

Patmos Companions – Order of St Columba



A RESOURCE FOR LEADERS IN WORSHIP

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PREAMBLE

We offer this manual as a guide to the celebration of Sunday Liturgical Assemblies.

While stressing the centrality of Sunday and the Eucharist for the Anglican community, the subset recognises, however, that there are many occasions when there is not a priest/minister available for the Sunday celebration.

Perhaps before going any further it may be beneficial to give some understandings to how the Liturgy sub-set understands itself.

We will use as its terminology:

- **"The whole People of God"** in referring to members of the Church, rather than making a distinction between ordained clergy and laity
- **"Ministry"** as being the word generally used for the work of all baptised people within the Church
- **"Liturgy"** as providing a connectedness between worship and daily living rather than a separation of the two
- **"Worship"** as a celebration of the whole People of God, with all parts of the liturgical form working towards this purpose

The subset also:

Accepts that each worshipping community may have the flexibility to find its own particular way of expressing itself through the style of its liturgy

The Liturgical subset has grown to see its task as:

- * Including formation and awareness of how to "do" liturgy as well as the content of the liturgy
- * Giving attention to contemporary liturgy, and in fact, our role could be seen as developing a "common prayer" approach appropriate for the year 2001 onwards, paying attention to the "enquirers" as well as to the "initiated" within the liturgical approach
- * Highlighting the accepted basics of liturgy, as found for example in the "outline order" of the Eucharist within APBA
- * Also including attention to children's worship
- * Including the shaping of the context in which a liturgical "happening" takes place
- * Assisting the whole people of God [clergy and laity] to be empowered to work together in liturgy
- * Equipping those involved in leading worship, to "do it well"
- * Educating the whole people of God to understand more deeply, the positive role of liturgy,
- * Connecting life and worship through ritual and symbol
- * Including such a separate issue as the "Architecture" within which worship takes place
- * Including the pastoral services in the brief of the subset, as part of the Church's responsibility to reach out to the "uninitiated" and make liturgy more appropriate for those who have little contact with the Church
- * Giving attention to the importance of the sermon/homily/address within the liturgy

Concerning the roles of those listed under "Liturgical Ministry", we included the following:

- lay reader
- liturgical assistant [including what some perceive as a 'commentator' role for this person]
- priest + deacon + team leadership in worship

This manual has been prepared and is offered in an attempt to assist parishes so that there will be leaders trained and parishes prepared to assemble as the Anglican community comes to worship God and to honour Sunday in the most appropriate manner.

Stephen M Morrissy
October 2001

1. LITURGICAL BACKGROUND

A. The Centrality of Sunday.

Since the beginning of the Church, Sunday has been the focus for the life of the Christian community. As one author summarises:

By a tradition handed down from the apostles, which took its origin from the very day of Christ's resurrection the Church celebrates the paschal mystery every seventh day, which day is appropriately called the Lord's Day or Sunday. For on this day Christ's faithful are bound to come together into one place. They should listen to the Word of God and take part in the Eucharist, thus calling to mind the passion, resurrection and glory of the Lord Jesus, and giving thanks to God who "has begotten them again, through the resurrection of Christ from the dead, unto a living hope" (1 Pet. 1:3). The Lord's Day is the original feast day, and it should be proposed to the faithful and taught to them so that it may in fact become a day of joy...

The Eucharistic assembly is the general characteristic of Sunday, according to the overwhelming testimony of the tradition and teaching of the early church. On the occasions when that celebration of the Eucharist is not possible, the faithful need nonetheless to come together on the Lord's Day, in order to celebrate the Liturgy of the Word. This celebration can vary in its presentation and style. Yet, in the Anglican tradition the role and place of Morning/Evening Prayer needs to be honoured. This resource will focus on this non-eucharistic tradition and its several variants.

B. Why we gather.

We gather on the Lord's Day to:

- Hear God's Word
- Reflect on it
- Make intercession for the Church and the world
- Sing God's praises
- Encourage one another in the gospel way of life

Christians and the first day of the week.

Now on the first day of the week, Mary Magdalene came to the tomb early, while it was still dark, and saw that the stone had been taken away from the tomb.

(John 20:1 RSV)

When the Day of Pentecost was come, they were all together in one place (Acts 2: 11)

On the first day of the week, when we were gathered together to break bread, Paul talked with them ...and he prolonged this speech until midnight. Acts 20: 7,11)

On the first day of every week, each of you is to put something aside and store it up, as he may prosper, so that contributions need not be made when I come. (1 Corinthians 16:2)

It was in the Spirit on the Lord's day... (John the Divine. Rev 1:101)

**In this way the community
expresses
and
develops itself as
CHURCH**

C. Within a Sunday Assembly in the absence of a priest/minister, the traditional structures and patterns of the worship of the Church must be appropriated into the context and uniqueness of each worshipping community in the Diocese.

- a. The basic structure of individual "units" of prayer such as an opening prayer (Collect), a blessing, a Litany, a creedal statement, intercessory prayer, need be known.
- b. The "language" of posture, gesture and symbol used in liturgical celebration must form a basis for Sunday Assemblies and must be developed and understood by those leading such celebrations.
- c. Leaders must be sensitive to the basic principles of what helps people to pray and what activities enhance this and what activities distract from this....
- d. Improvisation of models of prayer must only follow respect for and knowledge of the traditional forms and be sensitive to the prayer forms of the respective worshipping community.

2. LAY LEADERS IN PRAYER

Recognising that there will be some occasions when there is not a priest/minister available for the Sunday celebration; parishes should ensure that appropriately selected and trained people are available to respond to ensure that the Sunday Assembly takes place.

Those who lead the Sunday Assembly in prayer should:

- be known and well accepted by the parish community or by a majority of those whom they will serve in this capacity;
- have an adequate background in the Christian faith enabling them to carry out this role meaningfully and competently;
- have, over a period of time, been actively engaged in community-oriented activities and enjoy a good

We hold this common gathering Sunday since it is the first day on which God transformed darkness and matter made the universe and Jesus Christ our saviour rose from the dead the same day. (c. 155 A.D., Justin Martyr. to the emperor)

Now, to get rid of this great pole of ceremonies the Supper could have been administered most becomingly if it were set before the church very often, and, at least once a week. (John Calvin, Institutes. IV, xvii, 43)

Rather it (the Lord's Supper) was ordained to be frequently used among all Christians in order that they might frequently return in memory to Christ's Passion. By such remembrance sustain and strengthen their faith, and urge themselves to sing thanksgiving to God and to proclaim his goodness: finally by it to nourish mutual love, and among themselves give witness to this love, and discern its bond in the unity of Christ's body. (John Calvin, Institutes. IV, xvii 44)

For those who do not expect a liturgy book to provide for personal testimonies, it may be worth noting that the purpose of any liturgy is to ensure that the faith of individual people is set forth simply and clearly, in the context of what the church believes. That is more theologically demanding than most people think. Once may speak off the cuff, or in the fullness of emotion, and one may seriously distort the gospel by what is said or left

- reputation within the community;
- have demonstrated an openness and availability to the working of the Spirit by respecting others and by a prayerful approach to life;
- have been selected by representatives of the particular community (Parish Council) with the approval of the priest/minister responsible for the ministering community; possess basic communication skills;
- be able to work with others on a team or committee to plan liturgical services;
- be publicly commissioned for the ministry of lay leadership in prayer.

