, as the circumstances in which Christians meet for worship change over time or vary from place to place. Liturgical revision is then not an occasional process but a continuous one – a tap which is never turned off.
- 2.19 Both these understandings of liturgy are present in the Church of England, and much confusion is caused when each side remains unconscious that the other is approaching the same subject from completely different presuppositions. There is a particular irony in the fact that Cranmer's liturgy has become the vehicle for those who are most concerned in the contemporary Church of England to take liturgy as a given, when Cranmer himself was a modernizer who wished to reshape the liturgy radically to express what he saw as a freshly recovered sense of the Gospel. This tension between different understandings of liturgical change is an important part of the context within which a national strategy for liturgical formation has to be constructed.
- 2.20 Inasmuch as the liturgy is the Church's work as well as God's work, whose work is it within the Church? The note on 'Ministries' in the Common Worship Order for the Celebration of Holy Communion (page 158), while intended in the context of the Eucharist, is a helpful starting-point for all forms of Christian worship:

'Holy Communion is celebrated by the whole people of God gathered for worship. The ministry of the members of the congregation is expressed through their active participation together in the words and actions of the service...'

The note goes on to enunciate particular liturgical functions of lay and ordained ministers. 'Active participation' includes not

only particular actions undertaken by some individuals on behalf of the whole congregation (e.g. reading the Scriptures, leading the prayers of the people), or the offering of particular spiritual gifts and abilities, but refers to the whole-hearted prayerful engagement of each worshipper with the worship that is taking place. The note then goes on to identify particular roles which should be taken by lay or ordained people. Because it is specifically the role of the ordained to preside over the worship of the local Christian community, not least so that the local can be connected with the universal Church, our strategy for liturgical formation has to take seriously the training of clergy. But this concern is not separable from, and has always to be contained within, a larger concern for the liturgical formation of the whole people of God, and has to recognize the increasing responsibility of lay people for the lives of parishes, and the role that they play within local or shared ministry teams.

Since the 1960s, the understanding of liturgy as 'the work of the people', has been connected to a supposed derivation of *liturgy* from the Greek words *laos* and *ergon*. However, James Barr has shown that this is false etymology:

'The meaning was not what "the people" did corporately, but certain public services rendered by individuals from their private means.'

(James Barr, *Semantics of Biblical Language* (London, 1961), p. 149.)

In other words, in the ancient world, a liturgy was a public work (a new aqueduct, a set of tragedies) given by wealthy citizens for the good of the whole people: a *leitourgia* is something done *for* the people, not *by* them. If one wanted to give a Christian significance to the actual etymology of *liturgy*, it might point us towards the insight that participation in Christian worship is not a 'possession', a merely communal activity, but rather a costly act of corporate self-offering (Romans 12. 1) by all and for all, in which ordained and commissioned ministers have a particular role to enable a common response to God's grace (Romans 12. 4-8; 1 Cor. 12. 27-31). But Barr supplies a salutary warning against constructing theology from etymology at all.

2.21 But when all is said and done, worship is primarily for God's sake. The experience of worship may be deeply healing for individual worshippers, as they bring their own and the world's need before the love of God; it may powerfully shape and reinforce a worshipping community's sense of its own identity, and mark the position of individual Christians within the church; when it is authentically the worship of God, it will also be deeply attractive, communicating a contagious joy which gathers others to it. But all these functions of worship, important as they are, are secondary to its fundamental dynamic, which is to praise God for God's sake. Our response to what God has done for us in Christ is to pour out ourselves in a response of love, thanksgiving and adoration to the God who makes, redeems, and sanctifies us. Worship is in the final analysis never a means to an end; it is the end itself. As the Archbishop of Canterbury remarked when he addressed the National Liturgical Conference in Oxford in September 2005, the New Testament often suggests that what is most characteristically symptomatic of our fallen human state is that we are unable to worship properly, and that God's fashioning of a new creation in Christ has at last set us free to worship in spirit and in truth (John 4.23,24). So the Letter to the Hebrews employs the image of the sanctuary to explore the freedom of access that God's people now have to the worship of him. And because our own end is to love and worship God in 'the end that has no end' (as Augustine put it), the worship of God is the full and final purpose of redeemed human existence. Christ's mission is completed when he presents to the Father, in the love of the Holy Spirit, the new creation that he has redeemed and perfected, and our own growth into the fullness of our new humanity is completed when we are united in that act, and united in the worship of the Trinity.

3. Liturgical formation

- 3.1 Christians shape the liturgy, but the liturgy shapes Christians; and this understanding of liturgical formation is fundamental to the Commission's strategy. Our aim is to encourage the whole church to give urgent priority to the liturgical formation of the whole people of God, lay and ordained together. The idea of formation within a learning church has recently become prominent in the formation of the Church of England's policy for theological education *Formation for Ministry within a Learning Church* (Church House Publishing, 2003), but is an idea deeply rooted in Scripture and in the practice of early Christian communities. The following paragraphs explore further this idea of formation.
- 3.2 The concept of formation can be traced back to those passages in Isaiah where the prophet speaks of how God is seeking to shape his people (Isaiah 43.1, 44.2, 45.1-12, 64.8). Jeremiah presents us with the image of God as a potter re-working misshapen clay (Jeremiah 18.3-6); the image may in the first instance have been intended as an oracle of destruction, but it was soon understood to mean that God not only makes his people, but goes on to re-make them. In Christian tradition, these prophetic passages point ahead to the incarnation of Christ as the perfect 'image of the invisible God' (Colossians 1.15). Humankind was made in the image and likeness of God (Genesis 1.27); God's new humanity is to be made in the image of Christ. Paul tells us that the Christian is to be conformed to the pattern of Christ (Romans 6), and speaks of our transformation into the image of Christ's glory as we behold him with unveiled faces (2 Corinthians 3.18). The theological trajectory comes to its full articulation in the writings of Irenaeus (c. 160), for whom the maturing of a Christian life is a growth from the image of God to the likeness of Christ. This process of formation is primarily the work of God, giving identity to those whom he calls. It is something that happens to us, one might also say through us, in so far as we are open and responsive to the shaping hands of God's Word and Spirit. It is also a life-long process, which applies equally to *all* who are called by Christ.
- 3.3 The ways in which an individual is formed as a person are similar to the ways in which the disciple is shaped as a Christian. Every human being is to some extent shaped by the circumstances and vicissitudes that they encounter in life, but we can only become a

person in community with others, and this applies equally to our Christian identity. We become Christian through our interaction with others, and ultimately with the mystery of the Other whom we call God, the God whose very life we are called to share (2 Peter 1.4b). This is why Christian formation is essentially *corporate* and takes place above all when we gather with others for worship: 'We ourselves are God's art, his making, and... the place where we gather and invoke the name of the Trinity is his studio...'.¹ The texts of the whole raft of Common Worship services and pastoral rites frequently use the language of formation and Common Worship Eucharistic Prayers F and G explicitly pray that God might form those who worship 'in[to] the likeness of Christ'.

3.4 The classical model of formation, *paideia*, understood formation to be the drawing out of the person. Placed alongside the Christian experience of vocation, it can be seen in terms of our becoming, in community with others and in communion with God, the person that God is calling us to be. In baptism we are made a child of God; in giving ourselves to praise we discover something of the liberty of the children of God, and through Christ's self-gift at communion, we again 'become what we receive' (Augustine of Hippo). This is why worship is the most intense, though not the exclusive locus of Christian formation, and for this reason liturgical formation and education should be given the highest priority within a 'learning church'. The desired outcome of a programme of liturgical formation is a closer engagement of worshippers in the liturgy of the Church, and its corollary is the realization of the expectation that liturgy will transform us. Specific objectives, which mark out the path towards such a learning goal, include:

- deepening awareness of the traditions and practices of worship in Christian history and across the globe;
- greater appreciation of the sources from which our patterns of prayer and present liturgical forms of service are derived;
- greater sensitivity to, and a greater competence in, a variety of 'liturgical languages', including the use of

¹ Christopher Irvine, *The Art of God: The Making of Christians and the Meaning of Worship* (SPCK: London, 2005), p.viii. The book is important for the whole of this Chapter of the Report.

symbols in worship; measuring the pace and flow of liturgical rites; and the use of silence, music and song;

- skill in arranging liturgical space for worship, in positioning fittings and furniture, in using art, and in creating appropriate space for movement and bodily gesture in acts of corporate prayer;
- greater sensitivity and competence in the use of material aids in worship, ranging from candles to vestments and projectors.

3.5 Two points are so closely related that they need to be made within the same paragraph. As Christians worship together, so they must learn together. This togetherness in learning is itself formational; it requires and encourages habits of co-operation. But we are speaking of the learning that comes from being partners in *doing* something, namely worship: what we learn is learned through practice. Learning to celebrate a liturgy is like learning to play a game, or to dance. We might study the rules, or the steps, but the only way in which one can really learn the game or the dance is by practical participation. To 'play' worship in this sense could include coming to make the pattern of daily prayer one's own, or grasping the outline of the Christian story through a liturgical observance of the times and seasons of the Christian Year. As the challenge of learning a foreign language is best met by living alongside native speakers and immersing oneself in their culture, so our liturgical learning is best served through our participation in liturgical life. But this kind of practical learning is only fully realized in partnership with others. So, at local level, clergy and ministerial teams need to collaborate in the planning and in the leading of worship; the whole congregation too might reflect together on the purpose, styles and place of worship in their life and mission. How, for instance, do the work and concerns of individual members of the congregation find articulation in the prayer life of the parish or worshipping community? More widely, greater attention might be given to the different contexts and settings in which worship takes place, in different cultures, geographical and social settings, and in particular locations such as schools, hospitals, and prisons. Conversational partners and co-learners, of course, are also to be found across the ecumenical spectrum. Nationally, there are particular networks and opportunities for learning such as *Fresh Expressions*, Praxis (for which, see para. 4.5 below),

and the resources produced by GROW (the Group for the Renewal of Worship) and the Alcuin Club.

3.6 It would be fatally easy for the Commission, or any other interested body, to try to formulate a central strategy for liturgical formation, which was then imposed from above on all the many and varied individuals and bodies which are together responsible for the Church of England's liturgical life – bishops, colleges and courses, parish clergy and cathedral precentors, etc. This document does not envisage that kind of central direction. Instead we have tried to do three things :

- (1) to identify those groups and bodies within the Church who are already involved in liturgical formation, or who could be encouraged to be so;
- (2) to ask how these many and often independent bodies can best be encouraged and supported in what they do; and
- (3) to suggest how this work could be more effectively co-ordinated, so that the Church of England as a whole has a more joined-up approach to liturgical formation.

Our strategy therefore has an open-ended character. It tries to set certain things in motion, without wanting to (and certainly without being able to) control all the outcomes. It has to be a strategy built on mutual trust, and a shared love of God which desires that he should be worshipped as well as possible, through a liturgy that is as effective as possible in its primary task of opening the human heart to respond to God's love for us.

3.7 Our strategy deliberately addresses the liturgical breadth of the Church of England. It takes seriously the continuing importance and vitality of *The Book of Common Prayer*, which is still the only form of Anglican liturgy directly authorized by Parliament, and which is, as one of the historic formularies of the Church of England, doctrinally normative for our church in a more immediate way than other liturgical forms. *The Book of Common Prayer* has frequently acted as a touchstone against which more recent texts, like the Common Worship Ordination Services, were tested in revision. We explore further in section 6.1 below the implications of this continuing importance of the Prayer Book for

the training of clergy and others who lead worship. But our strategy has also to take seriously the extensive products of the Common Worship process, and the emerging variety of liturgy associated with fresh expressions of church. A church which allows a wide variety of liturgical forms to co-exist, within a doctrinal and liturgical tradition stemming from the Prayer Book, needs to encourage a kind of liturgical multilingualism, in which different liturgical languages may be used, but with mutual comprehension. This is not to say that every parish or place of worship should or can provide liturgy across the whole range – indeed, it is important that there are centres of excellence, which specialize in doing certain sorts of liturgy really well, and we shall try in what follows to identify some examples of such centres of excellence – but it does mean that our church as a whole has to be able to embrace a wide variety of liturgical use.

- 3.8 Although this document is addressed to the Church of England through its synodical structures, it seeks to be alive to the opportunities and challenges of approaching the work of liturgical formation in partnership with other churches. One of the challenges is that an ecumenically collaborative approach will inevitably mean a greater initial investment in the time and conversation that is necessary to get joint projects off the ground. But we remain convinced that there is a great deal that is presently done separately which would be much better done together. We offer some particular suggestions of this kind in section 6.3 below, and we hope that our ecumenical partners will read this document as an invitation to a closer collaboration.

4. Some immediate initiatives

- 4.1 This Report is an invitation to the whole Church of England to take part in a process of liturgical growth, and in one sense the answer to the question 'What happens next?' depends on the way in which the various groups we address in the Report respond to the suggestions we have made.
- 4.2 There are, though, certain initiatives to which the Commission commits itself:
 - 4.2.1 First among these is a series of *Transforming Worship* 'roadshows' in which Members of the Commission – together with others who have particular expertise – will offer training in specific areas of liturgy and worship. These will be delivered on a regional basis – conforming roughly to the Regional Training Partnerships. The first roadshow will begin in Autumn 2007, and will address liturgical competencies for 'IME 4-7'. The second, planned for Spring/Summer 2008, will focus on all-age worship. Future roadshows will be delivered throughout the coming years.
 - 4.2.2 The second initiative is the publication of a *Transforming Worship* booklet early in 2008. This is designed to foster reflection and study within parishes – where it might be used with PCCs, worship planning groups and ministry teams – or other places of worship. The booklet – cast in popular rather than technical language – examines the way in which worship transforms us and offers a rationale for liturgical formation.
 - 4.2.3 Thirdly, the Commission seeks to initiate a programme of training events under the *Transforming Worship* banner sponsored jointly with partner organizations (e.g. RSCM, *Praxis* and the Prayer Book Society) in the field of liturgical formation.
 - 4.2.4 Fourthly, the Commission will launch a *Transforming Worship* website (www.transformingworship.org.uk). This will complement the Church of England's official BCP and Common Worship and liturgical resources provided at www.cofe.anglican.org/worship/liturgy with material designed to aid liturgical formation and good practice in the preparation and leading of worship. This is designed as

a resource site which will carry (among other things) downloadable training materials, an archive of frequently asked questions about worship, a co-ordinated diary of training events, 'worked examples' of services using authorized, commended and other texts, links to partner organisations, and helpful publications.

