

Southwell

The Newsletter of the
Southwell Diocesan Liturgical Committee

Liturgy



October 2005

Common Worship *Daily Prayer* (caffeine-free CCP Lite?)

In May this year the House of Bishops authorised the Church of England's first Daily Prayer Book, Office or Breviary. And I suspect, your opinion of it will depend on which term you use. Needless to say it's not perfect, but then no prayer-book ever has been, on the basis of history and personal taste.

You only have to read the history of the Daily Office's development to see how the arguments (sometimes violent) around how the Church should pray erupted in various communities. As for personal taste, that has and always will be subjective.

So two issues/questions arise:

- 1.. Is it fit for purpose? *and*
- 2.. Why use it?

The first question flows, I think, from the history of the Daily Office. There has been a constant battle over the nature and source of the Office to be used. Is the Office an act of devotion for the professional Religious in a community (the *devoti*) or for the whole people of God? It is fairly certain that the Office's beginnings can be traced to a service of a liturgical series of prayers for the whole community, and that it was not until the 3rd or 4th century that the *devoti* developed their own. However, because of increasing monastic influence, the Daily Offices of the *devoti* soon became the norm. Eventually, for example, this meant that the lusty, if not always tuneful, singing of the laity was replaced by plainchant, and the Office became increasingly obscure to the average parishioner.

Even in the time of Charlemagne there was no single prayer book used by 'the Church'. Again this probably reflects issues of personal taste, as well as the pastoral aspect. The numerous Daily Offices with their different slants,

communities and histories mean that a single codified Office never was or will be the case. Most daily offices share only two things in common:

- Psalmody *and*
- Prayer and Intercession.



In light of the above, the new *Daily Prayer* is fit for its purpose. However, it is more than that. Clearly this Office's contents are the fruit of the huge influence of *Celebrating Common Prayer* and much scholarship on the subject. Out of it comes particular desire, and need, to involve more than the devoti of the Church of England. It contains useful notes, suggestions and ideas on how to say and 'stage' a rhythm of prayer which seeks to rediscover the integrity and vision of the early church for the whole people of God - meeting for prayer through the day, united by their common baptism and participation in the Trinity, and not common words.

This book does go a long way in encouraging daily prayer in the parish or community to which we belong. There is the chance then to use it as a tool and not an instrument of discipline. We have history and tradition on the side of the Anglican Church. We can be creative within its framework using our bodies, symbols and actions as well as words, and we should not be put off by annoying know-it-alls who say 'Common' in *Common Worship* in superior inverted commas!

All of this, I hope, means that all parishes, chaplaincies and communities will use it. There is plenty in there to start, nourish and sustain. Which should satisfy St. Benedict who wanted a Daily Office such that "the strong have something to strive after and the weak are not driven away."

Those of us who say Marian devotions will not find them here, and we who love CCP with its wonderfully eclectic prayers and connections with the Franciscan community miss that rich heritage.

If I'm honest, May and June felt like being on a diet where Gold Top was replaced by Skimmed and Italian Espresso by Mellow Birds, but I think I'm beginning to see where *Common Worship* is coming from and more importantly where it wants us to go. Liturgical daily prayer is not just a duty of the priest with teeth chattering, on a hard pew in January, but a calling of the whole people of God.

Robert Chapman

Changing styles of worship through music

A quick glance at *Ancient & Modern Revised* (1950) and its later reincarnation, *Common Praise* (2000), reveals the changes in hymnody in the space of fifty years. Compare these with the first edition of 1861 and barely 20% has survived.

In 1948 Billy Graham had visited this country and in the two decades that followed there was a flourishing of new worship music including jazz and blues styles and later the first of the worship song styles that we know so well today.

New hymn and song books appeared and also went through several editions and additions – *Mission Praise* and *Songs of Fellowship* spring to mind and the large events such as Spring Harvest required their own publications year by year.

These developments partnered changes in liturgies and styles of worship, and the boundaries between the various shades of the Christian church began to blur.

Musical resources in our churches changed as they faced up to the new styles. Choirs and organists often had difficulty in adapting to the styles of the worship songs, and Music Groups had difficulty in adapting to the singing of hymns – yes, a generalisation, I know. Tensions and frustration were – sometimes still are – not far away.