Primacy of the Word over ritual

The importance of the Word of God and its proclamation to the Christian Community on the Lord's Day is not solely related to its place in the Eucharistic celebration. The importance of the Word of God is that it is God speaking to us. The Liturgy of the Word is a **dialogue** between God and the People of God, a dialogue carried out in proclamation and reflection, in attentive listening and in the response of prayer.

The Liturgy of the Word allows the Word of God to be recognised in our lives in the light of Scripture, be taken to heart and rise to our lips in the profession of faith, in the intercessory prayers and in a prayer of praise and thanksgiving.

Our experience of the Liturgy of the Word should be that of being one people, gathered into one Body by the Lord, finding ourselves in the presence of the Creator, who is revealed to us anew and calls us to be the People of God and witnesses in the world of today.

4. PATTERNS OF NON-EUCHARISTIC WORSHIP

A Church assembly can be seen to revolve around four actions:

WELCOME

A people **gathered** together in the Lord's name

WORD

A people called and **challenged** by the Good News

PRAISE and PETITION

A people that **remembers** and renews its covenant with God

DISMISSAL for mission

A people **sent** on mission

unsaid. To allow such deeply personal statements to be made and at the same time to ensure that the whole faith is proclaimed; that is the special service of liturgy.

Now the Minister delivers some word of Scripture to console the conscience: and then he pronounces the Absolution in this manner:

Let each of you truly acknowledge that he is a sinner, humbling himself before God, and believe that the heavenly Father wills to be gracious unto him in Jesus Christ.

*To all those that repent in this wise and look to Jesus Christ for their salvation. I declare that the absolution of sins is effected, in the name of the Father, and of the Son, and of the Holy Spirit. Amen
(John Calvin, The Form of Church Prayers. Strasbourg. 1545)*

*At the end (of the Lord's Prayer) is added, 'Amen'. By it is expressed the warmth of desire to obtain what we have asked of God. And our hope is strengthened that all things of this sort have already been brought to pass, and will surely be granted to us since they have been promised by God, who cannot deceive.
(John Calvin, Institutes. 111. xx. 47)*

5. GENERAL OUTLINE FOR A SUNDAY NON-EUCHARISTIC ASSEMBLY OF THE WORD

GATHERING RITES

Entrance Song
Greeting
Penitential Rite/Confession (if used here)
Opening Prayer (Collect)

LITURGY/MINISTRY/SERVICE OF THE WORD

First Reading
Responsorial Psalm
Second Reading
Gradual Hymn/Gospel Acclamation
Gospel
Homily/Shared Reflection
Profession of Faith/Credal Statement
Prayer of the People/Intercessions
Penitential Rite/Confession (If not used in the Gathering Rite)

THE GREETING OF PEACE

Our Father (if not used elsewhere)
Collection/Offering

CONCLUDING/SENDING OUT/ MISSIONING RITE

Notices and Concerns of the People of God
Greeting
Blessing and Dismissal

6. PLANNING AND PREPARATION

For a worthy celebration of the Sunday Assembly, the following must take place:

- a. A team approach to the celebration with communication between leaders and appropriate parish groups e.g. musicians.
- b. Ministries, which already exist for the celebration of the Eucharist, e.g. Readers, Intercessors, are respected and incorporated into the celebration.
- c. Reflection on the Scriptures of the day is the starting point for planning.
- d. The prayers of the Sunday provide the basis and model for the prayers of the Sunday Assembly.
- e. A review of each celebration in order that leaders and participants learn from their experiences.

Word and Sacrament

What is characteristic of Christian worship is neither a service of the Word, nor the sacrament of the Lord's supper, but both. Looking back, we can see how church history has divided what God has joined together. The mediaeval church made the sacrament a thing in itself, and celebrated it on every conceivable occasion. The place of the Word was severely diminished. The Reformation was in part a reaction against that. But equally, and for a complex of reasons, and reformed churches swung to the other extreme, and overdid the Word to the diminution of the sacramental means of grace. But Word and sacrament belong together. Both faithful preaching and the obedient breaking of the bread are signs of Christ's living presence.

'...the right administering of the Sacrament cannot stand apart from the Word. For whatever benefit may come to us from the Supper requires the word: whether we are to confirmed in the faith, or exercised in confession, or aroused to do duty, there is need of preaching.
(John Calvin, Institutes IV xvii 39)

The efficacy of prayer consists in our learning also to say 'Amen' to it – that is, not to doubt that our prayer is surely heard and will be granted. This word is nothing else than an unquestioning affirmation of faith on the part of the one who

In other words, preparation and planning can be summed up as:

PLANNING TOGETHER

KEEPING THE WORD OF GOD UPPERMOST

WORKING CREATIVELY AS A TEAM

7. SOME SUGGESTED PROCEDURES

(These are offered as thoughts for reflection.
The suggestions are by no means exhaustive or prescriptive.)

Leadership

- The Assembly is seen to be led by more than one person.
- Those leading are seated as part of the Assembly and move to the Sanctuary or place of leadership when necessary.
- Leadership of the Assembly in prayer is accompanied by the leading others through the ceremony gently and with a sense of presence e.g. appropriate postures, sitting, standing

Use of Sanctuary

- The Table of the Lord/Altar is not used during non-eucharistic celebrations. It is suggested that it be 'undressed' of any undue adornment or communion vessels so making a clear sign that this celebration is **not** a Eucharist. This is not to suggest a 'lessor' celebration but to truly **highlight** the place of God's Word in the Assembly, which needs to be encouraged.
- Where the design of the sanctuary includes a Eucharistic/ Presider's Chair it is encouraged that this not be used. This indicates the absence of the Eucharistic leader and simultaneously indicates the presence of an authorised Lay Leader of worship ... two distinct ministries – both ministries not separate from the assembly as a whole.
- The Lectern is encouraged to be used for the proclamation of the Word in the Readings. e.g. the Prayers of the People are more appropriately led from within the assembly.
The main thrust is that the Lectern is seen as THE place for God's Word in the Scriptures to be proclaimed.

does not pray as a matter of chance, but knows that God does not lie, since he has promised to grant his requests. Where such faith is wanting, there can be no true prayer. (Martin Luther, Exposition of the Larger Catechism 1529)

The Lord's Day

The Lord's Day is Sunday, the distinctive day of Christian worship, the day of the Lord's resurrection. Private prayer and even certain forms of community prayer like the 'daily office' can occur anytime, but – to use as an old tag – the Lord's People come together on the Lord's Day. Further, it is characteristic of Christian worship that we come together for the Lord's Supper. Many human beings pray. Many religions are religions of a book. But what Christians do with book and table makes us the unique people we are.

Te Deum

The ancient hymn with this unpromising Latin title provides a good vehicle for saying or singing the Trinitarian faith. It is a creed in poetic and prayerful form.

A creed or not a creed.

We may ask: is a creed necessary at Holy Communion? Historically, the creed entered the liturgy in the middle ages: for a thousand years of the church's history it was only used in baptism. Most modern Great Prayers of Thanksgiving in fact summarise the faith in a credal way so that the creed itself is not required further 'to guard

Reflection on the Word

- A shared reflection by the leaders explaining the meanings the readings had for their original hearers, and indicating how these readings relate to this particular community, is given after the Gospel.
- A Homily based on the Word of the day is given from one publicly recognised and entrusted with this function.