4.2.5 In addition, the Liturgical Commission will set up occasional consultations with those involved in liturgical formation (e.g. tutors of liturgy in colleges, courses and schemes).

4.3 In the light of this Report, we believe that the priorities for the National Worship Development Officer are

- to work with significant groups and organisations within the Church of England (e.g. RTPs. the House of Bishops, Praxis etc) to ensure that liturgical training needs are met;
- to continue the work of engagement with Diocesan Liturgical Committees (or equivalent) to enable the delivery of targeted programmes of liturgical training within dioceses;
- to develop resources to foster the work of liturgical formation across the Church of England as a whole, paying particular attention to the *Transforming Worship* website;
- to continue to develop relationships with partner organizations, and to initiate and respond to requests for joint training opportunities.

4.4 Since 1985, the Liturgical Commission has held a quinquennial National Liturgical Conference, the most recent being that held in September 2005. These have enabled the Commission to initiate a process of cascading training into the dioceses through representatives of Diocesan Liturgical Committees (or equivalent). Much of this training has, inevitably, focussed on newly-crafted texts, particularly in the run-up to, and during, the introduction of *Common Worship*. Future conferences are likely to be concerned more specifically with issues of liturgical formation. The Commission believes that this will best be done in close collaboration with partner organizations, many of whom have specific areas of expertise to offer.

4.5 Among the Commission's partner organisations, special mention should be made of Praxis. Praxis was founded in 1990, under the joint aegis of the Commission, the Alcuin Club, and the Group for Renewal of Worship (GROW). It is chaired by one of the two members who represent the Commission on its Council. Since its foundation, it has played a vital part in organizing regional training days in liturgy; these have been especially helpful in providing training for clergy and other ministers in the new *Common Worship* services. The Commission looks forward to continuing to work very closely with Praxis in realizing the initiatives set out in this Report.

5. Places and people

5.1 Dioceses and bishops

5.1.1 Although most worshippers in the Church of England experience liturgy at the level of a parish church or local place of worship, it will be helpful to begin this section with a discussion of the diocese and its bishop. Bishops, as the principal minister in each diocese, play a central role in any strategy to improve the liturgical culture of the diocese.

'Bishops are called to serve and care for the flock of Christ. Mindful of the Good Shepherd, who laid down his life for the sheep, they are to love and pray for those committed to their charge, knowing their people and being known by them. As principal ministers of word and sacrament, stewards of the mysteries of God, they are to lead the offering of prayer and praise. They are to feed God's pilgrim people, and so build up the Body of Christ.'

The Ordination and Consecration of a Bishop (Common Worship: Ordination Services, p. 00).

5.1.2 The role of bishops in liturgical formation is expressed in three ways:

- by their own presiding at the Eucharist, at services of Christian initiation, and at ordinations, by their conduct of licensings and inductions, and by their own preaching of the Word, which together constitute a highly visible public example;
- by their dealings with parishes in preparation for confirmation, licensings and inductions, and other special services;
- by those enterprises which they encourage and bless within their dioceses, or which they decline to encourage.

5.1.3 **We therefore encourage bishops to use existing opportunities – such as cell groups or regional bishops'**

meetings – to reflect together on the ways in which they try to promote good liturgy within their dioceses.

5.1.4 **We also recommend that the role of the Bishop in liturgy should be a priority for episcopal continuing ministerial education, and ask the House of Bishops CME Committee to develop a programme of liturgical training for those newly ordained to the episcopate and those already established in episcopal ministry.**

5.1.5 **We recommend that, as far as resources allow, bishops make conscious and systematic use of their parish visits to encourage thoughtful planning of liturgy by parishes.** At its best, this can become a two-way process of mutual learning. In general, bishops should take greater trouble to seek advice and to gain constructive feedback on their conduct of services. For example, one might expect that a bishop who will be leading an event for young children will be in contact with a Diocesan Childrens' Officer.

In the Diocese of Salisbury, the partnership between the Bishop and the clergy is made visible in the drafting of services at which the bishop is to preside. Within the general guidelines set by the Bishop, plans for services are developed in a process of conversation between the parish and the Bishop's liturgical chaplain before the event, and constructive comment (in either direction) is made afterwards. Sometimes the liturgical chaplain – a lay person who is frequently an ordinand or student and who acts as driver as well as chaplain – will go and talk a parish through a complex event beforehand, and can then brief the bishop on the way there. An A4 text, with carefully designed page-turns, in a loose-leaf plastic book is always prepared for each event, so that the bishop has a complete text of the whole service to go through in the car, complete with rubrics and plans, where necessary. This means that he can preside with confidence, and the parish has no surprises sprung on it.

5.1.6 Depending on the passage of Draft Ecclesiastical Offices (Terms of Service) Measure that is currently before the Synod, bishops will shortly find themselves revising the ministerial review procedures in use within their dioceses. **We recommend that they use the opportunity of this revision to help**

individual ministers to reflect on their own experience of leading worship, and, where necessary, to challenge them to develop better practice.

- 5.1.7 Bishops cannot exercise their responsibility for liturgical leadership effectively without support and advice. **We recommend that every diocese should have a Diocesan Liturgical Committee or equivalent group, which should relate directly to the Bishop.** Its task is to hold an overview of the liturgical life of the diocese, to offer advice to the Bishop and others on liturgical matters when needed, and to work closely with diocesan CME departments in providing training opportunities for clergy, Readers, and other ministers. It may be asked to help the Bishop in his oversight of Fresh Expressions of church within the diocese (cf. para. 6.5.1 below). It may also be tasked with planning special diocesan services (e.g. for diocesan conferences), but its role is more strategic than tactical. In general, it should seek out good practice, inside and outside the diocese, and help it to be followed more widely. Within the DLC, it may be helpful to have an individual who is identified as the Bishop's Adviser for Liturgy, or as Diocesan Worship Development Officer.
- 5.1.8 Most dioceses have some form of plan for their future growth in mission and ministry. **We recommend that such plans should pay explicit attention to the kinds of liturgical development that will help the people of the diocese to worship God better.** Many dioceses are exploring new ways of expressing the Church's life, within the existing parish/deanery system. Rural dioceses in particular have found that regular worship in small communities can no longer be directly overseen by a parish priest; and Readers likewise are increasingly deployed in such a way as to share responsibility for the provision of worship. Dioceses that intend to move towards the creation of mission communities and the development of ministry teams will need targeted liturgical formation in order for those taking on new kinds of responsibility for worship to feel confident in the delivery of excellent liturgy, which makes connections and is life-transforming. The development of a diocesan plan could include:
- modelling good practice at diocesan services, diocesan synods, deanery synods and PCC meetings;

- the adequate resourcing of Diocesan Liturgical Committees (or equivalent) in personnel and funding;
- the appointment of a Bishop's Adviser for Liturgy or Diocesan Liturgical Development Officer (not necessarily stipendiary);
- providing opportunities for liturgical teaching and training;
- the sharing and promotion of good practice;
- training of ministry teams in liturgical competence.

5.1.9 **We recommend that bishops, DLCs and CME departments use existing regional structures to deliver programmes of liturgical formation.** Regional bishops' meetings are especially well placed to start initiatives of this kind.

In 1999, the bishops of the eastern region sponsored a residential conference at Bishop Woodford House in Ely, on liturgical presidency. The practical organization of the conference was undertaken by a small group of DLC members and CME officers from across the region. The conference programme was based on the sharing of good practice, in a series of practical workshops. Invitations to take part were sent directly by the bishops. Some were invited because they were thought to model good practice from which others might learn, and others because they were felt to need some remedial tuition, but the participants did not know which category they came into, nor indeed that these categories existed. The cost was borne by diocesan CME budgets. It seems to us that this is a model of liturgical training which could be widely used.

5.2 Parishes and deaneries

5.2.1 The parish church continues to be the place where most members of the Church of England worship through the liturgy. The quality of that liturgy varies considerably, and the challenge to the church is to find ways of enabling the best practice to be shared as widely as possible, within the limits of the resources available.

- 5.2.2 A Christian community will grow in its understanding and use of liturgy when the planning of that liturgy is shared among its members. We challenge clergy and others who are given particular responsibility for the liturgy to think how this can be done. The Commission hopes that the booklet which it will publish early in 2008 (see para. 4.2.2 above) will promote the kind of shared reflection that will help liturgy to be planned well. The booklet is intended for those who help organize and contribute to worship along with churchwardens and PCC members. It will provide churches with a tool to reflect spiritually and intelligently on their worship. Its aim is to re-enthuse them about worship, experiencing it, its meaning and purpose for them as individuals. It will also reflect on the role of corporate worship – is this mere routine, or life-giving practice? The booklet may be read by individuals, but is also intended to be worked through by groups of people, in parish churches and other places of worship, who are responsible for liturgy. It will provide a means of drawing new people into active participation in the local church's liturgical life.
- 5.2.3 No one parish can do everything well; a less ambitious programme of services done well is better than an unsuccessful attempt to copy the style of a cathedral, the rhythm of a monastic community or the energy of a major charismatic church. However, it is important that every parish does something well. Parishes should be helped to identify a strength which can be developed, and the church as whole will be strengthened by having a larger number of centres of excellence, which see themselves as complementing each other rather than competing with each other. It is not our purpose here to reflect on the strengths and weaknesses of the parochial system (it has many of both), but even those of us who would defend it vigorously acknowledge that it tends to lead to the sometimes jealous hoarding of resources within boundaries, rather than the generous sharing of resources across boundaries. If parishes are freed from the burden of feeling that they have to do everything well, and encouraged to do some things excellently, this should promote a culture of mutual encouragement: I can support what you do well, and you can support what I do well, because our strengths differ. The corollary is that worshippers may attend more than one church regularly, for different occasions of worship, because excellence of different kinds is in different places; and parishes would have to accustom themselves to worshippers who

enjoyed, in terms of their parish allegiance, dual or triple 'citizenship'. But it is important that this should still be an active and a consistent local belonging, even if it is a multiple one; it is not intended to encourage simply a pick-and-mix approach to liturgy.

- 5.2.4 We commend the practice of 'worship audits', in which a parish asks a skilled individual or small group to act as external consultants, observing the liturgy and making suggestions for its development. At its best, it can involve a number of parishes engaging in a project of mutual learning. Again, the deanery chapter or synod should be the focus of this kind of mutual support, and deaneries might ask themselves what factors prevent them from working more in this way. The DLC can also be a useful resource in a system of auditing and consultancy.
- 5.2.5 In some places, the deanery and/or 'locality' or 'clustering' of parishes will be the natural context for the sharing of resources and the development of complementary areas of excellence. Some dioceses, engaging with structural and pastoral re-organization and reductions in the numbers of stipendiary clergy, have strategies for the setting up of 'mission communities' which will have primary responsibility for worship and liturgy within their areas.² The development of ministry teams, and the need for clergy and Readers to be deployed more flexibly than in the past, means that the liturgical formation of mission communities is of crucial importance. **We recommend that every deanery or local unit of ministry develop a liturgical formation strategy to assist such a process.**
- 5.2.6 Some serving clergy may not always have an opportunity to experience services other than those of their own parish or place of worship. Sabbaticals offer the possibility of worshipping in someone else's church, and they are by definition infrequent. This greatly reduces the opportunities for the exchange and cross-pollination of ideas. **We recommend that every deanery chapter think of ways in which its members can help one another to broaden their experience of good liturgy, in a variety of traditions.**

² Cf. the report 'Moving on in Mission and Ministry' from the Diocese of Exeter.

A worship audit or worship review can be helpful in enabling a church to 'take stock' of its worship and set priorities for the future. A helpful guide is Mark Earey's *Worship Audit: Making Good Worship Better* (Grove Worship Series 133, 1995). A number of dioceses have also produced excellent worship review materials, among them *Shaping God's Church for Worship* which can be obtained from Coventry DLC (c/o Ruth Wagstaffe at Coventry Diocesan Office – 024-7652-1200) and *A Celebration and Review of Worship* which is available from the Southwell and Nottingham DLC at www.southwell-liturgy.org.uk/worshipreview/index.htm

5.2.7 The enormous contribution made by retired clergy and retired Readers³ in leading and helping with services, in parish churches and elsewhere, must not be forgotten. Retired clergy and Readers have been among the most sensitive and enthusiastic adopters of the new services in the *Common Worship* family. Those who have oversight of parishes need to ensure that retired clergy active within them have access to continuing liturgical training, and diocesan CME departments and other bodies that organize training events on a larger scale are urged to see that retired clergy and Readers are included in invitation lists.

5.3 Cathedrals

5.3.1 Cathedrals should be important centres of liturgical excellence within the Church of England. Apart from daily and weekly choral services, commonly sung to the highest standards, they host a variety of services in an astonishingly wide range of liturgical styles, from choral eucharists and ordinations to pilgrimage services and youth festivals. They provide a focus for a diocese, and are a natural venue for ordinations and important diocesan occasions which have considerable potential for formation in worship and mission across the whole diocese; they are often regarded with great affection within their dioceses and cities, even among those who seldom attend

³ The secular language of 'retirement' is not easily applied to Christian ministry. This phrase is intended as convenient shorthand for 'clergy and Readers who have retired from stipendiary ministry, or who minister for reasons of age with the Bishop's permission to officiate rather than the Bishop's licence'.

services. They are visited in large numbers by tourists and by people who sit diffidently or enquiringly on the margin of church life. Some of them are parish churches as well as cathedrals; many are home to a flourishing parochial life. The work that they do with choristers constitutes a significant item of youth and children's work in its own right. They provide spaces in which grief is expressed at times of national or local trauma; they host celebrations in happier times for a range of organizations within their counties and dioceses; and their relative independence enables them to host services that are particularly challenging or controversial. Attendance at and interest in cathedrals have increased in recent years, underlining their importance within the Church of England's life as a whole. Granted that they are likely to have resources beyond those of most parish churches (and that it is seldom helpful for parish churches to imitate a cathedral's pattern of liturgy without the means to carry it off), cathedrals can act as models of good liturgical practice within a diocese. This is particularly so when the cathedral itself uses a variety of liturgical styles in the course of the month or year.