Yet each of us can try to learn something from the other. Singing in unison is not a crime, neither is singing in parts (Choirs – Music Groups!). An organ can be used very effectively with instruments in worship songs, likewise instruments with organ in hymns. Many worship songs lend themselves to having a section simply arranged for choral voice parts, while appropriate verses sung quietly in unison can be even more moving than a loud unison last verse. Let us in our worship accept the offerings of diverse Christian musicians and attempt to choose those which are clearly helpful to our worship, with music which enhances. Not all of what we choose will suit all, but time and use will reveal those which will endure.

Peter Price

Looking forward to *Times and seasons*

Many readers will recall the publication of these volumes, which complemented the ASB:

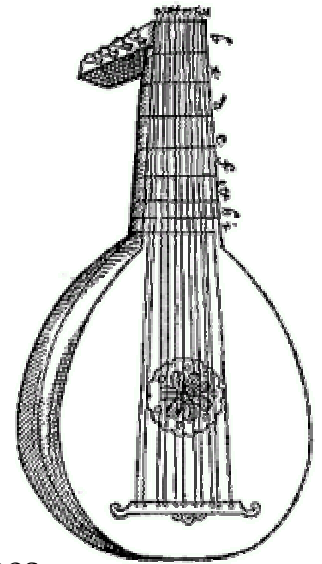
Lent, Holy Week & Easter - 1986

Promise of his glory - 1991

Enriching the Christian year - 1993

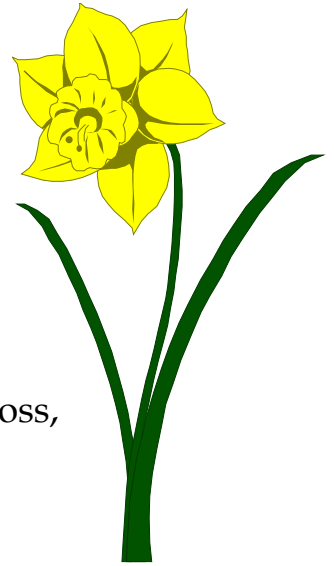
The C of E Liturgical Commission has been reviewing this seasonal material, making the existing texts fit with the structure and responses of Common Worship, changing the language to make it both more poetic and gender-inclusive, and filling the remaining gaps in the calendar.

The whole project is known as *Times and seasons*, and should be printed in its final form in July 2006. But you don't have to wait! The texts as presented to General Synod last year can be purchased from Church House Publishing for £15 (search for GS1549 on www.chpublishing.co.uk) - this is a book of over 500 pages. Or you can download various sections of the book from C of E website - follow links from our own site www.southwell-liturgy.org.uk, where we will also post any changes.



So what are we getting?

- An introductory text for each season, which may be a helpful basis for teaching.
- Resource texts for all seasons of the year: including scripture sentences, kyrie confessions, intercessions, proper prefaces, and blessings. A feature new to many will be the 'dismissal gospel' - a short text to send people out.
- Example complete services for many festivals.
- Texts and prayers for fourteen Stations of the Way of the Cross, and nineteen Stations of the Resurrection.
- a section on seasons and festivals of the agricultural year, including Plough Sunday and Lammastide.
- Much other material, such as suggested lections for a carol service, prayers for use with an Advent wreath or an Easter garden; as well as a few things that you didn't even know you might need.



Most of the material will have the status 'commended' - ie approved by Synod as good stuff, but not as the only way allowed.

There's a lot here that could be useful. But don't leave it to the last minute - set aside an hour or two to browse through the book (or your downloaded files), and plan how you will enrich the seasons to come.

Ian Tarrant

Training Events

The DLC welcomes invitations from parishes and deaneries to organise training events according to your needs, in any area relating to worship and liturgy.

We also recommend these events organised by Praxis:

Gathering for worship - going for mission ...about the assembly and dismissal rites in the Common Worship seasonal material, with Peter Craig-Wild, of the Liturgical Commission. At Birmingham Cathedral, 13th October 10.30am - 3.30pm.

When School Goes to Church (and the Church goes to school) 9th March 2006 10.30am Birmingham Cathedral, with Diana Murrie, National Children's Officer.

More details of both events on the DLC webpages, or from Peter Furber, tel 01684 574106.

Members of the Southwell Diocesan Liturgical Committee:

Ian Tarrant (Chair), Joyce Atkins (Secretary), Rob Chapman, Nick Harding, Angela Heywood, Sue Hemsley-Hall, Jacqui Jones, Peter Price, Mike Skidmore and Celia Tew.

Web-pages

Check out the DLC web pages at:
www.southwell-liturgy.org.uk

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