As we understand it, such a reflection/homily/sermon/address ought to be given in this Diocese by those entrusted with a Lay Reader's license.

Music

As with the Eucharistic celebration, music plays an integral role. Music is normally used at the following places:

- i. As the service opens.
- ii. Responsorial Psalm
- iii. Gradual Hymn/Gospel acclamation
- iv. During the Offering/Collection
- v. At the conclusion of the service.

This may vary according to local custom.

Environment

- Signs and symbols of our worship should be used to enhance the celebration.
- Candles and flowers may be placed in the Church - if this is local practice - but it is thought not to do so in such Celebrations of the WORD on the Table of the Lord/Altar. This can more readily indicate the presence of the Lord present in the Assembly and God's Word - not a Eucharistic 'presence.'
- The Bible/Lectionary should be a fitting book, used in procession - if desired, with candles beside the Lectern – if such is the local custom of the ministering community.
- Banners and liturgical colours may be used, but ought to be arranged to include the whole church building, not just the front or sanctuary area. The focus ought to be the whole People of God, not just the 'sanctuary party.'

the faith'. One of the several hymns based on the ancient hymn Te Deum may also provide for the aspect of worship. At the end of the day worshippers should be able to answer affirmatively the question: did we celebrate the faith as we have received it? (see 1 Corinthians 15: 1-7) Beware cheap substitutes and watered down versions.

Silence is Golden

What helps create a prayerful atmosphere in a congregation? Usually, some moments to reflect, to 'rest in God'; and this is best done in silence – a precious commodity. Certainly there should be times during the service for this. Both before and after certain items: prayers and reading for example. More subtly, there is the pace at which the service is led – not a breathless rush from item to item but a relaxed move through the service bearing in mind the high moments, and the plateaux, matching pace to the flow of the service. Keeping silence does not mean that at other moments you can't make a joyful noise! Only when there has been some silence can an outburst of joy be recognised.

Services based around the Liturgy of the Word

What follows is heavily indebted to the works of:

Sherlock, C., "Services of the Word" in Varcoe, G., Ed., *A Prayer Book for Australia: A Practical Commentary*,

Dwyer: Alexandria, NSW 1997, pp.37-38 and,

Hearn, G., "The Daily Services" in Varcoe, G., Ed., *A Prayer Book for Australia: A Practical Commentary*

Dwyer: Alexandria, NSW 1997, pp. 85-92.

- **Some terminology**
- '*Rubric*' means one of the instructions, printed in red, with an italic type-face. The term comes from Latin '*ruber*' (red), since it was customary to print instructions in red rather than black in the first prayer books. General Note 1 on page x is an important rubric about the status of the rubrics in APBA.
- '*Hymn*' means any words that can be sung: the terms 'hymn', 'song', 'canticle' (usually a hymn from the scriptures or ancient source printed for responsive use), and 'anthem' (usually sung to rather than by the people) are used in APBA. Which term is used when depends on the ethos of the service, but no technical difference in meaning is intended. General Notes 4 and 6 on page x allow a wide scope for music, while notes 7, 8 and 9 explain the translations of the psalms employed.
- '*Minister*', following the usage of BCP and AAPB, means any person (ordained or not) authorised to take a role in public worship. In the case of reading services, preaching and administering Holy Communion, the bishop normally licenses such ministers.

What follows is edited and largely due to the work of Charles Sherlock in an article cited above.

Services of the Word form the first part of the 'Sunday Services' section of ABPA. They are not merely 'wordy' services, but aim to build up ('edify') the people of God through their hearing and responding to the Scriptures, as 'God's Word written' (Article XX). The response invited is especially in the form of prayer and praise, sometimes using the scriptures themselves in psalms and Canticles.

The following Sunday Services of the Word are provided in APBA:

- Morning and Evening Prayer (First Order): pages 2-17
- Morning and Evening Prayer (Second Order): pages 18-33
- A Service of Praise, Prayer and Proclamation: pages 34-40
- together with Daily Services for Sunday Morning and Sunday Evening: pages 383-89

- **Biblical and historical roots**

Morning and Evening Prayer have their roots in the services of the Jewish synagogue, in which the scriptures were read, and praises and prayers are offered to God. Jesus took part in such services (cf. Luke 4.15-16), and since most early Christian communities began from the synagogue, it is not surprising that their gatherings for worship were influenced by forms used in synagogues (cf. Acts 13.5, 15; 14. 1; 17. 1; 18.4, 26; James 2.2). The synagogue pattern of daily and weekly praise, reflection on the scriptures, and prayer continued and developed in the early centuries of the Church. Two broad patterns for corporate reading of the scriptures developed:

(a) One based on hearing for instructional purposes: the 'liturgy of the Word' in the Eucharist. This consisted of opening ('introit') songs, collect, readings, psalm, gospel, creed and sermon.

(b) Another having a more personal and meditative emphasis: the office'. This consisted of praise, psalmody, readings, and intercessions. It developed into the eight 'hours' services of the middle ages and onwards, used principally by the clergy and in monasteries as part of their duties (*'officium'*) which embraced eight times of the day and night in readings, psalmody and prayer.

The difference between these patterns is partly seen in the placing of the psalms. In the liturgy of the Word, psalms follow a reading to form a response; in the offices, they come before the readings, as hymns in their own right.

A further distinction came to be made between 'monastic' and 'cathedral' offices. The latter were public services, intended for all the faithful; the former were for the close community of a monastery. One particular difference between them was the way in which the psalms were used: in the 'cathedral' setting, they were worked through in order, while the 'monastic' method was to arrange them thematically. As time went on, the language of public worship, Latin, ceased to be the language of everyday life: the result was the gradual domination of the 'monastic' pattern, in which many psalms, but only brief passages from elsewhere in the scriptures, were utilised.

The Book of Common Prayer

By the time of the Reformation the office services, and the pattern of brief scripture-readings, had become so complex that ordinary parishioners had been unable to use them readily for many years. Following the abolition of the monasteries, in order to ensure the continuance of praying the scriptures and psalms more widely, Cranmer condensed the eight 'hours' offices into two forms, *Morning Prayer* and *Evening Prayer*. More radically, he revised the daily lectionary to cover almost the entire Bible in a systematic manner. The effect of these reforms was to return the 'cathedral' office to prominence, displacing the 'monastic' styles. (It should be noted that BCP provides for the whole Psalmody to be used each month, in addition to psalms used as canticles, but makes no provision for psalms in Holy Communion.)

Cranmer sought to retain the Holy Communion, integrated with Morning Prayer and the Litany, as the main service for Sunday and Holy Days. However, most laity had not received the Holy Communion **regularly** for centuries, and this lack was not readily overcome. As a result, as well as providing a daily pattern for the clergy and others Morning and Evening Prayer (usually supplemented with a sermon, with hymns added later) became the staple Sunday diet for most Anglican congregations until quite recent times. Many Australian Anglicans can remember sung Morning Prayer, with the congregation joining the choir to sing the canticles, as the standard Sunday morning

An Australian Prayer Book

AAPB continued the BCP tradition, but distinguished the two uses to which Morning Prayer and Evening Prayer had been put: 'to provide the shape and content of "popular" Sunday worship; and to provide the structure and content of daily services', as Gilbert Sinden puts it (*When we Meet for Worship*, Lutheran Publishing, 1978, p. 43).