- 5.3.2 The tradition of English cathedral music is a priceless heritage and a remarkable survival of pre-Reformation liturgical practice: today it continues to be both vigorous and fragile. It is highly distinctive, and can prove less helpful as a model for parish worship. Careful distinction has to be made between regular, almost daily choral worship offered by a body of singers, musicians and clergy – whether by statute or custom – to which others are welcome but whose presence is not central, and the gathering of the people of God in their local parish church for worship. Some cathedrals and greater churches fulfil both functions, a number with imagination and great success; but for the most part these are separate patterns of worship, albeit based on a common liturgical framework. The function of the choral body in a cathedral is significantly different from that of the parish choir and musicians.
- 5.3.3 Cathedrals, together with greater churches and colleges, are centres of excellence for music and liturgy (though not all are equally well resourced or funded), and therefore offer great potential as centres for formation. That is particularly the case in the formation of the young people who serve as choristers and go on to schools with strong musical programmes and thence to university as choral or organ scholars. Never before

in the history of the Church of England have so many young people, male and female, been engaged musically at such high standards in cathedrals, greater churches and colleges. It is important that their liturgical and spiritual formation is of the same depth as their musical training. Some of that formation will come simply from their intense experience of sung worship, but more explicit attention also needs to be given to the growth of young musicians as worshippers, so that they can grow as leaders of church music in the future. **We recommend that, as far as resources allow, cathedrals should become centres of liturgical formation in music and liturgy, working in partnership, where applicable, with DLCs and diocesan advisers in liturgy.**

5.3.4 To build on these considerable strengths, **we recommend that cathedral chapters and councils engage in a conversation, both within themselves and with interested outside parties, about the following questions:**

- What particular mission opportunities and challenges does the cathedral face, and how are these reflected in its liturgical life?
- How can the cathedral best support the Bishop in his role as leader of mission within the diocese?
- Granted that one must be careful not to overburden already busy staff with further expectations, are there realistic ways in which the liturgical and musical expertise of cathedral staff – precentors, organists, etc. – can be drawn on more widely in the diocese, e.g. through the provision of liturgical consultancy and training to parishes?
- In what other ways can the cathedral model and communicate good liturgical practice?
- Are there ways in which ministers (lay or ordained) from the wider diocese are or can be involved in the planning of some major services, so that the planning process itself becomes for them an exercise in liturgical formation?

- Are there particular lessons to be learned from the growth of pilgrimage ministry and liturgy in recent years, and can they be applied in settings outside the cathedral?
- Are there ways in which the cathedral can or does allow its liturgical life to be influenced by the wider diocese and church?
- How are the different parts of the building used in worship, and are there possibilities for the development of stational or processional liturgies that can help congregations to be become more deeply engaged in worship?

Common Worship: Christian Initiation includes a Celebration of Baptism and Confirmation within a Vigil Service, and includes a worked-out example for the Eve of Pentecost

The service includes powerful symbolism (beginning in darkness with the Service of Light), movement (to the place of baptism and confirmation), readings dispersed throughout the rite, and the possibility of a series of short homilies. With good music, full use of the building, and local imagination, it provides an engaging and memorable act of worship, celebrating those who have newly come to faith.

- 5.3.5 Cathedrals face a particular missionary challenge, in that their congregations often include a significant proportion of visitors and occasional worshippers. These are not following a daily office lectionary scheme, and the readings at a given service are not always readily comprehensible apart from such a scheme. With the agreement of the House of Bishops, the Commission is therefore preparing, at the suggestion of the Association of English Cathedrals and in consultation with cathedral precentors, a 'pillar lectionary' consisting of an Old Testament and New Testament reading for each day which make sense in relation to each other, and do not presuppose any knowledge of the previous or the next day's readings.

5.4 Colleges, Courses, Schemes and Regional Training Partnerships

- 5.4.1 This Report comes at a time when patterns of training for ordained ministry are in a state of flux. The 'Hind Report', *Formation for Ministry within a Learning Church* (CHP, 2003⁴) has led to the setting up of Regional Training Partnerships (RTPs) for the delivery of ministerial training. The subsequent report *Shaping the Future: New Patterns of Training for Lay and Ordained* (CHP, 2006⁵) provides 'learning outcomes' for ministers at key stages during their training.
- 5.4.2 These documents have ushered in a pattern of Initial Ministerial Education (IME) which is a two-stage process: IME 1-3 taking place in college, course or scheme and IME 4-7 in the four years following ordination or licensing. Careful thought needs to be given, therefore, to the way in which liturgical training is divided between IME 1-3 and IME 4-7 according to the given learning outcomes.
- 5.4.3 The Church of England currently exhibits a developing assortment of worshipping styles: it is a 'mixed economy' church, in which traditional and newer expressions exist side by side. The need for a solid grounding in the essential principles of liturgy and in a wide variety of good liturgical practice is even more pressing in this context than it has been in times past. Also vital within a varied and changing church is training in the dynamics of negotiating liturgical change.
- 5.4.4 In some cases IME 1-3 is delivered ecumenically. Whilst this is to be applauded, it sometimes happens that, in order to accommodate all the churches represented, the exposure of ordinands to distinctively Anglican forms of worship is limited. This can have the effect of the newly-ordained arriving in their title posts with little understanding of the breadth and range of Anglican traditions. There is also evidence that, in some ministerial training, special emphasis is laid on the planning of special and experimental worship, sometimes at the expense of mainstream study and use of *Common Worship* and the *Book*

⁴ www.cofe.anglican.org/lifeevents/ministry/workofmindiv/tetc/safwp/hindreport2003.html

⁵ www.cofe.anglican.org/lifeevents/ministry/workofmindiv/tetc/safwp/hind2004/shapingthefuture.pdf

of Common Prayer. This is especially unfortunate if (as often happens) ordinands enter IME 1-3 with little experience of structured liturgy using established forms and texts – either because they have only recently become Christians or because they have been nurtured in churches which sit lightly to the official provision. Whilst planning experimental worship is an excellent learning opportunity in itself, ordinands need both background and experience in inherited forms and structures of liturgy if they are to have an effective basis for further creative work. **We therefore recommend that an agreed set of core practical competencies and skills for IME 1-3 be drawn up to support the learning outcomes in *Shaping the Future*.**

5.4.5 While some colleges, courses and schemes are fortunate in having specialist liturgical teaching staff, this is by no means universal. There is a diminishing pool from which appropriately qualified staff may be appointed, which (coupled with financial and curricular constraints) can lead to a shortfall in liturgical education within IME 1-3. **We recommend that RTPs examine the most effective means of deploying the liturgical teaching skills present within their partnerships.** One perceived problem is the lack of opportunities for liturgical study at higher degree level. The MA programmes at the University of Wales: Lampeter and the College of the Resurrection, Mirfield offer helpful models of good practice in this area.

5.4.6 In preparation for our formation initiative, members of the Liturgical Commission have met with Ministry Division staff and CME officers to examine liturgical priorities within IME 1-3 and IME 4-7. In addition, a number of consultations with liturgy tutors have raised areas of shared concern. The Commission will work with the Ministry Division to draw up a list of appropriate skills and competences linked to the learning outcomes in *Shaping the Future* for both IME 1-3 and IME 4-7. The Liturgical Commission will also:

- continue to work closely with liturgy tutors, and enable the formation of a national network of such tutors, with an on-line forum and discussion list.
- collaborate with the Ministry Division and with Praxis in providing appropriate and ongoing training for tutors,

including the provision of a central core of teaching resources for liturgy tutors (especially those for whom this is not their principal field of study or teaching).

- 5.4.7 In the future, greater responsibility for the liturgical formation of new ministers will fall on dioceses than has previously been the case. In most instances, the direct responsibility for training and supervision within IME 4-7 will rest with training incumbents. There is widespread concern that, as the level of liturgical competence of training incumbents is not uniformly high, the liturgical formation of potentially significant numbers of new ministers might suffer.
- 5.4.8 There is therefore a need for dioceses to re-assess the provision of liturgical training at IME 4-7, paying attention to the needs both of the newly-ordained and of training incumbents. In some cases, liturgical training is better delivered on a diocesan, rather than a parish, basis – for example, training in the liturgical aspects of pastoral rites and eucharistic presidency. A number of dioceses are already delivering training in this way. We would like to commend the schemes run by the DLCs in the Dioceses of Sheffield and Oxford in particular.

In the Diocese of Sheffield, members of the DLC (led by the Bishop's Adviser in Music and Worship) provide an annual one-day course on eucharistic presidency for all deacons preparing for ordination to the priesthood. The course includes some background on eucharistic theology and an examination of principles of good practice in liturgical presidency, followed by a practical examination of presiding at the Eucharist in a variety of traditions. Members of the DLC 'model' different approaches to presidency, integrating teaching on 'what is done' with 'why'. Specific attention is also given to presidency at BCP Holy Communion.

5.4.9 **We therefore recommend:**

- **that diocesan CME officers draw up a comprehensive programme of liturgical training for IME 4-7, based on the skills and competencies mentioned in 4.4.6 above;**

- **that dioceses put in place continuing training and support for training incumbents and curates;**
- **That the Praxis Regions, in association with Diocesan Liturgical Committees (DLCs) or equivalent, consider becoming agents for the delivery of training in IME 4-7 within Dioceses and Regions.**

5.4.10 Much good work has recently been done in relation to Reader training. A set of Reader competencies now exists – a list which includes the reading of Scripture, preaching, leading intercessions and presidency at non-eucharistic worship. There is still, though, the need to focus this further and to ensure that diocesan and regional Reader training schemes deliver appropriately in these areas. **We recommend that all current providers of Reader training re-visit the liturgical aspects of their courses and look in particular at how they might best make use of the skills available within the emerging RTPs.**

5.4.11 The continuing supervision of Readers after licensing can be a cause for concern. In some benefices, Readers are employed as 'spare pairs of hands' covering Mattins, Evensong or all-age worship, whilst their incumbent presides at the Eucharist at another church. We recommend that dioceses ensure that incumbents with Readers are given training in the appropriate oversight and liturgical formation both of Readers-in-training and of licensed Readers. We also encourage Colleges and RTPs to assess their current contribution to Reader CME and consider offering courses on a regular basis.

5.4.12 Many Readers (and also self-supporting ministers) of long standing are given few opportunities to refresh their skills in worship-leading and preaching. This is often because CME tends to take place during the working day, thus excluding those in full-time secular employment. Appropriate CME and opportunities for refreshing skills in worship and preaching need to be provided by every diocese either through weekend workshops or perhaps even more creatively through a scheme of mentoring. We commend the 'Resource and Refresh' programme run by Ridley Hall, Cambridge, as an example of good practice in this area.

'Resource and Refresh' is a rolling programme of short residential events at Ridley Hall, Cambridge in April and September each year. Each event focuses on one or two of the core areas identified for Reader CME, including preaching, worship leading and liturgy. The courses balance theory and practice, lecture and discussion, worship and personal space.

5.5 Schools

- 5.5.1 Schools are places of significant formation, where there is potential to nurture the young in Christian faith, and any initiative by the Church of England for liturgical formation must include the collective worship which takes place in schools. Particular responsibilities and opportunities for liturgical formation arise in relation to church schools, because they are an integral part of the Church of England's life. In the years since the publication of the Dearing Report *The Way Ahead: Church of England Schools in the New Millennium* (2001), church schools have enjoyed positive support from the government, with directives to increase their number (and in particular, the number of church secondary schools). But it is just as important for the Church of England to respond to the problems and opportunities of collective worship in community schools, where local clergy often have fruitful working relationships, and to encourage and strengthen acts of worship in independent schools, many of which are themselves Anglican foundations. In all three, school worship can become a vital ingredient in the formation of children and young people in worship.
- 5.5.2 If we are faithful to our Anglican understanding of worship as a vital place in which to do our theology and form our identity, collective worship will be at the heart of the life of church schools. The worship currently offered in them is mixed in style, content and quality, ranging from near-secular 'assemblies' on the one hand to strongly sacramental acts of worship on the other. From the 1960s to the 1980s, explicitly Christian worship disappeared from many schools (whether church or 'community' schools), and their collective worship was in effect cut adrift from the life of the mainstream churches. The climate is now very different; issues of faith and spirituality are taken more seriously than would have been thought possible 30 years ago. The recent position paper from the Churches' Joint Education Policy Committee, *The Churches*

*and Collective Worship in Schools*⁶ gives clear support for continued collective worship in schools, and sets out many of the perceived benefits.

5.5.3 We need to recognize that most children attend more acts of worship in a week than most adults, and that this means that a primary source of liturgical formation for children is their school's act of collective worship. It would be foolish not to acknowledge that the quality of these varies. However, invitations to conduct them provide important opportunities to those who are concerned with the liturgical formation of children, and appropriate support needs to be available to those who receive such invitations – especially through diocesan CME programmes. **We recommend that the National Society work with the Liturgical Commission, dioceses, and RTPs, to train and resource ministers in preparing and leading school worship.**

5.5.4 For school worship to form children in the faith and make connections with the wider life of the Church, it needs to draw on a wide range of riches from the Anglican worshipping tradition. These might include:

- A common core of texts – drawing perhaps on the model of the Four Texts in *Rites on the Way*.
- The promotion of a common liturgical shape for acts of worship in school.
- A core repertoire of song.