Terminology and ethos

Cranmer's first prayer book, published in 1549, describes these services as 'Matins' (the name of one of the monastic offices) and 'Evensong.' In the second and succeeding books (1552, 1559, 1604, 1662) a 'Penitential' introduction is added, and the name changes to 'Morning Prayer' and 'Evening Prayer', but the earlier names have persisted.

Although there appears to be no significance in the usage, Anglicans commonly use 'Matins' and 'Evening Prayer' to refer to services taken in a meditative style, often without the penitential introduction or music, and 'Morning Prayer' and 'Evensong' to describe a full service with the introduction, music and a sermon.

Since AAPB was published, several changes have taken place in the way many Australian Anglicans actually use services of the Word. It has become increasingly common for Holy Communion/Eucharist to be the main Sunday service: many younger service leaders thus have little sense of the 'rhythm' of Morning and Evening Prayer. Further, service styles generally have become more 'popular' and informal, while more meditative styles of services have evolved, as seen for example in Taizé services. These changes in ethos can be seen especially as regards music, so that the chanting of canticles and psalms is now comparatively rare in parish churches.

Above all, in more recent years, in many places the use of Morning Prayer for a main Sunday service has given way to fairly informal 'family services', based on AAPB page 39ff. The term 'family service' has been criticised by many, as giving the (nuclear) family too much place as the assumed model for church life. From a different perspective, the demise of Sunday evening services in many places, due to many factors such as television and increased mobility, saw the rise of occasional 'youth services', or (in charismatic circles), 'praise and prayer' times with little liturgical structure.

In the light of these developments, many Anglicans have expressed the need for a full Sunday service of the Word, set in a clear, flexible structure, which would do for Morning and Evening Prayer what AAPB Second Order did for Holy Communion. Others, sensitive to the less literate, and to the needs of visitors, have requested a direct service with few alternatives. The Services of the Word in APBA seek to respond to these requests.

• Services of the Word in APBA

Each Service of the Word in APBA has a distinct rationale. When this is appreciated, the appropriate service can be chosen for particular situations. For example, when canticles are to be sung, First Order is most appropriate,

but Second Order would also be suitable. If the service moves towards an act of repentance and faith, then Praise, Prayer and Proclamation is tailor-made. When an extended time of mutual ministry is anticipated, however, Second Order stands out, while a small group meeting in the evening may well find the Daily Service for Sunday Evening best.

The five services all begin by declaring the wonder of God's character, calling forth our response of praise. The First and Second Orders offer opportunity to state the particular purpose of the service, associated with confession and absolution. As noted above, the order of readings, psalms, creed, and sermon vary between services. Praise, Prayer and Proclamation includes a particular focus on confession and absolution in response to the Ministry of the Word. All move towards a time of intercession, with Second Order having the fullest provision. But before moving on, first a note on the psalms, common to all services.

The Psalms

Psalms are songs-made to be sung! Few congregations in recent years have maintained the method of psalm-singing described as 'Anglican chant', but others are available. The last decade or so has seen a growing variety in psalm-singing developed, such as those of Joseph Gelineau, new forms of chant, and contemporary metrical forms. *Psalm Praise* (Falcon) or *Psalms for Today* (Hodder) offer many examples; the latter book provides sung versions of every psalm. The *Australian Hymn Book* and *Sing Alleluia* contain a good number of psalms arranged for singing.

When the psalms are to be said, those who lead services need to consider the best way to involve the congregation. The Hebrew tradition, following the 'parallel' structure of its poetry was built on a premise of dialogue where a reading was 'proclaimed' to the assembly and the assembled responded in kind, usually a psalm. This was read by two choirs, or the leader and assembly, taking each half verse alternately (as indicated by the colon). Another common method used is to read alternate verses. The intended effect of this alternation is that those present both proclaim and listen to the psalm. The effect in practice is sometimes like a competition to see who can read faster or louder! Some therefore leave a brief pause between verses, or at the colon.

A 'responsive' method involves a reader saying or singing the verses of the psalms, the congregation joining in with a sung (or said) response every couple of verses. This method is particularly useful when the congregation wishes to hear, rather than follow along in reading, the psalms. The responsive method also lends itself to local composition of music to accompany the response.

Whatever method is used, it needs to allow the psalm to be entered into joyfully and meditatively as appropriate to its content, as **a response** which rightly belongs with the assembly NOT with the leader or a member of the 'sanctuary party, and/or preparation to reading other scriptures.

• **Morning and Evening Prayer (First Order)**

First Order follows the BCP tradition, utilising new, ecumenically agreed translations of canticles. Particular care has been paid to layout, so that the service is easy to use.

#1-3 The order of these sections may vary in practice, but the placement of the hymn at #2 between sentences which declare God's character (#1), and those which call us to repentance (#3), is deliberate. If the Sentence of the Day is used, in most cases it will fit best at #1

#5 This is the first 'posture' rubric in APBA, here preserving the text of BCP. Such rubrics are kept to a minimum: see General Note 2 on page x and Resources Note 4 on page 822.

#6 Note 1 on page 17 allows the use of the 'declaration' on page 21 instead of either option here (including by a priest).

#7 This rubric allows the First Orders to work easily on weekdays for use as daily offices.

#8-13, 8a-13a: Morning and Evening Prayer are arranged to minimise page turns. On the canticles, see note 2 on page 17. The Song of Creation (*Benedicite*) can be found on pages 427ff, if it is to be used instead of the Song of the Church (*Te Deum*).

#16 The 'traditional' Lord's Prayer can be used instead of the version printed here, wherever it occurs: see General Note 11 on page xi.

#21: The order of prayers is common throughout the Sunday services, though more fully set out in some places: world (including both creation and human society), church, and all people. Another version of the General Thanksgiving can be found at #2 on page 218.

- **Morning and Evening Prayer (Second Order)**

This service provides a full Sunday service in a flexible structure, using patterns based on BCP, yet reshaped for a contemporary setting.

Given the importance of factors such as film, radio and television in contemporary culture, the rubrics encourage **active response** in the service, lest it become 'wordy', and so move away from being a true service of the Word for today. To be used effectively, the service requires thoughtful, imaginative preparation, especially when the opportunity for action and the use of symbolic elements is taken up.

Care has been taken to set out a clear structure, so that those who use the service may quickly come to sense its 'rhythm'. This structure has deliberately been kept similar to that of Holy Communion (Second and Third Orders), so that congregations who use both forms can move from one to the other smoothly, though each has distinctive elements.

Four major headings set out this structure:

Gathering in God's Name

#1-3 The service begins with adoration of God, and a response of praise. Sung forms of the responses are not hard to develop, and the Easter greeting is specifically provided for.