This would also necessitate the promotion (and rediscovery) of singing, commending resources such as the RSCM's excellent 'Voice for Life' scheme and linking, where possible, with the Government's Music Manifesto and recent appointment of Howard Goodall as Singing Ambassador.⁷

5.5.5 Many church schools have regular (if not always frequent) celebrations of the eucharist. The growth in the admission of the baptized to communion will have a growing impact on this. There is a need to resource eucharistic worship in schools so

⁶ www.cofe.anglican.org/info/education/collectiveworshippaper.doc

⁷ www.musicmanifesto.co.uk

that, within an acceptable framework, it is creatively-planned, well-conducted and appropriate to the school community. Because for some children their school is their church, it is likely that the number of requests for baptism within school communities will grow in the future and this will require careful liturgical provision.

- 5.5.6 School visits bring large number of children and young people into churches and cathedrals. Some larger churches and cathedrals have developed staffed education centres to deliver carefully designed educational programmes linked to the national curriculum, and their work is excellent. A more common pattern is one in which parish clergy welcome local school groups into their churches. This provides a particular opportunities for children to learn about the way in which the building, and the objects within it, are used in Christian worship - the church should be presented in the perspective of worship, and not only of architecture or history in themselves.
- 5.5.7 The structure of the services in *Common Worship* supports and enables an understanding of worship as formational – a journey within the liturgy, from gathering through engagement to action and mission. A knowledge of this would both ease the transition from school to church and also help form people in a culture in which worship is seen as a transformative process.
- 5.5.8 We recognize that many dioceses and organisations do excellent work in this area. The Schools Team within the Church of England’s Education Division is keen to build on these and similar examples of good practice and has established with the Liturgical Commission a joint task group for school worship. The remit of this group is to devise and deliver training, to point to examples of good practice and existing resources and to produce new materials where appropriate.
- 5.5.9 The previous paragraphs emphasise the importance of ensuring that clergy and other ministers are sufficiently equipped and supported for their work in schools, as the Dearing Report has already recommended. We ask all those responsible for implementing the recommendations of that report to ensure that the liturgical aspects discussed here are borne in mind.

5.6 Health care chaplaincy and hospitals

- 5.6.1 It is important to understand the context in which health care chaplains and other ministers are able to provide spiritual care for patients, because it profoundly affects the liturgy that can be provided, and the training that ministers need. In hospital some of those cared for may be on the edge of Christian faith, while others with well-established beliefs may face new questions for the first time. Illness can diminish a person's sense of worth in many different ways and, as the Gospels illustrate, it can leave someone on the edge of community life. There is a long history of sickness being associated with spiritual failure or judgement, and this should be borne in mind when planning the use of liturgies. In some cases religious beliefs may form aspects of an illness, and ministers should liaise with health care staff in order to ensure the best possible care is taken in supporting the patient. Both in planning anticipated services and in preparing emergency resources ministers have to be guided by principles of simplicity and pastoral sensitivity. The Common Worship texts for Wholeness and Healing already provide some excellent material for use in health care settings, but every effort should be made to discuss with patients with little or no experience of the use of liturgy what will be used and why. A patient should always feel able to discontinue their participation in a liturgy at any point. Touch can be an important part of liturgical practice, but it must be explained with great care and carried out with consent. When liturgical material is used well it can be a powerful spiritual experience for both patients and the person leading it. As liturgy expresses God's love it can restore a patient's sense of value; it can strengthen the connection of the individual to a community of faith; and liturgy can witness to others the care and love which God inspires in the Church. All this both enables and reflects the healing presence of God among his people.
- 5.6.2 All this means that a range of suitable liturgical material needs to be at hand, and that a minister needs to draw with trained sensitivity on resources best suited to the circumstances. **We recommend that the Hospital Chaplaincies Council and Diocesan Healing Groups should expand their existing work in the provision of training for those ministers who minister to patients in hospital.** The views of those with significant experience of illness must be sought and incorporated into this work.

- 5.6.3 Specific liturgical training for healthcare chaplains is rare. For this reason the MA in Chaplaincy, provided by St Michael's College, Llandaff, within the University of Wales, is an unusual opportunity for systematic reflection and training in ministry in a healthcare context and is of importance to the wider Church.

5.7 Other specialist chaplaincies

- 5.7.1 Apart from hospital chaplaincy, there is a wide range of other specialist chaplaincies: in prisons, in workplaces, at institutions of further or higher education, to the armed forces, etc. In all these cases, training, while important, can only provide an initial help. A chaplain must have an intuitive understanding of needs beyond that which is commonly expressed. Good liturgical practice involves much more than just providing a model service; it will also engage those who are present in a process of learning to express faith aloud, in appropriate action and language. Gifts of both evangelism and discipling are necessary. Chaplaincy in institutions and special environments is often ministry with people who are in crisis, but who lack any developed knowledge or understanding of the spiritual to deal with the immediate emergency they find themselves in. Someone undergoing treatment for a life-threatening illness, or coming to terms with a prison sentence, often realizes that they need more than physical and emotional care. Providing spiritual care in terms that people can identify with is a primary challenge for specialist chaplains.
- 5.7.2 Because chaplaincies are often structured in inter-denominational or multi-faith teams, it becomes unusually important to approach issues of training and support in an ecumenical and collaborative way. High standards of worship must accompany a willingness to adapt, when worship is an experience shared with Christians of other traditions. Sensitivity and imagination are needed when sacred spaces are to be shared across the boundaries of faith communities, though there will often also be common ground in dealing with the secular environment that surrounds (and often manages) the chaplaincy. Each sector of specialist chaplaincy will have its own co-ordinating institutions, and the Commission is very ready to work with any of these in helping to develop programmes of liturgical formation.

6. Some liturgical issues

6.0 In this section, we consider some issues that are general to a range of rites, rather than specific to one or a group of them.

6.1 *The Book of Common Prayer*

6.1.1 We have already noted in para. 3.7 above that *The Book of Common Prayer* (BCP) continues to be the only form of Anglican liturgy directly authorized by Parliament, and that it is doctrinally normative for the Church of England in a more immediate way than other liturgical forms because it is one of our church's historic formularies. It is important that the Prayer Book remains in widespread and regular use in the mixed liturgical economy of the present-day church.

6.1.2 **We recommend that parish churches which already have a tradition of BCP use should be encouraged to use as wide a range of BCP provision as possible**, to show how the BCP can continue to serve as a living resource within the full pastoral and worshipping life of a twenty-first century parish. These centres of BCP use will become places where the pastoral offices are also sometimes or often celebrated according to the Prayer Book rites, and will ensure that more than just Evensong and the Holy Communion (and sometimes Matins) are in current use within the Church of England as a whole. The work of these centres will be reflected in the *Transforming Worship* website (see para. 4.2.4 above).

6.1.3 **We recommend that archbishops and bishops should give attention to the use of BCP at episcopal services – ordinations, consecrations, and confirmations – where this is especially appropriate.** We do not envisage that bishops would regularly choose to use the BCP for, say, Petertide ordinations in cathedrals, but there will be circumstances – when candidates are to be confirmed or ordained in one of the proposed BCP 'centres of excellence', for example – when it will be especially appropriate for the rite to be celebrated according to the BCP.

6.1.4 **We recommend that those preparing for ordained and licensed ministry should be given consistent exposure to the BCP, and should be grounded in its historical and theological context** (cf. para. 5.4.4 above). The use of the BCP

and of Series One rites for marriages and funerals should also be covered by training incumbents during curacies.

6.1.5 The Commission welcomes the initiative of the Prayer Book Society in organising conferences for those in training for ministry, and hopes that DDOs and others will encourage their ordinands to attend them.

6.2 Common Worship

6.2.1 A great deal of good and creative liturgical formation surrounded the launch of the *Common Worship* main volume, president's edition and *Pastoral Services* in 2000. The role of Praxis, the Royal School of Church Music, DLCs, and bishops' liturgical officers in offering quality training should be celebrated. The Alcuin Club, Grove Books and Church House Publishing have published commentary and resource material, while the RSCM has produced excellent music resources. *Visual Liturgy* has been a ground-breaking formational tool in its own right. However, there is a general feeling nationally that the momentum for training events has decreased significantly over more recent years. There will be a continuing need for creative and imaginative training and published and electronic resources.

6.2.2 Since 2000 further *Common Worship* volumes have been published:

- *Collects and Post Communions* (2004),
- *Daily Prayer* (2005),
- *Christian Initiation* (2006),
- *Times and Seasons* (2006) and
- *Ordination Services* (2007),

as well as a second edition of *Pastoral Services* (2005), which includes the Series One marriage and funeral rites. The publication of *Common Worship: Festivals* in 2008 will complete the family of volumes. The potential for creative use of these texts and resources is only just beginning to be realized. Indeed, simply to digest such a rich variety of material is a major formational task. Best use of these services and prayers will sometimes demand the ability to cross-reference between volumes, and some of the new texts demand particular skills of presentation and organization.

6.2.3 The task of applying the *Common Worship* material to different contexts is a major task over the coming years. A good example

of such application is the three volume *Together for a Season* resource books for all-age worship, drawing on *Times and Seasons* material in particular.⁸

6.2.4 In a climate of considerable liturgical diversity, what is 'common' needs continually to be nurtured, embraced and celebrated. This need arises from loyalty to the Anglican style of worship, respect for those structures and texts which have been formed with the consent of the whole Church, and a shared sense of identity and fellowship in our common calling to serve the nation.

6.3 Working together ecumenically

6.3.1 We have already (in para. 3.8 above) made a plea for an approach to liturgical formation across denominational boundaries. We have of course to notice that the boundaries between different liturgical styles and theological traditions no longer correspond neatly to the boundaries between denominations, so that there is both an explicitly structured ecumenical task, and an implicit one. It is also worth noting just how much liturgical reform has been an instrument of ecumenical convergence over the past half-century, without anyone having explicitly willed this convergence, or even sometimes noticed it. A visitor to a small English town fifty years ago who attended the main act of Sunday worship in the Anglican and Roman Catholic churches will have been struck by the great difference between Matins (sung in English) and the Tridentine Mass (sung in Latin): these were utterly contrasting liturgical experiences. A visitor who repeats the experiment today is likely to be struck by the similarity between the services.

6.3.2 Among many examples of good ecumenically collaborative ventures in liturgical practice and formation, we may include:

- experience of shared worship within LEPs and local Covenants;
- the work and publications of the Joint Liturgical Group;

⁸ G. Ambrose (ed), *Together for a Season: All-age seasonal resources for Advent, Christmas and Epiphany* (Church House Publishing, 2006) and *Together for a Season: All-age seasonal resources for Lent, Holy Week and Easter* (Church House Publishing, 2007).

- the joint Anglican-Methodist initiative in Fresh Expressions of Church;
- the liturgical provision made by Churches Together in Britain and Ireland for national occasions, such as their new Order of Service for Remembrance Sunday;
- the volume of Funeral Services prepared by the Churches' Funerals Group, which is especially widely used in crematoria;
- ecumenical colleges and courses where liturgy is taught and experienced together;
- the presence of ecumenical observers from the Roman Catholic and Methodist Churches on the Liturgical Commission, and the fact that reciprocal arrangements now obtain with the corresponding Roman Catholic and Methodist bodies. Although they are styled 'observers', this hardly does justice to the active contribution they make to the Commission's work.

When worship is shared between denominations, important questions can arise about the relationship between this particular celebration and the discipline of the participating churches. When the Cambridge Theological Federation meets for a Federation Eucharist, it is always the rite of one of the participating churches that is used. This is ecclesologically important: it connects the particular celebration with an ecclesial structure wider than the Federation. But it is educationally important too: ordinands are exposed to a variety of rites that are in actual widespread use among the churches in England.

6.3.3 We recommend that local ecumenical gatherings of ministers take stock of opportunities for shared liturgical formation. For example, most denominations involve lay people in leading intercessions, in reading Scripture during the liturgy, in helping to administer communion, etc. There is scope for the training for these roles to be shared locally and ecumenically.

- 6.3.4 We suggest that the Joint Liturgical Group should develop a course specifically to help ecumenically mixed groups to think about their liturgies.
- 6.3.5 Rites for use in cases of emergency, disaster or outrage necessarily have to be planned ecumenically, and indeed, where appropriate, with members of other faiths.

6.4 Liturgy and ecclesiastical discipline

- 6.4.1 Since the later decades of the nineteenth century disagreement about liturgy has been a painful point for the Church of England. The polarization caused by ritual controversy between about 1870 and 1928 and the frustration of the abortive attempts to revise *The Book of Common Prayer* in 1927 and 1928 lie behind the cumbersome mechanisms for the authorization of liturgical texts which we use today. In 1928, the bishops responded to the rejection of the proposed Prayer Book by publishing it in any case and issuing a policy statement about permissive use of its provisions, but a tendency of turning a blind eye to all sorts of liturgical practices that are not officially authorized has continued to the present day. The complex law governing liturgy in the Church of England is magisterially discussed by Rupert Bursell.⁹ We offer here only some observations on the matter of discipline as it touches a national strategy for liturgical formation.
- 6.4.2 In stating that, it is important to emphasize not only the boundaries but also the ample flexibility and wealth of possibilities that now exist within those boundaries – not least the provisions for A Service of the Word and A Service of the Word with Holy Communion (*Common Worship* main volume, pages 21-27). The Commission is concerned that these provisions are not yet as well known as they ought to be. In many cases, where the (quite minimal) requirements of A Service of the Word are not complied with in public worship, that is problematic not just because it represents a breach of the solemn undertaking made in the Declaration of Assent but also because it represents bad liturgical practice (for example, acts of worship in which the Lord's Prayer is not said, intercession is not made, and/or Scripture is not read).

⁹ R. Bursell, *Liturgy, Order and the Law* (Oxford, 1996).

6.4.3 When the Commission's staff are asked whether a particular practice falls within the boundaries of what is permitted, they are usually happy to offer an opinion, but the responsibility for deciding rests not with the Commission but with the Ordinary (generally, the diocesan bishop or a bishop to whom that responsibility has been delegated). The Commission's role is not to police but to promote good practice.