#4: This short statement of why we gather as the people of God can be filled out with the particular purpose of the service (see note 1 on p. 33). It was carefully crafted to provide a clear, balanced perspective on why we gather together-'to meet with God, and to take our part in the building up of his Church'. It talks about the need to approach God confidently through our Lord Jesus Christ, but with proper recognition of our continuing need for forgiveness. As with much of this service, the words in 4 can be varied by 'similar words'. I hope that such variations will retain the careful brevity of what is printed here, however!

#5: The call to confession can be strengthened by the addition of one or more of the sentences provided, or with suitable alternatives.

#6: Silence is often suggested in APBA, here for the first time. At this point it can greatly reduce the 'noise' that may have built up, and provide space for reflection on God's mercy towards us sinners. 17: Based on the AAPB page 39 form, this confession is noteworthy for its rich intermingling of a variety of biblical pictures of sin, forgiveness and restoration. Scripture sentences are provided in Second **Order** as alternatives to the declaration of forgiveness. They may be used in addition to the declaration, to make more of this moment of penitence and rededication to God. Like the 'Comfortable Words' in BCP Holy Communion, they offer a strong note of assurance as to God's full provision for us in Christ.

#8 The mood now changes to one of thanksgiving, and we are ready to greet one another as forgiven people. The form of words for the greeting, based on the introductory greetings in many NT letters, is distinct from 'the Peace' given in Holy Communion, since here it has a sense more of greeting than reconciliation.

#9: Again, musical settings for this collation of Psalm 95:1 and 100: 1, and Psalm 134 are to be encouraged.

The Ministry of the Word

#10: Prayer begins this ministry, seeking to assist worshippers to 'hearken to' rather than merely 'hear' the Word of God, and so respond to him. Such prayer reflects the central importance of reading and responding to the scriptures in the structure of this service.

'Children's ministry' is given special mention because of the anticipated use of this service when children will be present. Whatever form such ministry takes, a clear link to the readings is essential if children are to participate churches actively in a Service of the Word. Some churches use a children's talk to prepare them to hear one of the readings, others use a skit children in a dramatic presentation.

#10-17: These sections are structured flexibly to encompass both a 'traditional' format of psalms, readings and canticles, and a more, contemporary' style involving less formal elements, including provision for personal and communal response in #16-17.

#12, 14: When canticles are used, at Morning Prayer, one turns forward from page 23 to 29, then on to 30, and back to 24; in the evening, from 23 to 31, and back to 24. This is the only turning back in the whole of APBA!

#13: Note 2 on page 33 allows the 'liturgy of the Word' or ante communion shape to be used, expressed in standing for the gospel. This is especially helpful when a congregation uses both Services of the Word and Holy

Communion regularly, since a common posture gives consistent witness to the distinctive status of the gospels in the scriptures.

- ***The Ministry of Prayer***

#18-23: The Prayers begin with a structured focus on the work of God (#19-20), move into general intercession (#21), and conclude **with** collects (#23). Allowance is also made for more tangible forms of prayer, including the laying on of hands (#23); further prayers for use with the sick can be found on pages 689-692.

- ***The Sending Out of God's People***

#23-25: The service concludes with an explicitly outward-looking orientation. Such apparently prosaic matters as notices (#24, and note 3 on page 33) and collection (#25) bring the service of God that goes on in daily life into the Sunday service.

#26-27: These sections call us to take the liturgy out into life. A familiar collect is provided as a form of congregational response to all that has been experienced in the service. The briefer alternative in T27 puts more of a focus on going out to tell the world of God's saving love in action, to bring glory to God's name.

- **A Service of Praise, Prayer and Proclamation**

The title says most that needs to be said. But this service has two distinctive features that the title may not reveal.

- First, it has a very 'direct' structure, with few alternatives. This is particularly helpful when people are at the early stages of coming to participate regularly in public worship.
- Second, its shape is that of the liturgy of the Word ('ante communion'), with confession and absolution forming a particular response to the Ministry of the Word. For some situations this will work very well, especially where the element of challenge is to the fore, or where people are moving towards full participation in the church's life as communicants. For other situations, however, it may not: this is especially the case where the congregation expects a Holy Communion structure. In this case, Praise, Prayer and Proclamation could easily feel like a truncated Holy Communion service unless thoughtfully prepared. Ibis danger is also present in Second Order, but its focus on active response is designed to alleviate this problem.

The point of #1-3 is not simply to offer a general introduction to the service, but to make a definite focus on what is highlighted in the Scripture verses provided, and in the thanksgiving, so that the service does indeed begin with praise.

#1: Some of these marvellous sentences are long, and need to be read well when used, especially if visitors are expected to be present.

#2: This is one of the few set prayers in this service. If it is not to be used on every occasion, a suitable alternative should be carefully chosen that offers thanks for the many things for which we should be continually grateful. Another slightly longer form of this thanksgiving, and the General Thanksgiving, can be found on page 218.

#3: This is not intended to be a directionless free-for-all, but a planned transition from praise to listening to the word of God.

#4: See the comment on #10 in Second Order above: note that other forms of prayer can be used.

#9: This Affirmation is one of the truly new features in APBA. It has been carefully crafted so as to incorporate the various components of the catholic faith, based on worship of the one, triune God, and told in the form of a story.

#11 The element of 'warning' mentioned in #16 on page 24 is omitted here, because of the 'Confession of Sin' section that follows.

#13 A new form of general confession is provided here (and in Third Order Holy Communion, pages 174-5). It picks up some of the covenant language of the Hebrew scriptures (cf. Jer. 31.3), and recognises that God's children can rebel, and so need to seek God's forgiveness, turn from sins, and seek the Holy Spirit's enabling to love the new life.

- **Some resource ideas**

The canticles are given in 'who' form in the Sunday services, but some 'you' forms are printed on page 425. There are many alternative canticles in the Daily Services, on pages 426-30. Thus if variety in Evening Prayer is

desired, the 'Song of Mary' comes in two forms, and could on occasion be replaced by the 'Song of Hannah' (page 429) on which it is based. Musical settings for the canticles are listed on pages 29-32, giving a wide range of styles.

Sentences for praise, confession, repentance and assurance are used at different points in the Services of the Word-without repetition, so that a wide variety of scripture resources are readily available in APBA.

Prayers for Sunday services are grouped together on pages 183-187, followed by a good range of Litanies (188-197). Forms for confession are on pages 5, 21, 38, 52, 109, 126, 198-201, 776, and Sending Out on pages 28, 40, 93, 97, and 144. The Index of Prayers on 839-43 is a wonderful resource.

The ideas suggested in Ministry of the Word, Ministry of Prayer, and Sending Out of God's People on pages 23-24 and 26-28 can be used in other services: APBA offers liturgical resources, not programmed texts.

The Affirmation of Faith on page 37 is a new statement; approved by the Doctrine Commission, which expresses Trinitarian faith in a clear, direct way that is sensitive to inclusive language concerns.

- **The Service of the Light**

The Service of the Light follows both the Jewish and early Christian practice of blessing God at the lighting of the lamps at evening. Within Judaism, a blessing over lighted candles on Friday evening marks the beginning of Sabbath worship.

The early Church continued this practice of blessing God and thanking him for light at the passing of day into night. These prayers were usually said at home and may well have been the evening prayers for Christians in the early centuries of the Church. Over the centuries, more elaborate liturgical forms were developed but later this service fell into disuse.

However, links with these earlier traditions continue in the evening collect of the *Book of Common Prayer*, 'Lighten our darkness we beseech Thee, O Lord', and in the evening hymns traditionally associated with Prayer at the End of the Day (Compline), 'Hail Gladdening Light' and 'O Gladsome Light'.

Recent revisions of Anglican prayer books have included such a service, usually as a preparation for Evening Prayer. The fear of darkness experienced in earlier times may not be so evident now. However, the picture of Jesus as the light of the world so clearly described in John's Gospel is still worthy of our attention.

On Saturday evenings, this service followed by the Sunday collect, readings or Gospel, a canticle and a collect, provides a useful preparation for families or small groups for Sunday worship. It can also provide a useful prelude to either the Sunday Evening Office or Evening Prayer for congregations.

- **Prayer at the End of the Day (Compline)**

As the title implies, this service is designed for use last thing at night before going to bed. A community, family or individual, may use this quiet and simple devotion. The focus of the service is on prayer. Its style is personal and expresses a sense of peaceful trust, appropriate to the time of the day.

- **Pastoral issues**

With imagination, preparation and commitment, the Daily Services of APBA can become an integral part of the life of a parish. Clergy can ensure that Morning and Evening Prayer are not seen as clerical offices, by offering them at times accessible to some other members of the congregation. They can also be used in conjunction with regular parish meetings or Bible study groups.

Because of the family and work commitments of most people, it will be important for these services to be introduced to the congregation as vehicles of family and personal prayer. Public teaching and personal support will enhance this process for those who say the office in either a group or congregational setting, in a family or by himself or herself.

The Service of the Light can be introduced within a parish as a prelude for Evening Prayer on Festival Days, or as a family preparation on Saturday evenings for Sunday worship.

Prayer at the End of the Day (Compline) can be used to conclude Parish Council and other meetings. Each of these experiences will help teach people how to use the Daily Services and be formed in a balanced and flexible diet of Scripture, psalms and prayer within the life of the Church.

In looking back, a keynote address was given by The Reverend James Minchin, at the Gippsland Diocesan Growth Conference held at St James' Traralgon, on Saturday 22 June 1991. We have furthered summarised it and find it still holds in underpinning what happens when we come together to 'do' worship.

Theme: *The People of God - gathered for worship and mission*

Jesus and the Church

Jesus of Nazareth is the one through whom God's reign has taken permanent root on earth. From his baptism, onwards Jesus proclaimed the arrival of God's reign: he called for faith and repentance, and he offered his life to underwrite this new arrangement (covenant) and make it genuinely sustainable from the human side. He invited people to be with him and catch from him the spark of conviction that God's purposes were being worked out decisively. In particular, he chose twelve apostles (delegates) to head the 12 tribes of a new Israel or Church as a blessing to all the nations. After his death, his disciples experienced the continuing presence and lordship of the risen Jesus within the fellowship of the Church. Paul on the Damascus Road was brought to the realisation that in persecuting Jesus' followers he was persecuting the Lord. From this, among other things, flowed his understanding that the Church is truly the Body of Christ. Chapter 2 of John's Gospel recalls the mark of Jesus at the cleansing of the Temple that he would raise up a new Temple in three days if the Jerusalem Temple were destroyed, but the Gospel tells us, he was referring to the Temple of his body. The New Testament would find foreign the idea that an individual believer can exist in virtual isolation, connected directly to God by subjective experience, private prayer and bible study and having little need of the Church. The character of early Christian activity from Pentecost onwards is portrayed in the book of Acts, Chapter 2 onwards. The preaching of Jesus as crucified and risen Messiah (Jews) or Lord (Gentiles) solicited repentance and offered baptism into his Name. Those who responded wholeheartedly were reconciled with God in the fellowship of believers gathered around Jesus' apostles.

The Old Testament was thoroughly searched and interpreted by the apostles, whose keystone was the teaching and ministry, the life, death and resurrection of Jesus. Prayers were offered, bread was broken and wine shared in living remembrance of Jesus' sacrifice.

Converts attested the signs and wonders (healing, deliverance, renewal of life) God had begun in Jesus but continued to work at the hands of the apostles. Ministries, gifts and contributions of God's spirit are apportioned to each of the baptised, to be made available to the Church. Possessions and resources were held in common, being sold or distributed according to need.

The most striking and unusual feature of the Church then and should still be so, though perhaps with more control and formality where there are large numbers - was the vigour of its 'body life', people interacting freely to edify and stimulate one another's reorientation for the mission of Christ at all times. Loving relationships were and are the litmus test that the Spirit of God is present and active in the Church.

The Church community living the Christian Life

The Gospel is to be proclaimed and lived both when Christians gather as well as when they scatter. I remember as a newly confirmed and ardent teenager often being puzzled that the references during worship to love, forgiveness, joy, peace etc did not lead immediately to that sort of behaviour being acted out in church! John Wesley noted in his diary once that at an early celebration of the Lord's Supper bread was broken and with it many hearts. The Eucharist is meant to be a converting ordinance

not only through the impact of the words and the sacramental signs but as they are given flesh in the whole bearing of congregation members one to another. Individual turning to Christ, if it is to be fruitful, needs the ongoing support and reinforcement of congregational holiness. To put it more drastically, Christians are as much in the world as anyone else is. Even in Church, they are as much in the world as anywhere else is.

Moreover, a 'churchy' atmosphere will not protect them from being of the world. In fact, the contradictions between their stated beliefs and their actual practice are greatest when? Division or apathy harms their common life. St John's letters translate Jesus' call for love of neighbour into love of one's brother in the fellowship of believers as the ultimate measure one has passed from death to life. He considers the churches under his care to form the major arena in which human beings obey or disobey God and in which the struggle takes place between Christ and Antichrist. The forces of God fight it out with the forces of the Evil One nowhere more vigorously than while Christians meet! Neither rehearsing scripture and tradition, praying formally or spontaneously, nor using 'churchy' music and language guarantee that communion with God is genuinely promoted. What matters are that Christians love one another: this is the sign. the word that will evoke faith from the world at large.

Anglicans and Prayer Books

Anglicans, like the members of all other proudly traditional and hierarchical churches, have a special obligation to master and localise liturgy under the perennial imperative of mission. In any age, it is excusable for liturgy to be boring or a put down or out of touch with the experience and orientation of those people in church as well as those in the wider community. The Book of Common Prayer was not designed for local communities to master and make authentically their own. Despite its great beauty of language and its passionate theology, it is too inflexible, fixed, wordy and didactic to allow room for manoeuvre. Its imposition was to ensure doctrinal and political conformity. To be sure, it has profoundly penetrated the English world's consciousness and set the tone for all subsequent Anglican worship. Yet, at the same time it has always been celebrated in an astonishing variety of ways. Over the last thirty years this process has come to a head as national, diocesan and local churches have recovered their right to update, shape and prune all aspects of liturgical worship according to the degree of formality, ceremoniousness, comprehensibility, etc they deem appropriate.

The place of music

Music is such an expressive medium that it can enhance or diminish the power of words. It is one of the best indicators of a parish's health. Are the inherited or acquired musical tastes of congregation members and of the wider community's sub-cultures taken into account and respected as far as possible? Are congregations drinking deeply from the many springs of church music, contemporary and traditional, recorded and 'live', available to today's church? How are the instrumental and vocal skills available to most parishes inside or outside the congregation being used? How is music employed in worship and other congregational activity, especially evangelism? Hymns, psalms, spiritual songs and choruses, congregational and (choral/ small group) performance music, silence - all have their place.