6.5 Fresh Expressions of Church

6.5.1 The Liturgical Commission welcomes the energy and creativity emerging from *Fresh Expressions* and, in particular, new approaches to worship in an explicitly missiological context. It welcomes also the development of the document 'The Ordering of Worship in Fresh Expressions of Church' as an appendix to the Code of Practice for the Dioceses, Pastoral and Mission Measure, and is grateful for the opportunities it has been given to comment on drafts of that document. We note that many forms of Fresh Expressions are experimental and innovative, and that time is required for emerging patterns and forms of worship to grow and mature in dialogue with inherited Anglican norms. The document expresses a hope that they will acquire an increasingly clear Anglican liturgical identity as they develop, which implies that their liturgical identity is sometimes less than clearly Anglican at present. The Measure also provides for mission initiatives to be assigned a 'visitor'. As this function of 'visiting' by or on behalf of the bishop becomes more important, ordinaries will need to think how it is to be resourced. We have suggested that DLCs could be valuable resource.

6.5.2 It is important to note that the relative freedoms applicable to non-sacramental worship, and especially to A Service of the Word, are also available in A Service of the Word with a Celebration of Holy Communion. This allows for a wide freedom in the structuring of the service, at the same time as requiring loyalty to those parts of the celebration that are prescribed. This freedom has not yet been widely explored.

6.5.3 It is also important to note that the relatively informal liturgies associated with Fresh Expressions, or categorized as 'alternative worship', require of those who are to lead them a higher degree of liturgical and theological preparation than more 'traditional' liturgies that follow a set pattern. This is true in both senses of

the word 'preparation': they require a better grasp of liturgical issues, and they demand more homework.

It takes great skill to 'bend it like Beckham' when you kick a football. 'Fresh Expressions' or 'alternative worship' similarly require enormous skill in kicking the liturgical football, so as to 'bend' or re-imagine the liturgical shape and structure of an act of worship for a missional context.

6.6 Scripture in the liturgy

6.6.1 The regular reading of Scripture in public worship has for centuries been one of the ways in which Scripture is heard, explored and absorbed by Christians. Before the invention of printing and the circulation of reasonably cheap Bibles, liturgy was one of the main ways in which the faithful encountered their Bible, and even now far more people will attend the Church's worship than will take part in parish study groups or diocesan courses. Apart from the extensive reading of Scripture in the liturgy, the best liturgical texts are woven out of scriptural quotation and allusion, and the most successful modern liturgies are those which still have this kind of scriptural rootedness. The case of the biblical Psalter expresses most strikingly the complex dynamics of Scripture in worship. The Psalms begin as human words addressed to God, in praise or prayer or lamentation. Gathered together in the pages of the Bible, they become part of God's word to us. Said or sung in divine service, both directly and in paraphrased forms, they once more become our words to God.

6.6.2 The English Reformers developed the tradition of scriptural reading in a characteristic way by providing that the whole of the Bible should be read in the course of morning and evening prayer. The Common Worship Lectionary continues to provide for the very extensive liturgical reading of Scripture in course, both at the Eucharist, where the three-year cycle allows the Synoptic Gospels as well as the Fourth Gospel to read more or less in their entirety, and at the offices, where the Commission's own recent two-year cycle provides for the bulk of Scripture to be read in course, but in a way sensitive to the liturgical seasons. The Commission is committed to this Anglican principle of the liturgical use of Scripture, even when we have noted the special

reasons for not always reading Scripture in course in (for example) cathedrals (see para. 5.3.5 above).

- 6.6.3 It is important for those who are going to read Scripture publicly during the liturgy to be adequately trained, and we have suggested in para. 6.3.3 that this could be done ecumenically.
- 6.6.4 Canon Law requires the provision of a Bible in each Church, and there has been a long tradition in Anglicanism of the placing of a substantial Bible on the principal lectern. Some Churches provide 'pew Bibles' for use by the congregation. Such provision is in itself an eloquent symbol of the centrality of Scripture in the Church's worship and of the expectation that through Scripture Christ the living Word addresses and nourishes his people. We therefore recommend as the ideal standard of good practice that whole Bibles or Gospel Books are used during the liturgy, and not only extracts cut and pasted electronically. The readings are part of a larger whole, and that larger whole should be physically present and visible. This will help to create a sense of the scriptural context within which readings are located. However, we recognize the need to exercise sensitivity according to context so that other provision will have to be made where, for example, reading skills are variable or on particular occasions where use of printed extracts will be pastorally desirable.
- 6.6.5 The Anglican tradition continues to esteem preaching as an integral part of the liturgy of the word. The Notes in *Common Worship* state that a sermon should normally be preached at all celebrations of Holy Communion on Sundays and Principal Holy Days and at Morning and Evening Prayer or A Service of the Word if they are the principal service on such days. This sermon 'may on occasion include less formal exposition of Scripture, the use of drama, interviews, discussion and audio-visual aids' (*Common Worship* main volume, p. 332, cf. p. 27).
- 6.6.6 The breadth of Scripture readings in the Common Worship Lectionary and its semi-continuous approach with choice of 'track' in Ordinary Time has opened up new possibilities for preaching and has revitalised the preaching of many formed by the previous 'thematic' lectionary. The liturgical setting of the sermon in close proximity to the readings has encouraged a much closer engagement with the text of Scripture. Churches now have the option of following particular biblical books (or representative selections from a book), whether the particular

Gospel for the year or the 'free- floating' New Testament Reading or the Old Testament provision – related in 'seasonal time' and related or continuous in Ordinary Time. The 'related' approach continues to witness to theological, narrative and devotional 'links' and resonances in Scripture as well as the traditional use of typology. The further permission in Ordinary Time to depart on occasion from authorized Lectionary provision 'for pastoral reasons or preaching and teaching purposes' has allowed more localized series of sermons, sometimes expository, sometimes thematic, but normally centred in a focussed engagement with Scripture and its application to Christian living today.

6.6.7 In some parishes, Sunday preaching and teaching takes its place in the context of a broader strategy for Christian education and learning, embracing midweek meetings and groups, and catechetical resources of differing kinds. Such strategic thinking is to be encouraged in a culture where 'Christian memory' is greatly diminished or virtually non-existent.

6.6.8 Support in the development of preaching skills, and approaches to creative exploration of God's word, should be a continuing priority in initial and continuing ministerial education for clergy and Readers.

6.7 Publishers

6.7.1 Church House Publishing continues to be the Liturgical Commission's official partner in the publication of the Church of England's authorized and commended texts and in sponsoring a range of publications in the effective use of them.

6.7.2 SPCK, Canterbury Press and the Hymns Ancient and Modern Group have a long association with the Church of England, and are highly valued as partners in the provision of liturgical resources that have been widely used in the Church for generations and continue to be added to and developed.

6.7.3 The Common Worship process has encouraged many other commercial publishers to produce work in this area. This varies greatly in usefulness; some of it is excellent. Those who lead worship need to be sufficiently trained to use the published material with discretion.

6.7.4 The Commission continues to support the work of Grove Liturgical publishing, the ALCUIN/Grow Joint Liturgical Studies, other publications of the Alcuin Club and *Praxis News of Worship* as well-established outlets for creative liturgical work.

6.8 The impact of new technologies

6.8.1 One of the positive benefits of the internet is the facility it provides for sharing ideas, experiences and information. The *Transforming Worship* website will be a major resource for the Church and a repository for training materials, examples of good practice, ideas and information.

6.8.2 There will be a major opportunity for developing the relation of web resources to printed sources. For example, Common Worship printed texts often contain the phrase 'these or other suitable words'; the web is an excellent instrument for circulating 'other suitable words'. Similarly, the web will provide a means of disseminating examples of creative use of 'directories' such as *New Patterns for Worship* and *Times and Seasons*. At the same time, the web is a relatively uncontrolled environment editorially, and those who use resources posted on it will need to be careful.

6.8.3 The growing use of desk-top publishing to generate customized orders of service is another area where good practice can be shared. Mark Earey's *Producing Your Own Orders of Service* (Church House Publishing, 2000) is a useful practical guide. **We recommend that DLCs pay special attention to supporting mutual learning and critical thinking among parishes using new media in worship.**

6.8.4 Visual Liturgy (VL) is a computer software package developed in partnership by the Liturgical Commission and CHP. Initially it provided in electronic form the liturgy of the Church of England, and allowed those planning worship to select appropriate liturgical texts, lectionary readings, hymns and other resources to create customized orders of service. A substantially new version, *Visual Liturgy Live* (VLL) was released in May 2007. As well as all the authorized *Common Worship* texts for Holy Communion, Initiation, Daily Prayer, Pastoral Services and Ordination this includes the commended liturgical material in *Times and Seasons* and *New Patterns for Worship*. VLL also includes online resources and formation tools which will significantly help those who are printing their own service

booklets. The Liturgical Commission will continue to support VLL, recognizing in this context especially its role in the formation of those preparing services, and the kind of preparation that its users need to be able to use it most effectively.

6.8.5 Some Churches have developed considerable experience and skill in use of liturgy without books or leaflets. Indeed, it is not necessary for every member of the congregation to have a book or a leaflet in their hand for a service to be liturgical. Guidance about the practicalities of quality projection, and how to use liturgical resources well in this context, will be made available on the VL website.

6.9 Children and young people

Louis Weil describes a conversation with one of his students who remarked that 'although he appreciated the fact that the children were involved in the liturgy very deeply, he missed a sense of the sacred'. In reflecting on this remark Weil observes that this surprised him, for

'In liturgies with children in which I have participated over the years, I have found again and again that the children bring to the assembly the qualities that adult members have lost and need to recover, especially a sense of the immediacy of God. Their noise and movement break the artificiality of our 'sacred silence' and oblige us to remember that we must receive the kingdom of heaven like a little child. This is not a sentimental platitude, but bedrock theology. It reminds us, as Jesus clearly taught, that we meet and serve him in other persons – those in need, those in prison, those who are hungry, and those who are young, small and vulnerable. The assembly of Christians is not an association we must learn to put up with: it offers us the most profound and tactile experience of an encounter with God.'¹⁰

¹⁰ L. Weil, *A Theology of Worship* (Cambridge, Mass., 2000), p. 47

6.9.1 The inclusion of children in worship is fundamental to the well-being of the whole community of the people of God. In his book *Graced Vulnerability: A Theology of Childhood*, David Jensen draws upon the work of Karl Rahner to explore this understanding further:

'Becoming like a child implies our partnership with God, in frank admission of the vulnerability and brokenness of human life. To become like a child, in this sense, is to become who we already are – the full inheritors of God's blessing and election of us, valued not for whom we will become, but for whose we already are.'¹¹

Jensen's concern is to explore a theology of childhood, but his conclusion to this section has implications for the whole community at worship:

'If infants, too, are God's partners, this implies that partnership is not something we create. Partnership is God's endeavour, not ours, and we stand in the light of that divine initiative.'¹²

We come to worship because we are God's and God calls us; we come in response to his love; we come in praise and adoration because of who God is, not because we are especially worthy. The writers of *The Child in the Church*, writing as long ago as 1984, warned that the exclusion of children from worship and the practice of the community of faith will be damaging to the Church itself:

'The Church that does not accept children unconditionally into its fellowship is depriving those children of what is rightfully theirs, but the deprivation such a church itself will suffer is far more grave.'¹³

6.9.2 The Church needs children present in its worship, as patterns of discipleship, as reminders that we come into the presence of God not through our own deserving, but because we are creatures of

¹¹ D. Jensen, *Graced Vulnerability: A Theology of Childhood* (Cleveland, 2005), p. 127.

¹² Jensen, *Graced Vulnerability*, p. 127.

¹³ British Council of Churches Consultative Group on Ministry among Children, *The Child in the Church: Reports of the Working Parties on The Child in the Church and Understanding Christian Nurture* (BCC, 1984), p. 17.

God's creation. But children also need to be present in worship because it is the locus of Christian formation. Worship is fundamental if children are to grow in the knowledge and love of God. Christian formation is lifelong, and it begins in infancy; children who are excluded from worship suffer significant deprivation. Of course, we can make up for experiences missed in childhood, but it is hard work. We know that in many areas of experience, learning in childhood is much easier than later in life: this applies in worship no less than in learning a language. The language, gesture and attitudes which facilitate both our worship and our growth in faith are acquired most easily in childhood, and what is learnt then forms the foundation on which all subsequent learning is to be built. It is constantly necessary to challenge the prevailing misapprehension that children do not 'understand' what is happening in worship, and that education for worship is a top-down didactic exercise. But there is another formational reason why children need to be present at worship, which relates to the growth of the whole community. Children come to give as well as to receive; adults come to learn as well as to teach. When children are included in the worshipping community, their active participation in the assembly enriches the experience of the whole congregation (cf. Matthew 18.1-5). **We recommend that congregations attend to the ways in which they can provide for the inclusion of children fully in their worship, and that Diocesan Liturgical Committees and Diocesan Children's Work Advisers ensure they are resourced to support churches as they seek to engage with this.**

- 6.9.3 Thanks to the increasing availability of research about the spirituality and spiritual development of children, we are also now aware of the need for liturgical settings in which children can affirm their faith, and for worshipping communities in which the reality of faith is acknowledged, and where questions can safely be explored.
- 6.9.4 In addition to accepting the importance of providing occasions when people worship together, we must acknowledge that it is appropriate to provide opportunities for worship specifically for particular groups, for the elderly in residential homes, for example, or for children or young people, as happens every day in schools throughout the country. Moreover, we will recognize that within the provisions of a mixed economy church, worship for particular age groups will need to be

varied. While not all children appreciate action songs and not all teenagers play drum kits, we must appreciate that many do, and we must make provision for this.

- 6.9.5 Parents need to be helped to support their children's discovery and exploration of the liturgy. Betty Pedley and John Muir suggest in their books the education of parents to recognize the points in the liturgy when they can encourage pre-school children to join in, together with the use of liturgy boxes to support their participation. They also offer suggestions for increased visual presentation of liturgical texts.¹⁴
- 6.9.6 It is important to have proper provision for children within the church building. An increasing range of liturgical and biblical toys are now available, to enable young children to play and switch in and out of the liturgy as their individual concentration span permits. But while they are 'switched out', play provision should be related to the primary activity, the liturgy. A children's corner deliberately furnished with church- and bible-related toys, games and books will fill this need much better than a box of shabby cars, grubby soft toys and dog-eared books.
- 6.9.7 'Godly Play' is a method of Christian education which uses liturgical shape and time as its basis. A Godly Play session reflects the shape of the Eucharistic liturgy and the space in which the children gather embodies the shape of the biblical narrative and of the church year. As they enter the room, participants are confronted by the focal shelf, with images of the holy family and the crucified and risen Christ: incarnation and salvation in symbolic form are always before them. **We recommend the development of partnerships between Diocesan Liturgical Committees, Praxis regions, Diocesan Boards of Education, Children's Work Advisers, and the Godly Play (UK) Trust in forwarding strategic approaches to the liturgical formation of children through 'Godly Play'.**

¹⁴ Cf. Betty Pedley and John Muir, *Children in the Church?* (London, 1997) and John Muir and Betty Pedley, *Come and Join the Celebration: a resource book to help adults and children to experience Holy Communion together* (London, 2001).

6.10 Worshippers with physical disabilities

- 6.10.1 Occasions of worship have to be accessible to those with physical disabilities. For them to be excluded from worship, because the premises are inaccessible to wheelchair users, for example, or because the orders of service cannot be read by the partially sighted is for them to be excluded from full participation in something that we have claimed is a fundamental part of our human calling in Christ. The provision of induction loops and of wheelchair access are therefore issues of the Gospel, and not simply issues of compliance with the Disability Discrimination Act and other current legislation. It is good that this legislation is in place, and compliance with it can then become a way in which the church joyfully accepts its responsibility to allow all its people to participate as fully as possible in the liturgy. In practice, physical alterations to the historic fabric of places of worship will have to be negotiated carefully with DACs, Fabric Advisory Commissions, Amenity Societies, etc; this often leads to compromise, which should never be allowed to obscure the importance of the underlying principle of access. It is important to remember that many initiatives (like large-print orders of service) can be undertaken without any special permission.
- 6.10.2 Many places of worship have already undertaken disability access audits, and drawn up action plans as a result. **We recommend that these should be reviewed by every PCC or cathedral chapter, specifically from the point of view of access to participation in the liturgy.**
- 6.10.3 We hope that the *Transforming Worship* website can become a medium for the sharing of good practice in this area.

6.11 Worshippers with learning difficulties

- 6.11.1 It would be contrary to the Gospel to suggest that those with learning difficulties are somehow diminished in their humanity; it follows that they have the same calling to worship as any of their brothers and sisters. How this call is to be realized raises profound questions, about the relationship between word and sacrament, between articulacy and silence, between understanding and the longing for the holy. Here we can do no more than draw attention to these questions, which can be as fruitful as they are challenging, and to invite those who are

active in ministry among people with learning difficulties to share liturgical insights and good practice through the *Transforming Worship* website.

6.12 Worshippers with serious mental illnesses

6.12.1 Some of what has been said in para. 6.11.1 is true also of those with serious mental illnesses. Here is another group of persons who are too readily seen as a 'problem', rather than as an opportunity for the whole Church to learn what it is to be a redeemed human being within the body of Christ.

6.13 Places, Buildings and Worship

6.13.1 Recent years have seen a recovery of the significance of a sense of place for shaping and maintaining the identity of communities. Buildings are important landmarks in the landscape and memory of people and provide important monuments to the historical achievements, losses and aspirations of particular communities and localities. In saying this, we do more than merely endorse the burgeoning heritage industry; if our commitment to mission compels us to engage with the lives of living communities, we need to understand the story of those communities. Our churches, chapels, and cathedrals tell something of these stories in stone and architectural space and provide the places in which people can be brought to hear, and indeed see, something of the Christian story. Throughout the ages, Christians have articulated their understanding of the God we seek to worship 'in spirit and in truth' through the language of architecture.

6.13.2 History and archaeology illustrate how Christians in different cultural epochs have adapted and developed a variety of architectural and artistic forms. Even in the earliest days, Christians recognized how worship required certain kinds of architectural spaces. Baptism required a defined space of its own; the Eucharist required space not only to accommodate the worshipping community but also to give dignity to the place of the Word and the table of the Lord. Exactly how these spaces were reconfigured was also influenced by social and even political factors, and historically no definitive architectural style has established itself. So the architecture of our places of worship and its foci has changed and continues to change as new expressions of being a worshipping community are found

and old practices rediscovered. For this reason it is vital for there to be an increased shared understanding of principles and practicalities between liturgists and architects, those concerned with the renewed mission of the Church and those organizations and agencies dedicated to the proper preservation of local and national heritage and history. And equal attention needs to be given in this conversation to both the functional and the symbolic aspects of our places of worship, their furnishings and decoration; for in the end, the church building is ultimately both a place for the gathering of worshippers and a place of mystery as God seeks to make his dwelling among us.

6.13.4 We therefore urge a greater degree of collaboration, and a more regular sharing of views and interests, between Diocesan Liturgical Committees and Diocesan Advisory Committees, and between Cathedral liturgists and their Fabric Advisory Committees. Indeed, the occasional exchange of views and expertise between the Liturgical Commission itself and the Cathedral and Church Buildings Divisional Group of the Archbishops' Council and the Council for the Care of Churches would be of mutual benefit. There is a wealth of expertise regarding the conservation and the placing of contemporary art in churches, not least in societies such as the Victorian Society and Art and Christian Enquiry, and again, a greater dialogue between clergy and liturgists and architects and artists would be of mutual benefit. (several such bodies are listed by Anne Dawtry and Christopher Irvine in *Art and Worship* (Alcuin Liturgy Guide 2: SPCK, 2002).

6.13.5 Other practicalities are also pressing as new building regulations come into effect, such as access for the disabled, and issues around health and safety within public buildings increase in complexity. Churches will also want to look at the uses of their buildings as they respond to wider community needs for space for a range of different community activities. Again, the statutory planning and building regulations for multi-purpose buildings are complex, and diocesan architects and legal advisers may need to be consulted and fully briefed as churches seek to maintain and develop their physical buildings. In short, a number of agencies, interest and expertise converge as we consider the care and use of our places of worship. The church building, we believe, is a 'serious place', a place of

encounter between God and those who seek him as worshippers, pilgrims, or simply visitors and tourists.

6.14 Broadcast worship

- 6.14.1 Broadcast services are an important experience of worship for many people, many of whom are not regular churchgoers. The BBC produces radio acts of worship through the week. The Daily Service, begun as far back as 1924, continues on Radio 4 LW, and blends thematic scripture reading with a mix of traditional and contemporary music and topical prayers. The Morning Service at 8.05 am on Sundays, sometimes live and sometimes recorded, comes from a variety of locations within and beyond the UK; each service draws on particular liturgies, while being crafted specially for radio. Both the BBC and ITV usually offer live or recorded service transmissions at major festivals, both on radio and television, and local radio also transmits some broadcast worship, especially at Christmas. Live choral evensong on Radio 3, recently moved from Wednesdays to Sundays, has made cathedral worship available weekly, while 'Songs of Praise' on BBC television remains an enduringly popular programme with its mixture of hymns and worship songs with testimony and reflection; its format is often a model for evening worship in parish churches or on ecumenical occasions. Although changes such as the move of the Daily Service to Long Wave have inevitably raised anxieties about the future of live worship, it is important to recognize the remarkable amount of live worship that is still broadcast. In addition, the coverage of the funeral of Pope John Paul II is a striking example of the way in which there is a public expectation that certain major events are marked by the live broadcast of a liturgy.
- 6.14.2 The advent of digital broadcast technology, with its threat to the continuance of Long Wave and Medium Wave, the new possibilities of narrowcasting, and the erosion of the boundary between websites and broadcasts are important and fast-moving changes to the context in which worship is broadcast, which need to be kept under constant review.
- 6.14.3 This output of broadcast worship depends on a small number of people. The BBC, for example, retains a small group of staff producers who have both liturgical and musical expertise, and who ensure that what is transmitted both bears a relationship

to church practice and feeds back into it. It is important that the Church recognizes and encourages the work of this group, and the wider expertise on which they call. This is especially true when broadcast worship has to work ever harder within the policy-making debates of broadcasting to retain its place in transmission schedules, despite it being part of the statutory obligations placed on public service broadcasters in the Communications Act 2003.

- 6.14.4 **We therefore recommend that those who are responsible for liturgical training or planning, at any level of the Church's life, build closer mutual relationships with those who have responsibility for broadcast worship.** The Liturgical Commission would wish to develop a closer working relationship with producers within national networks, and invites DLCs to develop links with local broadcasters. **We also recommend that the Central Religious Advisory Committee continues to monitor carefully the amount of broadcast live worship.**

6.15 Liturgy in particular urban and rural contexts

- 6.15.1 We have already noted how those who are responsible for the planning and leading of worship need to be sensitive to the context in which that worship is to be offered (cf. para. 2.13 above). There are particularly interesting questions relating to the preparation of worship in specifically urban or rural contexts. For example, traditional observances of the agricultural year can play a prominent part in a rural parish church's calendar, while an urban church may well move the Harvest Festival away from a focus on the ingathering of the crops to a focus on the care of the environment. The extent of literacy, or styles of learning, are other points needing to be explored. The Liturgical Commission would be glad to encourage practitioners of urban or rural theology in further reflection on such questions.

6.16 Liturgies in the home

- 6.16.1 The Liturgical Commission has not previously explored the subject of domestic liturgies. This is an area of considerable potential importance, especially in seeking to bridge the distance between church, as the place where liturgy happens, and home as a place where it usually does not. The recent

development of Christian domestic liturgy, not least in North America, inspired in part by Jewish domestic liturgy, provides some useful models. There are other obvious links, for example, in the use of the Advent Wreath material from *Times and Seasons* at home as well as in church, or in the custom of carrying a crib set from one house to another during Advent.

For worship at home, some churches are encouraging the use of *Time to Pray*, the popular shortened form of *Common Worship: Daily Prayer*, which features Prayer During the Day and Night Prayer.

7. Music

7.1 Musical worship and worship with music

- 7.1.1 At its most elemental, music may be defined as 'the shaping of sound and silence within time and space'. Such a definition encompasses the whole of worship, not just the items that are sung or played. So, even a service which is entirely spoken has musical quality, in the way structure, pace and dynamic are treated. Worship which includes both speech and music (and perhaps movement) requires judgement in the juxtaposition and the relationship of these elements. All those who plan and lead worship need to exercise discernment and understanding in the choice and use of music, whatever the musical resources and skills available to them.
- 7.1.2 Personal taste, preference and experience of music conditions clergy, musicians and people, and can lead to conflict. Lack of knowledge and confidence, and selective experiences, often contribute to tensions surrounding music and its use in worship. Some clergy perceive music (and musicians) as an obstacle to the building up of the church; others lament the lack of musical resource and skill. Canon B 20 (Of musicians and the music of the Church), whilst affirming the minister's overall responsibility for church music, clearly points to the need for a collaborative approach between musicians and clergy. There is therefore an urgent need for a kind of training and formation of both clergy and musicians which will help them to develop the necessary collaborative skill and the discernment and understanding to use music effectively in the Church's life.

7.2 Practice and styles

- 7.2.1 Since the sixteenth century there has been a tension in the Church of England between the traditions brought forward or adapted from the pre-Reformation Church (the chanting of psalms and canticles, the singing of choral anthems) and the Protestant use of hymns and metrical psalms. For the most part, chanting and choral singing derived from the Latin worship of monks, cathedral clergy and colleges – the professionals. Vernacular metrical psalms first flourished outside public worship, often in the home though rapidly adopted in church to be sung before and after divine service and before and after the sermon.

7.2.2 Over the centuries, the music of worship has been influenced both by the styles of classical music (for instance, the music of Handel, Mendelssohn and Brahms) and of popular music (from broadside ballad to blues). Today there is an unparalleled diversity and range of musical styles and repertory in worship, inherited from the past and contemporary – although there are those who lament the loss of a common repertory known and used throughout the Church.

7.3 Musical repertories

7.3.1 The Church of England, unlike some other churches both within and outside the Anglican Communion, has never had an official hymn book: the staple hymn anthologies that dominated the twentieth century (*Hymns Ancient and Modern* and *The English Hymnal*) are now accompanied by a range of hymnals and song books, some of which are pan-denominational in usage, varying not only in style but also in critical discernment of text, music and theology. There is danger that marketability rather than intrinsic worth can inform some collections in wide use. Yet within this highly variable corpus there is much that is new, fresh and strong in both hymnody and song. Better awareness of the best of the new needs to be developed, together with support and training in discerning what is good. The best hymnody is deeply immersed in scripture and Christian doctrine (Charles Wesley's 'compendium of practical divinity' is a famous example). Where churches sit lightly to official liturgical texts, the scriptural and doctrinal depth of what they sing becomes a still more urgent matter, and churches need to work consciously to ensure that the affective and the doctrinal aspects of their hymns and songs are in balance.

7.3.2 The singing of the psalms and of the authorized and commended canticles provided in the *Book of Common Prayer* and in *Common Worship* has declined rapidly and in many parish churches is unknown, a hymn or song being preferred as a more accessible alternative. There is a considerable challenge to assist congregations to re-engage with these core texts which have been a central part of Christian worship since earliest times and particularly distinctive to worship within the reformed tradition and to Anglican worship since the sixteenth century.

7.3.3 Although the weekly Sunday Eucharist has been the principal act of worship for over a century in some parishes and cathedrals, it

is only in the last forty years or so that this has become normative in the majority of churches within the Church of England. After a period of revision, the texts said by all have now been stabilized – at least for the foreseeable future. In that period composers working at both national and very local levels have endeavoured to respond to the challenge of providing good music for the whole congregation to sing together confidently (with or without choral embellishment), though with varying success. In a period of formation, there is an opportunity to work with composers of all traditions to create a small group of first-class settings of music for the Holy Communion for all to sing.

- 7.3.4 This period of formation offers an opportunity for new cooperation between liturgists, church musicians, worship leaders, composers and writers of texts in addressing the needs of the worshipping Church, and dialogue with publishers and the media in its dissemination.