Through children's eyes

In music and in every other aspect of worship we must check whether the needs and perspectives of children are considered. No liturgy can embody the life and values of the Kingdom unless it has a childlike simplicity about it.

Comparison of Services of the Word

UNITING	ANGLICAN	LUTHERAN	CATHOLIC
Gathering	Gathering	Preparation	Gathering
Call to Worship Greeting (Prayer of Adoration)	Greeting Sentence of Scripture (Prayer of Preparation.) (2 Great Commandments)	Call to the Presence of God	Greeting
Confession Declaration of Forgiveness	Confession Absolution	Confession Absolution	Penitential Rite
Gloria Opening Prayer	Kyries Gloria Collect	Kyries Gloria Collect	Kyries Gloria Opening Prayer
Service of the Word	Ministry of the Word	Service of the Word	Liturgy of the Word
First Reading Psalm Second Reading Gospel Preaching of the Word	First reading Psalm Second Reading Gospel Sermon	First reading Psalm Second reading Gospel Creed Sermon	First Reading Psalm Second reading Gospel Scriptural Reflection/ Homily
Affirmation of Faith Offering	Creed	Offering	Profession of Faith
Prayer of the People Offering Lord's Prayer	Prayer of the People Offering Lord's Prayer	Prayer of the Church Lord's Prayer	Prayer of the Faithful Offering/Collection Lord's Prayer (Sign of Peace)
Sending Forth	The Sending out of the People of God		Concluding Rite
Blessing Dismissal	Blessing Dismissal	Blessing	Blessing Dismissal.
<i>Note: The positioning of hymns has not been included</i>			
Anyone can lead. Only an accredited layperson can preach.	Anyone can lead. Only a licensed layperson can preach.	May be a layperson. Only an ordained person can preach.	Layperson could lead, and with Episcopal delegation, preach.

INCLUSIVITY AND THE LITURGY

During a discussion forum at the *Beyond 2000 Conference* in early July 1999 Professor Gerald Pillay commented that the "problem" of "hospitality, welcome and inclusion" is, for some cultures in the world, simply not an issue. The poor, the marginalised, the outcast are accepted and cared for. The "problem" is a western one that manifests itself because of the absence of community. Quite a challenging statement!

As I listened to him, I thought of our diverse liturgical situations here in Australian let alone the Diocese of Gippsland and how difficult it can sometimes seem when liturgists and we parish personnel grapple with questions of inclusivity in our communities' celebrations.

I believe that most of us have a sound grasp of the principles that underline what we do - that we are all gifted by the Spirit, each with a right and responsibility to offer that giftedness to the Lord in praise and worship; that we simply cannot do without one another and each others' "full conscious and active" participation in the liturgy. We know that we need the best and most appropriate words, song, symbol, silence, action and gesture that will sweep us all into the mystery of God's presence among us; that will help each and every member of the community gathered to express their faith and encounter the transforming power of Christ through word and sacrament.

Many parishes make huge efforts to create liturgies that are warm, hospitable, prayerful and engaging. However, we also know that, despite our best intentions, many of our congregations still prefer to remain relatively anonymous in the pews and are quite content to come, pray silently, receive the inspiration and grace they need to get through another week, and quietly go home. They just do not want to be "included" in the way we might like them to. We also know that, despite our best (or otherwise) intentions, some who come feel a measure of exclusion because of the words we use, the songs we sing, or the way we sing them, the subtle or not so subtle messages they receive through the prayer or action. Moreover, that's just the people who are there on Sunday, let alone those who are presently* not feeling at home with the institutional church! But given that, we still need to examine the way we celebrate so that we can honestly ask how inclusive we are in our liturgy, especially in the light of society's messages of who's of value and who's not. What we do and say, and who does and says it, can be the powerful messages of reversal and inclusivity we hear in Luke.

□ Inclusivity in word

Do we use a language that does not discriminate against sex, age or culture? Have we adapted the language of the texts, where appropriate, so that the majority of the gathered assemblies (i.e. women) are not excluded from the message that is proclaimed to them? Are children likewise addressed in such a way that they feel welcomed, respected and included? Are measures taken so that the hearing impaired, the intellectually disabled, or that whose first language is other than English are able to celebrate and pray as much as is possible? Do we "kill" our liturgies with words, commentaries and explanations, never allowing the gift of silence to help the Word to make a home in our hearts?

The Word finds a voice primarily in the presider, but do we allow others to share their experiences of faith, especially on days such as Mother's/ Father's Day, 2 November and other feasts or special occasions. These can be surprising and unpredictable experiences that enrich and animate the community. Does the business of the parish sometimes seem to belong only to the priest? Leadership groups and pastoral teams share in the oversight of parish life - can their voices reflect this when giving notices during the liturgy, or welcoming visitors or special guests to parish celebrations?

❑ Inclusivity through song

Our liturgy is a worship of song, yet many of our congregations still resent the intrusion of the sung responses that seem to take away from "their prayer". Have we failed to help them understand and appreciate fully the nature and form of liturgy? Is our song too esoteric, too high, too slow or too fast, too dull and boring, too adult or too childish, too much of the new or of the traditional? Is the song of our worship for the benefit of the choir, or for the congregation? Do choir conductors, leaders of song or "animators" make a conscious effort with word, gesture and smiles to invite and include everyone in the common song?

❑ Inclusivity in ministries

Sometimes there can be a subtle message that we give to people simply through the choice of who is involved in the ministries at our liturgies. Are most of our ministers (liturgy preparation team, Eucharistic ministers, lectors, singers, ushers, collectors, bearers of the gifts, Welcomers, servers, etc.) truly representative of the community? Is there a mixture of ages, sexes, cultures, abilities, social standings, economic and class backgrounds? What efforts are made to ask new people to exercise a liturgical ministry, to offer them training, support and encouragement along the way? It can be so easy to keep asking the ones we know, or the ones that look, act, or think like ourselves. Do we allow room in our celebrations for the inclusion of all the people - for example, by asking if anyone would like to come forward to surround an RCIA catechumen or a baptism family for a blessing; or by asking all to stretch out their hands in the blessing of a couple on their wedding anniversary; or by asking everyone to greet the people around them in welcome?

❑ Inclusivity in traditions

We are privileged in Australia to have in our parishes a wide representation of cultures and customs from others lands as Well as the cultural heritage of our own Aboriginal people. Yet, we still celebrate in a style that is generally Western European and Anglo-Saxon. Our language, prayers and behaviours reflect this and reflect our reluctance to embrace the word, symbol and practices of others that would enrich our celebration. Usually not because we reject these outright, but often because it seems like too much hard work or possibly a bit token. Yet, we run the risk of impoverishing our liturgy and ignoring the needs of the people who, with us, constitute the Body of Christ.