7.4 Discernment and understanding

- 7.4.1 Clergy often address the planning and leading of worship with limited experience or understanding of music in worship beyond that which they have encountered directly. Their training for ministry rarely includes any systematic education or applied training. Professional church musicians, including those who lead music in more informal settings, are equally badly served; for some, what they know of liturgy and theology has often been gleaned in a haphazard fashion, while others operate without official structures of training and support. Others still can be in an even weaker position if their experience of music in worship is more limited.
- 7.4.2 Families who come for the celebration of pastoral offices often do so with a relatively limited sense of the musical possibilities, and even with inappropriate suggestions. Clergy need to develop considerable sensitivity to be able to deal sympathetically with families at times of particular need or expectation, while ensuring that the music is appropriate to a Christian act of worship.
- 7.4.3 Syllabuses for ministerial training are already over-full and, in contrast with some Protestant churches in Continental Europe, there is no established syllabus for the training of church musicians, and no career structure for them. There are

significant challenges to face. Some provision has been made by independent church music organizations (see section 7.6 below), but there is a fundamental need to provide flexible and relevant education and training to develop greater discernment and understanding of the nature and use of music in worship for both those who lead worship (ordained and lay) and those who lead the music in that worship. Furthermore, there is also scope for a comparable, if less specialized, programme of formation for congregations as a whole, and especially those who are part of a choir, music group, or band.

7.5 Resources and skills

7.5.1 The scope and extent of music in worship are dependent on resources and skills. That is not to say that the greater the resource and the skill, the more complex and extensive the music should be: some of the simplest music in worship is also among the strongest. However, lack of resource and lack of skill are constraints in many churches. There are two issues here: the provision of straightforward and flexible musical resources that are suited to those with small congregations and/or musicians with limited skills, and the training of a body of parish musicians who can identify the latent musical resource that is often unfulfilled in a congregation and enable it to be used – not necessarily in predictable or conventional ways. A number of small music presses, including RSCM Press, are endeavouring to meet the needs of parishes without significant musical resources, by providing straightforward music for all to share, and the output of the Taizé Community, the Iona Community, and some Roman Catholic composers has been important. This must continue, nurturing an Anglican tradition of parish music. The task of training a large body of parish musicians is a long-term challenge, but one which should not be shirked. In many instances skills of the cantor or musical amateur may be more important than the skills of the keyboard player. A musician who can work in the community as effectively as in the Church will be a particularly valuable asset.

7.5.2 While the use of recorded music for reflection or preparation may be appropriate in some circumstances, its use to support singing needs careful thought. Singing and making music to the Lord is a living act of worship involving mind, heart, spirit and body: it is an act in which all present share actively. Other means of giving

small congregations confidence in singing, even without instrumental support, need to be explored and promoted.

Shortly after a new priest arrived at St Martin's, the church started up an instrumental group. The impetus for this came largely from the new monthly all-age Eucharist, which had a broader musical diet than could easily be supported by the choir and organ alone. More significant, though, was that the instrumental group offered a prime opportunity for a range of people to work together and grow within the context of worship.

From the outset, the group welcomed all comers: all ages and standards. This led to an interesting ensemble: flutes, recorders, alto sax and bassoon; trumpet, two cornets, two E flat horns and baritone, three violins (one playing only open strings), a double bass and a tenor viol; as well as a classical bass guitar, orchestral glockenspiel, keyboard and drum kit. This called for great ingenuity when arranging - not least because, whilst there were some accomplished players (and a few of professional standard), a good many were near-beginners.

The group was used to support music in both traditional and modern idioms, and worked in tandem with the choir and organ. The musical results were encouraging, as the group grew in size and confidence, and as individuals developed their playing skills. Finding rehearsal time for the heavily committed was not easy, but the sense of achievement in working together to lead worship was immense. The first Easter Day - with both group and organ in full voice - was a truly uplifting experience.

The net result, though, was more than purely musical. The group showed that it had great potential as a tool for mission. A number of players were in their teens; membership of the group gave them a valid reason to be in church, but with a relatively low cringe-factor. (After all, it's easier to hide behind a euphonium than behind a service book!). Some of those young people were subsequently confirmed. Others have been drawn into the group by school friends, and they, in turn, have brought their parents along to church.

7.6 Partners in formation

7.6.1 The Church of England as a whole has no provision for musical education and training; it relies principally on a range of educational, charitable and voluntary organisations to undertake this work. They will be important partners in the formation initiative.

7.6.2 The Royal School of Church Music (RSCM) has been the official music agency of the Church of England since 1995. It remains an independent, ecumenical, educational charity, and the music agency is not funded. In the last twelve years, working increasingly closely with the Church's Liturgical Commission, the RSCM has contributed to formation through the preparation of new musical materials for *Common Worship*. Its quarterly guide to choosing music for weekly worship, *Sunday by Sunday*, is greatly valued and used by about 4,000 parishes in the Church of England and a further 1,000 individual musicians and clergy. The RSCM has also been developing three core programmes of education and training, which mean that it is exceptionally well placed to support the formation initiative. *Sacred Music Studies* offers a broad understanding of ministry, worship and music within the local church setting. This is currently offered at a certificate level, but will be extended to foundation and joint honours degrees through the University of Wales, Bangor, where a postgraduate programme is also being developed. *Skills of the Church Musician* will address the basic skill-sets required of parish music leaders whatever the context or the resources available. This is a priority for many churches. *Voice for Life* is an all-age, all-ability training programme for singers. Its use is not limited to churches, and is intended to foster a culture of singing throughout society. Using a variety of printed and electronic media, and a range of learning techniques, including flexible and distance-learning, the RSCM's programmes enable those who plan and lead worship (and not just musicians) to identify their needs and to undertake training or study to meet local requirements. The RSCM also offers experience in singing and music-making for young people and adults at a variety of levels and in a range of styles and settings through its short courses and through its training choirs. There is also a diverse regional programme of events organized by the RSCM's voluntary committees operating within all the dioceses of the Church of England. All these offer opportunities for formation.

- 7.6.3 The work of the Guild of Church Musicians is centred principally on examined courses, notably the well-established Archbishops' Certificate in Church Music and the recently-introduced Archbishops' Certificate in Public Worship. These provide valuable benchmarks for musicians and clergy.
- 7.6.4 The Royal College of Organists has reviewed its educational provision in recent years, and provides both practical examinations and some training for both organists and choral directors. The highest of their diplomas are at a professional standard and are internationally respected, but there is now wider provision for those with more modest abilities.
- 7.6.5 The London School of Theology offers unique courses in Theology, Music and Worship which can be studied to certificate, diploma and degree level, full-time or part-time. There is also provision for open learning through Saturday and evening classes and an annual Summer School.
- 7.6.6 The Music and Worship Foundation has done much to address the musical needs of the evangelical tradition, and especially to promote excellence in the use of contemporary popular song and instrumental ensembles. There is also a series of smaller educational and training organizations, some working locally or regionally. Organizations such as Holy Trinity Brompton's 'Worship Central', 'New Wine' and 'Soul Survivor' provide comprehensive training initiatives and resources, particularly for churches that use contemporary worship songs and the 'musical worship leader' model for the leading of worship.

For the past six years, Exeter cathedral choir has visited schools and churches in the diocese at least twice a term. The professional musicians have also visited schools in the city and in neighbouring villages to encourage singing and music-making. In partnership with the County Council, the cathedral hosts gatherings of schools whose pupils work with the organist and choristers to make music together. A regular junior choir is about to begin. All these initiatives draw together the rich musical tradition of the cathedral with the musical life of small local communities.

7.7 Cathedrals, greater churches and colleges

7.7.1 Comment on cathedrals, greater churches and colleges has already been made in section 5.3 above. Many of them have very demanding programmes, and it is only by the development of a careful network between the voluntary church music organizations, the cathedrals, greater churches and colleges, and the Church's Liturgical Commission and other relevant committees and divisions that the possibilities for musically excellent worship across the width of the Church of England will be realized. We recommend that cathedrals continue to develop partnerships with local statutory authorities to provide Outreach Programmes in the light of recent Government initiatives.

8. Staffing and Finance

- 8.1 The post of National Worship Development Officer (NWDO) was created by the Archbishops' Council in 2005, and the Revd Peter Moger took up office in July 2005 as the first post-holder. He is the first person ever to have been appointed to work full-time to support the Church of England's dioceses and those involved in ministerial formation in developing good practice in liturgy and worship. The initiatives described in this report could not have been taken forward without the creation of his post, and the NWDO will be the staff officer most directly responsible for their implementation.
- 8.2 The Commission is also supported by its Secretary (Dr Colin Podmore), who oversees the work of the NWDO at staff level, and its Assistant Secretary (Ms Sue Moore), who provides administrative support to Dr Podmore and Mr Moger. Both the Secretary and the Assistant Secretary have significant responsibilities for other areas of church life that are serviced by the Central Secretariat, and only a proportion of their time is available to the Commission.
- 8.3 No additional central funding is being sought to help implement the Transforming Worship initiatives. Both staff expenses and the expenses of the Commission's members in attending its regular meetings are met from the Central Secretariat's budget. Where the NWDO is asked to assist with diocesan events, his travelling expenses are generally met by the dioceses concerned. Training events mounted by the Commission have at present to be self-financing. We expect these arrangements to continue, and we envisage that the other training programmes envisaged in this Report will either be self-funding or will be a legitimate call upon training budgets that already exist in dioceses or training institutions.
- 8.4 There are, however, certain start-up costs in relation to 'Transforming Worship', in particular, design costs and the setting up of the website. The Commission is grateful to the Trustees of Hymns Ancient and Modern Ltd for generous grants to cover these costs.

9. Summary of Recommendations

Recommendations to dioceses

1. We recommend that every diocese should have a Diocesan Liturgical Committee or equivalent group, which should relate directly to the bishop. (5.1.7)
2. We recommend that diocesan plans for future growth in mission and ministry should pay explicit attention to the kinds of liturgical development that will help the people of the diocese to worship God better. (5.1.8)
3. We recommend that bishops, DLCs and CME departments use existing regional structures to deliver programmes of liturgical formation. (5.1.9)
4. We recommend that diocesan CME officers draw up a comprehensive programme of liturgical training for IME 4-7, based on the skills and competencies mentioned in para. 4.4.6. (5.4.9)
5. We recommend that dioceses put in place continuing training and support for training incumbents and curates. (5.4.9)

Recommendations to Diocesan Liturgical Committees and others

6. We recommend that DLCs pay special attention to supporting mutual learning and critical thinking among parishes using new media in worship. (6.8.3)
7. We recommend that congregations attend to the ways in which they can provide for the inclusion of children fully in their worship, and that Diocesan Liturgical Committees and Diocesan Children's Work Advisers ensure they are resourced to support churches as they seek to engage with this. (6.9.2)
8. We recommend the development of partnerships between Diocesan Liturgical Committees, Praxis regions, Diocesan Boards of Education, Children's Work Advisers, and the Godly Play (UK) Trust in forwarding strategic approaches to the liturgical formation of children through 'Godly Play'. (6.9.7)

Recommendations to bishops

9. We encourage bishops to use existing opportunities – such as cell groups or regional bishops’ meetings – to reflect together on the ways in which they try to promote good liturgy within their dioceses. (5.1.3)
10. We recommend that, as far as resources allow, bishops make conscious and systematic use of their parish visits to encourage more thoughtful planning of liturgy by parishes. (5.1.5)
11. We recommend that bishops use the opportunity of the revision of ministerial review procedures to help individual ministers to reflect on their own experience of leading liturgy, and, where necessary, to challenge them to develop better practice. (5.1.6)
12. We recommend that archbishops and bishops should give attention to the use of the BCP at episcopal services – ordinations, consecrations, and confirmations – where this is especially appropriate. (6.1.3)

Recommendation to the House of Bishops CME Committee

13. We recommend that the role of the Bishop in liturgy should be a priority for episcopal continuing ministerial education, and ask the House of Bishops CME Committee to develop a programme of liturgical training for those newly ordained to the episcopate and those already established in episcopal ministry. (5.1.4)

Recommendations to deaneries

14. We recommend that every deanery or local unit of ministry develop a liturgical formation strategy to assist with the liturgical formation of ‘mission communities’. (5.2.5)
15. We recommend that every deanery chapter think of ways in which its members can help one another to broaden their experience of good liturgy, in a variety of traditions. (5.2.6)
16. We recommend that parish churches which already have a tradition of BCP use should be encouraged to use as wide a range of BCP provision as possible. (6.1.2)

Recommendation to local ecumenical gatherings of ministers

17. We recommend that local ecumenical gatherings of ministers take stock of opportunities for shared liturgical formation. (6.3.3)

Recommendations to cathedrals

18. We recommend that, as far as resources allow, cathedrals should become centres of liturgical formation in music and liturgy, working in partnership, where applicable, with DLCs and diocesan advisers in liturgy. (5.3.3)
19. We recommend that cathedral chapters and councils engage in a conversation, both within themselves and with interested outside parties, about the questions set out in para. 5.3.4.

Recommendation to the Ministry Division

20. We recommend that an agreed set of core practical competencies and skills for IME 1-3 be drawn up to support the learning outcomes in *Shaping the Future*. (5.4.4)
21. We recommend that those preparing for ordained ministry should be given consistent exposure to the BCP, and should be better grounded in its historical and theological context. (6.1.4)

Recommendation to Regional Training Partnerships

22. We recommend that RTPs examine the most effective means of deploying the liturgical teaching skills present within their partnerships. (5.4.5)

Recommendation to current providers of Reader training

23. We recommend that all current providers of Reader training revisit the liturgical aspects of their courses and look in particular at how they might best make use of the skills available within the emerging RTPs. (5.4.10)

Recommendation to Praxis

24. We recommend that the Praxis Regions, in association with Diocesan Liturgical Committees (DLCs) or equivalent, consider becoming agents for the delivery of training in IME 4-7 within Dioceses and Regions.

Recommendation to the National Society

25. We recommend that the National Society work with the Liturgical Commission, dioceses, and RTPs, to train and resource ministers in preparing and leading school worship. (5.5.3)

Recommendation to the Hospital Chaplaincies Council

26. We recommend that the Hospital Chaplaincies Council, and Diocesan Healing Groups should expand their existing work in the provision of training for those ministers who minister to patients in hospital. (5.6.2)

Recommendation to the Central Religious Advisory Council

27. We recommend that the Central Religious Advisory Committee continue to monitor carefully the amount of broadcast live worship. (6.14.4)

General Recommendations

28. We recommend that disability access audit action plans should be reviewed by every PCC or cathedral chapter, specifically from the point of view of access to participation in the liturgy. (6.10.2)
29. We recommend that those who are responsible for liturgical training or planning, at any level of the Church's life, build closer mutual relationships with those who have responsibility for broadcast worship. (6.14.4)

10. Conclusion

- 10.1 The Liturgical Commission has tried to reflect in this report on the nature of worship and on the ways in which the Church of England could use its resources so that better worship is offered to God and its own life is strengthened. The work of liturgical formation lies at the heart of so many of the central issues that face our church: issues of unity, of mission, of ministry, and of life-long learning. In the machinery of synodical government and the Archbishops' Council, it is easy for these to be processed in different compartments, so that one subject is assigned to the Finance Division, or another to the Ministry Division. Yet in the life of the Church all our concerns are intimately related, and the church's worship is where they obviously intersect. Vocations to lay and ordained ministry are inspired and nourished through the prayer and worship of the Church. The generous giving on which the Church's financial health depends is nurtured in the context of worship, where the generosity of God in his work of creation and redemption challenges us to costly giving of our own. These are all good reasons in themselves why the Church of England might wish to take liturgical formation seriously – but, far beyond its own sake, as the opening chapters of this report have suggested, the Church of England must take that formation seriously for God's sake.
- 10.2 In an open letter written at the time of the Second Vatican Council, the liturgist Romano Guardini (1885-1968) observed that liturgical renewal was not simply a matter of changing texts or reordering churches; fundamentally, it involved helping people to re-learn how to perform simple actions, such as walking in procession or gathering to pray, in an unselfconscious and prayerful way that expressed a whole spirituality of living and acting in the sight of God. The Commission hopes that this report will encourage members of the Church of England to pray their liturgy in this all-encompassing way.
- 10.3 At various points in this report, the Liturgical Commission has made recommendations to this end to particular bodies or individuals within the Church of England, and these are summarized in Chapter 9. The Commission has also at several points set priorities for itself and for the work of the National Worship Development Officer. But the report cannot and should not simply be reduced to the summary of its recommendations, or to the Commission's declarations of its own intentions. The

Church of England is naturally invited, through the General Synod, to endorse these, but the report as a whole is offered to the whole Church of England in every place where there is worship, as a challenge and as an invitation to work together to make that worship transforming of human lives, transforming of the Church, and worthy of God.

On behalf of the Commission

✠ STEPHEN WAKEFIELD
The Rt Revd Stephen Platten,
Bishop of Wakefield
Chairman

1 June 2007

Appendix 1: Particular Rites

A primary task of liturgical formation is to enable the Church to grow in its use of particular core rites. This Appendix sets out, in schematic form, some of the issues that can usefully be discussed in relation to these rites, wherever the *Transforming Worship* agenda is pursued. In the case of rites of initiation and services of healing, we have also identified a number of 'conversation partners', with whom the Commission as a whole, or those planning any individual training initiative, might usefully have a dialogue. Inevitably, lists of this kind are incomplete, and the Commission would be glad to hear from other bodies which have an interest in developing the liturgical formation agenda outlined in this report.

Christian initiation

The publication of the definitive volume *Common Worship: Christian Initiation* in 2006 affords the opportunity of a fresh appraisal of the place of Christian initiation in the Church with its mission, learning and pastoral opportunities. The volume includes new material (such as Rites on the Way and rites of Reconciliation) which will need to be helped to find their place in the worship of the Church.

Formational issues include:

- growth in understanding of the 'journey' model underlying the Common Worship texts, and its implications for mission, nurture and discipleship;
- Christian initiation in the context of an evangelizing Church;
- How best to combine and present words and actions in the initiation services, with creative use of imagery and symbolism;
- the integration of training course such as *Alpha* and *Emmaus* with the liturgies of initiation (including Rites on the Way);
- the full use of Rites on the Way as part of the Church's liturgy of Christian initiation;
- the placing of services and services of initiation within appropriate contexts in the Church's life, including the rhythm of its liturgical year;

- the relation between rites of initiation and admission to holy communion;
- the use of Thanksgiving for the Birth of a Child, and its relation to baptism;
- the use of rites of reconciliation, and the training of priests in hearing confessions;
- the role of the Bishop in Christian initiation.

Partners in this discussion include:

- The Catechumenate Network
- Catholic Catechumenate Network
- Church Army
- Diocesan and parish missionaries
- Fresh Expressions
- Children's Work Advisers
- Youth Officers
- Spiritual directors and accompaniers-companions on the journey.

Holy Communion

Order One and Order Two of the *Common Worship* communion services between them bear witness to the importance, in contemporary Church of England practice, of both the inherited tradition of *The Book of Common Prayer* and the fruits of modern eucharistic renewal shared with many churches around the world. Seven years' experience of use of *Common Worship* provide a good perspective from which to see where the continuing formation agenda lies. Issues include:

- the need for growth in understanding of biblical and theological themes underlying the liturgy;
- the need for growth in understanding of the structure and contents of the eucharistic rites, and the structure and spirituality of the eucharistic prayer;
- appropriate use of liturgical texts in particular pastoral situations and according to the seasons of the liturgical year;
- development of presidency skills;

- development of particular roles within the liturgy ('diaconal' roles, reading, interceding, administering the elements etc);
- issues concerning the ordering and administration of holy communion itself;
- development of music, including psalmody;
- all-age celebrations and holy communion with substantial numbers of children present;
- creative use of symbolism;
- celebrating communion in particular contexts, such as prisons, hospital bedsides, youth gatherings, etc.

Services of the Word

The Anglican tradition is rich in non-sacramental rites. Some of this heritage needs to be recovered, as the Church seeks to respond to diverse spiritualities and changing patterns of Christian ministry and church life. Formational issues include:

- development of creative use of *Common Worship: Daily Prayer* and resources such as *Time to Pray*;
- appropriate Sunday use of Morning and Evening Prayer (*BCP* and *CW*);
- creative use of psalmody;
- developing skills in 'clothing' the structure of A Service of the Word;
- use of resources such as *New Patterns for Worship* and *Times and Seasons*;
- development of creative special services for particular liturgical seasons;
- all-age Services of the Word;
- creative ways of proclaiming and sharing the word through the liturgy.

Celebrating the Christian Year

The Church has particular mission opportunities around times of festival and celebration, both religious and 'secular', and Christian discipleship is enriched by creative engagement with the themes and spiritualities of the Christian Year. The cycle of the liturgical year is of great importance for the rehearsal and transmission of the Christian story. Particular issues for formation include:

- exploration of the concept of liturgical time;
- recovering a sense of the seasons, both liturgical and natural;
- effective use of resources, especially *Times and Seasons and New Patterns for Worship*;
- engagement with the participation of wider society in specifically Christian festivals (Christmas, Easter, Harvest etc), other occasions where a religious dimension is usual (e.g. Remembrance-tide) and celebrations which may have Christian roots and resonances but are now in practice detached from their Christian beginnings (Mothering Sunday / Mothers' Day, Valentine's Day, etc).

Services of Wholeness and Healing

Again, seven year's experience of using the official provision of services of healing and wholeness in *Common Worship: Pastoral Services (2000)* is an opportunity to ask how the Church can strengthen its ministry in this area, a ministry which is clearly both liturgical and pastoral. The fact that services of this kind are much more widespread within the Church – not least in response to the report *A Time to Heal* (Church House Publishing, 2000), and to the work of centres of excellence like the St Marylebone Healing and Counselling Centre – draws attention to the need for appropriate training for those who are to lead them. This training needs to cover at least the following points:

- Whether the prayer for healing with the laying on of hands takes place in the setting of the Eucharist or not, it calls for a calm and gentle style of presidency, and for silence, stillness, and space within the celebration.

- What special issues arise when this ministry is exercised in a clinical setting (e.g. a hospital)?
- Who should lay on hands and anoint?
- How is music used to enhance the atmosphere?
- How are particular healing services connected to the principal services of the local church – recognizing that the Eucharist is always an instrument of our healing in Christ?
- What is the relationship of the Church's services of healing, and its understanding of human wholeness, to the medical profession's technologies of healing and to psychotherapeutic understandings of human wholeness. The St Marylebone Healing and Counselling Centre is an excellent example of a place where all three are practised, as being complementary.
- There is a danger that the Church's ministry of healing will raise expectations of a miracle cure which has eluded conventional medical science, and, still worse, of implying (or someone inferring) that the failure of a person to be 'healed' is evidence of their lack of faith or intrinsic sinfulness.
- Those who lead such services are themselves frail human beings in need of healing.

Partners in this conversation include:

- particular parish churches which are centres of excellence for the healing ministry
- diocesan advisers for healing and wholeness
- the Hospital Chaplaincies Council
- the Guild of Health
- the Guild of St Raphael.

Pastoral Rites

The Church still has an extensive ministry beyond the boundaries of regular congregations, through the rites that surround critical points in the course of a human life: birth, marriage and death. This ministry faces particular challenges. There are now civil, secular or humanist versions of rites which were once only available through the Church; there is the loss within wider society the kind of shared religious vocabulary and understanding of the Christian story which the pastoral

rites assume; and the celebration of rites of passage has in any case been made more complex by the erosion of shared values. The liturgical questions surrounding these rites are deeply bound up with wider issues of culture and society, and the potential for creative partnerships is correspondingly wide. It includes agencies within the Church (e.g. the Mothers' Union, in relation to marriage and family, and hospital and hospice chaplains, in relation to ministry to the dying) and outside it (e.g. Relate, in relation to marriage, and Cruse in relation to ministry to the bereaved).

Appendix 2: Some Suggested Further Reading

- Adams, William Seth *Moving the Furniture: Liturgical Theory, Practice and Environment* (Church Publishing Incorporated: New York 1999)
- Beach, Mark *Using Common Worship: Holy Communion* (CHP, 2000)
- Begbie, Jeremy *Theology, Music and Time* (CUP, 2000)
- Bell, John *The Singing Thing: A Case for Congregational Song* (Wild Goose, 2000)
- Bradshaw, Paul (ed.) *A Companion to Common Worship*, vol. 1 (Alcuin/SPCK, 2001)
- Bradshaw, Paul (ed.), *A Companion to Common Worship*, vol. 2 (Alcuin / SPCK, 2006)
- Brown, David *God and the Enchantment of Place: Reclaiming Human Experience* (Oxford University Press, 2004)
- Dawtry, Anne and Irvine, Christopher *Art and Worship* (Alcuin Liturgy Guide 2: SPCK, 2002)
- Dewar, Ian *Common Worship in Church Schools* (GROW, 2003)
- Earey, Mark *Liturgical Worship* (CHP, 2002)
- Earey, Mark *Producing Your Own Orders of Service* (CHP, 2000)
- Earey, Mark *Worship Audit: Making Good Worship Better* (GROW, 1995)
- Earey, Mark and Myers. Gilly (eds) *Common Worship Today* (HarperCollins, 2001)

- Fletcher, Jeremy and Myers, Gilly *Using Common Worship: Daily Prayer* (CHP, 2002)
- Gibbons, Robin *House of God: House of the People of God* (SPCK, 2006)
- Gordon-Taylor, Ben and Jones, Simon *Celebrating the Eucharist*, (Alcuin/SPCK, 2005)
- Guiver, George *Pursuing the Mystery* (SPCK, 1996)
- Harper, John *Music for Common Worship III* (RSCM, 2000)
- Harrison, Anne *Sing it Again: The Place of Shorter Songs in Worship* (GROW, 2003)
- Headley, Carolyn *Liturgy and Spiritual Formation* (GROW, 1997)
- Horton, R Anne *Using Common Worship: Funerals* (CHP, 2000)
- Inge, John *A Christian Theology of Place* (Ashgate, 2003)
- Irvine, Christopher *The Art of God: The Making of Christians and the Meaning of Worship* (SPCK, 2005)
- Irvine, Christopher (ed.) *The Use of Symbols in Worship* (SPCK, 2007)
- Jensen, David *Graced Vulnerability: A Theology of Childhood* (The Pilgrim Press, Cleveland, 2005)
- Kennedy, David *Using Common Worship: Times and Seasons – All Saints to Candlemas* (CHP, 2006)
- Lake, Stephen *Using Common Worship: Marriage* (CHP, 2000)
- Lomax, Tim and Moynagh, Michael *Liquid Worship* (GROW, 2004)
- Montgomery, Mark (ed) *Young People and Worship: A Practical Guide* (CHP, 2007)

- Myers, Gilly *Using Common Worship: Initiation* (CHP, 2000)
- Perham, Michael, *New Handbook of Pastoral Liturgy*
(SPCK, 2000)
- Runkle, John Ander (ed.) *Searching for Sacred Space: Essays on
Architectural and Liturgical Design in the
Episcopal Church* (Church Publishing
Incorporated: New York, 2002)
- Seasoltz, Kevin *A Sense of the Sacred* (Continuum, 2005)
- Sheldrake, Philip *Spaces for the Sacred* (SCM Press, 2001)
- Stancliffe, David *God's Pattern*, (SPCK, 2003)
- Stratford, Tim *Using Common Worship: A Service of the Word*
(CHP, 2002)
- Stratford, Tim (ed) *Worship: Window of the Urban Church*
(SPCK, 2006)
- Ward, Pete (ed) *The Rite Stuff: Ritual in Contemporary
Christian Worship and Mission* (BRF, 2004)
- Weil, Louis *A Theology of Worship* (Cowley Publications,
Cambridge, Mass., 2002)
- Westermeyer, Paul *Te Deum: The Church and Music*
(Fortress Press, 1998)
- Wren, Brian *Praying Twice: The Music and Words of
Congregational Song* (Westminster John Knox
Press, 2000)

Appendix 3:

The Liturgical Commission

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