❑ Inclusivity through understanding

So many people still cry from the heart, "I just don't understand all these changes!" and struggle with the loss of what was so dear to them. Liturgists' struggle with this too, as they put on workshop after workshop, talk after talk - and the same faithful ones come along. Yet we have to make every effort we can and use all opportunities to help everyone learn, understand and appreciate the gift of our worship, be it through the newsletter, parish magazine, homilies, talks and, especially, good practice. We also need to respect the varied understandings and theologies that all of us bring to our faith and our worship. No one of us has the "right" theology of Eucharist, or of celebration, all of us have something to offer to the whole.

The question of inclusivity is not merely a question belonging to our celebrations, of course. What we do in our liturgy will reflect the life of the community that comes to that celebration and vice versa. What values of the gospel of Christ will we bring to life in our midst? What mystery of God's presence and giftedness in each of us will we allow to shine? How can we reflect that wonderful challenge of the "great reversal" that we find in Luke as we struggle to live in our world today?

❑ INCLUSIVE LANGUAGE AND THE LITURGY

The *National Liturgical Commission* has issued guidelines that outline the principles upon which it acts in relation to the issue of inclusive language in the liturgy. These are:

I

- ❖ **Australian English, when it is used well, is inclusive and non-discriminatory in its reference to human beings.'**
- ❖ Good Australian English must be used in liturgical celebrations in this country.
- ❖ Therefore terms such as "man", "Mankind", "men", "brothers" and "sons", and the personal pronouns "he", "his" and "him" can no longer be used in a generic sense.
- ❖ Consequently, all new and revised liturgical books need to use inclusive language, though the process of approval of liturgical books must be respected absolutely.
- ❖ Inclusive language should be used in general intercessions, in preaching, in introductory remarks and, where possible, in musical texts.

II

- ❖ God is beyond human comprehension and beyond human language.
- ❖ God's revelation to the human race in the bible is normative for the Christian faith and biblical terms for God are integral to its expression.
- ❖ Because there is one personal God, the use of a singular personal pronoun for God is inescapable.
- ❖ By traditional usage and because of the present limitations of the English language, this pronoun in the third person is usually "he", "his" and "him".
- ❖ Calling God "Father" and "Lord" must remain in Anglican liturgical prayer, but should be balanced with other non-gender-specific forms of address.

Given at Newborough Music Workshop, January 2000

PRAYING IN SONG

I have had a certain specific dialogue with various leaders of worship. It usually begins with the them saying,

"Our congregation doesn't sing very well. I guess singing is just not part of their culture, (or) they just don't seem to like to sing."

I always inquire,

"How is the singing on Christmas?"

The consistent reply always indicates that due to the charisma of the occasion, the Christmas singing is better than any other time of the year. The leader will usually add,

"Of course, everyone really knows the traditional carols."

I answer that with an emphatic, precisely' Perhaps, just perhaps, we do not get good response from Sunday to Sunday simply because the people do not really know the tunes!

How can we ever expect people to find true prayer expression in the form of tunes with which they are only vaguely familiar? Would you feel the burning zeal of patriotism reciting the "Pledge of Allegiance" if you forgot some of the lines? At a banquet would you really consider it a "great pleasure" to introduce the honoured guest when you suddenly can't remember his or her name? In each of these (perhaps extreme) examples, insecurity detracts from the purpose. When we throw new music at our congregation without any formal teaching of the material, or when we introduce new hymns at the rate of one a week, we render them insecure as regards their performance of the material, and I fully contend that this precludes the possibility of using such material to create a prayer experience. The idea that we must introduce songs at an almost weekly pace is detrimental to the whole purpose of singing in worship.

Imagine for a moment that we had taught one new song per month to our congregations since the implementation of the *An Australian Prayer Book* of 1978. Added to the previously existing repertoire of "Dear Lord and Father of Mankind" et al, and the well known Christmas Carols, we would have a library of nearly 150 that our congregation know well enough to sing as well as they sing "Silent Night." How many congregations can sing 150 hymns that well?

How do you build such a repertoire?

It takes a simple, but well organised approach. To introduce a new hymn/song it will take one person capable of singing it alone with reasonable quality. This person may be the parish music director, a choir member, a song leader, cantor, or anyone capable of learning the tune and following this procedure. Utilise 3 or 4 minutes before each Service on each Sunday. People will become accustomed to this and come to look forward to their weekly warm-up session. Advise the congregation, in your most pleasant voice, "today we are going to learn (or begin to learn, or continue to learn) a new hymn/song." Never say, "Today I am going to teach you a new hymn/song." The first approach is psychologically much more effective. Ask them to listen to and follow the hymn/song in their books/sheets while,

- the organist plays it and you subsequently sing it, or
- you simply sing it through once, then,
- sing the first phrase again and ask them to repeat it. Sing the second phrase and have them repeat that.

Sings phrases one and two in succession and have them repeat the combined phrases. Continue with the remainder of the hymn/song in this manner. You may then sing it alone one more time to let them hear it as an entity after having sung it in sections, and then ask them to sing it all the way through with you.

Do not for a second; however, presume that the congregation has now learned a new hymn/song. If you were to schedule, it for the following Sunday the chances are good that it would fall flat. It should have taken 3 or 4 minutes to complete the above process and it would be best to drop the whole matter at that point. Do not force feed. On the following Sunday, you repeat the whole process again. Merely changing your introduction to "we will review the new hymn/song we began learning last week."

On the second Sunday, it should take a little less time to complete the routine allowing time to look at the other verses. Remember that the text is the substance of that new hymn/song and you cannot expect a text to have experiential prayer value when the people have not even looked at it before its use. Especially when we are dealing with poetic texts that by their very nature are not the same as day-to-day conversational grammar? You will have to resolve pronunciation problems ... not everyone knows how to pronounce "diadem"; you will have to point out situations where a three syllable word (for example) is contracted to be sung on two notes, e.g., "heav'nly"; or you have the "the" before a vowel that must have a long "e". Do not take the text for granted!

On that second Sunday, then, schedule the new hymn/song at the entrance (if appropriate) to allow for quick recall by using it just after the rehearsal. In addition, as an introduction, the organist should play it all the way through. At this point, the hymn/song still does not come close to equalling "Silent Night" in performance, quality, or tune retention. To achieve that status, it must be scheduled in the liturgy for the next several weeks. You may tire of the hymn/song through multiple Sunday liturgies or previous experience with the tune, but remember, the congregation heard it only once per week and it can go for a long time at that rate without wearing thin. In one parish we had sung the same tune for the "Our Father" for 10 years and have not taught a new melody simply because that sung prayer gets the best response of the entire liturgy. Why tamper with success?

Another important factor about congregational security with singing is the leading. I am speaking specifically about the organ, but purposely did not use the term "accompaniment" because the organist does not accompany the congregation. The organist should be the leader of song. Not with a microphone but with a style of playing that will render the congregation secure with the assurance that they are being well led.

Finally, I have raised questions and only touched on certain points. If however, this discourse has made the reader more keenly aware of the purpose for music in worship, the benefits of singing as opposed to reciting certain texts, we will be motivated to reach out and seek the answers to the obvious questions surrounding our scriptural mandate to sing praise to the Lord.

Consider this as a closing thought:

If music has the power to heighten the spoken word, if music has the power to unify the congregation, if music has the power to stir men's souls as the poets have so often said, what negative effect must this powerful commodity have if it is not properly used?

Given at Newborough Music Worksop, January 2000

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